

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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THE VOYAGE OF LIFE.

THEY that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep. . . . He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven."

MANY a sturdy ship has successfully battled against wind and storm for weary days and nights, and has at last been hopelessly wrecked at the very entrance of the port for which it has so bravely striven. On the open sea there is comparative safety. There the wisdom and strength of the captain and hardy seamen are usually sufficient to safely guide the vessel through storms into the calm waters. But dangers increase when the great ship nears the port. There hidden shoals and reefs abound; treacherous currents and winds change the vessel's course; and in the darkness fearful destruction may result by seeking an entrance to port between mistaken headlands.

SO WHEN the land is neared, the experienced pilot is taken on board. He finds a path of safety even in the darkest night. Knowing the danger signals, and understand-

ing the lights along the shore, he safely guides the vessel into its desired haven.

LIFE'S voyage is almost over. Evidences

CHRIST, the divine Pilot, is seeking admission into human lives. He longs to lead past all earthly dangers to the heavenly port. In pleading accents He says, "Behold, I stand at the door, and knock;" and the promise is given, "If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Again He says, "When thou passest through the waters, I will be with thee." And again, "I will guide thee with Mine eye."

WHEN the disciples were storm-tossed in the darkness on Galilee, Christ approached and bade them "be of good cheer." "It is I; be not afraid," He said. "Then they willingly received Him into the ship; and immediately the ship was at the land whither they went."

MANY voyagers to the port of life are depending solely upon *their* wisdom and righteousness. The Lord pities such, and longs to aid them. He well knows how futile the effort will be,

that the port is near are rapidly increasing. Within are quiet waters and peaceful rest, the glad home welcomes, the green fields and the fountains of the dear homeland. Without are perplexity, the roar and darkness of the tempest, hidden danger, and treacherous signals.

how bitter the disappointment, how fearful the shipwreck. The Lord will plead, but will not compel. We must willingly invite Him if we would have His leadership. There must be entire surrender of the vessel to the faithful Pilot, entire dependence upon His master mind, His infinite wisdom, almighty power, and unchanging love.



To THOSE who will thus trust His guidance, the Saviour speaks to-day: "Be not afraid!" "Be of good cheer!" And in the midst of earth's commotions and strife, the fearful tempest of oppressions and sin, when brave men's hearts are failing them for fear, the Master's "Peace, be still," is heard above the tumult, and the Christian mariner can say, "I will both lay me down in peace, and sleep; for Thou, Lord, only makest me dwell in safety."

HAVE you, dear fellow-voyager, surrendered all to the divine Pilot? "Behold, *now* is the day of salvation." Tarry not until the tempest thickens and the waves overwhelm. God's call is for to-day; it is the enemy who suggests tomorrow. If He who stilled the tempest on Galilee is for us, who can be against us? If we willingly receive Him, He will give us our heart's desire; He will surely bring us unto our desired haven. W. H. B. MILLER.

THE PARABLE OF THE VINEYARD.

IN the parable of the vineyard Christ opened before the Jews the past history of their nation, showing the deeds of unrighteousness they had done, notwithstanding the great light given them. In the immense congregation surrounding Christ there were many priests and rulers. The divine Teacher's gaze took in past, present, and future, as He presented before the Jewish rulers their own course of action. Messenger after messenger had been sent by God to the husbandmen in charge of the vineyard, to receive the fruits thereof. These messengers bore to the husbandmen a most solemn message. But they were shamefully treated by them. One was beaten, another stoned, and another killed.

Last of all, the owner of the vineyard sent His Son, saying, "They will reverence My Son." But when the husbandmen saw Him, they said, "This is the heir; come, let us kill Him, and let us seize on His inheritance."

As Christ described His vineyard, fenced about by the commandments of God, and as He spoke of the treatment His messengers had received, the Jewish rulers stood as if riveted to the spot; and when Christ asked, "When the Lord therefore of the vineyard cometh, what will He do to those husbandmen?" they joined with the people in answering, "He will miserably destroy those wicked men, and will let out His vineyard unto other husbandmen, which shall render Him the fruits in their season." With their own lips they pronounced their sentence.

Jesus looked upon them, and seeing His look, they knew that He read the secrets of their hearts. His divinity flashed before them with unmistakable power, and, seeing in the husbandmen a representation of themselves, they involuntarily exclaimed, "God forbid."

With heavenly light shining from His countenance, Christ said, "Did ye never read in the Scriptures, The Stone which the builders rejected, the same is become the head of the corner?" What an impression these words made upon those who heard them! If they had received Christ as the Sent of God, saying, "Blessed be He that cometh in the name of the Lord. . . . Thou art my God, and I will praise Thee; Thou art my God, I will exalt Thee," how different would have been their future! But they rejected Christ, and He declared, "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this Stone shall be broken; but on whomsoever It shall fall, It will grind him to powder." The

husbandmen had yielded to God no returns, and in these words is portrayed their final doom. The Stone lies passive under the treatment It receives. It is discarded, stumbled over, mocked at; but at last a living power takes possession of It. It seems to rise from the earth, and falls on those who have treated It with such contempt. On those who do not fall upon It and become broken, whose hearts are not cleansed by the mercy and forgiveness of God from hereditary and cultivated tendencies to wrong, that Stone will fall and grind them to powder.

"And when the chief priests and Pharisees had heard His parables, they perceived that He spake of them." Their hearts were filled with hatred toward Him, "but when they sought to lay hands on Him, they feared the multitude, because they took Him for a prophet."

Those who are true learners in the school of Christ will study with intense interest the parable of the vineyard. In this parable Christ presented the true condition of the once chosen people of God. He revealed to them their sinful breach of trust. He designed this parable to be a lesson to all, warning them that unless they walk in the ways of the Lord, keeping all His commandments, He can not bless and sustain them. The church on earth is greatly beloved by God. It is the fold provided for the sheep of His pasture. But the Lord will not serve with the sins of His people. Many times He has suffered calamity and defeat to come upon them because they have glorified themselves, weaving false principles into their practise. He willingly forgives those who repent, but He will remove His favor from those who go on sinning, exalting self, and mingling the sacred with the common. Terrible judgments will destroy those who have misrepresented Him, saying, "The temple of the Lord, The temple of the Lord, The temple of the Lord, are these," when their example is misleading.

In His daily life Christ gave men an example of the work they were to do. In the temple, in the highways and byways, by His parables, His miracles, His divine compassion and sympathy, He constantly declared, I came not to do My own will, but the will of Him that sent Me. He went about doing good, healing the souls and bodies of those who were sick; and when Pilate gave Him up to the rage of the people for whom He had done so much, it was with the words, "I find no fault in Him." His was a perfect humanity. In His life, activity and devotion were harmoniously blended. The day found Him teaching in the temple or healing the sick; and the night, praying in Olivet for strength to complete His work. The Son of man, He must brace Himself for duty and temptation. He must have vigor of soul and body. He must leave His followers a perfect example of how to combat the enemy. And He prayed earnestly to His Father for strength to do this. For all who desire to follow Him, His example is left on record. Prayer sanctified His ministry. Strength and vigor for daily duty are derived from worshipping God in the beauty of holiness. The lamp must be filled with holy oil before its light can shine amid the moral darkness.

The Lord has a warning for His people. When men in positions of trust grow careless, when they disregard the requirements of God, when they abuse the influence and misappropriate the talents God has given them, they are abusing His goods, and punishment will surely come upon them. Those who are called by Christ's name are to wear His credentials, showing that they have learned His meekness, His lowliness, His compassion, His love for

others. When Christians do this, there will be a different condition of things in the church; for Christ will be revealed. Humanity will be under the influence of divinity.

For the good of His church God has intrusted to men of His appointment the work of representing Him by their well-chosen words and their firm resistance of evil. The hearts of these men are to be tender and their characters symmetrical, that they may rightly represent the Saviour. But many in God's service are harsh and discourteous. Their spirits are loveless; for they are filled with selfishness and covetousness. They think they have a right to make their own terms regarding the value of their labor, and they become oppressive. If, after testing them, God sees that they will not repent, He removes them, and gives their place to men who will better represent Him. If those who are thus raised up by the Lord remain true and loyal, the Lord will work through them in a remarkable manner.

The confusion which weakens the church of God is a result of the work of unconsecrated men, whose narrowness of vision prevents them from seeing the loving-kindness shown them by God. They fail to see that God gives to them in order that they may impart to others. All the counsels of God are faithful and true. He disciplines His people that He may lead them in the right way. If they refuse to be instructed, if they will not heed the command to impart what they receive, God can not use them. When God's people become so blind that they lose sight of principle, when they partake of the same spirit that is stirring the hearts of the ungodly, they can not bear God's sign or seal. The severity of their punishment will be proportionate to the light which they had but to which they did not give heed.

Satan is constantly using mighty principalities and powers to destroy the chosen people of God. Unconsecrated Christians are aiding him in his work. All who fail to keep Christ in view are working away from the right. They are not gathering with Christ, but are scattering abroad. The life-giving power of Jehovah is more needed now than at any former period in the history of the church. God's people are to stand firm in the acknowledged strength of Jesus Christ. He is their refuge and defense.

True faith and sanctified work are greatly needed at this time. God says to His people, "Press together, press together; that you may not be destroyed as were the inhabitants of Jerusalem." "Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Persecution is coming, and God calls upon all to stand firm in Christian love, their hearts knit together, of one mind and one judgment. His people are to cleave to Him, and they are to love one another as He has loved them. Christ's life is to be their example. In love, in meekness, in humility, they are to follow Him.

MRS. E. G. WHITE.

"TRUER still, and more loyal, and more potent to keep, is the Friend who never forsakes us, not even when we forsake ourselves. If you will let Him, He will come in when all other friends have failed you, and will give you help. His friendship abides in sunshine and storm. He forgives much because He loves much. When the whole world has gone, this loving Friend will love you still."



LESSONS FROM MATTHEW 24

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

(Concluded.)

THE sign "*in the stars*" is that "the stars shall fall from heaven" (Matt. 24:29; Mark 13:25), and that they shall fall "as a fig tree casteth her untimely figs when she is shaken of a mighty wind" (Rev. 6:13). And so, in 1833, it came to pass.

Extensive and magnificent showers of shooting stars have been known to occur at various places in modern times, but the most universal and wonderful which has ever been recorded is that of the thirteenth of November, 1833, *the whole firmament, over all the United States, being then, for hours, in fiery commotion!* No celestial phenomenon has ever occurred in this country since its first settlement, which was viewed with such intense admiration by one class in the community, or with so much dread and alarm by another. It was the all-engrossing theme of conversation and of scientific disquisition for weeks and months. Indeed, it could not be otherwise than that such a rare phenomenon,—next in grandeur and sublimity to that of a total solar eclipse, or a great comet stretched athwart the starry heavens in full view of a wonder-struck universe—should awaken the deepest interest among all beholding it. Nor is the memory of this marvelous scene yet extinct; its sublimity and awful beauty still linger in many minds, who also remember well the terror with which the demonstration was regarded, and the mortal fear excited among the ignorant that the end of the world had come. During the three hours of its continuance, the day of judgment was believed to be only waiting for sunrise, and, long after the shower had ceased, the morbid and superstitious were still impressed with the idea that the final day was at least only a week ahead. Impromptu meetings for prayer were held in many places, and many other scenes of religious devotion, or terror, or abandonment of worldly affairs, transpired, under the influence of fear, occasioned by so sudden and awful a display.

But, tho in many districts the mass of the population were thus panic-stricken, through fear as well as want of familiarity with the history of such appearances, the more enlightened were profoundly awed at contemplating so vivid a picture of the apocalyptic image—that of "the stars of heaven falling to the earth, even as a fig-tree casting her untimely figs, when she is shaken of a mighty wind." In describing the effect of this phenomenon upon the black population, a southern planter says:—

"I was suddenly awakened by the most distressing cries that ever fell on my ears. Shrieks of horror and cries for mercy could be heard from most of the negroes of three plantations, amounting in all to some six or eight hundred. While earnestly and breathlessly listening for the cause, I heard a faint voice near the door calling my name. I arose, and, taking my sword, stood at the door. At this moment I heard the same voice still beseeching me to rise, and saying, '*O my God, the world is on fire!*' I then opened the door, and it is difficult to say which excited me most—the awfulness of the scene, or the distressed cries of the negroes. Upwards of one hundred lay prostrate on the ground, some speechless, and others uttering the bitterest moans, but with their hands raised, imploring God to save the world and them. The scene was truly awful, for never did rain fall much thicker than the meteors fell towards the earth; east, west, north, and south it was the same." In a word, *the whole heavens seemed in motion.*

The display, as described in Professor Silliman's journal, was seen all over North America. The chief scene of the exhibition was within the limits of the longitude of 61° in the Atlantic Ocean, and that of 100° in Central Mexico, and from the North American lakes to the southern side of the island of Jamaica.

Over this vast area, an appearance presented itself far surpassing in grandeur and magnificence the

loftiest reach of the human imagination. From two o'clock until broad daylight, the sky being perfectly serene and cloudless, an incessant play of dazzlingly brilliant luminosities was kept up in the whole heavens. Some of these were of great magnitude and most peculiar form. One of large size remained for some time almost stationary in the zenith, over the falls of Niagara, emitting streams of light which radiated in all directions. The wild dash of the waters, as contrasted with the fiery commotion above them, formed a scene of unequalled and amazing sublimity. Arago computes that not less than *two hundred and forty thousand meteors were at the same time visible above the horizon of Boston!* To form some idea of such a spectacle, one must imagine a constant succession of fire-balls, resembling sky-rockets, radiating in all directions, from a point in the heavens near the zenith, and following the arch of the sky towards the horizon. They proceeded to various distances from the radiating point, leaving after them a vivid streak of light, and usually exploding before they disappeared. The balls were of various sizes and degrees of splendor; some were mere points, but others were larger and brighter than Jupiter or Venus; and one, in particular, appeared to be nearly of the moon's size. But at Niagara no spectacle so terribly grand and sublime was ever before beheld by man as that of *the firmament descending in fiery torrents over the dark and roaring cataract.* . . .

The point from which the meteors seemed to issue was observed, by those who fixed the position of the display among the stars, to be in the constellation Leo. At New Haven it appeared in the bend of the "sickle"—a collection of stars in the breast of Leo—a little to the westward of the star Gamma Leonis. By observers at other places remote from each other, it was seen in the same constellation, altho in different parts of it. An interesting and important fact in this connection is, that this radiating point was *stationary* among the fixed stars; that is, that it did not move along with the earth in its diurnal revolution eastward, but accompanied the stars in their apparent progress westward.—"*Our First Century,*" pp. 329, 330, 332.

In all of these extracts the italics are those of the book itself.

"And upon the earth distress of nations with perplexity." This is so to-day in all the nations; for years it has been so, and it only grows worse. Note that it is not simply distress of nations; this might be, and it might be borne with comparative equanimity, because they might see a way of escape. But it is not so in this word, nor in the time of the fulfillment of that Word; for this is "distress of nations *with perplexity.*" They do not know which way to turn to find assured relief from the distress, and ways that they do take deepen rather than relieve the distress and perplexity.

And everywhere to-day men's hearts are failing them for fear, and for looking after those things that are coming on the earth. Among all classes of people there is this fear because of what is already before them, and wondering what can be the worse which they certainly fear is coming.

Then said Jesus, "When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." Luke 21:28. They began to come to pass in 1780, and then this redemption was drawing nigh.

And next He says, "When ye shall see all these things, then know that it [His coming] is near, even at the doors." Matt. 24:33. All people can now see all these things. All the signs mentioned as coming "upon the

earth," and among the nations and among men, can be seen in the events of the times in which we live to-day; and the signs that were to be in the heavens, and which were the beginning ones, all can see in the authentic records of the events. And to-day being the time when all can "see all these things," it is settled by the Word of the Lord that *now* is the time when He would have all to "*know* that He is near, even at the doors."

"But of that *day* and *hour* knoweth no man, no, not the angels of heaven, but My Father only." Matt. 24:36. The definite time, the day and the hour, the times and the seasons, of His coming "the Father hath put in His own power" (Acts 1:7); and no one, neither man nor angel, can ever make it known. And every one who ever attempts to know it is deceived; and every one who ever attempts to make it known, is both deceived and a deceiver.

But, tho no one can ever make known the *day* and *hour* of the Lord's coming, this in no wise affects the truth that all may know when His coming "is *near*, even at the doors;" for He said, "When ye shall see all these things, *know* that it is near, even at the doors."

And *now* is the time.

ALONZO T. JONES.

[The title of the next article is, "Get Ready, Get Ready, Get Ready."]

HOW MUCH REDEMPTION INCLUDES.

THERE is much more included in the redemption brought to man through Jesus Christ than is generally supposed. The argument is sometimes adduced by the advocates of Sunday sacredness that the first day of the week is observed to commemorate the finished work of redemption. Before accepting as correct an assertion thus designed to set aside one of the precepts of Jehovah, spoken with His own voice, and written in stone with His own finger, it might be well to ascertain if redemption has been fully completed; for it would be out of place to observe a memorial in honor of an event not yet fully consummated.

Redemption means a redeeming, purchasing, or bringing back of something which was lost. In the plan of salvation it includes the restoration of *all* that was lost through the transgression of Adam. In Luke 19:10 we read, "The Son of man is come to seek and to save that which was lost." When man sinned, he lost not only his innocence—the moral image of God—and his life, but his beautiful home as well. The Scriptures speak of the "times of restitution of *all things.*" Acts 3:21. When this time comes, as it surely will, we shall see the original plan of the Creator carried out,—man clothed with eternal life and purity, and restored to his Eden home. Not until this is accomplished can redemption be said to be complete. Mighty events in this tremendous drama are yet to be enacted.

Said the Saviour, after giving the signs which were to appear as immediate precursors of His second coming, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption *draweth nigh.*" Luke 21:28. Tho drawing "*nigh*," it was still future. Again, in Rom. 8:23, we read, "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the *redemption of our body.*"

Thus we see that redemption includes transformation of the body. Now we can sing, "Redeemed, how I love to proclaim it," and

can rejoice in redemption from forgiven sins through Jesus Christ (Eph. 1:7); but at the resurrection another step in the stupendous and mysterious problem will be taken, in the redemption from the power of death of this "vile body," and it will be "fashioned like unto His glorious body" (Phil. 3:21). The Lord says, "I will ransom them from the power of the grave; I will *redeem* them from death." Hosea 13:14. Not until the last sinner to be saved has been redeemed from the power of his sins, and the voice of the Archangel has penetrated the long galleries of *hades*, can we speak of redemption being finished. But this step in the "mystery of godliness" draws on apace. He will soon announce the mystery "finished," and come to gather His elect.

Then, as before noted, man will be placed in his Eden home, and the purpose of God in forming the earth will be carried out. When man was created, he was placed in a home adorned with everything pleasant to the sight. When he sinned, he was driven out, lost his home, and ever since has been an exile. On every hand can be seen the marks of the curse. The Lord purposed that man should inhabit the earth forever; "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." Isa. 45:18.

Man stood at the head of all created things,—the king of the earth. But when he sinned, the dominion given him by his Creator passed into the hands of the devil, who, by usurpation, became "the prince of this world." John 14:30. But this inheritance and dominion, wrested from man by fraud, have been purchased back. "In whom [Christ] ye also trusted, after that ye heard the word of truth, the Gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest [pledge] of our inheritance until the *redemption* of the *purchased possession*, unto the praise of His glory." Eph. 1:13, 14. "And Thou, O Tower of the flock [Christ], the stronghold of the daughter of Zion, unto Thee shall it come, even the *first dominion*; the kingdom shall come to the daughter of Jerusalem." Micah 4:8. The "first dominion" is that given by the Creator to Adam. He lost it; but Jesus, through His death, has purchased it back, and through Him it will be restored to His elect.

At a tremendous cost the Son of God has purchased back for man all that he lost by the fall; and He offers it to him without money and without price. The time will come when there will be "no more curse," and the restoration of all things will have been accomplished. The blot of sin will have been wiped out, the universe cleansed, and man, redeemed from death, will be made immortal, and be placed in his Eden home.

This is a regeneration, a re-creation. It will take the same power to effect this that it required to make the earth and all that is therein in the beginning. It will be a new heaven and a new earth. It will be the work of that same creative power through Jesus Christ that was exercised in the formation of the earth. And as we behold the eternal beauties of the new creation, we shall be reminded of the power of our Redeemer. The memorial of creative power—the Sabbath—will remain, and it will be observed to all eternity. "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall

all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23.

Reader, is redeeming power working in your heart? Are you looking with joy to the time of the fulness of redemption, and the fruition of the Christian's hope?

G. B. THOMPSON.

HE KNOWETH BEST.

HE knoweth best; I can not tell
Why He doth lead me so,
Why mist, and cloud, and darkness hide
The steps where I must go;
But, "This way, child, lies Canaan's rest,"
He whispers oft, who knoweth best.

He knoweth best; I can not see
Ofttimes His guiding hand;
What hidden purposes are His
I may not understand;
But of His goodness I'll attest,
And trust Him, for He knoweth best.

He knoweth best; my heart's desire
Perhaps would only prove
An idol I would fondly shrine
Between Him and my love.
Tho He denies my heart's request,
'Twill be because He knoweth best.

He knoweth best; perhaps for me
Are weary hours of pain;
Life's bitterest cup of grief may be
Held for my lips to drain;
Tho He permits this fiery test,
I'll trust Him still, He knoweth best.

He knoweth best; thus all along
I'll let Him choose for me;
With Him to lead I will not fear,
Tho dark the way may be.
So peace shall come into my breast
The while I sing, "He knoweth best."

—E. E. Miles.

SIN AND THE SABBATH.

THE second chapter of Genesis records the institution of the Sabbath, and the third chapter describes the manner in which the human race was brought into the condition of sin. Thus the Sabbath was instituted before sin entered the human heart. After sin had entered, there was revealed to man the remedial system of the Gospel; and those who accepted that system expressed their faith by offering sacrifices which pointed forward to the sacrifice of "the Lamb of God, which taketh away the sin of the world." Thus we see that the whole sacrificial system grew out of the condition of sin, and pointed forward to the One who was to take away that condition.

During the Levitical age many annual sabbaths were observed in connection with the typical service. See Leviticus 23. In the third verse of this chapter the weekly Sabbath is spoken of as the Sabbath of the Lord. Then follows an enumeration of the annual sabbaths. These were to be observed "beside the Sabbaths of the Lord." Verse 38. Thus we see that the observance of the weekly Sabbath was separate and distinct from those annual, typical sabbaths which were a part of the sacrificial system growing out of the condition of sin, and pointing to the Saviour.

Now it is self-evident that the whole system of shadows must pass away when the great Sacrifice which is foreshadowed was made on Calvary. This passing out of shadow into sunshine was signaled by the rending of the vail of the temple when Jesus hung on the cross. The crimson tide which takes away the condition of sin, is now flowing. The vail of sin separating between man and God was rent asunder on Calvary, and by faith we may now

"enter into the holiest by the blood of Jesus, . . . through the vail, that is to say, His flesh." Heb. 10:19, 20. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." Col. 2:16, 17.

The above scripture clearly shows that all those meats and drinks, holy days and sabbaths which were observed in the shadow of the cross, vanished away, with the system of which they were a part, when the Sun rose on Calvary. Every soul who fully accepts the great Offering there manifested, is emancipated from that condition of sin out of which the typical service grew, and is therefore no longer subject to any of its requirements.

The observance of the weekly Sabbath rests upon a basis entirely different from that of the annual sabbaths. Instead of growing out of the condition of sin, the weekly Sabbath was ordained as a memorial of God's creative power before man sinned. And when sin is banished from the heart, and the soul is born again, or *re-created*, the Sabbath remains as the memorial of the creation of a new heart. The reason assigned in the fourth commandment for Sabbath observance is that all things were made by creative power; and the more we see and know of that power in our own hearts, the greater reason we have for Sabbath observance. Those who have no experimental knowledge of the operation of divine power in the creating of a new heart, can not truly keep the Sabbath, or obey any other precept of God's law; for says the apostle, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

From the above scripture it is evident that sin and true Sabbath observance can not dwell together in the same heart. It is also evident that any effort to *compel* sinners to observe the Sabbath is an attempt to force them to do that which God has declared to be impossible. Those who are seeking to enforce the observance of the first day of the week by civil law, show that they have a mistaken idea of the nature of true Sabbath observance. It is impossible to enforce real Sabbath observance even on the real Sabbath; but to enforce Sabbath observance on Sunday is absurdly impossible.

We have seen, then, that the sacrificial system, with all its annual sabbaths and holy days, grew out of sin, and foreshadowed the great Sacrifice which takes away that sin, and that when Christ died on Calvary, all those shadowy ordinances necessarily passed away, because there was no longer any reason for their existence. We have also seen that the weekly Sabbath was ordained as a memorial of God's creative power before the advent of sin into the human heart; and that after sin has been eradicated from the heart by that same power, through faith in the blood of Jesus, there is a *re-creation*, and the reason for Sabbath observance is stronger than ever.

The Sabbath rests on the eternal rock of truth, whose summit is kissed by the sunlight of Calvary, and we shall see that it will outlive all the time-serving structures built on the sands of error, and tower above the wrecks of time after the foul miasma of sin has been fully eradicated from the universe.

GEO. A. SNYDER.

GOD sees the repentant sinner when he is still a great way off, meets him with forgiveness, and puts upon him the robe of Christ's righteousness.

"IN SECRET HAVE I SAID NOTHING."

SECRET societies are multiplying. On every hand are secret chambers where men and women band themselves together, under oaths and penalties not to divulge the secrets of the order, whatever they may be. Many inducements are held out for people to join these secret organizations. By paying certain sums in dues, large sums are promised the families of deceased members. These things seem all right in viewing them from a worldly standpoint, but there is no example of Christ to follow in entering these secret chambers. He said plainly, "I spake *openly* to the world; I ever taught in the synagog, and in the temple, whither the Jews always resort; and in *secret* have I said nothing."

Positively Jesus gave *Himself* to the world. He put no seclusion on any portion of that precious life. None ever found Him engaged so busily that the needy one could not come close to Him for the healing of any trouble, either of body or soul.

It may be said, "But did not Christ take the twelve into a chamber alone the last night He was with them, and there commune with them?"—Yes, He thus met with His disciples. There was nothing said, however, that could be called secret. Even this precious instruction, falling from His lips on this occasion, was for the world. For Jesus had before instructed them, saying, "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." Matt. 10:27. It is plain, then, that whatever Jesus told His disciples on the night of His betrayal, or at any other season of communing with them, was for the purpose that they should present it later to the world.

This seclusion is selfish; therefore it is not of Christ. Why keep it secret? O, it is too good to be told! If it is of real good to one, why should it not be equally valuable to another? The principle is wrong. God's blessed Gospel, the best news ever published in this world, is freely offered to every soul, free or bond, rich or poor, learned or unlearned. All are equally rich with it, all are equally poor without it. Freely it is given; freely it is to be passed on to others in need of its blessed saving qualities. "Freely ye have received, freely give."

There is no secret revealed unto the Son by the Father (since that Son gave Himself for us) that is not revealed by that Son unto His children on earth. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for *all things* that I have heard of My Father I have made known unto you." John 15:15. "And the glory which Thou gavest Me I have given them." Chapter 17:22. "For I have given unto *them* the words which Thou gavest *Me*." Verse 8. "That the world may know that Thou hast sent Me, and hast *loved them*, as Thou hast *loved Me*." Verse 23.

This is perfect love, and therefore is Christian love. Anything short of this reveals not to the world in its fulness the love of Jesus Christ.

Secret things belong unto God, but whatever He reveals is for us and our children. Let not the follower of Christ seek to retain the light and blessing God may have put into the heart for the enlightenment and help of some other soul equally precious, toiling along life's way in darkness. Go not into the secret chambers in search of Christ. He is not there. "Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold,

He is in the secret chambers; believe it not." Matt. 24:26. But, dear soul, He may be found. Read this: "I will be found of you, saith the Lord." "Then shall ye call upon Me, and ye shall go and pray unto Me [alone in the closet], and I will harken unto you. And ye shall seek Me, and find Me, *when ye shall search for Me with all your heart.*" Jer. 29:12-14.

T. E. BOWEN.
Rome, N. Y.

THE TONGUE.

THE second most deadly instrument of destruction is the dynamite gun; the first is the human tongue. The gun merely kills bodies; the tongue kills reputations, and, oftentimes, ruins characters. Each gun works alone; each loaded tongue has a hundred accomplices. The havoc of the gun is visible at once. The full evil of the tongue lives through all the years.

The crimes of the tongue are words of unkindness, of anger, of malice, of envy, of bitterness, of harsh criticism, gossip, lying, and scandal. Theft and murder are awful crimes, yet in a single year the aggregate sorrow, pain, and suffering they cause in a nation are microscopic when compared with the sorrows that come from the crimes of the tongue. Place in one of the scale-pans of justice the evils resulting from the acts of criminals, and in the other the grief and tears and suffering resulting from the crimes of respectability, and you will start back in amazement as you see the scale you thought the heavier shoot high in air.

At the hands of thief or murderer few of us suffer, even indirectly. But from the careless tongue of friend, the cruel tongue of enemy, who is free? No human being can live a life so true, so fair, so pure as to be beyond the reach of malice, or immune from the poisonous emanations of envy. The insidious attacks against one's reputation, the loathsome innuendoes, slurs, half lies, by which jealous mediocrity seeks to ruin its superiors, are like those insect parasites that kill the heart and life of a mighty oak. So cowardly is the method, so stealthy the shooting of the poisoned thorns, so insignificant the separate acts in their seeming, that one is not on guard against them. It is easier to dodge an elephant than a microbe.—*William George Jordan.*

BLESSINGS IN DISGUISE.

DON'T listen to those melancholy souls who tell you there is no rapture in living. Life is neither a sad tragedy nor a worthless farce. We persist in disavowing that miserable pessimism which disfigures much of our modern life.

Some conceited individuals cherish the delusion that if they "ran creation" this old world would be a much more habitable spot. And even true and loyal hearts grow sad and weary because of the burdens which are their daily portion.

"This world is full of pain!" says the mental dyspeptic. Aye, and of joy, too. Why not tell us the latter half of the truth? And how much pain is self-caused!

Yet, even tho pain is with us, it serves its purpose. It is the guardian of bodily safety, conscience, and honor, saying with stern tones to the vicious and profligate, "Thus far hast thou gone; go no farther, lest a worse thing befall thee."

Taken from us, and with its sharp reminders absent, we should rush on to physical and moral mortification. It is nature's signal-light

of *danger ahead*. Well were it for men if they always heeded it and turned from violating our great mother's laws. Pain has these uses, and they fulfil the beneficent Creator's purpose.

"But we are beset with constant and imperious toil. Work! Work! Work! Such is human hap!" mutters the pessimist.

Aye, and it is that very labor which brings man up from the low level of the savage to the higher plane of civilized manhood. God's best gift to man, and man's highest dignity and crown, is the divine necessity of toil. There is no more miserable man than he who is worthless because he is idle.

Then when you have dealt with these objections, the last and most serious yet remains: Are we not the victims of discontent and deep-seated, abiding dissatisfaction?—Yes, and that is the groundwork of progress, the mainspring of civilization, the trumpet call to advance. Our most puissant deeds are born of conscious failure. Contending with difficulty develops our noblest strength. Palissy, the potter, with eager vision and deft fingers, throws aside his ninety-ninth failure that he may find his success upon its ruins in the next attempt he makes to conquer nature. The man was dissatisfied, and it is very fortunate for the world he was so. Depend upon it, the things we are too ready to call evil are only blessings in disguise, and we must not be weary of this grand earth a good God has given us.—*Selected.*

THE HIGHER LIFE.

THE higher life is not a life on wings. It is not so much concerned with soaring as with sowing. Neither is it life on a dizzy pinnacle above the reach of the tempter. Neither the second blessing nor the fortieth comes in the form of a paid-up insurance policy. We never get to a point of safety above that of the householder who can not completely shut up his house, and who must, therefore, be always on the watch. We can keep the doors of our mouths locked most of the time, but it is needful that the ear-gates and the eye-windows stand open a large part of the day. We can not keep the tempter from approaching us, wherever we may be; and in these days of unspeakable pictures, which will meet the eye at every turn, it is hardly possible to keep him from slipping in at the window now and then, and sometimes he runs in at one of the gates before we can shut them. There is no time in life when the soul of man can turn the key and safely lie down to slumber. We are on the watch till the Master comes.—*Selected.*

TRUTH VS. ERROR.

TRUTH will shine the brighter for being questioned; in every effort to overthrow, will stand more firm; bears the light; "crushed to earth will rise again;" is everlasting; never has called for, nor will accept of, the support of the sword; will never cause a pang to the possessor; makes a man like its God.

Error brooks not to be questioned; with every effort to make it stand more firm, is nearer its overthrow; will cry out if lifted from darkness; will die with its possessor; clamors for the support of the sword; will take peace from the heart; makes a man like *its* god. "Choose ye this day whom ye will serve."

CLARENCE SANTEE.

"NEVER should we pass by one suffering soul without seeking to impart to him of the comfort wherewith we are comforted of God."



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LIFE AND IMMORTALITY. No. 4.

Man's Fatal Choice.

THE test of this earth's happiness devolved upon man, its prince. As shown in previous articles, his character, as with all character, must be tested by choice. That he might wisely choose, he was given every advantage. He was placed in a beautiful garden of divine planting. Everything that could charm the eye or delight the perfect sense of mankind was found there. Blooming flowers and fragrant ripened fruit permeated the air with their refreshing odors, and various-hued birds in sinless ecstasy flooded this delightful creation of God with sweetest melody. In the midst of this paradise was the tree of life, typical of the Creator Himself, giving forth of its life in fruit and leaf to man, who in turn was to minister to all by his side and below him.

But one thing of all this glorious life and beauty and abundance did God reserve to Himself. By the side of the tree of life grew the tree of knowledge of good and evil. Upon this man could look. Under its shade he could rest. Upon it he could see inscribed the handwriting of Him who made it all. But of its fruit man was not to eat.

No visible wall protected it. No cordon of angelic police guarded it. It was God's wish that man should not eat. It was to rest with man whether he would eat or not. His free will could wall in the tree from himself, or he could eat and die.

The consequences of a wrong choice were placed before him. If he continued to obey the law of God's life, he would possess that life forever. If he disobeyed, he perverted the channel of God's life to selfishness, and death would result. And so the Lord declared, "In the day that thou eatest thereof thou shalt surely die." Gen. 2:17. He might choose disobedience and death; but if he did, he should not do it unwarned.

All of Faith.

"But should not man *know* the knowledge of good and evil?"—Yes, but not experimentally. God designed that he should know it in the only true way, by faith in the word of his Maker. Whether, after the development of perfect faith, all could partake of the tree of knowledge of good and evil, we know not, but this we do know, he must first learn it aright by faith. He must learn to love God by the obedience of faith, every test of which endured would reveal more and more of God's goodness and wisdom.

"Without faith it is impossible to please Him." Heb. 11:6. This is an eternal truth. Its opposite is, "Whatsoever is not of faith is sin"—it is missing the mark of God's glory.

Rom. 14:23. "For by grace are ye saved through faith." Eph. 2:8. "The just shall live by faith." Heb. 10:38; Hab. 2:4.

There is a profound philosophy which underlies all this. If man could work out his own salvation of himself, if he could perfect character in himself, if he could in himself and of himself attain perfection, he would glory in himself, he would boast of his own powers, he would be limited by himself to his own narrow sphere. So it would be with each; and each, priding himself in himself, and boasting himself of himself, would incite in each and all, envy, division, and strife. Each of himself would make a god. Each, self-limited in spiritual vision, would believe that all should pay homage to his god, and so polytheism and everlasting strife of extermination would inevitably result. And man, gathering all to himself, would stagnate and die.

Faith in the great, infinite God takes man out of himself. It opens his heart, his mind, his whole being to the infinite. It gives him breadth of vision, such as self could never know. It lifts him from the low, miasmatic slough of self to the high mountain of God. It reveals to him God's greatness, God's goodness, God's love—till all his own "comeliness" is seen to be "corruption," and there is created within him an infinite longing to be like God.

He sees God as He is—not an arbitrary ruler exacting of his creatures abject subjection and profitless doing; but he sees Him as the great, loving Heart of all the great universe, from whom pulses forth currents of love and life to all His creatures—giving Himself for all. So seeing God, faith leads man to give of himself for the woes and needs of God's creation,—to let God make of him a channel of His everlasting mercies and blessings. He forgets himself as worthy only of forgetting in the service of others. He knows by faith, he realizes by service, that all good comes from God, and to God he gives all the glory. So it is with every child of faith in God's universe; and if faith had always ruled, each would have found delight in serving all, in glorifying God, and each would have found himself forever served of all.

No one in such a world could be unhappy. No one could stagnate, become dwarfed, or die. Life from the great Fountain would have flowed its eternal rounds, unperverted in its channels, unpoisoned by the malaria and miasma of pestilential self. Each and all would have glorified God, and would be continually glorified of God. Such is the simple, blessed philosophy of faith in God.

Perverted Good.

But for man to partake of that which is of itself good, contrary to God's will, is to take himself from the free current of God's life, and throw his fleshly nature across the power of life's working. We may let the little river flow on and on, carrying blessings every mile of its course, or we may dam it with "shale and straw," and find at last that its bursting has destroyed crops, towns, and people. God "worketh all things after the counsel of His own will." In the current of that loving will there is life to all God's children; but its almighty power perverted to selfish channels means destruction to the perverter.

The record does not tell us how long man lived God's life, and basked in the joy of the

divine presence. But it tells us that into this paradise of beauty came the tempter, he who in the beginning of evil perverted God's life. He said to man, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil." Gen. 3:4, 5, R.V.

The serpent promised them augmented knowledge apart from God, and infinite exaltation. "Ye shall know," "ye shall be as God;" and his words implied that God had in arbitrary selfishness withheld all from man. With such sophistries and delusions he has ever deceived mankind, perverting every blessing and blighting every hope. And our first parents believed the tempter, took of the forbidden fruit, and ate, and "brought death into the world, with all our woe."

As man was, under God, prince of this earth, the dispenser of God's blessings to all creation under him, it follows that when man fell there fell also upon all creation the curse of sin. "And unto Adam He said, Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3:17-19.

And thus it has been from that day to this. The thorns and the thistles have cursed the earth. Hate, cruelty, and malignity have perverted the disposition of the animal creation. The earth does not yield her strength. Mountains vomit fire; the ground quakes and heaves; desert wastes spread over fruitful sections; fearful storms ravage the world. The great giant is groaning, and straining at its bonds of sin. As the apostle expresses it: "For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity [sin, death], not of its own will, but by reason of him [man] who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." Rom. 8:19-22, R.V.

The hope and the ground of the hope will be considered in future studies.

FULFILLING PROPHECY.

THE prophetic Word says of this nation that it should say "to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:14-17.

The beast is the Roman power, in which

Church and State are united. An image to the beast involves the same evil union. The mark of the beast is the spurious sabbath which the man of sin has sought to elevate to the place of the Sabbath of the Creator, and its reception is receiving it—in the light of the knowledge that it has no place in God's Word.

This government is doing these things. By her present attitude she is saying to the nations of the world that separation of religion and State is not a matter of importance. She is committing herself to Sunday laws, the very beginning of the Dark Ages, the foundation of the persecutions of the Papacy. She has in this present year of grace appointed through Commissioner Peck three delegates to the International Sunday Rest Congress, held in Paris under the auspices of the French Government. Among these is Dr. W. W. Attebury, secretary of the New York Sabbath Committee, and one of the most ardent Sunday-law advocates in the United States. His associates we believe stand with him. What is this but saying to the nations of earth, Receive the mark?

THE CHRISTIAN'S LAMP.

THE psalmist says, "Thy Word is a lamp unto my feet, and a light unto my path." Ps. 119:105. Peter says of believers that "ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should *show forth* the praises of Him who hath called you out of darkness into His marvelous light." 1 Peter 2:9. How could they find their way out of darkness, even when called? The same apostle points us to a guide that is "more sure" even than the sight of the eye or the hearing of the ear in their natural comprehension. After referring to the wonderful vision on the mount of transfiguration, and the wonderful words heard on that occasion, he says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed; as unto a light that shineth in a dark place." 2 Peter 1:19.

That is just what light is for, to shine in a dark place. It is not needed anywhere else. So the Scriptures are given as a light in this dark world of sin, as a light to the darkened understanding of the sinful mind. It would be useless to call a man who is in the dark without giving him some means of finding the way out. How long does this light shine in a dark place?—"Until the day dawn, and the day star arise in your hearts." Then as long as God is calling sinners to come "out of darkness," the Word of God and the Spirit of prophecy must be kept shining into the "dark place" to enable them to find the way out. And it is only by the aid of these that the "peculiar people" are enabled to "show forth" for the benefit of others the practical workings of the Gospel of Jesus Christ.

This is why the adversary of Christ, the enemy of all righteousness, is so anxious to put out the light of God's Word. It is to this end that he would lead men to discredit some portions, to eliminate other parts, or to mutilate its history and confuse its teachings in a way to pervert and destroy the whole. It is for this purpose that even earnest, well-meaning men are led to declare against the perpetuity of the law of God and the continuance of the Spirit of prophecy in the church. "But if our Gospel be hid, it is hid to them

that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. . . . For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:3-6.

Paul's caution to the church at Ephesus is timely for the church to-day: "Let no man deceive you with vain words. . . . For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light; . . . and have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5:6-11. How reprove them? "The commandment is a lamp; and the law is light; and *reproofs of instruction* are the way of life." Prov. 6:23. Note also a final contrast displayed in the light of the Christian's lamp: "The path of the just [on which the lamp of God's Word shines] is as the shining light, that shineth more and more unto the perfect day." But "the way of the wicked is as darkness; they know not at what they stumble." Chapter 4:18, 19. "The light of the righteous rejoiceth; but the lamp of the wicked shall be put out." Chapter 13:9. In the Word of God "light is *sown* for the righteous, and gladness for the upright in heart." Ps. 97:11. G.

THE BLESSEDNESS OF PERSECUTION.

THE Lord Himself has pronounced this blessing. It is one of the many encouragements He left on record for His people to buoy them up during their pilgrimage in a world of sin. It was while He was Himself amid the experiences of persecution that He gave the assurance, "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven."

Jesus knew what persecution meant, that it was a ruse of Satan to discourage and deter men from following in the footsteps of Christ, and thereby being saved. If they can be lured to destruction by flattery, and by the prospect of pleasures in this life and hereafter without the cross of Christ, they will not be persecuted for the truth's sake. If Christ had yielded to the blandishments of Satan's temptations in the wilderness, He would have had no persecution. But, failing to win over the world's Redeemer by guile and fair promises, the arch enemy at once sought to hedge up the Saviour's way by inciting the church to persecute Him.

However, having overcome the temptations solely through the power of the Word of God,—"It is written,"—He was also proof against the terrors of persecution. By that same Word He was apprized of the overcomer's reward. The psalmist had spoken by the Spirit concerning Him, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us." Ps. 2:2, 3. By the same Spirit he shows the outcome: "Yet have I set My King upon My holy hill of Zion. I will declare the decree; the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts

of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." Verses 6-9.

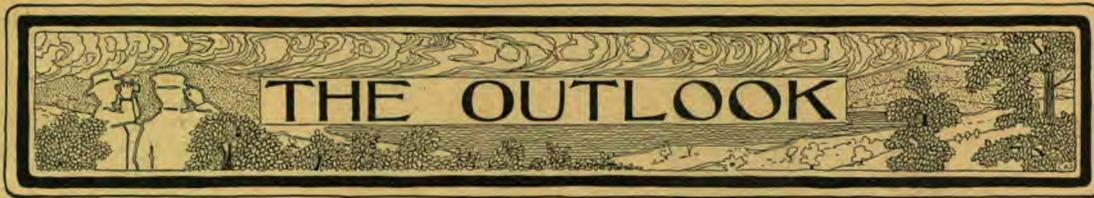
Jesus knew that every possible pressure would be brought to bear upon His followers to turn them from the Way. All the fair promises of a deceptive world,—wealth, honor, pleasure,—would be displayed before them; and, these failing, as also the snares of perverted scripture, persecution would be the last resort. For "all that *will* live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

Knowing all this by the Spirit of prophecy as well as by personal experience, the Lord gives us the comforting encouragement that there is blessing in the worst that the enemy can do against us. We are not to fear even death itself. "Yea, tho I walk through the valley of the shadow of death, I will fear no evil; for *Thou* art with me; Thy rod and Thy staff they *comfort* me. Thou preparest a table before me in the *presence of mine enemies*; Thou anointest my head with oil; my cup runneth over." Ps. 23:4, 5. It was from this table that the Saviour had eaten when He said to His disciples at Jacob's well: "I have meat to eat that ye know not of. . . . My meat is to do the will of Him that sent Me, and to finish His work." John 4:32-34.

When those disciples had learned more of Christ, when their understanding was opened to an understanding of the Scriptures (Luke 24:45), when they had been baptized with the Spirit with which He was filled, then they could eat from the same table in presence of the bitterest persecution their foes could devise. They could "endure hardness as good soldiers" in the strength of present blessedness and in the faith of future glory. Peter and John, when cruelly beaten for their faith, could go on their way "rejoicing that they were counted worthy to suffer shame for His name." In this same spirit of faith Paul could admonish the brethren at Rome, "Bless them which persecute you; bless, and curse not." Rom. 12:14. Paul did not merely admonish, but he had set the example, and his testimony was, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Chapter 8:18.

Then "who shall separate us from the love of Christ? shall tribulation, or distress, or *persecution*, or famine, or nakedness, or peril, or sword?" Verse 35. Shall any child of God forego the blessings that accompany persecution for the truth's sake? Shall we turn aside because of "our light affliction, which is but for a moment," knowing that it "worketh for us a far more exceeding and *eternal* weight of glory"? 2 Cor. 4:17. "It is a faithful saying: For if we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him; if we deny Him [by shrinking from the trials and sufferings], He also will deny us." To reassure us in this matter, as it were to emphasize the promise to the persecuted ones, the Lord has told us through special "revelation" to His servant John that "to him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3:21. G.

GOD has told us which day is His Sabbath, and He has never taken it back.



THE CHINESE SITUATION.

A SERIOUS revolt is reported to be now in progress in Southern China, a revolt directed more against the Manchu dynasty than against the foreigners. General Lu reports that his 30,000 troops are unable to cope with this rebellion, and that a force of 100,000 will be necessary. In the province of Kwang Tung this new movement has assumed an anti-foreign aspect, and five missions have been destroyed at Hang King Chau. A despatch from Shanghai states that the Triads have met and repeatedly defeated the imperial troops near Kowloon and Hongkong, and are daily gaining fresh adherents. The general situation in the south of China is regarded as very critical, and some of the troops which England was sending to North China are being diverted to the vicinity of Hongkong. An outbreak is looked for in Canton, near which city the Chinese reformer Sun Fat Sen is marshaling his forces.

England has accepted the proposition of Germany with reference to China, tho making her answer somewhat conditional, and the English press is criticising the attitude of America in the matter of negotiations, claiming that America's course is hindering harmonious action. The American State Department has replied to the French proposition, accepting certain of its sections, and intimating that others would have to be considered by Congress. Great Britain is said to have approved the French proposition also, but with certain conditions.

The forces of the allies, excepting those of America, have started for Pao Ting Fu. The expedition will make a demonstration through a wide territory, probably devastating the country as it goes, and will then capture Pao Ting Fu. Li Hung Chang is now at the Chinese capital prepared to enter into negotiations for peace; but Prince Tuan, whose degradation and removal from office were reported some time ago, is said to be still holding an influential place in the government. He has issued a statement to the effect that the court is now in safe keeping, and urges the Chinese to have patience until winter shall decimate the allies; that they keep the arsenals running until everything is ready for a general massacre of foreigners.

WEALTH AND IMPERIALISM.

PROF. GOLDWIN SMITH, who will not be accused of socialism, speaks thus of the plutocratic tendencies in this government: "The resources of the continent, marvelously developed, and financial speculation have bred a body of wealth having its center in the East headed by a fabulous multi-millionairism, entrenched by a multiplicity of great corporations and trusts, daily absorbing money and extending its influence, feeling more and more the general unity of its interests, and threatening, if its ascendancy be not moderated, to dominate the State."

The Springfield *Republican* remarks:—

"This tremendous power is past the stage of timidity; it boldly grasps the scepter of government."

Professor Smith further says of this wealth power:—

"It may buy legislatures, judiciaries, municipalities, perhaps even churches. . . . It may command the public journals and thus control public opinion. It may kill commercially any one who opposes it. Even universities fed by its bounty, may fall under its political influence. A limit can hardly be set to the extension of its power in an age in which the universal object of desire is money, with the enjoyment which money provides."

Its education, its trend toward imperialism, is thus stated:—

"At heart it sighs for a court and aristocracy. It is even introducing the powder-headed footman, while he is going out of fashion in England. Its social center is shifting more and more from the United States to monarchical and aristocratic England, where it can take hold on the mantle of high society, get more homage and subserviency for its wealth, hope perhaps in the end to win its way to the circle of royalty, and, if it becomes naturalized, to obtain a knighthood or even a peerage. It barter the hands of its daughters and its millions for aristocratic connection."

And there is much more, but one more remark of the professor will suffice:—

"The republic of Florence, without change of its political forms, was effectually enslaved by the wealth of the Medicis. Florence was small, it is true; but so was the wealth of the Medicis compared with the collective fortunes of the United States."

How aptly all this, without such a thought on the part of the writer, coincides with divine prophecy—prophecy which Prof. Goldwin Smith does not believe. In James 5 God has told us that the rich men have heaped up their treasures "in the last days." Habakkuk personifies this wealth power, and declares that he is a "haughty man, and that keepeth not at home; who enlargeth his desire as hell, and he is as death, and can not be satisfied, but gathereth unto him all nations, and heapeth unto him all peoples." See Hab. 1 to 2:5, R.V. But these prophecies also warn of the evil time which this wealth gathering will provoke among the poor and oppressed until the rich shall "weep and howl." And the prophet asks of this all-grasping money power, "Shall not they rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?"

All these to the Christian are omens of the better day, when Christ shall come. To the oppressor they are solemn warnings.

BAPTISTS AND THE CHURCH EXEMPTION AMENDMENT.

LAST year the Central Baptist Association of California, which met in this city, passed a decided vote against the proposed amendment to the State constitution exempting church property from taxation. This year the association met in Alameda, and, during an afternoon session, when the attendance was small and mostly composed of women, a vote was taken which reversed that of last year. One strange part of the proceeding was that a Methodist minister was called in to advocate the amendment, which is to be decided at the November State election. That of itself was an acknowledgment that to advocate and support the measure was a departure from time-honored Baptist principle. A lay brother took exception to the idea of a Baptist association's being obliged to call in an outsider to tell them what to do. He thought Baptists ought to be able to decide questions involving church principles for themselves.

Ordinarily, the body would have agreed with him, as they did last year on the main question. But he was overruled. But the pocketbook influence seems to have been at work during the year, and "the god of this world" overcame Protestant principle in the minds of some. This was virtually admitted by one leading minister, pastor of the church in which the association was held. Until recently he had strenuously opposed the amendment, being opposed to any mixing of Church and State. Admitting that he had changed his views since a year ago, he gave as the most convincing reason to him, that the heavy taxes paid keep many societies from building better churches, and resulted in a very poor style of architecture. When we are confronted with the spectacle of Protestant ministers deliberately yielding Protestant principle for monetary and architectural considerations, the "image to the beast," noted in Revelation 13, passes from prophecy to a literal condition in our very midst.

Dr. Inskeep, an able teacher in the denomination, noted the appearance of the resolution's being "railroaded" through, and asked that the time for its consideration be extended. But those who had the matter in hand evidently were aware of their temporary advantage, and refused the request. This action rather demonstrated Dr. Inskeep's fears in the matter. The "railroading" feature was still further manifest in the fact that the Methodist minister who was called in to advocate the measure was given half an hour's time, and then the remainder of the entire discussion was limited to fifteen minutes, speakers to have two minutes each.

Col. J. L. Lyon, a prominent layman of the First Baptist Church of this city, takes exception to the action of the association as representative of the

sentiment of the churches represented. He expresses the opinion, through the *Oakland Enquirer*, that had the vote been postponed until the evening session, when the brethren could be in attendance, the result would have been the other way. We are also informed that several of the brethren are highly indignant over the manner in which the action was taken, feeling that, as Baptists, their true position has been sadly compromised. G.

THE LESSON OF THE TIMES.

WITH every new day there come new evidences that the world is now in feverish preparation for its last great battle. There never was so much energy, skill, genius directed at one time in one direction as is to-day being used in the preparation for war. The most skillful men of every country are devising weapons of war. The man of genius is busy concocting new schemes for the destruction of life. It would seem that the inventor had declared war on the race. It is also true that no inventions are so well paid for as those which are capable of killing the largest number of men in the smallest amount of time. The principal concern of governments at the present time is that they shall be ready at a moment's notice to strike their antagonist a mortal blow before he is ready to strike them.

Perhaps no man is better able to speak authoritatively upon the topic of progress in war preparation than Mr. Hiram Maxim, for whom the Maxim gun was named. We quote from an article by this inventor which appeared in the *New York Independent* of Oct. 11, 1900, on "The Future of High Explosives." After telling of the rapid progress made in producing high and dangerous explosives, Mr. Maxim outlines their uses as follows:—

"Perhaps the field where the greatest changes will be wrought in present methods by the increased use of high explosives lies in naval and military operations.

"We may often aid our reason in dealing with a complex problem by considering it in a simple and analogous form.

"Suppose there existed in the sea an enemy of the whale, a hundredth part of his size, and capable of traveling at three times as great a speed; and suppose this fish were capable of inflicting a mortal blow upon the whale whenever he could get within range. It is obvious that the whale would soon become extinct.

"Over a large area in South Africa there exists a peculiar fly, whose bite is mortal to the ox. How obviously helpless becomes the sluggish beast in the face of such an enemy!

"Place in the sea, where the ponderous armor-ribbed whale—the battle-ship—rides, large numbers of swift battle-ship destroyers, costing only a tenth as much as the unwieldy monster and of three times its speed, which will be able to strike a mortal blow whenever they can get in range, and the swish of the search-light would be as impotent in the defense of the battle-ship as the swish of the tail of the ox against the African fly. The naval leviathan would necessarily become extinct.

"The writer has perfected a material termed motorite, composed of the most powerful high explosive compounds, but which has been tempered so that it can not explode, and its combustion may be controlled and regulated with the greatest nicety. He has also perfected means for utilizing the heat of the products of combustion for the evaporation of water,—the steam and the products of combustion being combined for driving a turbine. By this means a torpedo-boat may be provided with such a reserve of propulsive energy as to travel with almost any speed which might be desired.

"A torpedo-boat of this kind would be able to carry sufficient motorite for its propulsion at the rate of a mile a minute for half an hour.

"The motorite torpedo-boat, sighting a battle-ship at a distance of ten miles, going at a speed of twenty miles an hour, would be able to overtake it at the rate of forty miles an hour. This would bring the torpedo-boat upon the battle-ship within fifteen minutes.

"The battle-ship would be entirely helpless. The torpedo-boat, traveling at such high velocity, with its lookout turret only a speck above the surface, would be comparatively safe under the very guns of the battle-ship.

"It is obvious that a torpedo-boat, propelled at such enormously high speed, would require to be armed with automobile torpedoes, capable, when launched, of traveling at an equal or greater velocity than the torpedo-boat itself. This end can be accomplished only by the employment of motorite for the propulsion of the automobile torpedo as well as the torpedo-boat. In an article of this length, it is impossible to go into minor details of construction. Suffice it to say that the writer has already constructed and tested apparatus which fully demonstrates the practicability and utility of this means of propulsion, and is able to give assurance of the perfect feasibility and practicability of this method. The writer has engaged with him in making calculations and determinations, with a

view to the application of this system to torpedoes and torpedo-boats, some of the ablest mechanical engineers and marine architects in this country.

"There is to-day a greater demand for increased speed for short emergency runs of torpedoes and torpedo-boats than for anything else in naval engineering."

Never before in the history of the world were men rushing to the fulfillment of prophecy with such feverish haste as now. To prepare war and wake up the mighty men is the present burden of the world. The danger to the Christian is in allowing these things, so full of vital consequences, to become to him meaningless occurrences. If Satan can blind our eyes to the real condition of the world and what it means, he has triumphed over us. "But ye, brethren, are not in darkness." C. M. S.

GOVERNMENT IN THE PHILIPPINES.

"By the tenor of the instructions given to the Taft Commission, the policy of the administration in the Philippines is made known. The Filipinos are placed on the same ground as respects security of person and property as citizens of the United States. The commission is to establish municipal governments, in which the natives 'shall be afforded the opportunity to manage their own local affairs to the fullest extent of which they are capable.' These local governments are to be formed 'as fast as the territory is held and controlled by our troops.' The commission says that the governments to be established by them should be shaped so as to conform to 'native customs, habits, and even prejudices, to the fullest extent consistent with the accomplishment of the indispensable requisites of just and effective government.' In the matter of that great source of bitterness, priestly domination and church lands and holdings, provision is made for the acquirement of such property by legal processes and lawful compensation. It is also declared that 'no form of religion and no minister of religion shall be forced upon any community or upon any citizen; and, upon the other hand, no minister of religion shall be interfered with or molested in following his calling, and the separation between State and Church shall be real, entire and absolute.' Carried out according to the letter and in the spirit, this declaration should be satisfactory, and to it the Roman Church authorities should assent, however much they may regret a vanished past."—*Christian Work*.

But, according to Archbishop Chapelle, the special representative of the papal interests in the Philippines, the Roman Church is having no occasion to "regret a vanished past." He has recently expressed great satisfaction with the conduct of affairs by the United States, and great confidence in the prospective outcome as far as the church's property interests are concerned. It should not be forgotten that the old controversy between Spain and the Filipinos was virtually a rebellion of native Catholics against Roman oppression, and the present trouble is in reality a continuation of the same, only a stronger government is battling Rome's enemy. Then why should not Rome be satisfied with her new ally? The expression that "the separation between Church and State shall be real, entire, and absolute" is mere verbiage. This government has already abandoned that principle even at home; and much more in its connection with Rome in Cuba and in the Philippines. The "security of person and property" is the very thing that Rome wants established. This point settled, and the old régime is safe, with the United States army behind it. Nor is it clear how the United States can do otherwise, under the treaty with Spain, than recognize property rights then existing. And certainly the Roman priesthood could not be banished under the Constitution. The government can no more force ministers of Rome away from the Philippines than they can force them upon the Filipinos. There seems to be little, or nothing, in the instructions to the Taft Commission to which Rome will seriously object. G.

THE ZIONIST MOVEMENT.

DR. MAX NORDAU, the noted French Jew, in an interview in the *Independent*, looks upon the condition and prospects of the Jews in Europe as very hopeless. He says the sentiment against the Jew is increasing rapidly, and attributes this feeling to the peculiarities of religion and customs of his people, and to the fact, in addition, that they are in the minority. They are scapegoats, he declares, for all the evils, national and otherwise, that can not be conveniently shifted elsewhere. In Roumania, and Galicia, and Russia their condition is deplorable. Germany and England grant them greater liberties, but he sees evidences even in the United States of discrimination against the Hebrew. He likens their

condition in Europe to that of the foreigner, especially the white man, in China. Well, this is a very literal fulfilment of the word of the Lord concerning the Jewish nation when they should forsake Him and become like the nations around them. Dr. Nordau asserts that the Zionist movement must succeed, or the Jew must die, but admits that a long time may ensue ere its accomplishment is realized. Others think it will succeed, but it will not in a national way, as they view it. The hope of the Jews is not in return to Palestine, but return to the God of hosts, belief in the prophecies relating to Christ, and a recognition of His efficacies as their only means of salvation. L. A. P.

A CORRESPONDENT of the San Francisco *Chronicle*, writing from Tien-tsin, China, declares that the condition of the people in the north of China is deplorable in the extreme, and that death from starvation will unquestionably be the portion of thousands of them. Great areas of the country have been systematically devastated by both the Boxers and the allied foreign troops. In many sections every house has been burned and the crops utterly laid waste. The correspondent says: "To those who look for retaliation in kind for the lives of foreigners that were treacherously taken, let it be said that the revenge has been taken a hundred-fold. For the property destroyed an even higher price has been paid. From a strictly punitive standpoint the people have been given a scourging that will remain a tradition with them."

CAPTAIN SHIELDS and his command of fifty-one men, recently captured on the island of Marinduque, Philippines, have been recaptured by an American relief force. The west coast of the island of Leyte is reported to be in a state of turmoil, and the rebel Ladrões are actively plundering. Serious charges of favoritism and malfeasance in office have been brought against the native Filipino judges, even the judges of the Supreme Court, and the Taft Commission have decided to substitute Americans from the United States in place of the native magistrates. The American Superintendent of Instruction in the Philippines is calling for American teachers, principals, and school superintendents.

A REPORT from Bombay states that the immediate prospects for relief of the famine conditions in India are none too bright, for next year's crops have already been sold to exporters, thus reproducing the anomaly witnessed in Ireland in 1848, when the starving population saw ship-loads of corn exported from Cork to the more lucrative markets of England. Thus the unhappy people will experience small profit from the crops that will be harvested. Trade interests in these days take precedence over those of humanity. A recurrence of the plague is looked for soon, as the season for it is approaching.

LORD ROBERTS has delayed his return to England on account of the continued operations of the scattered Boer forces. The latter are very active in the Kroonstadt district, and General De Wet has declared that all burghers who refuse to fight the British, will be made prisoners of war. They have torn up a railroad north of Bethulie, and captured a British outpost and scouting party. It is reported that Mr. Kruger, on his arrival in Holland, will meet the Boer envoys, and with them visit the different capitals of Europe to plead for intervention in South Africa.

THE ninety-first annual meeting of the American Board of Commissioners for Foreign Missions convened at St. Louis, Mo., on October 10, and remained in session three days. The president of the board, in his opening address, declared that the real reason for the present uprising in China was the injustice of the great foreign nations in stealing their ports and territory, and the commercial progress, which had often selfishly and heartlessly run roughshod over Chinese traditions, and which was depriving laborers in great numbers of their employment.

At the congress of German anthropologists at Halle, Germany, October 15, a prominent scientist of Heidelberg read a paper in which he contended that, "as a result of several years' investigation, the direct descent of man from apes was no longer maintainable." The real scientist, the one who believes God's Word, never did believe such a theory was maintainable. Scientists have yet to place their finger on a single "missing link" in what is called the "chain of genetic relationships."

A TRIBE of Indians on Alert Bay, Canada, are rapidly dying off with smallpox and consumption. The Indians attribute the calamity to witchcraft on the part of an Indian boy. The chief ordered the boy killed, but the one appointed to execute the youth took him into another part of the country. The Indians believe that the continuance of the calamity is due to the fact that the order was not obeyed.

WILLIAM ZEIGLER, of New York, has announced his intention of sending two vessels in search of the North Pole during the coming summer. It is also reported that the Duke of Abruzzi, who recently returned from a trip in search of the North Pole, having reached the highest latitude yet recorded, will make an attempt to cross the pole in a balloon during the coming year.

ON the site of an ancient Roman fort at Saalburg, Germany, Emperor William laid the foundation-stone of an Imperial German Museum on October 11. This fort was built during the reign of Emperor Antonius. The Roman palace was rebuilt, and in the dedicatory exercises the old Roman customs were followed, and the Roman and Latin language used.

EUROPEAN countries are showing much concern over the continued decrease in the birth rate. The rate in France is abnormally low, and the large cities of Germany and Prussia are following close after Paris in this respect. Such a decrease is vital in these countries, which are straining every nerve to maintain their standing as first-class military powers.

THE American Bible Society reports having opened new agencies in Cuba, Porto Rico, and the Philippines. During the past year this society has circulated over half a million copies of the Bible or portions of the Bible in China alone. The total number of copies of the Bible issued from its presses last year was 1,406,801.

THE revised decisions of the judges of the Paris Exposition show that Germany stands first in the number of prizes received, and the United States second. The Germans received, 261 grand prizes and 545 gold medals, while the United States received 239 grand prizes and 369 gold medals.

THE latest reports from American colleges show that the amount of money invested on behalf of the institutions, and from which they draw their income, is about \$150,000,000. The value of the grounds, buildings, and apparatus of these colleges amounts to another \$150,000,000.

A DESTRUCTIVE typhoon struck the island of Formosa and the southern Chinese coast recently. At one place on Formosa 1,900 houses were washed away by the accompanying inundation. Several steamers were blown ashore, and the loss of life was considerable.

AT the annual meeting of the board of directors of the Catholic University of America, at Washington, on October 10, it was reported that \$220,000 had been secured in contributions to the university, and that \$61,000 more would be available during the present year.

THE new battle-ship Wisconsin, which was recently launched at San Francisco, was given her trial trip on October 11, and developed an average speed of seventeen and one-quarter knots per hour, which is the fastest record in the American Navy for battle-ships.

AN entire family of six persons was blown to atoms at Sells, Arkansas, on October 15, by an explosion of dynamite under the room in which they were eating their supper. A dispute over a homestead claim is thought to have led to the terrible deed.

THE latest plan for establishing universal peace is put forward by the International Peace Assurance Association, of Michigan. This plan for putting an end to all wars is a proposition to apply the insurance principle to all disputes between nations.

THERE is famine among the Pima and Papago Indians of Arizona. Several thousand are reported by their agent to be in dire want. Short rations are being doled out to them, and an attempt is being made to secure aid from the government.

THE British steamer Highland Prince, which left London on September 7, arrived at Montevideo, South America, on October 15, with bubonic plague on board. Five persons, including the captain and first officer, had died during the voyage.

A REPORT from Santo Domingo states that the revolutionists in that State have been surrounded, and are asking for guarantees previous to surrendering. The revolutionary movement is considered to have been suppressed.

ARRANGEMENTS have been made at Washington for sending two more transports to the Philippines, by way of the Mediterranean, with soldiers to take the places of those who have been killed or died of disease in the islands.

THURSDAY, October 11, was the anniversary of the beginning of the Boer War, which has cost Great Britain a vast amount of money and many thousand lives, and resulted in the overthrow of two republics.

A PORTION of the New Hebrides natives have taken up arms, and are causing much trouble in the group. The British ship Ringarooma has gone to the islands to quell the uprising.

LORD STRATHCONA, high commissioner of Canada, in a recent interview in New York, declared that a wave of imperialism is now sweeping irresistibly over Europe.

It is reported that Sir Thomas Lipton has secured a "corner" on American pork, and that this commodity will, therefore, be forced to a very high price in the market.

THE Mexican Government has refused the peace propositions of the Yaqui Indians, and active operations for their subjugation continue.

YELLOW fever is now epidemic in Havana, Cuba, and 113 cases had been reported between October 1 and October 12.



THE THINGS THAT ARE MORE EXCELLENT.

To HUG the wealth ye can not use,
And lack the riches all may gain—
O blind and wanting wit to choose,
Who house the chaff and burn the grain!
And still doth life with starry towers
Lure to the bright divine ascent.
Be yours the things ye would; be ours
The things that are more excellent.

The grace of friendship—mind and heart
Linked with their fellow-heart and mind,
The gains of science, gifts of art,
The sense of oneness with our kind,
The thirst to know and understand—
A large and liberal discontent;
These are the goods in life's rich hand,
The things that are more excellent.

In faultless rhythm the ocean rolls;
A rapturous silence thrills the skies;
And on this earth are lovely souls
That softly look with aidful eyes.
Tho dark, O God, thy course and track,
I think Thou must at least have meant
That naught which lives should wholly lack
The things that are more excellent!

—William Watson.

ALCOHOL; ITS HISTORY, AND ITS EFFECTS UPON SOCIETY.

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

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The Alcohol Family.

THERE are a number of compounds which are so similar that they are called the "alcohol series." By adding CH_2 to the formula for one we get the formula of the next in the series.

The first is *methyl* alcohol, the composition of which is shown in its formula, CH_4O . This is also called "wood alcohol," as it is derived from wood by distillation. The wood is heated, and from the vapors arising the wood alcohol is condensed. It is slightly intoxicating in its character, but has a bad odor, and for this reason people do not like to drink it. They do so occasionally, but with ill effects. At the time of writing this article we notice in the papers a despatch from Montana, stating that two men are dead, and two of their companions are in a critical condition "from the effects of drinking wood alcohol."

By adding CH_2 to the formula for methyl alcohol we have $\text{CH}_4\text{O} + \text{CH}_2 = \text{C}_2\text{H}_6\text{O}$. This is recognized at once as the formula for the alcohol which is the subject of this article, and to which is given the name of *ethyl* alcohol, or wine spirit. This member of the alcohol family is the essential element of spirituous liquors, and constitutes the intoxicating principle in wine, beer, brandy, etc.

Third in the series is *propyl* alcohol, the formula of which and relation to the preceding is shown in the equation $\text{CH}_4\text{O} + 2(\text{CH}_2) = \text{C}_3\text{H}_8\text{O}$. This is a colorless liquid, with a pleasant odor, and is always formed in small amounts in the fermentation of sugar.

Butyl alcohol, $\text{C}_4\text{H}_{10}\text{O}$, is produced in the fermentation of the beet root. An acid formed from this kind of alcohol is present in old cheese and rancid butter, giving the peculiar flavor.

We will mention another member of this series, which is the characteristic constituent

of "bad whisky." This is *amyl* alcohol, or "fusel-oil," $\text{C}_5\text{H}_{12}\text{O}$. This is very intoxicating, a few drops producing as great effects as a large quantity of ethyl alcohol, or wine spirit.

As we progress in the series, the succeeding members exceed the preceding in intoxicating power. In the above list, wood alcohol, CH_4O , is least intoxicating, and fusel-oil, $\text{CH}_4\text{O} + 5(\text{CH}_2)$, is most intoxicating. The following table shows the results of some experiments by Dujardin-Beaumetz. It was carefully observed how much of each alcohol was required to kill an animal upon which he was experimenting. It will be noticed that the amount required to produce death is less with each of the succeeding members of the series. It will also be noticed that a less amount of diluted spirit is required than undiluted.

Mean toxic dose in grams per kilogram weight of the animal.

	Pure.	Diluted.
Ethyl Alcohol, $\text{C}_2\text{H}_6\text{O}$,	8.0	7.75
Propyl " " $\text{C}_3\text{H}_8\text{O}$,	3.9	3.75
Butyl " " $\text{C}_4\text{H}_{10}\text{O}$,	2.0	1.85
Amyl " " $\text{C}_5\text{H}_{12}\text{O}$,	1.7	1.50

Closely allied to these is carbolic acid, $\text{C}_6\text{H}_6\text{O}$, which differs from wine spirit by only four atoms of carbon, and yet is well known to be a powerful poison. Would the relationship alcohol sustains to carbolic acid be any proof of its harmlessness?

[The next article is entitled "Alcoholic Drinks."]

WHAT SHALL BE DONE WITH BABY'S CURLS?

I AM almost tempted to cut my little girl's hair close to her head, so everybody shall not be stimulating her pride and vanity by telling her how pretty she looks." The mother went on to explain that she actually saw her little girl standing before the glass admiring her golden curls. Possibly the course she suggested would be the wisest one for this mother to pursue, inasmuch as she had so long neglected to instil into the child's mind a great truth, which would have effectually barred such vanity from securing a foothold.

The Lord made the baby's curls and the beautiful face and graceful form, and He made them for the purpose of representing in human flesh some of the remnants of divine beauty that it is still the privilege of sinful humanity to possess. The child should have had it thoroughly fixed in her mind that she must not allow her face to become soiled; for it would not then be as perfect a reflection of divine beauty as it might be; in short, she should have been taught that God wishes to illustrate through the beautiful curls and bright blue eyes a little of His own divine beauty. She soon begins to grasp the idea that she is to be here on earth a walking advertisement for God. When such a child is complimented because of her handsome appearance, instead of feeling flattered she feels thankful that she can represent a fragment of the glory of God in her own person to a world which, at best, sees only a little of divine things.

Some may reason that the child can not comprehend such a truth; but common experience teaches that it has no difficulty in learning at an early age the devil's substitute for this

truth, which is a desire to display self at every opportunity. Pride, fulness of bread, abundance of idleness, and failure to help others, produce Sodom every time (Eze. 16:49), and pride heads the list.

When your little boy and girl come home from school and tell you that the teacher said they were the brightest children there, do you, by a nod and a smile of approval, further stimulate the personal pride that the teacher has already planted in their young souls, or do you read to them from 1 Cor. 12:7 that God has put some gift of His Spirit into every child, so that he may give to others a sample of what God is? And then do you kneel with these children, and together thank God that He has intrusted to them the gift of knowledge? When this is done, the child will have his soul fired with an ambition to study harder than ever before, so that he may have the privilege of representing a little more of that gift of knowledge to his classmates; and instead of despising them because he can excel them all, he will feel sorry for them, and a desire will be awakened in his breast to assist them in some way, so that they also will be able to represent more of God to others.

When new clothes have been procured for your children, do you suggest the thought to their minds that they are better dressed than any other children in town? or do you carefully and thoughtfully impress upon them the sad story of how clothes came to be a necessity? And then do you show them how that particular garment, by its comfortable arrangement and durability, admirably meets the necessity? A beautiful piece of statuary might have some rags bound about it in such a way as absolutely to detract from its beauty, or it might be arrayed in such gaudy material as positively to obscure the sculptor's skill, while the true idea is to drape it so harmoniously that the true object of the sculptor's art shall be attained. It may take an adult's mind years to grasp the idea with reference to the clothing of the human body; for we have so long thought in wrong ways on these subjects that our ideas have become warped and deformed; but the average child can comprehend in a few minutes what it means to dress to the glory of God.

Those children who have had their minds fortified with truth will not so readily be contaminated with error. For "ye shall know the truth, and the truth shall make you free." John 8:32. The best way to crowd out error is to let truth come in. If you do not feel that you can take the time to teach your children the grand truth that they are in the world just to represent as far as possible an indwelling Saviour, even in their physical appearance, then you might better trim off the curls, and also allow the beautiful face in some way to become disfigured (for the principle is the same in both cases), and even allow the graceful body to become deformed, and thus let them go into the kingdom of God halt, maimed, and blind, rather than be lost because Satan took advantage of your neglect. But suppose you did remove all these temptations, what assurance have you then that they will be saved? They may be actually proud of their humility, and this is one of the most incurable forms of pride.

To illustrate the importance of laying hold of this truth, I will cite a case that came to my attention recently in Chicago. One of our medical mission workers picked up a waif out of the very mire of Sodom. She was literally clothed in filth and rags. When she had been thoroughly cleansed and properly dressed, the idea was suggested to her mind that she had a "real pretty dress," and she immediately

strutted out into the hall and found another girl, and assured her that she had the prettier dress of the two. This child had been dragged out of physical Sodom only to have spiritual Sodom implanted in her mind.

DAVID PAULSON, M.D.

DANCING, CARD PLAYING, AND THEATER GOING.

It is a fact that the three leading worldly amusements are card playing, dancing, and theater going.

It is a fact that the Bible demands that Christians shall be separated from the world. See Matt. 6:24; John 17:15, 16; 2 Cor. 6:14-18; James 4:4; 1 John 2:15-17, etc.

It is a fact that not a single evangelical denomination approves of these amusements; and many of them have formally declared against them.

It is a fact that unchristian people, when brought under conviction for sin, invariably believe that these amusements should be renounced.

It is a fact that persons desiring to become Christians never want a dancing, card-playing, theater-going professor's assistance in learning how.

It is a fact that the worldly-minded members of any church contribute little or nothing to the spiritual forces and work of their church.

It is a fact that any church sanctioning these amusements is spiritually inert.

It is a fact that unchristian people have little or no respect for the religious professions of church-members who indulge in these amusements.

It is a fact that the persons most difficult to win to Jesus Christ are the children of church-members who approve of these pastimes.

It is a fact that indulgence in these amusements has led multitudes to disgrace and ruin.

It is a fact that no one, in the dying hour, wants one who loves these things to speak to them of the life to come.

It is a fact that church-members given to these pastimes have little knowledge of the Bible, and are seldom found in their church prayer-meetings.

It is a fact that if you are a Christian, and indulge yourself at all in these worldly pleasures, and, for the honor and glory of our glorious Saviour and Lord, will at once and forever renounce them, you will have His sweet approval, the approval of your own conscience, and such joy as the world can not give. Matt. 19:29.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18. —*Christian Life.*

A SOUR FACE.

IN a certain retail store are two young lady clerks. Their counters are side by side. One clerk speaks fluently two or three languages, is quick at figures, and keeps her counter in beautiful shape. But, judging from the looks of her face, you would think that some time she had been out in a thunder-storm from the effects of which she had turned sour.

The other young lady knows no foreign language, and can not speak even her own mother tongue very well. She is rather slow at figures, and her counter does not always look in the best shape. But, O! what a sunny, witching, winsome face she has; and customers flock

about her like bees about a honey bush in full bloom.

One day the floor-walker overheard an old country auntie request the sunny-faced girl to wait on her from the other counter.

"But that is not my counter," replied the girl.

"Ach!" whispered the auntie from foreign shores, "nebbber mind. You wait on me. She"—shrugging her shoulders—"she so sour face!"

What a sermon for an old country woman!

Have you sunshine in your face?—*Christian Endeavor World.*

VICTIMS OF BAD MILK.

"Most of the 400 babies who died in Connecticut during July were victims of poisoned milk or other unsuitable food," says Secretary C. A. Lindsley, of the State Board of Health, in a report on the death rate during the recent hot spell. "That the prevalence of infantile affections is due to heat is a fallacy," he continues. "The large majority of deaths occur among bottle-fed babies. Milk is fed to children from 12 to 48 hours after it is taken from a cow. On the least exposure the milk gathers innumerable germs.

"Until the baby has passed the nursing stage, its stomach is not prepared for other food than that supplied by nature. Any artificial food is a trial for the infantile digestive organs to which they are frequently unequal. The mother who can nurse her baby, but for selfish reasons refuses to do so, assumes a fearful responsibility."—*Report of Health Officer.*

ATTENTIVE TO DUTY.

"ARE you not afraid to live here?" said a visitor to a lighthouse keeper. "It is a dreadful place to be constantly in."

"No," replied the man, "I am not afraid; we never think of ourselves here."

"Never think of yourselves! How so?"

"We know that we are perfectly safe, and only think of having our lamps brightly burning, and keeping their reflectors clear, so that those in danger may be saved."

That is what Christians ought to do. They are safe in a house built on a rock which can not be moved by the wildest storm; and, in a spirit of holy unselfishness, they should let their light gleam across the dark waters of sin, that they who are imperiled may be guided into the harbor of eternal safety.—*Selected.*

LIFE'S IMAGINARY ILLS.

LAST Tuesday Edward L. McWilliams, a veteran detective of this city, committed suicide. He had believed for a long time that he had cancer of the stomach and was an incurable sufferer. An autopsy upon his body by the coroner's physician showed that he was totally mistaken, and that his only trouble, aside from his unfounded fears, was a tumor, which might have been readily removed by an operation not at all dangerous.

The coroner's physician remarks that he frequently makes autopsies on bodies of persons who kill themselves in fits of despondency over deadly diseases, from which they are not suffering. Thus again is the old paradox illustrated, "The worst calamities of life are those that never happen."—*New York World.*

THE world is a terrible desert for the one who has spent all in its service.

Experiences

"FIVE years, eleven months, and sixteen days ago to-night I came into this mission a ragged, peniless, ruined man. I had decided to throw myself in the river, but thought I would stop in here first. That night the Lord saved me from my drink and sin, and for over two years I was a sober man. But after I had secured a good position and began to wear good clothes, I began to think I was able to walk alone, and I let go of the hand that had saved me and kept me, and I fell back into the old life again. But I knew I was down, and I knew how I was saved before. The Lord saved me again, and has kept me ever since; and I don't let go of His hand any more."

I wanted to say, "Amen," but I smothered it.

Presently a woman arose. She was dressed in white. Some friends had brought her a large bouquet of white lilies, and had come to rejoice with her, and to celebrate with her the fifth anniversary of her salvation from a life of sin and shame.

"Five years ago to-night," the young woman began, "I was rescued from a life of sin and shame. The Lord saved me from the street when I was engaged in the work of destroying the sons and daughters of fond mothers. But the Lord found me, and washed me clean in His own blood. I have since started a rescue home, and am now giving my life to the work of rescuing my sisters from the life from which the Lord has rescued me. Oh, what a change He has wrought in my heart! Yesterday, with some Christian friends I spent a day of recreation in the park, and, would you believe it? I had entrusted to me, during the day, twelve little sweet-faced girls. Oh, think of it; that such a woman as I have been should be so cleansed and changed that mothers would be willing to trust me with the care of their innocent little ones! Praise the Lord for His love and saving power!"

I could smother the amens no longer, and one escaped, with a good church prayer-meeting fervor.

The people looked around. I could hide my identity no longer, but arose and said:—

"Brethren and sisters, I am a preacher; but I see a salvation manifested here that I have not experienced. But I purpose to have it if I must get drunk, get arrested, and sentenced to jail and have some missionary come and teach me through the bars."

* * *

I went from this meeting to my home strongly impressed with God's power to save to the uttermost. I looked myself over in the light of the Word, and decided that I was mean enough already; that I need not sin any more in order to be a great sinner and obtain a great salvation.

* * *

Thus, dear reader, did I learn through this humbling experience the secret of a great salvation. Only those who realize that they are great sinners will receive a great salvation; but sin as seen nailing the Son of God to the cross of Calvary, becomes exceedingly sinful.

The above lines are taken from the new book by Elder A. F. Ballenger, entitled "POWER FOR WITNESSING"



SUCH GIFTS AND GIVERS AS GOD LOVES.

IN the beautiful island of Ceylon, many years ago, the native Christians, who had long worshiped in bungalows and old Dutch chapels, decided that they must have a house built for themselves. Enthusiastic givers were each eager to forward the new enterprise. But, to the amazement of all, Maria Peabody, a lone orphan girl, who had been a beneficiary in the girls' school at Oodooville, came forward and offered to give the land upon which to build, which was the best site in her native village.

Not only was it all she owned in this world, but, far more, it was her marriage portion, and in making the gift in the eyes of every native she renounced all hopes of being married. As this alternative in the East was regarded an awful step, many thought her beside herself, and tried to dissuade her from such an act of renunciation. "No," said Maria, "I have given it to Jesus, and as He accepted it, you must." And so to-day the first Christian house of worship in Ceylon stands upon land given by a poor orphan girl.

The deed was noised abroad, and came to the knowledge of a young theological student, who was also a beneficiary of the mission, and it touched his heart. Neither could he rest until he had sought and won the rare and noble maiden who was willing to give up so much in her Master's cause.

Some one in the United States had been for many years contributing twenty dollars annually for the support of this young native girl, but the donor was unknown. Dr. Poor, a missionary in Ceylon, visiting America about that time, longed to ascertain who was the faithful sower, and report the wonderful harvest.

Finding himself in Hanover, N. H., preaching to the students of Dartmouth College, he happened in conversation to hear some one speak of Mrs. Peabody, and repeated, "Peabody; what Peabody?"

"Mrs. Maria Peabody, who resides here, the widow of the former professor," was the answer.

"O! I must see her before I leave," said the earnest man, about to continue his journey.

The first words after an introduction at her house were: "I have come to bring you a

glad report, for I can not but think it is to you we in Ceylon owe the opportunity of educating one who has proved as lovely and consistent a native convert as we have ever had. She is exceptionally interesting, devotedly pious, and bears your name."

"Alas!" said the lady, "altho the girl bears my name, I wish I could claim the honor of educating her; it belongs not to me, but to Louisa Osborne, my poor colored cook. Some years ago, in Salem, Mass., she came to me, after an evening meeting, saying: 'I have just heard that if anybody would give twenty dol-

Do you believe God would ever let that good woman die in the poorhouse? Never!

The missionary learned that the last known of Louisa Osborne, she was residing in Lowell, Mass. In due time his duties called him to that city. At the close of an evening service, before a crowded house, he related, among missionary incidents, as a crowning triumph, the story of Louisa Osborne and of Maria Peabody. The disinterested devotion, self-sacrifice, and implicit faith and zeal of the Christian giver in favored America, have been developed, matured, and well-nigh eclipsed by her faithful protégé in far-off, benighted India. His heart glowed with zeal, and, deeply stirred by the fresh retrospect of triumphs of the Gospel over heathenism, he exclaimed, "If there is any one present who knows anything of that good woman Louisa Osborne, and will lead me to her, I shall be greatly obliged." The benediction pronounced, and the crowd dispersing,



A Scene on the Island of Ceylon.

lars a year, they could support and educate a child in Ceylon, and I have decided to do it. They say that along with the money I can send a name, and I have come, mistress, to ask you if you would object to my sending yours.' At that time," continued the lady, "a servant's wages ranged from a dollar and a half a week, yet my cook had for a long time been contributing half a dollar each month at the monthly concert for foreign missions. There were those who expostulated with her for giving away so much for one in her circumstances, as the time might come when she could not earn. 'I have thought it all over,' she would reply, 'and concluded that I would rather give what I can while I am earning, and then if I lose my health, and can not work, why, there is the poorhouse, and I can go there. You see, they have no poorhouse in heathen lands; for it is only Christians who care for the poor.'"

In telling this story, Dr. Poor used to pause at this point and exclaim: "To the poorhouse!

Dr. Poor passed down one of the aisles chatting with the pastor, when he espied a quiet little figure apparently waiting for him. Could it be? Yes, it was a colored woman, and it must be Louisa Osborne. With quickened steps he reached her, exclaiming, in tones of suppressed emotion, "I believe this is my sister in Christ, Louisa Osborne."

"That is my name," was the calm reply.

"Well, God bless you, Louisa; you have heard my report, and know all, but before we part, probably never to meet again in this world, I want you to answer me one question, What made you do it?"

With downcast eyes, and in a low, trembling voice, she replied:—

"Well, I do not know, but I guess it was my Lord Jesus."

The missionary returned to his adopted home, where, ere long, the loving hands of faithful native brethren bore him to his grave. The humble handmaiden of the Lord labored

meekly on a while, and ended her days, not in a poorhouse, but, through the efforts of those who knew her best, in a pleasant, comfortable old ladies' home. "Him that honoreth Me, I will honor."—*Life and Light*.

THE HAND OF GOD IN JAPAN.

WE may, perhaps, be brought into greater sympathy with the Japanese Government by pointing out some of the great difficulties with which they have had to contend. The grounds of their opposition to Christianity are:—

1. Their fear that Christianity will destroy their government.
 2. That Christianity which preaches the divinity of Christ will destroy the belief of the people in the divinity of their emperor.
- In the light of the Jesuit attempt to interfere with matters political in the work begun by Xavier in 1549, we can have a great deal of sympathy with the Japanese in their fear that Christianity might interfere with the government. So, also, we may be able to sympathize to some extent with their fear that a belief in the divinity of Christ would do much to lessen the faith of the people in their emperor.

But, thanks be to God, the careful avoidance of all political criticism, and the loyal conduct of the native Christians to their emperor, have completely convinced the thinking people of Japan that the missionaries are not there to interfere with their government, and that it is possible for a Japanese to be a devout Christian and still be loyal to his emperor and to his country.

Japan is now in search of a new religion. The faith in the old cults is giving way. The atmosphere of modern Japan is uncongenial to their old religions. Nothing but the Gospel of love, sympathy, liberty, and reason, can meet the demands of the hour.

The door is completely open. We have but to enter in, and, by the lives of the missionaries and native Christians, and deep sympathy for all classes and conditions of men, convince the people of the superiority of the Christian religion. There is here a tremendous responsibility. Let us catch the enthusiasm of this responsibility.—*Rev. A. D. Gring*.

ARE CHINESE CIVILIZED?

WITHOUT religion, without progress, without aspiration, these people are without civilization. The conflict between the West and the East, between Europe and China, is not a conflict of civilizations; it is a misnomer to call it so. A people who discovered the compass, and are without commerce, discovered movable type and are without a press; a people whose best means of locomotion has been the wheelbarrow, and who have suffered in consequence frequent and devastating famines in a land of plenty; a people with coal-fields in a single province adequate to supply the world with coal for twenty centuries, but without mines because disturbance of the ground might disturb the subterranean dragons, can not be termed civilized. Neither are the Chinese barbarians. They occupy a middle ground between the civilized and the barbaric peoples of the globe; they are embodied conservatism; for twenty centuries they have lived in a state of arrested development, well satisfied so to live.—*The Outlook*.

"THE value of life depends on what we are, not on what we possess. Any beast may carry a load of gold, but he is a beast still."

OUR WORK AND WORKERS.

IT is said that Union College, College View, Neb., has more demands for church-school teachers than the institution can supply.

A NEW church building is about completed by the brethren at Harrison, Wash., where Brother A. G. Christianson has been laboring.

EIGHTEEN persons have been baptized as a result of meetings held at Clearfield, Pa., by Brethren W. H. Smith and Charles Baierle.

BROTHER G. F. HAFNER, of Upper Columbia Conference, has been called to Oklahoma, and the *Reaper* says he will probably accept.

A REPORT from Brother J. B. Wilson, in *Echoes from the Field*, notes the organization of a church of sixteen members at Manzanola, Colo.

MEETINGS held at Sturgeon Bay, Wis., by Brother J. N. Anderson, have resulted in eight deciding to "keep the commandments of God and the faith of Jesus."

THE officers elected at the recent session of Atlantic Conference are as follows: President, A. E. Place; secretary, C. H. Keslake; treasurer, L. T. Nicola. Seven candidates were baptized during the conference session. Brethren Jesse C. Stevens and R. G. Patterson were ordained to the Gospel ministry.

IT has been decided that the next General Conference of Seventh-day Adventists, will be held in Oakland, Cal., beginning February 10 and closing March 3, 1901. The General Conference has not been held on this coast since the autumn of 1887. Inasmuch as fares are much lower than at that time, a larger attendance may be expected from the other side of the continent.

REPORTING to the *Reaper*, Brother G. W. Reaser, president of Upper Columbia Conference, says: "We have recently secured a nice new building near the center of Spokane, which will be fitted up at once and used for physician's offices, treatment rooms, and health food store. The address of the new building is South 11th and Stevens Streets. We have also erected a new building on the present sanitarium grounds, for a nurses' dormitory."

THE *Industrial Educator* says: "The outlook for Keene (Texas) Academy was never so bright for a large attendance and a successful year as at present. Large crops of wheat, with fair prices; an immense yield of cotton at double the price of last year; success among the canvassers; and general prosperity throughout our territory,—all contribute to send us students. Such conditions always affect us favorably. Then, too, the growth of the school has been steady for the past four years." While there have been some changes in the faculty, the oldest three, Professors Lewis, Kunze, and Giddings, remain, the first mentioned as principal.

REPORTS from Missouri Conference are encouraging. The force of laborers has been materially increased. Meetings held in Kansas City by Brother R. C. Porter, of the Conference Committee, are still adding to the ranks. Brother J. M. Rees, the new conference president, has located in that city, his address being 14 West Fifth Street. Brother S. C. Osborne, district canvassing agent, reporting to the *Workers' Record*, says: "At one of the camp-meetings this year a call was made for all those that had received the truth during the year to stand up, and it would have done your soul good to have heard their cheering testimonials, and to have seen how they rejoiced in the light of the present truth."

A VERY important feature of our work is the Sabbath-school. It is the church, old and young, at study. Sister J. W. Rambo, an experienced worker in the Sabbath-school, says:—

"The teacher must know God, for how can she introduce the children to One whom she does not know? Even among earthly friends we introduce only those whom we know. When should this be done?—Right away, the same as among earthly friends, just as soon as the child is introduced to the teacher. If Christ is "in you the hope of glory," in your sweet smile, calm manner, and loving look, he may read the character of God. He may read your meekness and separation from the world in a plain, modest attire, free from nodding plumes, posies, and heathenish jewelry. Usually the primary children can read only the simplest of reading, and that with difficulty. But they can read the teacher with speed, accuracy, and expression. They might stumble over, or be unable to read, the first Epistle of John; but they can read it in you without the slightest difficulty. Teacher, first of all know God."

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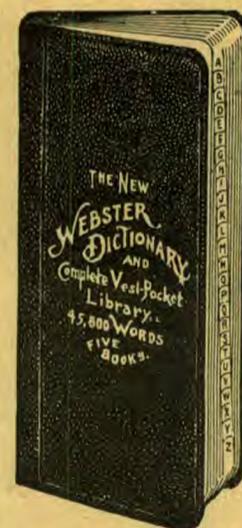
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THE SABBATH SCHOOL

LESSON VI.—SABBATH, NOVEMBER 10, 1900.

PUTTING ON CHRIST; ONE IN HIM.

Lesson Scripture, Gal. 3:24-29, R.V.

24 "THE law hath been our tutor to bring us unto Christ, that 25 we might be justified by faith. But now that faith is come, 26 we are no longer under a tutor. For ye are all sons of God, 27 through faith, in Christ Jesus. For as many of you as were 28 baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus. 29 And if ye are Christ's, then are ye Abraham's seed, heirs according to promise."

NOTE.—We now come to the close of this most remarkable chapter, and with the six weeks' study that we put upon it, each student should have a firm grasp of all its statements. Of course no one can expect fully to understand the chapter in that time, but we ought at least to have made so much of its acquaintance that it is no longer a stranger to us. As usual, review thoroughly from the beginning before taking up the new lesson, and then study the verses of the lesson until you could no more forget them than you could forget your own name.

SUGGESTIVE QUESTIONS.

(1) State the relation of the law to the promises. (2) Why was the law given at Sinai? (3) Was the standard of righteousness greater after that than before? (4) In what state does the law hold all who do not believe? (5) To what end? (6) What, then, is the law to those who do not believe? (7) What takes place when faith comes to us? (8) What does belief do for us?—"Ye are all the children of God, through faith, in Christ Jesus." "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12. Believing Christ is receiving Him. (9) Who have "put on Christ"?—"As many of you as were baptized into Christ." (10) What, then, can there no more be?—"There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female." (11) Why not?—"For ye are all one man in Christ Jesus." (12) Since we are one man in Christ, what follows?—"If ye be Christ's, then are ye Abraham's seed." (13) And what then?—"And heirs according to the promise." "If children then heirs; heirs of God, and joint heirs with Christ." Rom. 8:17.

NOTES.

1. THE law has shut us up in prison as transgressors, yet not without hope. The door of mercy was open, and as soon as we believed, we were free; no longer slaves of sin, but sons of God through faith in Christ Jesus.

2. BELIEF in Christ includes baptism into Christ. When the eunuch asked, "What doth hinder me to be baptized?" Philip replied, "If thou believest with all thine heart, thou mayest;" and the eunuch said, "I believe that Jesus Christ is the Son of God," whereupon Philip baptized him. Acts 8:36-38. Jesus said, "He that believeth and is baptized shall be saved." Mark 16:16. It is thus that he put on Christ.

3. BEAR in mind that it is only by being baptized into Christ that we put on Christ. It is not the repetition of a formula, nor the mere application of a water—being buried in it—that constitutes the true baptism—baptism into Christ. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" Rom. 6:3. Baptism into Christ means the giving up of our lives, being crucified with Him, that we may live a new life. So it is "no longer I, but Christ liveth in me." This is a new life, the putting on of "the new man, which after God is created in righteousness and true holiness." Eph. 4:24.

4. "ONE in Christ Jesus." "One man in Christ Jesus." There is but one Man, and that is Christ. God created man in His own image in the beginning, male and female, "and called their name Adam,"—man. Gen. 5:2. But they fell, and so became less than men, yes, less than dumb brutes in the knowledge of God's ways; for says God, "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, My people doth not consider." Isa. 1:3. "Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but My people know not the judgment of the Lord." Jer. 8:7. By faith, and the knowledge of the Son of God, we come "unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:13. Christ makes "in Himself of twain one new man," so making peace. Eph. 2:15. Just as it takes the whole of creation to reveal the whole of the glory of God,

so it takes all the believers in all the world to reveal the perfect Christ.

5. "If children, then heirs; heirs of God, and joint heirs with Christ." Compare verse 29 with verse 16. There is but one Seed, and that is Christ. But in Christ all things consist. In Him we are not many, but one, and He is the One. Therefore we also form a part of "the seed to whom the promise was made." The promise is as sure to us as to Christ, and will be ours as soon as it is His, if we abide in Him. So here again we see that the coming of the seed to whom the promise was made, embraces the gathering of all the faithful in the kingdom of God.



LESSON VI.—SUNDAY, NOVEMBER 11, 1900.

THE RICH MAN AND LAZARUS.

Lesson Scripture, Luke 16:19-31, R.V.

19 "NOW THERE was a certain rich man, and he was clothed 20 in purple and fine linen, faring sumptuously every day; and a 21 certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his 22 sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom; 23 and the rich man also died, and was buried. And in *hades* he lifted up his eyes, being in torments, and seeth Abraham 24 afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; 25 for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things; but now here he is 26 comforted, and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and 27 that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to 28 my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the proph- 29 ets; let them hear them. And he said, Nay, father Abraham; but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead."

NOTE.—The design in the parable of the rich man and Lazarus is to show that *in this life* men decide their eternal destiny; that there is no probation after death; and that the Scriptures contain all the instruction and warning necessary for the race. The choice which some have made during life, and the character which they have formed, create between them and the ransomed ones an impassable gulf. In the very nature of things, neither can cross to the other. This parable, or allegory, has been used by many to prove that the wicked will be tormented forever in a burning hell. Such a conception of its teachings is out of harmony with the positive teaching of the Bible, and inconsistent with the parable itself, and weakens its force in the direction of the principles the Saviour intends to teach. Verse 31 shows that, tho represented as speaking, both are dead; and, according to the Scripture, "the dead know not anything;" and there is no "knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:5, 6, 10. The Saviour is simply using an allegory in order to teach a truth. Some to whom Christ was talking did believe in a conscious state of the dead between death and the resurrection, and the punishment of the wicked during that time; and the allegory is based upon this preconceived idea of some of His hearers. These remarks also apply to the idea that the true Christians go to heaven immediately after death. See 1 Cor. 15:51-54 and 2 Thess. 4:16, 17.

Golden Text: "Lay up for yourselves treasures in heaven." Matt. 6:20.

SUGGESTIVE QUESTIONS.

(1) What class of persons is introduced in the first verse of to-day's lesson? What is said of their temporal condition? V. 19. (2) Who is the representative of the other class? To what dire straits was he reduced? Vs. 20, 21. (3) What happened to both these men? Compare what follows the statement of each one's death. V. 22. Note 1. (4) What is the rich man represented as doing? Whom is he represented as seeing, and where does he see him? V. 23. Note 2. (5) To whom is the rich man represented as crying in his anguish? What does he request Abraham to do? What service was he willing to receive at the hands of him who had lain at his gate? V. 24. Note 3. (6) How does Abraham address him? What does he call to the remembrance of the rich man? V. 25. (7) How does Christ through this allegory show the impossibility of a change in one's condition after death? V. 26. (8) What other request is the dead rich man represented as making of father Abraham? V. 27. (9) What was the purpose of this request? V. 28. (10) What

reply does he receive from Abraham? V. 29. (11) What argument does the rich man still make? V. 30. (12) What emphatic declaration does the Saviour then make through the name of Abraham? V. 31. Note 4.

NOTES.

1. The beggar died.—Notice the contrast in what follows the statement of the death of each. The beggar is "carried by the angels." The rich man "was buried." The time when the elect are really "carried by the angels" is shown in Matt. 24:30, 31 and 2 Thess. 4:16, 17. It is at the coming of the Son of man in the clouds of heaven. "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds." Those who are alive at that time will be caught up with the resurrected ones "to meet the Lord in the air." The redeemed will be "carried by the angels" at that time.

2. He lifted up his eyes, being in torments.—The Saviour is carrying to its conclusion the preconceived ideas of a portion of His hearers, in order to convey to their minds an important truth. "He held up before His hearers a mirror wherein they might see themselves in their true relation to God. He used the prevailing opinion to convey the idea He wished to make prominent to all,—that no man is valued for his possessions; for all he has belongs to him only as lent by the Lord. A misuse of these gifts will place him below the poorest and most afflicted man who loves God and trusts in Him."—*Christ's Object Lessons*.

3. Father Abraham.—The Jews would not accept Christ, or salvation through Him, because they had Abraham as their father. They were placing their trust in their lineal descent from Abraham. Christ shows them in this parable that such reliance could not save them. Jesus shows (Matt. 3:9) that more is required than lineal descent from Abraham. The righteousness of Christ must be imputed to the man who would enter heaven.

4. Neither will they be persuaded if one rise from the dead.—The truth of this statement was illustrated not long afterward, when Christ did actually raise a Lazarus from the dead. The Jews not only rejected the testimony of Lazarus, but they sought to kill him and the One who had brought him back to life. Jesus Himself afterward passed through the grave and bore His testimony; but they rejected it. Note in verses 30 and 31 that the ones represented as talking are dead.

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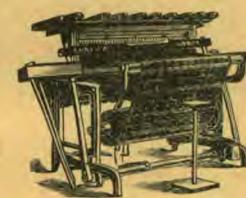
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TO CONTRIBUTORS.

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The illustrations in our World's Outlook number are sermons in themselves, addressing the eye, even as spoken words the ear. We will say more concerning them in our next.

Our middle column notice does not tell all that our World's Outlook number will contain. To tell you all would be to reproduce all the paper, which we can afford to do but once. But how many shall we issue, then? The weak of faith say 500,000; but, friends, can not our faith say 1,000,000?

The "Independent" (New York), summarizing the report of the United States Commissioner of Education in the Philippines, notes some progress toward fewer schools and better methods. But it mentions the existence of three purely religious sectarian schools (Catholic), which receive more public money than twenty-seven other schools combined. How long will it continue?

Ruffianism is not confined to any political party or to any locality. It is just a characteristic of human nature. The recent attack on Mr. Roosevelt's train by a mob at Colorado, was an offset to the attack on Mr. Bryan in New Haven, Conn., during the campaign of four years ago. The "carnal mind," which is the natural mind of man, is "not subject to the law of God, neither indeed can be;" therefore, in these days of Satan's extraordinary workings, we need not be surprised at rude outbreaks at any time or place, or on any occasion.

A despatch, dated Jerusalem, October 7, says that the bishop of Jerusalem, in the name of the pope, and in the presence of the German consul and 500 German pilgrims, laid the corner-stone of the Roman Catholic Church, to be erected on Mt. Zion, on the site which Abdul Hamid presented to Emperor William on the occasion of the kaiser's visit to the Holy Land. How much this may mean in the future is worth considering. If the pope should be forced to flee from Rome, would he not covet a place in the Holy City? Might not this asylum open for him? And might not he plant the tabernacles of his palace between the seas in the glorious holy mountain? And then many

peoples would say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem," etc. Of course we know that the prophecy of the peoples is not true. The truth is that the peoples will say this; but their cry is a false one of peace. What has the Papacy to do with it? is a pertinent question.

What Liquor License Costs.—An official authority states that last year it cost Logan County, Oklahoma, \$5,000 to prosecute the criminal cases which were caused by the saloons; and the amount received from these saloons for licenses was \$2,000. This is a fair specimen of the loss to the public of the liquor traffic, to say nothing of the loss and sorrow and suffering caused to individuals and families—and the far greater loss of souls. The latter item includes both dealer and consumer.

OUR OUTLOOK NUMBER.

WE are sure that every one of our SIGNS readers will welcome our Outlook number, dated November 28. It is big with vitally important truth for the people of this age; truths both general and specific; truths relating to State and Church, nation and individual, to the here and the hereafter.

Here is a list of some of the important articles which the Outlook number will contain:—

"The Gospel Outlook," by Prof. W. W. Prescott, of London, England.

"A Nineteenth Century Review," by A. O. Tait, of the SIGNS editorial staff.

"The European Outlook," by W. T. Bartlett, London, England.

"The Church and State Outlook," by Leon A. Smith, editor of the *Sentinel of Liberty*.

"The Papal Outlook," by Prof. Percy T. Magan, author of "Perils of the Republic."

"The American Outlook," by Calvin P. Bollman, associate editor of the *Sentinel of Liberty*.

"The Protestant Outlook," by Milton C. Wilcox.

"The Mission's Outlook," by William N. Glenn, of the SIGNS editorial staff.

"The Christian's Outlook," by Ellet J. Waggoner, editor of the *Present Truth*, London, England, at one time editor of the SIGNS.

There is an original poem, "Columbia, Where Leadest Thou?" by C. M. Snow.

"The Bridegroom Cometh" is the title of words and music, appropriate to the scope of the paper, by H. H. Winslow.

There will be a good story in our Home department.

The editorial columns will contain several articles of striking interest to all.

The importance of this issue can not be overestimated. To say that it ought to have a million circulation is putting it mildly.

But to have that, we must have the earnest, active help of our friends. Never will there be another such opportunity, in all probability, of getting the important truth of the Gospel before so many at such little expense. Let us take hold and pull all together.

Prophecy tells us of the Roman power that "all that dwell on the earth shall worship him, every one whose name hath not been written in the book of life of the Lamb."—Rev. 13:8, R.V. And again of this great apostasy it is said, "All nations have drunk of the wine of the wrath of her fornication." Rev. 18:3. The Revision has it, "All the nations are fallen." The last great liberty-conserving nation of earth is this nation; but this nation is yielding to Rome, and has been step by step since 1892. Previous to that time this government was held by Catholic writers not "to be any government at all, or as capable of performing any of the proper functions of government; and if it continues to be interpreted by the revolutionary principles of Protestantism, it is sure to fail."—*Catholic World, Sep-*

tember, 1871. Since the Supreme Court Trinity Church Decision, of 1892, and the act of Congress in deciding a purely religious question, in 1893, committing this government to a union of Church and State, this United States has been by papal rescript "elevated to the first rank as a Catholic nation." This was in 1894. Since that time the rapprochement has been rapid. In behalf of this the United States' place in the Philippines offered favorable opportunity. The papers tell us that Archbishop Chapelle asks the privilege of adjusting to each other the Roman Catholic Church and the Constitution in the islands. A despatch from Geneva, under date of October 14, tells us that Bellamy Storer, United States Minister to Spain, speaks thus of a recent interview he had with the pope:—

"Since Archbishop Ireland's visit to the Vatican it is clearly understood there that the best interests of the Roman Catholic Church demand American rule in the Philippines. The United States and the Catholic Church have the same aims there, and hope to work together for order and peace."

And in addition to this, Mr. Storer tells us that "the Filipinos had made their attempts to open negotiations with the Vatican, all of which were refused," which means much more than a surface glance might indicate.

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The election will take place November 6, and then—matters will rush along about as they have been. We have no idea how the election will go, and it may make but little difference, excepting to some office-holders. The greatest issue in the United States to-day is one that comparatively few people are willing to consider. The country is in the current toward Rome, and is already so near the falls that even Baptist ministers are saying, "We are not as fearful of Roman influence as we used to be." The Church and State "image" to Papal Rome was set up in 1892, when the Federal Supreme Court announced that "this is a Christian nation," and based the conclusion on papal documents, beginning with the commission of Ferdinand and Isabella to Columbus. Since 1892 the "image" has been developing, under all administrations, until the time for it to "speak" is nigh at hand. See Revelation 13. No political party, no federal administration, can turn the tide; nor has any shown aught of inclination to do so, neither will they. Church and State are alike in the current. The country is onward to its destiny, and the end of all things earthly is at hand. The greatest issue before the world to-day is the coming of the Lord to judgment; but the masses will not awake, and that day will overtake them as a thief. See Matt. 24:42-44; 1 Thess. 5:1-8; 2 Peter 3:10.

About eight years ago there was a tacit agreement on the part of several of the civilized nations to exclude intoxicating liquors from certain parts of Africa, in protection of the native races, and the agreement was partially carried out. For years it has been the policy of the United States and Canada to prohibit the sale of intoxicants to Indians. But in the countries recently wrested from Spain the liquor trade has been vastly augmented since they came under American rule. Why?—Evidently it is because of rum rule in politics.

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