

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."

Volume 26. Number 46.
For Terms, See Page 15.

OAKLAND, CALIFORNIA, NOVEMBER 14, 1900.

Weekly, \$1.50 per year.
Single Copy, Five Cents.

DEPARTED GLORY.

CARMEL, "the Fruitful," is one of the most noted mountains of the "Holy Land." It is not a single peak, but a range or ridge, twelve miles in extent, directly west of the Sea of Galilee, on the Mediterranean coast. One end of the ridge juts out into the sea, ending in a bold bluff 500 feet high. From thence it extends southeasterly, ending

wolves, wild boars, panthers, woodcock, and partridges add to its animal life. "Huge valleys upward of 1,000 feet deep wind tortuously from the main ridge to the sea, requiring hours to cross to the opposite summits."

THE section in which it is located was given to the tribe of Asher. Along its northerly base flowed the swift river Kishon. Twenty miles to the southeast was the town of Jezreel,

seen the great sea on the one side, and the beautiful Valley of Esdraelon on the other; in the distance, the royal city of Jezreel.

THE famine was sore in the land. Heaven had stayed its rain for three years by the word of Elijah because of the backslidings of Israel. Ahab had married Jezebel, the daughter of Eth-baal, the sun-worshipping king of the Zidonians. She had brought with her all the abominable



Mt. Carmel and the Carmelite Monastery.

in an inland bluff about 500 feet above the sea. Its highest elevation is about eight miles from the Mediterranean, where it rises to a height of 1,740 feet.

THE mountain still proves its title to the "excellency of Carmel." Its steep and rugged sides, sometimes precipitous, are covered with shrubs of pistachio, sponge-laurel, hawthorn, and arbutus. Such flowers as rock-roses, striped asphodel, hollyhocks, the daisy, and the red and purple anemone, abound. From the thyme and mint the feet of the traveler's horse, Schaff tells us, press sweet fragrance. Herds of goats browse its steep sides; occasionally gazelles are seen, while foxes, jackals,

where lived King Ahab in his marble palace, and where also was a temple of Astarte, with its 400 priests, supported by Queen Jezebel. It was on Carmel that it is supposed that those sent to take Elijah were destroyed. 2 Kings 1:9-15. It seems also to have been a stopping-place for Elisha (2 Kings 2:25; 4:25), whence the Shunamite sent to call him when her child died.

BUT the chief event for which the mountain is noted was the conflict between Elijah, the servant of Jehovah, alone, and the united priests of Baal and Astarte, 850 in number. The record is found in 1 Kings 18. The place was near the top of Carmel, where could be

nature-worship of both Baal and Astarte, the licentiousness ever connected with the ancient sun-worshipping cult. Four hundred and fifty prophets of Baal and four hundred of Astarte ("the groves") were fed from the queen's table. Under the royal leadership the people were utterly losing sight of God, and He in His goodness left them to themselves. He withheld the rain till the brooks were dried, the cattle perished, and the people in their anguish began to long for God.

JEZEBEL, and Ahab weakly influenced by her, thought if the prophet were slain the famine would cease, just as tho the slaying of His messenger would destroy God! Here and

there throughout his own realm and into adjacent kingdoms, Ahab had sought the hold prophet, but in vain. At last Elijah meets the king, and tells him that it is he and his father's house that are the cause of Israel's trouble, in that they had "forsaken the commandments of Jehovah," and had "followed the Baalim." One of God's commandments, that which points out the Giver of the law as the Creator, is the Sabbath precept. It is God's sign between Himself and His people forever, that they might know that He is God. Eze. 20:20. Connected with sun-worship was the observance of the "wild solar holiday of all pagan times," the Sunday. The two customs, one based on God's authority and the other on pagan traditions, were antagonistic, and so must be their followers.

ELIJAH proposes a test on one of the upper broad shelves of the mountain, where a perennial spring pours forth its waters. He tells Ahab to gather there the prophets and the people. They come, and the prophet of God, going near to the people, thus addresses them: "How long halt ye between two opinions? if the Lord be God, follow Him; but if Baal, then follow him. And the people answered him not a word." Verse 21. The poor, blinded, carnal people could not decide.

THEN, filled with the divine Spirit, Elijah lays before them his test: "Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under; and call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let Him be God." And the blinded people could see this; and they "answered and said, It is well spoken."

THE prophets of Baal chose their bullock, dressed it, built their altar, placed the bullock upon it, and cried and leaped and cried from morning till noon, but there was no voice nor sign. As the sun reached the meridian and was about to decline, urged on by Elijah's justifiable mockery, the pagan prophets grew more violent. They leaped, they danced, they cut themselves with knives and lances, till blood flowed freely, until the sun declined, and hope was dead.

THEN the prophet of God calls the people to him that they may see all that he does. According to God's instructions, he takes twelve unhewn stones, according to the numbers of the tribes, and builds the simple altar. Then he digs a trench about it, places the wood upon the altar, slays the bullock, places the parts upon the altar, and twice calls for four barrels of water, both times pouring the water on the sacrifice and the wood, and filling the trench, that all might know that the answer was not from man's device, but that it came direct from God.

ALL this work had brought the prophet to the time of the evening oblation; for he was abiding by God's direction in all this. Then he offers his simple prayer of faith from a heart burdened for a sinful people: "O Lord, the God of Abraham, of Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word. Hear me,

O Lord, hear me, that this people may know that Thou, Lord, art God, and that Thou hast turned their heart back again." It was not a long prayer, but it was a prayer of faith, asked according to God's will, and it went directly to the Heart of Heaven. "Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, The Lord, He is God; the Lord, He is God."

It would seem as tho all this had been sufficient to convert both Ahab and all the priests. But no, their profession was too lucrative, their hearts too gross and hardened. Yet they must not be left to turn back a misguided people, and God's judgment followed upon them swift and sure.

GOD gives the weak king another assurance. He was told to eat and drink, for rain was coming. Seven times the prophet bows before God; seven times he sends his servant to look out over the sea for the appearance of rain. But not until the seventh time do the brazen heavens answer, and then only by a little cloud. It is enough to the prophet; he warns Ahab, and then he himself, girding up his loins, runs the twenty miles to Jezreel before Ahab's chariot.

O, THERE are lessons for to-day in this story! Ahab represents the State, weak and vacillating. Jezebel is God's own symbol for apostasy in religion. As of old, the conflict centers around the Sabbath of the Lord and "the wild solar holiday of all pagan times." As of old, God is calling to His people, "How long halt ye between two opinions?" He appeals to them by all the Word of truth, by all the record of the past, by the life of Christ, to serve Him. But the test does not lie in ocular signs; it lies in the Word of God. The agents of the devil will work false miracles, will imitate Elijah of old in bringing down fire from heaven; and this miracle will be used to deceive people into the worship of the beast and the reception of his mark. Rev. 13:13-17. Christ declares, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will of My Father* which is in heaven." Matt. 7:21. In the great final conflict only he whose feet are upon the Rock of eternal truth will stand. God's message will again go in "the Spirit and power of Elijah;" so would He have all receive it; and only so will we be saved from Satan's delusions.

THERE is another lesson worthy of our notice. Carmel was once holy ground, because God there met His prophets. It was "the Fruitful" in the lessons it taught to the backsliding Israel. Its only merit, as of that of any spot or thing of earth, lies in the continued presence of God; for His presence only makes glorious. So was Jerusalem; so is still the Sabbath. So *was* Carmel. But its glory is departed. Yet poor, ignorant, spiritually-blinded man will endeavor to go back to the old places and gather up some rays of departed glory to bolster up an unworthy cause. Thus an order of monks, the Carmelites, about the year 1200, or a little later, settled on Mt. Carmel. They invented the scapular, and pretended to great exaltation, were acknowledged by the popes, till the Jesuits exposed some of their hollow pretensions and wretched frauds. For centuries the order has languished. They have both monks and nuns belonging to the order, and an institution is still maintained on Mt.

Carmel. But the glory is departed. The presence of God is not there; and the former "excellency of Carmel" will never be known till God shall "make all things new."

"NOT BY MIGHT NOR BY POWER."

THIS is the word of the Lord unto Zerubabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it."

The world begins its work with pomp and show and boasting; but all will come to naught. God's way is to make the day of small things the beginning of the triumph of truth and righteousness. For this reason none need be elated by a prosperous beginning, nor cast down by apparent feebleness. God is to His people riches, fulness, and power. His purposes for His chosen people are, like the eternal hills, firm and immovable.

Remember that human might did not establish the church of God, neither can human might destroy it. From age to age the Holy Spirit is an overflowing fountain of life. "This is the victory that overcometh the world, even our faith." There is victory for all who strive lawfully, in perfect harmony with the law of God. They will triumph over all opposition. As they carry forward God's work in the face of all foes, they will be given the guardianship of holy angels.

Christ has pledged Himself to help all who join His army, to co-operate with Him in fighting against visible and invisible foes. He has promised that they shall be joint heirs with Him to an immortal inheritance, that they shall reign as kings and priests before God. Those who are willing to share in this life the humiliation of the Saviour, will share with Him in His glory. Those who choose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season, will be given a place with Christ on His throne.

Hold fast the Word of life. The tempest of opposition will spend itself by its own fury. The clamor will die away. Carry forward the Master's work bravely and cheerfully. The Father above, who watches over His chosen ones with the tenderest solicitude, will bless the efforts made in His name. His work will never cease until its completion amid the triumphant shout, "Grace, grace unto it."

MRS. E. G. WHITE.

"REMEMBER THE SABBATH."

IT is worthy of note that the Sabbath commandment is the only one beginning with the word "remember;" that it is most explicit in giving the manner of and reason for its observance; and that it is located in the heart of the Decalogue. Knowing man's proneness to forget and trample upon the Sabbath, the Lord used such emphatic language as would tend to impress us with the importance of the commandment, and He placed it where man must walk over three moral precepts on one side, and six on the other, before he can trample on the Sabbath.

If men had always remembered the Sabbath to keep it holy, they would have had a continual reminder of God's creative power, which would have been a safeguard against drifting into idolatry. But, instead of remembering the Sabbath, they forgot it, and, having nothing to remind them of the Creator, soon began to worship the creature.

The great center of the intricate system of idolatry has always been the worship of the sun. This was natural, as the sun was the visible center of earthly action, and the visible source of light. It was also natural to name the first day of the week for the chief object of worship, and to make that day the chief day of idolatrous worship. So, just as the Sabbath observance is the great safeguard against idolatry, Sunday observance became the chief rite in idolatrous worship.

When and how this heathen festival superseded the Sabbath in the Christian church, is best told in the words of others. Neander, the father of church history, says:—

The festival of Sunday, like all other festivals, was *always only a human ordinance*, and it was far from the intention of the apostles, . . . and from the early apostolic church, to transfer the laws of the Sabbath to Sunday.—*Rose Ed.*, p. 186.

Wm. Prynne, in his "Dissertation on the Lord's Day Sabbath," pp. 33, 34, 44, 1633, says:—

It is certain that Christ Himself, *His apostles*, and the *primitive Christians*, for some good space of time did *constantly observe the seventh-day Sabbath*, . . . till the Laodicean council did in a manner quite abolish the observance of it.

Sir Wm. Domville traces this testimony in his "Examination of the Six Texts," p. 291:—

Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A.D. 321.

This first Sunday edict speaks of the day as "the venerable day of the sun," showing that Constantine recognized it as a heathen festival. This law seems to have been a mild compromise with the heathen element which was fast flowing into the church. It was not until A.D. 364, at the council of Laodicea, that the observance of the Sabbath was prohibited under an anathema.

In speaking of this first Sunday law, Neander says, "*In this way the church received help from the State for the furtherance of her ends.*" The church was willing to adopt the heathen festival for the sake of being herself adopted by the heathen State. After the State had established a precedent by legalizing Sunday at the request of the church, it was a comparatively easy matter for her to secure other favors, even to the extent of State aid in the apprehension and punishment of those whom she denounced as heretics. Thus we see that in those apparently mild measures for the observance of Sunday lurked the deadly bacilli that soon broke out in the open sore of the Inquisition, which has so long spread its evil contagion among the nations of earth.

The Church of Rome rightly claims the honor (?) of having substituted the observance of Sunday for that of the Sabbath. She also uses this substitution as the proof of her power to change the precepts of Jehovah. The "Doctrinal Catechism" says:—

Had she not such power, . . . she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.

The "Abridgment of Christian Doctrine," another Catholic work, asserts that this power of the church is proved "*by the very act of changing the Sabbath into Sunday*," and declares that Protestants are inconsistent, "*because by keeping Sunday they acknowledge the church's power*," and by ignoring other commands of the same church they deny the same power.

One of the titles conferred upon the popes by the Church of Rome is "VICARIUS FILII

DEI," vicegerent of the Son of God,—virtually God on earth. And the right to use this august title is upheld "by the very act of changing the Sabbath into Sunday." The Catholic Church virtually says that Sunday observance is the sign by which we acknowledge the pope as God on earth. Jehovah says, "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20:20.

In view of the above facts, which reveal the almost universal tendency to forget the Sabbath, and to trample upon it, is it any wonder that the Lord prefaced the Sabbath commandment with the word "remember"? Tho to remember the Sabbath may be a cause for scorn and ridicule among those who seek to overwhelm it by the tidal wave of papal error, let us still "remember the Sabbath, to keep it holy;" for it will outride the angry dash of the warring elements.

"It will weather the blast, and land at last
Safe on the evergreen shore."

GEO. A. SNYDER.

RELIGIOUS LIBERTY.

LIKE the kingdom of heaven, religious liberty is in us, if anywhere. If it is not in us, we seek it of men; that is, we want somebody else to protect and defend our unbelief. The heathen, the hypocrite, the Judas Iscariot, always wants temporal or ecclesiastical power and authority for the maintenance and propagation of his creed, his aspirations, or his dominion. The followers of Christ seek help and comfort of God. His grace is sufficient to them that believe.

The very kingdom Jesus declined, some seek to utilize for initiating and establishing the kingdom of God. Because many hope to master the impossible, to subjugate the faith of Jesus unto their carnal assumptions and conceits, those that are overcome of them, fear, with their masters, that some other power than God's may despoil them of liberty to worship God (?) as they see fit. Were they not slaves to their own contempt and scorn for our charters, precepts, and example, were they in Christ and Christ in them, they would indeed be free, and never dream of appealing to Pilate, Herod, or high priest for support or tolerance.

Jesus might have conciliated Herod by giving that worthy an answer. But He did not. Christ was free. He had overcome fear of death, fear of men, fear of torture, and all Satan could heap on Him. Thus He revealed the mockery of human justice, the folly of human aspirations, and the unutterable emptiness of human dominion.

Now the simple fact is, it is sin to fear aught but God. It is traitorous to our only Saviour to seek aid or comfort or authority not of Him. Let no sane person expect that our Lord will hear his prayer while he depends on His enemies for succor.

Let the blind lead the blind. Let them compass land and sea, and make all nations tributary to their authority. There is no divine promise that those who love a lie shall not be deceived. On the contrary, the mark of the beast will be found in the forehead and in the hand of any one trusting in its protection.

Paul says, "All things are lawful for me, but all things are not expedient." True liberty of conscience is only found in obedience to the Holy Spirit, and never in servitude of what is carnal. All the government of the world, army, and navy can not insure a life one hour. Neither death nor hell respect human authority, nor can all science and mortal ingenuity make a blade of grass grow.

If the love of God prolongs days for repentance, let no man imagine that we are not responsible for every hour at our disposal; for our liberty in Christ is of a nature that requires constant watchfulness and earnest prayer, lest we sin against a dispensation of divine love given for our schooling in the only life worthy of eternal continuance.

It is needless to state that with cessation of this dispensation—which may end to us tomorrow—the world will end, and judgment is at our door. Left to their own resources, men will succeed in making earth what it would be now but for the grace of God. Yet blessed is he who is called to suffer and share our Saviour's reproach and death. For what men can deprive us of, can not inherit life everlasting.

J. C. KASTNER.

HE HUMBLED HIMSELF.

CHRISTIANS sometimes pray that they may be humbled. They are thus asking God to do that which He has left for us to do. When Jesus took upon Himself our human nature, and became subject to all the temptations the devil ever can present to a human soul, it is written of Him that He "*humbled Himself*." "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He *humbled Himself*, and became obedient unto death, even the death of the cross." Phil. 2:5-8.

Jesus is our Pattern; and in this scripture we are told of three things that He did,—He made Himself of no reputation; He took upon Himself the form of a servant; and He humbled Himself to die, not even as servants die, but submitting Himself to the death of criminals.

Thus we are taught to humble ourselves. God is abundantly able to humble the proudest of earth. And all those who fail to heed the admonition, "Humble yourselves therefore under the mighty hand of God" (1 Peter 5:6), will, under this same mighty hand, be humbled. For of God it is written, "Those that walk in pride He is able to abase." Individuals, nations, kingdoms, or powers of the kingdoms of darkness, shall not be able to withstand God. Altho in self-exaltation they may ascend into the clouds, from the clouds will they be brought down.

The human heart is proud. Pride manifests itself in different ways; but the result is always the same,—to forget God. The heart filled with self has no room for Jesus. Because of this, God hates pride. "These six things doth the Lord hate; yea, seven are an abomination unto Him: A *proud look*, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." Prov. 6:16-19.

God loves the humble, contrite ones. He walks with them. His promises are abundant for them, and they might all be summed up in this one, "He shall *save the humble person*." Therefore let us not ask God to humble us, but humble ourselves, that we may "walk" with Him.

T. E. BOWEN.

To go on in sin is starvation of soul; to return to Father's house means the satisfying of the soul with the bread of life.



LESSONS FROM MATTHEW 24

THE DESTRUCTION OF JERUSALEM— ITS MEANING TO-DAY.

THERE is yet one important part of the Lord's discourse concerning the sign of His coming and the end of the world, which must be noticed—that is, the part relating to the destruction of Jerusalem.

It must be remembered that it was the disciples showing to Jesus the wonderful structure of the temple that was the occasion which called forth this whole grand discourse upon the subject of the signs of His coming and of the end of the world.

The whole story is as follows: "And Jesus went out from the temple, and was going on His way. And as He went forth, His disciples came to Him to show Him the buildings of the temple; and one of His disciples saith unto Him, Master, behold, what manner of stones and what manner of buildings! And some spoke of the temple, how it was adorned with goodly stones and offerings. And Jesus answered and said unto them, Seest thou these great buildings? As for these things which ye behold, verily I say unto you, The days will come, in which there shall not be left here one stone upon another, that shall not be thrown down.

"And as He sat on the Mount of Olives, over against the temple, the disciples, Peter and James and John and Andrew, came unto Him, and asked Him privately, saying, Master, tell us, when therefore shall these be? and what shall be the sign when these things are all about to be accomplished? and what shall be the sign of Thy coming, and of the end of the world?"

Now in this whole discourse in answer to these questions, the only reference that Jesus made to the destruction of Jerusalem is less than two dozen lines, in the midst of His discourse, after He had sketched the events between that time and the end of the world, and just at the beginning of that part of His discourse in which He proceeds to give the signs of His coming and the *time* when the signs would begin to appear. From this fact, as well as from the causes and character of the destruction of Jerusalem, it is evident that the destruction of Jerusalem is itself a sign by which can be known the times of the Lord's coming and of the end of the world, just as the fall of ancient Babylon is likewise such a sign. It is in the light of this suggestion that we shall here study that part of the Lord's discourse relating to the destruction of Jerusalem.

That part of the Lord's discourse is as follows: "When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place, where he ought not (let him that readeth understand); and when ye see Jerusalem compassed with armies, then know that her desolation is at hand. Then let them that are in Judea flee unto the mountains; and let them that are in the midst of her depart out, and let not them that are in the countries enter thereinto. Let him that is on the housetop not come down, nor enter in, to take out the things that are in his house; and let him that is in the field not return back to take his cloak. For these are the days of vengeance, that all things that are written may be fulfilled. But woe unto them that are with child and them that give suck in those days! And pray ye that your flight be not in the winter, neither on the Sab-

bath. For there shall be great distress upon the land and wrath upon this people."

The Center of Controversy.

Why did all this come upon that people? Why was Jerusalem destroyed?—Because they rejected the Lord, of course. But why did they reject the Lord? What was the particular issue in which centered and culminated their opposition to the Lord and their rejection of Him? The answer to these questions is, That issue was the Sabbath,—the distinction between His principles as to what is true Sabbath-keeping and their views upon the same point.

In nothing had the selfishness of the Pharisees and doctors of the law taken a more perverse turn than in the matter of the Sabbath and its true meaning and purpose. So far as the Lord's meaning and purpose in His Sabbath are concerned, they had utterly lost sight of it themselves, and by their traditions and exactions had completely hidden it from the minds and hearts of the people. This was the crowning result of their perverse-minded course. And as Jesus is Lord of the Sabbath, and as to bring to mind what He is to mankind, is the true intent of the Sabbath,—in other words, He Himself, as He lived among them, being the manifestation of the true intent of the Sabbath, it is evident that in nothing could His course arouse more or more bitter antagonism from these men than in His words and actions with relation to the Sabbath.

It was with reference to this that they began their persecution of Him; it was regarding this that they first entertained the thought of killing Him; and it was upon this issue that their opposition culminated in the actual crucifying of Him. This issue became clearly defined at His second Passover, at the pool of Bethesda, when Jesus healed the impotent man. Thus we read:—

"A certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, He saith unto him, Wilt thou be made whole? The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked; and on the same day was the Sabbath. The Jews therefore said unto him that was cured, *It is the Sabbath day; it is not lawful for thee to carry thy bed.* He answered them, He that made me whole, the same said unto me, Take up thy bed and walk. Then asked they him, *What man is that* which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was; for Jesus had conveyed Himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole; sin no more lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole." John 5: 1-15.

Of course they then knew who it was who had told him to do this "unlawful" thing,—to take up his bed and walk on the Sabbath day.

"And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day." Verse 16.

Now think of this: Jesus is Lord of the Sabbath. The Sabbath is the sign of what He is to mankind. He then was in His life the living expression of the Sabbath. Therefore it was impossible for Him to do anything on the Sabbath that was not Sabbath-keeping; because

the very doing of it was in itself the expression of the meaning of the Sabbath.

But his Sabbath-keeping did not suit the Sabbath ideas of the Pharisees and the doctors of the law and the scribes. They, therefore, called it Sabbath-breaking. Now Christ's ideas of the Sabbath are God's ideas of the Sabbath. The Pharisees' ideas of the Sabbath and of Sabbath-keeping, being directly the opposite of the Lord Jesus' ideas, were wrong. Therefore the controversy in that day between Christ and the Pharisees and the doctors of the law, was simply whether God's ideas of the Sabbath should prevail, or whether man's ideas of it should prevail.

"Therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God." John 5: 16-18.

By this we further see that the very first open steps that the Pharisees and the doctors of the law ever took against Jesus Christ to do Him harm in any way, were taken because He had not kept the Sabbath to suit them. That was the controversy between Christ and them; and upon this point everything else turned.

Shortly after this we have the record in the second chapter of Mark, twenty-third verse, to the third chapter, sixth verse; it is also in the twelfth chapter of Matthew, and the sixth of Luke, verses 1-12; but Mark's record gives a point that is not in either of the others, and it is all-important:—

"And it came to pass, that He went through the corn-fields on the Sabbath day; and His disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto Him, Behold, why do they on the Sabbath day, that which is not lawful? And He said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the showbread, which is not lawful to eat but for the priests, and gave also to them that were with Him? And He said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath."

"And He entered again into the synagog; and there was a man there which had a withered hand. And they watched Him, whether He would heal him on the Sabbath day; that they might accuse Him."

He knew that their attention was all on Him. And that they might have the fullest evidence possible, He called to the man who had the withered hand, and said to him, "Stand forth in the midst." The man stepped out into the midst of the synagog. This drew everybody's attention to Jesus and the man standing there waiting. Then He asked the Pharisees and those who were accusing Him, "Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill?" They could not say it was lawful to do evil, for that would be contrary to all their own teaching, and they did not dare to say it was lawful to do good, because then they would sanction His healing this man on the Sabbath. "Is it lawful to save life, or to kill?" They did not dare to say it was lawful to kill, and they did not dare to say it was lawful to save life; for He told them, and they knew that it was so, that if one of them had a sheep that fell into a ditch on the Sabbath day, he would pull it out to save its life. Whether they would do this out of mercy to the sheep, or for fear of losing the price of it, matters not. They knew it was so. Therefore "they held their peace."

"And when He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other. And the Pharisees

went forth, and straightway took counsel with the Herodians against Him, how they might destroy Him."

Confederation against Christ.

The Herodians were a sect of the Jews, who stood at the extreme opposite pole from the Pharisees. They derived their title—Herodians—from being the friends, the supporters, and the rigid partisans of Herod and his house in their rule over the nation of Israel. The Pharisees were the "godly" of the nation, especially in their own estimation. They held themselves to be the righteous ones of the nation, the ones who stood the closest to God; and therefore they stood farthest from Herod and from Rome. They despised Herod; they hated Rome. The Herodians were the political supporters of Herod, and consequently the friends of Rome and Roman power. Therefore, as denominations, as sects, the Pharisees and the Herodians were just as far apart as they could be.

Now when the Pharisees saw that Christ would not yield to their ideas of Sabbath-keeping, they, in order to carry out their purpose to kill Him—it was a far-reaching purpose—joined themselves, not only to their sectarian enemies, but to these *particular* religio-political sectarian enemies, so that they could secure the influence of Herod, so that they might have the government on their side, that they might have the civil power under their control, and thus make effectual their purpose to destroy Jesus. Thus they entered politics.

After this we read:—

"After these things Jesus walked in Galilee; for He would not walk in Jewry, because the Jews sought to kill Him." John 7:1.

However, when the annual Feast of Tabernacles came, "about the midst of the feast Jesus went up into the temple, and taught." As He was teaching, He said to them:—

"Did not Moses give you the law, and yet none of you keepeth the law? *Why go ye about to kill Me?* The people answered and said, Thou hast a devil; who goeth about to kill Thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers); and ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; *are ye angry at Me, because I have made a man every whit whole on the Sabbath day?* Judge not according to the appearance, but judge righteous judgment." John 7:19-24.

Even at that time, these, His enemies, "sought to take Him," yet "no man laid hands on Him." And later in the same day "the Pharisees and the chief priests sent officers to take Him;" yet neither did the officers lay hands on Him. And when the officers returned without bringing Him, the chief priests and the Pharisees were so enraged that they were on the point of officially condemning Him anyhow, and were checked only by the word of Nicodemus, "Doth our law judge any man before it hear him, and know what he doeth?"

The next instance in this controversy is recorded in the ninth chapter of John—the case of the giving of sight to the man born blind.

"And it was the Sabbath day when Jesus made the clay, and opened his eyes; . . . therefore said some of the Pharisees, *This man is not of God, because He keepeth not the Sabbath day.*" Verses 14-16.

The next instance is in Luke 13:10-17:—

"And He was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in nowise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, *Woman, thou art loosed from thine infirmity.* And He laid His hands on her; and immediately she was made straight, and

glorified God. *And the ruler of the synagog answered with indignation, because that Jesus had healed on the Sabbath day,* and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day. *The Lord then answered him, and said,* Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"

Increasing Antagonism.

As they continued to watch Him to see whether He would heal people, and otherwise do good on the Sabbath day, He continued to heal on the Sabbath day, another instance in point being recorded in Luke 14:1-6. Thus He continued to grow in favor with the people, and the more to incur the antagonism of the chief priests, the Pharisees, and the Herodians. When at last He had gone so far as to raise from the dead a man who had been dead four days, and when, as a consequence, "many of the Jews believed on Him," this so aroused His enemies that "some of them went their ways to the Pharisees, and told them what things Jesus had done." And then and there the chief priests and the Pharisees in council said:

"What do we? for this Man doeth many miracles. If we let Him thus alone, all men will believe on Him; and the Romans shall come and take away both our place and nation." John 11:47, 48.

Note the argument that was in their hearts, and in their words, in fact. They were accusing Jesus all the time of Sabbath-breaking; and now they say, "If we let Him thus alone, all men will believe on Him," and that will make all men Sabbath-breakers. The nation will be a nation of Sabbath-breakers. And when the whole nation becomes a nation of Sabbath-breakers, the judgments of God will be visited upon us; and the Lord will bring the Romans, and sweep away the whole nation. Then, in that same meeting—

"One of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that *it is expedient for us, that one man should die for the people, and that the whole nation perish not.*" "Then from that day forth they took counsel together for to put Him to death." Verses 49, 50, 53.

And a few days afterward they accomplished to the full their purpose, and did put Him to death. And when that was done, the doom of the nation was fixed; and it was only a question of time when would come the destruction of the temple, the city, and the people. They said, "If we let this man thus alone, all men will believe on Him, and the Romans will come and take away both our place and nation." They did not let Him alone, and the Romans came and took away both their place and nation forevermore. Their efforts to save the nation destroyed the nation.

And let it never be forgotten that the one great issue, above all others, on which they rejected Him, and persecuted Him, and sought to kill Him, was the Sabbath of the Lord as against a sabbath of men, the true Sabbath as against a false one, the Lord's idea of the Sabbath as against man's idea of the Sabbath. And in all the time of the impending destruction, and even in the very crisis of their experience in connection therewith—when they should see the given sign, in Jerusalem being encompassed with armies—the Sabbath was still an issue, and of vital consideration. For in all their thoughts as to their flight from the sure-coming destruction, this word of Jesus must ever be remembered, "*Pray ye that your flight be not in the winter, neither on the SABBATH DAY.*"

ALONZO T. JONES.

THE EXAMPLE OF CHRIST.

"For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 Peter 2:21.

IN Christ we have a perfect rule of life; He is man's example in *all things*. He came to show us how to live, and in His life magnified the precepts of the law. Isa. 42:21. He did no sin. When reviled, He did not revile in return, nor "stand up for His rights." When reviled, buffeted, and spit upon, He "opened not His mouth." When men lied about Him, He did not waste His time running from place to place to have it straightened up; He simply *lived* the lie down. His life was a complete refutation of all the vilification of His adversaries. He did this for us; He was our example.

Speaking of a certain ordinance, He said, "For I have given you an example, that ye should do as I have done to you." John 13:15. Reader, we believe that Christ is the only perfect rule of life this world has ever had, and that we should *follow Him in all things*. This is why the writer observes the seventh day as the Sabbath. Jesus kept this day during the whole of His life on earth. "And He came to Nazareth, where He had been brought up; and, as *His custom was*, He went into the synagog on the Sabbath day, and stood up for to read." Luke 4:16. Mark you, this was the "custom" of the Saviour. It was the way He lived. Every Sabbath found Him, not at secular work, but resting, and going to the house of worship. Is His example right in this matter? Do we err when we follow the example of Christ in reference to the Sabbath?

The writer was holding a meeting a year or so ago, and a number embraced the Sabbath. During one of our services a clergyman came in, and before the services closed, arose and rebuked us for being so foolish and deluded as to observe the seventh day for the Sabbath. During the course of his conversation I asked him the following questions: Do you believe that Jesus is man's example in all things? No answer. Do you believe that we will do wrong if we do as He did? He evaded the question. I continued: Do you believe that a man will do right *every time* if he follows the example left by Jesus while here in the world? To my astonishment this professed shepherd of Israel said, "No." He further said: "I know what you are getting at. If I say, Yes, you will ask me why I do not observe the day for the Sabbath which He observed." Shame and pity for him filled my heart, to think that, to escape a plain duty, a professed minister of Christ turned from the example of the Son of God and declared His life not a perfect pattern for us.

I could not refrain from wondering what must be the spiritual status of the congregation over which he ministered. But this was the only way, seemingly, left for him to retreat; for if Jesus is man's example, it is plain that He is our example in Sabbath-keeping, and we should observe the same day that He did,—the seventh day.

And, further, He declares that He is the same "yesterday, and to-day, and forever." Heb. 13:8. We have an unchangeable Saviour, praise the Lord! He is the same now as when He was on earth. Then if He was on earth to-day, He would still keep the same day. This must be true, else He has changed. So, then, if He kept the seventh day when on the earth, and would keep it to-day were He here in the flesh, why should not His children who are here keep the seventh-day Sabbath? He says He is the "Lord even of the Sabbath day." Matt. 12:8.

Reader, will you follow the example of the Saviour in reference to the Sabbath? If not, why not? G. B. THOMPSON.



OAKLAND, CAL., NOVEMBER 14, 1900.

MILTON C. WILCOX, - - - - - EDITOR.
A. O. TAIT, } - - ASSISTANT EDITORS.
W. N. GLENN, }

All Manuscript should be addressed to the Editor.
For further information to contributors, see page 15.

LIFE AND IMMORTALITY. No. 6.

How to Obtain Life.

IT has been clearly shown that in righteousness alone is life. Sin tends to death, and when it is finished, brings forth death. It is consistent, reasonable, and Biblical that God gave His own eternal life, flowing from Him, the great Fountain, in harmony with His eternal law. All things in harmony with that law have eternal life.

Sin is the transgression or perversion of God's law of righteousness and life; and sin ends in death. In this world "all have sinned and come short of the glory of God;" and all are subject to death. There is no exception among the children of Adam to this rule. God pours out His life to them freely, but sin within them perverts the law of the life of God, and all are dying creatures, corruptible, mortal. All received this in the physical man by inheritance from Adam. When sin became incarnate, infleshed, in Adam it established in him physically its own law, the perverted law of God. It is God's law of man's life that all blessings and gifts and powers and talents should be diffusive, used for the good of others. Sin turned the flow inward upon the man, and decay and death resulted.

In all natural men, apart from the powers of God, while there are desires for good, the fleshly desires are dominant. Under the dominating influence of sin, love becomes lust, economy becomes avarice, generosity becomes prodigality, self-respect becomes pride, firmness becomes obstinacy, and every good thing becomes perverted. All the power that man has is in the life he possesses, but there is no power in this perverted life to lift him above its perversions. As well could a man lift himself by his boot straps. Moreover, the mind of the man is in harmony with the flesh or in bondage to it; "because the carnal mind [the mind of the flesh," R.V.] is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they which are in the flesh can not please God." Rom. 8:7, 8.

Then to obtain the life, the life which has power above sin and all inherited tendencies of evil, we must obtain the righteousness. In other words, man's disposition, mind, will, heart must be brought into harmony with God's holy law, the law of His life.

How May This Be Done?

By simple faith in Jesus Christ, the choosing of God's way instead of our own. That is all God asks of man, because it is all man can do. But if man will do the choosing, if he will put his own will in the current of God's will, God's will furnishes the power; for He "worketh all things after the counsel of His own will." Eph. 1:11. "He doeth according to His will; . . . and none can stay His hand." Dan. 4:35.

Then it surely follows that the only wise thing to do, if we wish eternal life, is to come into harmony with God's will, by choosing His own righteous ways with all our heart. Jesus says, "If any man willeth to do His will, he shall know of the teaching." John 7:17. And this is simple faith—choosing God's way, believing God's promises. For it is not faith that believes God's promise and ignores His precept. He who desires His life must yield to His will.

The apostle expresses it in this way: "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; . . . for therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." Rom. 1:16, 17. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." Rom. 3:21, 22.

Faith, willing, glad submission, choosing, believing, opens the soul to the righteous, everlasting life of God. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:24.

Faith chooses, receives Christ, and in so doing receives all that Christ wrought. He counts Christ's crucifixion as His, reckoning himself to be dead unto sin; he counts Christ's righteousness as his; and he receives continually from the great Fountain, through the Spirit, the life of Christ. The Spirit, if in power upon the sinner, would be death, even as to Ananias and Sapphira; but to the believer "the Spirit is life because of righteousness." Rom. 8:10. And the believer can joyfully and triumphantly say: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

Blessed eternal life by faith in God. Actual eternal life by faith in God. The same life, the same power, by which Jesus Christ overcame the world, the flesh, the devil, is given to every one who "believes unto righteousness," who chooses God's way in Christ Jesus. Says our Lord, "Verily, verily, I say unto you, He that believeth on Me hath everlasting life." John 6:47. "And the witness is this, that God gave to us eternal life, and this life is in His Son. He that hath the Son hath the life; and he that hath not the Son of God hath not the life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." 1 John 5:11-13, R.V.

Why not believe the record which God has given? Why endeavor to console one's self that we have this life in ourselves apart from Christ, whether we are sinners or not, when the Word declares that "he that hath not the Son of God, hath not the life"? Why not yield all the poor, sinful, corrupt being to God, choose His ways, open the heart to all that He

has to give, and let the stream of living waters flow from His throne in ever-increasing measure into the dry, sterile, barren ground of our heart, bringing life and healing and fruitage wherever they go? See Eze. 47:8, 9.

Only in receiving His life by faith shall we have power over sin and Satan. But in receiving it by faith it will be dominant in our lives, even as it was in the life of Jesus of Nazareth. The flesh will no longer be master but servant, and Christ will be magnified in us. So let it be with every one to whom this comes.

THE USE OF ILLUSTRATIONS.

SOME of the conscientious readers of the SIGNS OF THE TIMES object very strenuously to the use of illustrations, basing their objections on their reading of the second commandment. Their objections deserve consideration.

We believe in God's holy law. It outlines, in largely negative form, our duty to Him, duty which can only be performed through willing, loving obedience. The object of that law is to bring man through Christ to that love,—"charity out of a pure heart and of a good conscience, and faith unfeigned."

The first commandment forbids the having of any other objects of service before God, the Giver of the law. It makes Him first.

The second commandment forbids the making of any graven image of anything in the universe, in order to adore, worship, or serve it. We can see nothing more forbidden in the precept than the *making in order to do* what the commandment forbids. So the Lord again forbids: "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it." Lev. 26:1. It is the worship that is prohibited. A man can as truly adore the house he has builded, the article he has written, the music he has composed, as the image he has made.

Again: God commanded the children of Israel to make certain pictures, figures, images. The earthly sanctuary was an image of the heavenly. Its wonderful drapery was covered with figures of cherubim, representing the ministering host of God in heaven. Over the mercy-seat were made, in wrought gold, two images of cherubim. Carved pomegranates were a part of the ornamentation of the priestly paraphernalia. Oxen and lilies were reproduced in temple ornamentation. But none of these were made for worship, but "for glory and beauty."

And still again: God made man a teachable being. He gave him eyes, ears, nose, mouth, hands, for channels through which He could communicate with him. God addresses man through all these channels. He spreads out before him in all its beauty His glory in the heavens, and writes it upon lake and river, tree and flower, mountain and valley of earth. Object-teaching is the most universal of the divine methods.

God uses man's eyes more frequently than He does man's ears. An illustration of this is given in the case of Israel. When bitten by serpents, a brazen serpent was by the Lord's express directions made and elevated upon a pole, a symbol of Christ's offering. It was not placed there to worship; and when the

people in their blindness so lost sight of God as to worship this serpent, the good king Hezekiah destroyed it, naming it what it truly was, Nehushtan,—“a piece of brass.” And all the teachings of the sanctuary of old centered around object lessons.

Once more: In special revelations and instructions which God has given, both image and picture illustrations are used. For instance, Nebuchadnezzar's lesson came with a great image. Daniel's came under the form of beasts, as did also John's and Zechariah's. And the Scriptures, evidently referring to these very prophetic visions, instructs the servants of God to “write the vision, and make it plain upon tables, that he may run that readeth it.”

When the Lord would show another prophet the sins of Israel, He portrayed before him abominable beasts, creeping things, and idols, just what “every man in the chamber of his imagery was doing.” He told His prophet, that the children of Israel might the more readily see, to mark out Jerusalem upon a tile, lay siege against it, and carry out the imagery in full particulars; and these uses of illustrations for the purpose of teaching, of making the Word of the Lord clearer, His truth more forcible, or more attractive, we believe to be perfectly legitimate. Nay, more: We believe that we would be failing in the highest duty did we not use every means furnished of God to bring His truth to the attention and within the reach of every reader.

We see dangers in this. We do not believe it is wise or best to attempt to portray angels, or our blessed Lord Himself; for presumably the view would not even approximate true likeness, and in many cases prove a vile caricature. There are pictures which have given valuable lessons of the human life of our Lord, when used for that purpose, but they should be used few and far between.

The whole center of the question lies in the intent, motive, object, in using. If for worship or adoration, the use is a plain violation of the commandment. If used to illustrate, illuminate, make plain or more forcible the Lord's truth, good illustrations are to be commended.

IS THE UNITED STATES A SUBJECT OF PROPHECY?

The Dragon Voice.

IN our last issue we considered the first part of the prophecy of Rev. 13:11: “And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.”

It was clearly shown that these two horns represented principles peculiar to Christianity alone of all religions, and to this government alone of all governments, as shown by the Scriptures, early American documents, and Bancroft's “History of the Constitution.”

In this article we will study the latter part of Rev. 13:11: “And he [the lamb-horned beast] spake as a dragon.”

The dragon is pre-eminently and primarily a symbol of the devil, and secondarily of Satan's agents. “The great dragon was cast out, that old serpent, called the Devil, and Satan.” Rev. 12:9; 20:2.

The devil is a deceiver, a persecutor, a murderer. Rev. 12:9, 13; John 8:44. A government can only speak in the laws which it

promulgates. To speak as a dragon, this government must proclaim deceptive laws, which seem to promise fairly, but which will result in the persecution of honest souls.

More than this, it is to do great wonders, exercise great power, make an image to the first beast which had the deadly wound, influence the earth to make and worship that image, and cause all to receive the mark of the beast.

And all these are well under way, as the SIGNS OF THE TIMES has frequently shown. Yet a few more words may not be amiss here.

The essential of a beast power in Scripture is imperialism and popery. By imperialism is meant the right of the one or the few to rule over the many without their consent. The one or the few consider themselves better and more capable of ruling. The essentials of popery are the putting of a man or body of men as the human tribunal over conscience and faith, as God's vicegerent on earth. The principle is the same, be the head a pope or council or church. And this latter is imperialism in religion, directly opposed to the great doctrine of the equality of man in his inherent rights before God. These principles inhered in all the great dynasties of the past. They were infused and used by Satan in all the persecutions of the past. It was against these that the Declaration of Independence and the Constitution of the United States entered mighty protest in the forum of civil government. This Federal Government was a complete reversal in principle of all the old-time theories, and the faith and purpose of its founders were expressed on the reverse side of the great seal of the United States,—“*Annuit Caplas; Novus Ordo Seclorum*,”—“God favors the undertaking; a new order of ages.” It was a glorious beginning of a new order of ages, and surely God favored the undertaking.

The nation grew and prospered as no other nation ever has. She went forward in her principles of liberty till in 1864 the shackles of slavery were stricken from every slave, and she stood forth to the world as the shining guide to liberty. Men were more than things. Souls outweighed dollars. Religion, unhindered by the State, prospered as never before. It was free.

But the Word of God declares that this nation, which thus learned liberty, will say to the nations of the world: “Make an image to the beast. Restore his worship. Enforce the mark of his authority, the counterfeit sabbath, exalted in the place of the Sabbath of Jehovah.” The sure word of prophecy declares that her influence will be sufficient among the powers of earth to do this. She “causeth the earth and them which dwell therein to worship the first beast,” gives life by her influence and action unto the image, and causes all, save God's true worshipers, who will not yield tho they die, to receive the mark in hearty acceptance or slavish submission, under penalty of confiscation of goods, and to the ultimate death. So declares the Word. The first part of the prophecy has been demonstrated, and every day's events are demonstrating the latter part.

How this glorious government has turned back from the espousals of her youth, proving false to all the principles which gave her life, is known and felt by thousands. Once effulgent in the beautiful robes of freedom, leading the world from the low swales of the Dark Ages of superstition and oppression to the clear air of

the uplands of liberty, pointing to a liberty more glorious beyond, bringing hope and joy to the longing hearts and eager eyes of oppressed thousands in the Old World, lifting even the ancient nations from their slough of despond, she is now turning from all those lofty ideals and noble purposes, and, with robes bedraggled with the dews of deepening night, is descending into the malarial marshes of medievalism, and declaring to a war-ridden, despairing, dying world that the principles of life-giving liberty, which gave her birth and made her great, are a delusive lie, and that the hope of the world is in popery, despotism, and oppression.

But there is hope, tho all of earth fails. Its glorious star is heaven-born, and far above a decaying world it shines, a glorious light to lead, a beacon of hope to cheer the wanderer on to the glorious liberty, salvation, and eternal inheritance which Jesus Christ will give to all His loyal subjects.

“Hast thou chosen, O my people, on whose party thou shalt stand,
Ere the doom from its worn sandals shakes the dust against our land?
Tho the cause of evil prosper, yet 'tis truth alone is strong,
And, albeit she wander outcast now, I see around her through
Troops of beautiful tall angels to enshield her from all wrong.”

WE CAN NOT INDORSE IT.

WE are asked by a reader and a professionally good friend of the SIGNS, to indorse a pamphlet which advocates the doctrine of universal salvation. A specimen argument is 1 Tim. 2:5, 6: “For there is one God, and one Mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for all, to be testified in due time.” The pamphlet uses a number of scriptures in the same way; we need not refer to any others, as the principle is involved in this one. Christ is a ransom for all; He purchased all, but we are saved “through faith,” and salvation can come in no other way. Christ died for all, but only those whose faith appropriates the sacrifice can gain any benefit from it. “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” It is true that the promise to Abraham was, “In thee shall all families of the earth be blessed,” but the promise is “through faith.” All the world is blessed in having the opportunity of salvation, but a failure to accept the conditions is a rejection of the blessing. Salvation is not forced upon any who do not appreciate it. God does not accept enforced service, nor does He in anywise save people against their will. Salvation means salvation from sin (which is disobedience of the law); and a heart obedience can not be compelled even by the Lord Himself. The pamphlet to which we refer teaches that after death there will be another probation, and men who have not believed will then believe. But the parable of the rich man and Lazarus (Luke 16) is against that doctrine. There it is very clearly stated that “if they hear not Moses and the prophets, neither will they be persuaded, tho one rose from the dead.” If all are to be saved, how is it that “the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch” Mal. 4:1)?



"MEN'S HEARTS FAILING THEM."

THE Master made the prediction nearly two thousand years ago that there would be such distress of nations in the last days, and so many calamities coming on the earth, that "men's hearts" would be "failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." See Luke 21: 15-27.

We know from the prophecies that we are in the last days. And, therefore, we should expect to find men everywhere who are filled with gloomy forebodings for the immediate future. It is not the professional "calamity howler" that is making it appear that there are difficulties around and ahead of us. But the actual conditions are such that the most conservative as well as the most hopeful are filled with fear as they meditate upon the days that lie just before us.

Any one who truly knows the Word of God knows from that Word just what is portended by all these conditions that are about us to-day. Just as the Lord destroyed Sodom and Gomorrah, even so is He about to destroy this whole evil world.

But in the midst of this world of evil there are thousands of souls who are not partaking of the evil. Their faces are turned steadfastly toward the God of righteousness and truth. Their hearts are not failing them for fear, because they have a knowledge of the fact that Jesus is soon coming. And this thought swells their hearts with the richest joys.

Knowing that the world is rapidly filling with men whose hearts are failing them for fear, every one who knows the Lord Jesus Christ and the joys of looking for His speedy appearing should be full of activity. They should be earnestly working to show to every one the knowledge of the fact that the end of this reign of sin is about reached, and that all the inexpressible and indescribable joys of the great day of the second coming of Christ are about to become a glorious reality.

The man whose heart is failing him because of his fears and perplexities may have those fears turned into joys by being informed that the same Saviour who died to show His fathomless love toward him is about to return in person to rescue him bodily from this world of sin and distress.

Are you a possessor of the definite knowledge that Jesus is coming soon, yes, very soon? And are you exerting all your powers to tell the glorious news to all you can possibly reach? T.

THE BURDEN OF MILITARISM.

It is well for Americans, and especially in the light of the prophecy of Rev. 13: 11-18, to study in the path which a sister republic in Europe—France—is now treading, the path upon which this republic is just entering. The prophecy declares that this nation shall make an image to Romanism, a government imperial in civil rule and religion, and that out of this image will come persecution. In fact, unless the spirit of imperialism is dominant, there can be no persecution to any extent. It is the spirit of imperialism which made Rome the great, cruel, iron monarchy. It is the spirit of imperialism which made the Papacy. And an image to the Papacy will have the same spirit of imperialism.

In the *Independent* of January 25 was an article by M. Urbain Gohier, editor of *L'Aurore*, and author of "L'Armée Contre la Nation." The title of the article is "The Danger of Militarism." He refers to the military display and spirit manifested at the return of Admiral Dewey to this country, and says:—

"Assuredly it is not the business of a foreigner to urge his advice at such a moment. And yet it may well be permitted to a Frenchman to recall that his forefathers sustained the first steps made by the other side of the Atlantic in its struggles for liberty; it may also well be granted that a Frenchman who sees liberty so compromised in his own country should hope that it will remain intact in the New World. The trials which France is undergoing to-day and the evils which threaten her, because she is sacrificing herself to the militarist idol, may serve the cause of political liberty in America as much as

the material succor long ago rendered by the companions of Lafayette.

"Imperialism is intoxicating at present a large part of the two great English-speaking nations. Imperialism can not be conceived of without militarism, which is its instrument. Even the most liberal of the citizens of the United States know the terrible consequences of militarism only by an effort of intuition and reason, since their country so far has had the good fortune to be saved from it. Let them open their eyes and let them consider what is taking place in France; they will tremble. They will see what militarism has made of a nation formerly famous in the world for its spirit of justice, humanity, and fraternity. The Anglo-Saxons, at this end of the nineteenth century, seem to offer, in the midst of other races, the true type of man in the highest degree of energy, activity, and courage. I have often asked myself whether this were the case because they had escaped militarism, or whether they had always turned their backs on militarism because they were such men. Whatever be the answer, it is certain that the Anglo-Saxon would lose all that makes his strength and originality if, like continental Europeans, he allowed himself to be degraded and debased by the military scourge."

After declaring what France might have been in leading the world, Mr. Gohier thus speaks of militarism and its influence on the nation:—

"The militarist idea was planted in France by the long wars of the First Empire. A brigand of genius, at the head of our armies, killed four million men, pillaged, burnt, sacked Europe from one end to the other, while at the same time he was reducing the French people to the basest servitude. To fool the world, and also to delude herself, France gave the name of Glory to the crimes of Napoleon. She was stunned with this sham glory, and with it she poisoned the soul of generations, giving a subordinate place to the studies and the arts which had formerly gained for her her finest prestige, valuing henceforth only the triumphs of arms. In seeking these triumphs she met the awful disasters of 1870. And by a funereal chance, the very catastrophe which should have forever disgusted her with the military folly made her more blindly and puerilely the adorer of the soldier, of the uniform, of the barracks, and of all of the farce and paraphernalia of war. France transferred herself into a vast camp, burdened herself with huge taxes, spent 30,000,000,000 francs in a quarter of a century, in order to parade a few hundred thousand men up and down the continent of Europe, drove herself to economic ruin, to intellectual decay, to moral feebleness, and to political anarchy.

"Examine the facts still closer. What has happened in France shows you what would be fatally sure to happen in any other great republic deluded into the same errors.

"To begin with the effects of militarism from the soldier's standpoint. Since the soldiers in a vast army make up a large part or even the whole of the youth of a country, the effects of militarism on them are reflected on the whole nation. Thus it is that militarism makes such ravages in the social, intellectual, economic, and moral orders. Formerly the French soldier served seven years; since the establishment of a universal obligatory service he has served five years, then three. The sons of the rich class, through different pretexts, more or less worthy, manage to leave the barracks at the end of a year; but the sons of the farmers, of the workmen, and the whole laboring class of the nation, remain three years in the army. The men who get off with the service of one year escape the necessity of serving in the colonial wars; the victims of the three years' service furnish all the prey of the murderous expeditions into Africa and the far East. This fact, alone, shows a revolting inequality in a society which pretends to be democratic. But the barracks are a source of evil still more fearful. During three years, far from their parents, unable to engage in any intellectual occupation, with nothing to suggest a single elevated thought, the unhappy young men, from twenty to twenty-three years of age, stagnate in the midst of the greatest physical dirt and in the extremest moral degradation. They forget there all they learned that would be practical in the exercise of a profession, and everything that would develop them into healthy, honest men. They contract the habits of idleness, moral inertia, and of low debauch. The barracks are the hearthstone of alcoholism and of the shameful diseases which are spread all through the country to the very heart of the rural districts, bastardizing the race and decimating the population. Loose discipline, the fear of initiative and responsibilities, the attempt to avoid disciplinary punishments by all sorts of ruses, make the barracks, moreover, the very school of lying, hypocrisy, and moral chaos. It is impossible for a human being to come out from such surroundings after a three years' sojourn without having lost all sense of shame and those moral

qualities which should give him his value and dignity as a man and his significance as a citizen. The young industrial workman no longer knows his trade; the young farmer, after having loafed so long in the wine shops of garrison towns, no longer desires to return to the soil, and agriculture is abandoned. . . . The economic equilibrium of the nation is therefore destroyed, and at the same time its moral and intellectual strength is ruined. Do not for a moment think that in these forlorn conclusions there is any exaggeration; you will find them developed by every writer, politician, or novelist, who has studied the matter; they are also found, if I may speak of it, in 'The Army against the Nation,' my book, for which I was prosecuted by the French Government at the beginning of last year, and honorably acquitted by the jury, as having told only the truth."

He goes on to tell us of the class which the army builds up among the officials, and the political consequences. The "high grades" in the army, he declares, "are the entire monopoly of a few dynasties or coteries, of their kindred or of their fawning creatures. Carrying arms in the midst of a peaceful, unarmed people, they live as tho in a conquered territory, drawing their swords on every occasion, encouraging the violence of intoxicated young soldiers, terrorizing the population in all the little towns, where the democratic element is not numerous enough or sufficiently strong to oppose them. They are a State within a State."

Discussing the "honor of the army" and its "conscience," he says: "Just as these officers have their peculiar justice, their special honor, so they have their peculiar kind of conscience, which allows them to be guilty of extortion, theft, violence, and massacre in the four corners of our colonial empire, where rank and honors are acquired by plundering inoffensive population."

Of the fearful expense of militarism and the expenditure of money, he declares: "According to the terms of our republican constitution, the people's representatives appropriate money for the public expenses; they control the disbursement of sums furnished by the revenue. During twenty-five years they have voted 30,000,000,000 francs credit for military expenses; they have never obtained any accounts or auditors' reports of the manner of expenditure of this huge sum. For form's sake they send to the ministers lists of expenses, and the ministers communicate them to Parliament; but it is known and loudly proclaimed that these lists are false, and that the Budget Committee repeats each year, with sadness and resignation, that it is impossible for France to know what the military administration does with its money."

This article, from which we have taken copious extracts, thus concludes:—

"At present twelve million French citizens live in terror of the twenty thousand petty military employees whom they support; the normal development of the French Democracy is paralyzed, its very existence is compromised, by the threatening attitude of its army. And this army is an army which has never gotten over the humiliating defeats it has suffered, and which, on the contrary, is stained by the most wretched failures. . . . I leave this situation for the meditation of the citizens of any country which is careful of the dignity of its men and its own greatness."

This will give somewhat of an idea of the evils of militarism in a republic,—the military education the whole world is receiving. But this is not all. Behind the army is something else; and this we will lay before our readers in our next.

THE CHINESE QUESTION.

PERHAPS the most important item of the week in reference to the Chinese imbroglio was the announcement of the compact between England and Germany in reference to affairs in China. The terms of the compact were arrived at on October 16. The first article of this agreement declares the intention of the two governments to see that the ports on the rivers and littoral of China shall remain open and free to trade for the peoples of all countries. By the second article both governments agree that they will not make use of the present complications to obtain for themselves any territorial advantage in China, but will use their power to maintain the present territorial conditions there. Article 3 indicates that if other powers attempt to take advantage of the present complications to secure territory in China, England and Germany reserve the right to protect their interests there. This may mean that England and Germany would make war on such power or powers, or that they will themselves take

portions of the country. This agreement is looked upon with favor by the officials at Washington.

The Chinese peace envoys at Peking have submitted peace propositions to the representatives of the powers there. The envoys declare that the guilty Chinese officials will be surrendered to the courts for punishment, and that full indemnity will be paid for the destruction of the lives and property of foreigners. The propositions of the Chinese, however, are not regarded with favor by the powers. It is felt that the Chinese envoys have assumed an arrogant attitude, as tho China, instead of Europe, was to hold the position of dictating the terms of peace.

The allied expedition which started for Pao Ting Fu has captured that place, having encountered little opposition on the way. The French troops arrived first, and occupied the railroad depot. The troops are repairing the railroad and reconnoitering north and south of the city. The Russians have been meeting with serious opposition in the vicinity of Moukden, but defeated the Chinese, with considerable loss of life on both sides, and have occupied the city.

The rebels in the south of China are massing in the districts surrounding Canton. The Chinese authorities are calling for re-enforcements, as a battle with the insurgents is expected soon which will either crush the rebellion in that locality or give it greater impetus. The imperial troops are reported to have met defeat in a battle with the rebels in the province of Kwang Tung, and all the Chinese generals in this province are calling for more troops. The governor of Shantung reports a battle with the Boxers, in which he claims to have killed 2,000. There have been several minor engagements between the troops of the different nations and the Chinese at small villages in the neighborhood of the cities already occupied. The number of lives lost in these battles, tho considerable, is not given definitely. Circulars emanating from Prince Tuan, leader of the Boxers, have been widely distributed, urging his followers to exterminate all foreigners, and the empress dowager is reported to be making heavy collections from the viceroys, and punishing or threatening those who have been friendly to the foreigners. Sir Robert Hart, director of Chinese customs, takes a very gloomy view of the Chinese situation. He regards the Boxer movement as national and next to impossible to control. On the whole, the outlook for the restoration of peace in China in the near future is not promising.

THE REIGN OF CRIME.

In spite of the pleading and protests of moral people of New York, the ruling power of crime and criminals in that city is augmented from day to day. Ministers of the Gospel have denounced the "rule of the boss," but the reign of crime continues unabated.

In a recent issue of *Harper's Weekly*, Mr. Franklin Matthews publishes what the *New York Evening Post* calls "the most terrible story that has thus far appeared of the way in which Mr. Croker's institution is corrupting and brutalizing the city of New York." The writer gives facts and figures to show that during the last three years of "boss rule" the death rate in the tenement districts has greatly increased; and that there has been "an enormous increase in crimes against children, of the most inhuman and depraved character;" an increase in the number of burials in the Potter's Field; an increase of three hundred per cent. in the number of murders; and the rapid rise of a regular traffic in bringing girls, under promise of good situations, to New York for immoral purposes. In referring to this last item, Mr. Matthews declares that this business was never more flourishing than at present.

From the figures given it is seen that in the year 1899 there was an increase of 1,244 in the number of felonies, and an increase of 610 in the number of grand larceny cases; but the arrests of liquor men for violation of law fell off 326, and the number of arrests for keeping gambling houses was less than for any year since 1885. Mr. Matthews asks why this is, and declares that the answer is found in the fact that the gambling-house keepers subscribed \$100,000 to the election fund of the mayor. The number of arrests for keeping disorderly houses has fallen from 488 in 1895 to 180 in 1899. "And yet," says Mr. Matthews, "the town is wide open, notoriously wide open."

This record of sin, official bribery, and the covering up of wickedness is an exact fulfillment of that remarkable prophecy of Micah: "They all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire; so they wrap it up. . . . The day of thy watchmen and thy visitation cometh; now shall be their perplexity." Micah 7:2-4.

The world is now entering upon its period of "perplexity," and the day of its "visitation" is nigh at hand. Nothing could more fittingly describe the present condition of things in the world than this utterance of the Word of God. The "judge asketh for a reward," and he gets it; and the guilty go free, while the innocent suffer; and the "great man" is often in league with the promoters of the most "mischievous" schemes; while evil men and women accumulate wealth in the service of sin, under the protection of those who should have enforced the law against them. It is a terrible picture, and the only consolation is in the fact that the very terribleness of the times is an unmistakable evidence that this work of evil will soon and suddenly be cut short. Darkness folds a denser mantle over the earth just before the break of day. We are in that darkness now, and the day is at hand. C. M. S.

THE City of London Imperial Volunteers returned from South Africa on October 29, and in the reception given them by the inhabitants of London, as they marched through the streets, over two hundred persons were injured, and ten are reported to have lost their lives. The press report of the reception states that it "was a scene of unchecked saturnalia that met the eye. Fighting and swearing throngs struggled among themselves for the right of way. Policemen were borne helpless upon the tide of patriotic enthusiasm, whose invariable characteristic was drunkenness, partial or complete. London was turned over to the worst elements of its population. Many of the returning volunteers sought to disguise themselves in order to avoid the recognition of the crowd. As it was, several were nearly pulled to pieces by the rough embracings and handshakings of drunken men. After clearing one street, forty persons requiring the aid of the ambulance surgeons were left lying on the ground, several suffering from serious injuries."

THE Boers are keeping up their guerrilla tactics in the Orange River Colony, and are causing much trouble to scouting parties or small companies of the British. The British garrison at Jacobsdahl was attacked on October 27; but the attack was repelled, tho the garrison had fourteen killed and twenty wounded. On the same day an engagement between General Knox and General De Wett occurred at Rensburg Drift, in which the Boers were defeated and compelled to abandon some of their guns and ammunition. Several thousand Boers are still in the field, operating in small *comandos*, but easily concentrating when occasion demands.

THE strike of coal miners is practically at an end. The men will return to work at an advance of ten per cent. in wages. All of the companies have not yet agreed to the increase of wages and the reduction in the price of powder; but in such as have, operations will begin at once. On the 23d of October considerable property belonging to the Lehigh and Wilkesbarre Coal Company was destroyed by a mob of strikers. The deputies and police appointed to guard the property were powerless against the rioters.

TWO COMPANIES of American troops, under command of Lieutenant Febiger, were defeated by an overwhelming force of Filipinos on October 24. The commanding officer was among those killed on the American side. Detachments from two American regiments were attacked at Looc by 400 Filipinos. The latter were routed, with a loss of 75. In certain districts of the Philippines there is a daily increase of the numbers of those opposing the American troops.

By order of the President, on October 29, the military management of Cuba was so changed as to agree with the regular military departments of the United States. General Wood has been placed in charge of that department, and General Fitzhugh Lee, who had charge of one division of Cuba, has been placed in charge of the Department of the Missouri. Gen. E. S. Otis has been placed in charge of the Department of the Lakes.

An explosion occurred in the building occupied by Tarrant & Co., druggists, of New York City, on October 29, which completely wrecked that building and all buildings in its immediate vicinity. In all twelve large brick buildings were shattered, and many of their occupants killed or maimed. The number of dead is not known, but it is believed that not less than thirty or forty lost their lives.

At Elmira, New York, on October 29, Governor Roosevelt and party were assaulted with various kinds of missiles while on the way to a political meeting. A fight ensued, in which a number of persons were seriously injured.

THE report that the Danish West Indies were to be sold to the United States is said to have aroused a storm of protest from the inhabitants of the islands, who say that they "do not wish to be sold." On former occasions when the matter of the purchase of these islands by the United States has been discussed, no protest was heard from the islanders. America's present course seems to have aroused the suspicion of the islanders.

MARCONI, the promoter of the wireless telegraph system, has abandoned the tall tower, with its upright wire, and relies only upon a cylinder four feet high standing on the instrument table. The messages radiated from this cylinder have been read over a distance of sixty miles. With the exception of the cylinder, the system is operated substantially the same as with the tower.

FREDERICK MAX MULLER, professor of comparative philology at Oxford University, England, died at London on October 28. Professor Muller was one of the greatest linguists of the world, and, tho a German by birth, spent the greater part of his life in England, and four years ago became a member of the queen's privy council.

THE total amount of gold in the United States Treasury is now \$451,477,404, the highest point ever reached. This is more than the amount held by the Bank of France, and with the exception of the secret hoard of Russia, is believed to be the largest single accumulation of gold in the world.

A REPORT from Mexico states that the Yaqui Indians are again on the war-path in the State of Sonora, and mining and railroad operations have had to be abandoned. Six thousand Mexican troops are in the field, but, on account of the rough country, can do little against the Indians.

OWING to an engineering error, the telegraph to Dawson will not be in operation this winter. Very bad weather has been encountered, and seventy miles of the wire have been overlapped, the ends of the two lines being on opposite sides of a mountain range.

DURING the year ending June 30, 1900, 51,000 railroad employees were killed or injured, out of a total of 227,000 employed. This means that more than twenty-five per cent. of the men so employed were killed or maimed during those twelve months.

A SEVERE earthquake occurred at Caracas, Venezuela, on October 29, in which fifteen persons lost their lives, and many more were injured. The president of the republic was among the injured, having suffered a broken leg.

C. L. ALVORD, the defaulting teller of the First National Bank of New York, who is charged with having stolen \$700,000 from that institution, was arrested at Boston, on October 29, and taken to New York for trial.

THE largest battle-ship ever built in this country was launched at the Cramps shipyard, Philadelphia, on October 24, for the Russian Government. The ship is 376 feet in length, and has a displacement of 12,700 tons.

A CORRESPONDENT of the *London Daily Mail*, at Constantinople, states that great uneasiness has been caused in political circles there, by the report that an American squadron was approaching.

CHARLES M. HAYES, of the Grand Trunk Railway, has been appointed to the presidency of the Southern Pacific Railway, filling the vacancy caused by the death of Collis P. Huntington.

In a conflict between striking mill hands and the militia at Valley Field, near Montreal, Canada, on October 25, more than a score of persons were wounded, some fatally.

A CANADIAN mining company recently shipped to the assay office on Wall Street, New York, a solid lump of gold weighing 753 pounds, and valued at \$154,000.

THE U. S. transport Lawton arrived at Seattle, Wash., on October 26, bringing 545 destitute miners from Cape Nome, free of transportation charges.

In a collision between two French steamers off the coast of Spain on October 24, one was sunk, and twenty-four members of her crew were drowned.

THE present population of the State of California, as announced by the census bureau, is 1,485,053, representing an increase since 1890 of 276,923.

TWO OF the tribes of Somaliland are reported to be in rebellion, and Emperor Menelek has interfered to preserve the peace in that part of Africa.

It is reported that all the American troops that have been ordered to leave China are now at Tientsin awaiting transportation to Manila.

A SERIOUS train wreck occurred at Dehart, Montana, on October 29, in which seven persons were instantly killed and seven others injured.

SENATOR JOHN SHERMAN was buried at Mansfield, Ohio, on October 25. Senator Sherman left an estate valued at over \$2,000,000.

At the Iron Mountain mines, near Redding, Cal., 350 men went out on strike, October 24, for an eight-hour work day.

PRESIDENT MCKINLEY has proclaimed Thursday, November 29, Thanksgiving day.



THE HOME



LIKE AS A BIRD.

LIKE as a bird in the clear, sunny morning,
Flying and singing toward heaven above,
So sings my soul to the praise of my Saviour,
Flying toward Him on the pinions of love;
Praising His name for the blessings He gives me,
Strength for each task and His love for my song,
Gladly I bask in the light of His glory,
Trusting His hand as He guides me along.

Like as a bird in the midst of the tempest,
Resting secure in the Father's own care,
So rests my soul in the midst of the trial,
Knowing how sure all His promises are;
Storm clouds of wrath may be bursting about me,
Satan in hate send his fiercest alarms,
Safe in the strength of my Saviour I'm trusting,
Resting at peace in His almighty arms.

Like as a bird calmly watches the nightfall,
Waiting in peace for the bright, golden dawn,
So rest, my soul, when death's shadows steal o'er thee,
Sleeping in Him till its darkness is gone,
Knowing that soon from the tomb He will call thee
Forth in the glorious morning so bright:
Swift to Him then, like the bird in the morning,
Fly to His arms on the pinions of light.
Oakland, Cal. C. A. SMITH.

ALCOHOL; ITS HISTORY, AND ITS EFFECTS UPON SOCIETY.

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

[All rights reserved.]

Consumption of Alcohol.

THE quantity of intoxicating liquor sold and consumed in even one day is something almost incredible. In a letter written ten years since by Mr. Powderly, master workman of the Knights of Labor, this statement occurs, "In the city of New York alone it is estimated that not less than \$250,000 a day are spent for drink." If a fortune like this is squandered in one day in one city, what must be the total for the country! and what the grand total for the world!

Mr. F. N. Barrett, editor of the *New York Grocer*, made an estimate of the annual "cost of alcoholic beverages to consumers in the United States" (1886), and, after deducting 10 per cent. for various forms of useful consumption, places his estimate at \$711,000,000. This estimate is none too low, for one of the purposes of this computation was "to put a stop to the wild stories constantly circulated regarding the enormous sum annually spent in the United States for alcoholic beverages." Yet do these figures look at all flattering?

Dr. William Hargreaves, author of "Alcohol and Science," taking figures from the U. S. Bureau of Statistics as to the quantity of liquor used in 1886, prepared the following table:—

| | |
|---|---------------|
| Domestic spirits, 70,751,355 gals., at \$6 per gal. | \$424,508,130 |
| Domestic malt liquors, 20,669,235 bbls. (640,746,288 gals.), at \$20 per bbl. | 413,384,700 |
| Imported spirits, 1,410,259 gals., at \$10 per gal. | 14,102,590 |
| Imported wines, 4,700,827 gals., at \$5 per gal. | 23,504,135 |
| Imported malt liquors, 2,221,432 gals., at \$2 per gal. | 4,442,864 |
| Domestic wines, 17,366,393 gals., at \$2 per gal. | 34,732,786 |
| Total, 737,196,554 gals., costing | \$914,675,205 |

The prices upon which this calculation is based are those used by Dr. Young, chief of the Bureau of Statistics, and the estimated liquor bill for the country for the year 1886 must, therefore, be in the neighborhood of \$900,000,000.

Taking the prices used by Dr. Young, and the consumption of alcoholic liquors in 1896 as given in the *World Almanac*, we compile the following table for that year:—

| | |
|---|-----------------|
| Domestic spirits, 69,510,373 gals., at \$6 per gal. | \$417,062,238 |
| Domestic malt liquors, 34,752,439 bbls. (1,077,325,634 gals.), at \$20 per bbl. | 695,048,780 |
| Imported spirits, 1,541,594 gals., at \$10 per gal. | 15,415,940 |
| Imported wines, 4,101,649 gals., at \$5 per gal. | 20,508,245 |
| Imported malt liquor, 3,300,531 gals., at \$2 per gal. | 6,601,062 |
| Domestic wines, 14,599,757 gals., at \$2 per gal. | 29,199,514 |
| Total, 1,170,379,448 gallons, costing | \$1,183,835,776 |

This immense sum of money is beyond our comprehension. Assuming the population of the United States to be 70,000,000, the amount

The Nation's Drink Bill for Twenty Years.

| | |
|----------------|------------------|
| 1876 | \$ 483,857,596. |
| 1877 | \$ 481,903,785. |
| 1878 | \$ 453,278,770. |
| 1879 | \$ 482,064,339. |
| 1880 | \$ 508,441,257. |
| 1881 | \$ 608,070,608. |
| 1882 | \$ 666,705,428. |
| 1883 | \$ 708,089,363. |
| 1884 | \$ 717,218,945. |
| 1885 | \$ 678,374,931. |
| 1886 | \$ 717,069,816. |
| 1887 | \$ 702,699,015. |
| 1888 | \$ 818,087,725. |
| 1889 | \$ 840,880,849. |
| 1890 | \$ 902,645,867. |
| 1891 | \$ 979,582,803. |
| 1892 | \$1,014,894,364. |
| 1893 | \$1,079,483,172. |
| 1894 | \$1,081,031,491. |
| 1895 | \$ 963,192,854. |
| 1896 | \$1,183,835,776. |

spent for liquor would average \$17 annually for every man, woman, and child in the country,—enough to pay the salaries of the 400,000 public school-teachers for five years. The eleven hundred million gallons would fill a reservoir 100 feet wide, 30 feet deep, and 12 miles long, and would float all the war ships of the United States.

The reports for 1896 show 216,358 retail and 10,397 wholesale liquor dealers in the United States, making a total of 230,476 engaged in this business, or one liquor firm to every 60 voters. The capital invested in the liquor business is estimated at more than a billion dollars. The grain consumed in one year in the manufacture of malt liquors would, if made into bread instead, supply each family of the land with 150 large loaves of bread.

And, large as these numbers are, they are increasing. The accompanying diagram of the nation's drink bill for twenty years makes this very evident. From 1881 to 1896 the annual consumption of liquor has increased from 538,000,000 gallons to 1,170,000,000 gallons—more than 100 per cent. During the same time the population has increased from 50,000,000 to 70,000,000, or 40 per cent. Thus

the consumption of liquor has increased two and one-half times as fast as the population. To what will this in a few years bring us?

(To be continued.)

VALUE OF SPARE MOMENTS.

TWO MEN stood at the same table in a large factory, at the same trade. Having an hour for their nooning every day, each undertook to use it in accomplishing a definite purpose; each persevered for about the same number of months, and each won success at last.

One of these two mechanics used his daily leisure hour in working out his invention of a machine for sawing a block of wood in almost any desired shape. When he completed his invention, he sold the patent for a fortune.

The other man—what did he do?—Well, he spent an hour each day during the most of a year in the very difficult undertaking of teaching a little dog to stand on his hind feet and dance a jig. At last accounts he was working ten hours a day at the same trade and at his old wages, finding fault with the fate that made his fellow-workman rich while leaving him poor. Leisure moments may bring golden grain to the mind as well as to the purse, if one harvests wheat instead of chaff.—*Wide Awake*.

THE STOLEN STARLING.

THE starling is a pretty little bird, and it is often, when tamed, taught to whistle tunes, and even to speak a few words. This story is told of how one starling used its gift of speech:—

A lawyer had a cage hanging on the wall in his office in which was a starling. He had taught the little fellow to answer when he called it. A boy named Charlie came in one morning. The lawyer left the boy there while he went out for a few minutes. When he returned, the bird was gone.

"Where is my bird?" he asked.

Charlie replied that he did not know anything about it.

"But, Charlie, that bird was in the cage when I went out. Now tell me all about it; where is it?"

Charlie declared that he knew nothing about it, that the cage door was open, and he guessed the bird had flown out.

The lawyer called out, "Starling, where are you?"

The bird spoke right out of the boy's pocket, and just as plain as it could, "Here I am."

Ah, what a fix that boy was in! He had stolen the bird, had hidden it, as he supposed, in a safe place, and had told two lies to conceal his guilt.

It was a testimony that all the world would believe. The boy had nothing to say.

"GO TO THE ANT."

THE German botanist, Alfred Möller, tho not a sluggard, has gone to the ant and considered her ways, and a writer in *Good Words* tells of the wisdom which accrued therefrom. He discovered that tropical ants never eat the pieces of leaves which they may sometimes be seen carrying. Instead, they knead them for a quarter of an hour, forming them into doughy little pellets. These form a vegetable soil, over which a fungus grows, on the surface of which appear little knobs of mushrooms about the size of a pin-head. These mushrooms are the only food of the ants, who work hard at fetching and kneading leaves all their lives.

"GOD BLESS OUR INTERRUPTIONS."

AN old friend who was once staying with me, in conducting our morning worship, used this singular form of petition: "Lord, bless our interruptions to-day, and use them in Thy service, and for Thy glory." I was amused at the rather odd conceit; but hardly a day has passed since then that I have not had occasion to make my own this serviceable prayer.

I have known men and women who showed heroism under sharp trial who could by no means stand having their own plan for the day's doings broken in upon. And yet how can we be sure that the chart we draw for ourselves at the beginning of the day is the track over which our Pilot means us to sail between sunrise and sunset?

Of course there are some interruptions against which it is right and wise that we guard ourselves; people who have engagements to meet, and certain hours set apart in which to prepare the sermon or the address or the editorial, must decline to be interrupted except, as the saying is, "in matters of life and death."

But when we have set these bondfolk off to themselves, there remains a large constituency, of women especially, whose time, however busily occupied, is more or less at their own disposal. They may be eager to finish tucking the petticoat, or putting down the carpet, or studying a Bible lesson, or writing a letter, but it can be put off until to-morrow, and, when the interrupter comes, it must be.

And the claim that I want to set up here is that in many cases the interruption is more important than even the Bible lesson. The Bible lesson, or the pot of preserves, was your own plan; but solemn experience has taught us that the interruption is sometimes straight from God. I would like to ask the best rememberer among us how often she has said to herself, with a sigh of relief, "I was very near missing such and such a chance," when it was sometimes a chance of helping and sometimes of being helped.

I am far from being a good rememberer; I am one of the worst, but even I can recall a long list of "interruptions," some of which I accepted patiently and some fretfully, but all freighted with serious responsibilities and opportunities.

One was a proposal on a busy day (when the weather was bad) to do some visiting of poor people; it meant the rescue of an ill woman and hungry children.

One was a call away from a kettle of jelly (and every housekeeper knows how jelly must be timed), which resulted in getting work for a woman almost in despair; work which tided her over despair and gave her the hope necessary to success.

Another brought an opportunity for prayer and a simple offer of the great Saviour, to a woman whose last chance it was to hear the message.

But you have all had such interruptions and such consequences, calls that seemed unreasonable, from work that seemed important. Doubtless you will all agree with me in general terms that these things are sometimes in deed and in truth "matters of life and death."

I only ask you to remember—because I need so much myself to be reminded—that when the door-bell rings and the day's scheme of work falls to pieces, our heavenly Father may be sending you the fulfilment of His promise, "I will instruct thee and teach thee in the way which thou shalt go."—*Elizabeth Preston Allan.*

Spencerian Steel Pens



GOLD STANDARD NO. 27.

This pen is made from the best pen steel by the most experienced workmen. The coating with real gold prevents rusting, gives a smoothness to the points, and can easily be kept clean and bright, as the ink does not adhere to the metal as with plain steel pens.

Sample box, 12 Pens, sent post-paid on receipt of 10-cts. Ask for No. 27.

SPENCERIAN PEN CO.
349 Broadway, New York.

Likes "the Sound of It"



One of Our Customers in a letter ordering twenty-five copies of "Power for Witnessing" says: "I LIKE THE SOUND OF IT."

Yes, and its "sound" does not contain a single uncertain note.



Another Customer says: "The book presents a very pleasing appearance. Will say that, personally, the writer thinks it has the most artistic cover which has appeared during the present year. We have an order with you for three hundred copies, some of which are already on the way. Please send us two hundred additional copies at your earliest convenience."



Says the Editor of the "Review and Herald": "'Power for Witnessing' is the title of that new and excellent book by Brother A. F. Ballenger, on the Holy Spirit. It is now out, ready for delivery for all orders. Of all the books written on that subject this is decidedly the best. Every one should have it. It is handsomely bound in cloth, has two hundred and one pages, and costs only seventy-five cents."



The "Workers' Bulletin," under date of October 16, has the following editorial concerning its merits: "The book 'Power for Witnessing,' by Elder A. F. Ballenger, is now off the press, and is receiving words of commendation from those who have read advance proofs. Of it one has said: 'I have never read anything on the work of the Holy Spirit which seems to be so clear, reasonable and interesting.' Especially will those who have heard the author, be interested in this book, and its low price, seventy-five cents, places it within the reach of all."



The First Three Tract Societies who were shown partial advance proofs ordered one hundred copies each, thus indicating their faith in its selling qualities.

Cloth, Seventy-five cents



PACIFIC PRESS Publishing Company

Oakland, California

39 Bond Street, New York City

18 West Fifth Street, Kansas City, Mo.

LAUGHLIN FOUNTAIN PEN

The Best at Any Price

A Christmas Suggestion—A gift of never ending usefulness and a constant pleasant reminder of the giver.

Your choice of these popular styles, superior to the

\$3.00 STYLES

of other makes, for only

\$1.00

Try it a week. If not suited we buy it back, and offer you \$1.10. We are willing to take chances on you wanting to sell we know pen values, you will when you own one of these.

Finest quality hard rubber holder, 14k. Diamond Point Gold Pen, any desired flexibility in fine, medium or stub, and the only perfect ink feed.

One Pen Only to one address on this special offer, by mail, postpaid on receipt of \$1.00, (registration 8c. extra.)

Ask your dealer to show you this pen, if he has not or won't get it for you (do not let him substitute an imitation, on which he can make more profit) send his name and your order to us, and receive free of charge one of our Safety Pocket Pen Holders.

Remember—There is no "Just as good" as the Laughlin, insist on it, take no chances.

Address—**LAUGHLIN MFG. CO.**
Laughlin Block,
DETROIT, - MICHIGAN.



The best, handiest, easiest running, cheapest, and most durable

FLY SHUTTLE CARPET LOOM

In the world,—100 yards a day. Catalogue free.
EUREKA LOOM CO.
5018 Main St., Battle Creek, Mich.

When you write, please mention the SIGNS OF THE TIMES.

VIRGINIA HOMES.

You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading the *Virginia Farmer*. Send 10 cents, for three months' subscription, to **FARMER CO., Emporia, Va.**

MISSIONS

ADMONITION.

Do NOT glory if another
From the path of right has gone;
Lead him gently, as a brother,
Safely from the path of wrong,
Till he, all his sins confessing,
Seeks and finds the Saviour's blessing.

Do not scorn the lowly outcast,
Stained by sin, by vices marred;
Tell of Him who saves the vilest,
How with thorns His brow was scarred,
And His blood, a cleansing river
For his sins, flows fresh as ever.

Do not shun the poor and friendless;
Ever help where'er is need;
E'er to prove us they are with us,
If in word, and thought and deed
We shall love the poor and lowly,
As our Saviour, Christ, so holy.

Do not waver when temptations
Fierce and dark thy path surround;
Look to Christ, whose sure salvation
Firm can keep, the storms abound.
In His arm is strengthening power,
Which can shield in danger's hour.

Do not weary, tho' the darkness
As a cloud o'erspread thy way;
Light shall dawn, and gloomy shadows
Soon shall flee beneath its ray;
Christ Himself, the Light, is shining
Through each cloud, a golden lining.

Thus in all be true and steadfast;
Do as Jesus would have done,—
Lead the erring, love the outcast,
Help the fallen, warn the wrong.
In His footsteps ever follow,
Healing hearts and easing sorrow.

—Selected.

ALASKA INDIAN FETES.

IN the southeast part of Alaska it is the universal custom among the Indians to give entertainments about the time of the holidays, consisting of feasts, *pollatches*, and dances. Following is a description of one held last year. It was written for the *Parish* (N. Y.) *Mirror*, by Mrs. Adah Sparhawk Young, who was formerly a resident of this city:—

"It was held in a building about thirty by forty feet, built especially for the occasion. A ten-foot square in the center contained a fire on the ground, with an opening in the roof for the smoke to escape, or at least a part of it escapes. A large feast was given each day, with a dance and *pollatch* at night, which sometimes continues until the small hours of the morning.

"Previous to the feast a few of the Indians went down to Seattle and purchased about three tons of provisions, beside purchasing about two tons here at the store, also a quantity of calico, blankets, etc. The big feast is given about noon each day. Just before it is ready the loud boom of the cannon is heard to call them together. Sometimes a young man goes through the principal part of the town ringing a bell, after the manner of an auctioneer. It reminds one of the parable where the servant was told to go out into the hedges and highways and compel them to come in.

"Each one carries a large dishpan or large earthen wash-bowl, and a teacup for their coffee. The food usually consists of pilot bread, or 'hard tack,' candy, apples, and coffee, which is passed around to each guest (all seated on the floor, as they prefer that way

to sitting on chairs). Then the large vessel of each guest is filled full to take home. Each meal lasts about three hours, during which time they converse, tell stories, and give toasts, and loudly and briskly the speaker is cheered.

"The *pollatch* is a part of the regular program, or entertainment. It is a ceremony to which invitations are issued the same as to any



Totem-posts, emblems of nature-worship, usually connected with some animal believed to have kinship with man.

social event. Personal property of every description is given away. By giving away his property the host hopes to attain a reputation of liberality, and increase his chance of one day becoming chief. The distribution takes place in true Christmas style. The blankets and goods to be given away are stacked in a heap near the fireplace, just opposite the door. The host holds up the presents and calls the guest's name who is to receive it, and an attendant, who stands ready, delivers them. Each guest is remembered according to his own distribution in the past, or those which he is expected to make in the future. It is one man's duty to tear the rolls of calico, muslin, flannel, or whatever cloth it be, into strips about a yard long. Previously it was the custom to also tear the blankets into like pieces, but the missionaries have persuaded them to abandon this practise,

so they only cut them apart into single blankets. On this occasion the *pollatch* consisted in giving away cigars, guns, blankets, money, and bleached muslin (or sail as they call it). One afternoon provisions were given away, nearly every one carrying home a large box of things, beside a gunny sack full, the women carrying their own share.

"One evening I had the pleasure of attending one of their dances. As I entered the room a hideous sight met my gaze. Three or four young men were dressed in their paraphernalia, with their faces painted in black streaks. The head-dress was a marked feature of their grotesque attire. It was trimmed with ermine skins, pending from the band, nearly covering the head and face, flying in every direction when in motion, with a girdle of sea-lion's whiskers about the top, pointing upward. The hollow in the crown was filled with swan's-down and feathers, which were showered about the room while dancing, as blessings upon their guests. Each one dresses as gorgeously as he can afford, in robes, furs, blankets, etc.

"Their peculiar costumes, fierce gestures, and monotonous singing were a scene of barbaric gorgeousness, which can not well be described. Louder and more exciting the singing and dancing go on. Wilder and more frantic grows the chanting; swifter becomes the motion of the dancers, and faster is the oil poured upon the burning heap. With frenzied yells and whoops they leap into the air, then suddenly crouch on the floor. They keep time to the drum with violent jerks and motions of the body. Their movements become more convulsive, until they become hoarse and exhausted; then they suddenly stop and face the host, who makes a sort of speech. The singing ceases, and all eyes are directed

toward the speaker with utmost reverence, as the tradition or history of the tribe is rehearsed, after which another set of dancers takes their place.

"I do not think I will ever forget the strange sensation or spell which took possession of me during this gruesome and exciting scene. It was all my past imaginations about these strange people made real. Sometimes the beating of the drum and on the floor and the dancing are almost deafening. During these entertainments a few neighboring tribes were invited. They came in large canoes, fifty or sixty feet long, with the Stars and Stripes waving above them. They were welcomed by the firing of a cannon.

"All the Indians attending this entertainment were well dressed, many of the women being gorgeously attired. One young girl wore a

bright purple velveteen dress and fancy ribbons. Another wore a white dress with a red sash and neck ribbon. One young woman wore a black brocade silk dress. Most of them have nice jackets or capes, or very nice, heavy shawls and gay-colored, beaded fascinators, with an abundance of jewelry, usually silver. I have counted as many as fourteen rings on the fingers of one woman, beside a half dozen bracelets. They are all manufactured by native jewelers.

"An entertainment is sometimes given by one man and sometimes by several, all belonging to the same totem, who seek to strengthen their influence among distant tribes, as well as their own."

OUR WORK AND WORKERS

SINCE July 12, sixteen members have been added to the church in St. Paul, Minn.

FOUR new Sabbath-keepers are reported by Brother C. H. Bliss, in connection with his work at Salem, Ill.

AN important dedication service was recently held at Alexandria, S. D., visitors being present from ten other towns.

ON the 6th ult., eight members were added to the church at Decatur, Ill., by baptism. Brother E. A. Curtis administered the ordinance.

A NEW house of worship is nearing completion at Grand Junction, Colo. Brother J. Wibbens reports good prospects for the church school.

AT Genoa, Neb., October 13, at the quarterly-meeting service, three members were added to the church. Brother George H. Smith officiated.

THE brethren at Cotton, Mo., have a new house of worship about completed, which will be dedicated free from debt. The brethren at Appleton City have also begun the erection of a new church building.

THE Reporter says that the brethren at Grand Island, Neb., recently purchased a church building from the Baptists, which will furnish room both for the Sabbath meetings and a church school.

BROTHER DAN. T. JONES and family, after a few months' sojourn at their old home in Missouri, have returned to their post at Guadalajara, Mexico. The Reporter states that Brother Jones' health has materially improved.

AT the country residence of a Brother Mauk, in Box Butte County, Neb., October 7, the brethren from twenty miles around were gathered in by Brother O. S. Ferren, and the ordinances were celebrated. A few meetings had been held in a schoolhouse previous to this occasion. Ten persons united with the church. Eight were baptized, two having received baptism before. Two sisters will canvass the country and towns for the World's Outlook number of the SIGNS. The brethren also decided to erect a church and school building, and the work is being rapidly pushed forward.

WRITING from Port of Spain, island of Trinidad, to the Dakota Worker, Brother L. M. Crowther gives some items that indicate a great need of missionary work, and a field that only a love of souls would induce a Christian to enter. He says:—

"All the abominations forbidden in Deut. 18: 10, 11, are practised here. We have seen great crowds of people witness the pouring out of libations to the sun, and heathenish incantations to frighten away the evil spirits. They passed through the fire, and did many other like things. There is more vice, profanity, drunkenness, and general degradation within a block of our mission than you could easily gather together in all Sioux Falls. More fights and arrests occur before our hall than in any ward of your city, to say the least. We hear more cursing and loud, angry talk in a week than I ever heard in five years in America. True, this is one of the worst places in the city, and this city is the worst place on the island; but it is all vile enough. Yet our people live in the midst of this, and live as close to the Lord as many in America. The truth has power to keep from sin, if we only receive it. We are trying to raise money to build a church, and in three weeks it has reached the sum of \$2.40. Some of them make three or four dollars a month, and pay tithes of that, and then put a little into the box for that prospective building. . . . And Venezuela is just opposite to us, and must be worked from here. This is the place to teach us to pray the Lord of the harvest to send more laborers into His field."

THE TALENTS. By M. C. Wilcox. A brief essay on "The Parable of the Talents," showing that the talents represent the various gifts of the Spirit which God bestows as he will upon those who are consecrated to him, with the duties and blessed privileges involved therein. *Bible Students' Library*, No. 77; 16 pp., price 2 cents.



THE SABBATH SCHOOL

LESSON VIII.—SABBATH, NOVEMBER 24, 1900.

THE ADOPTION OF SONS.

Lesson Scripture, Gal. 4: 1-5, R.V.

1 "BUT I say that so long as the heir is a child, he differeth 2 nothing from a bond-servant, tho he is lord of all; but is under guardians and stewards until the term appointed of the father. 3 So we also, when we were children, were held in bondage under the rudiments of the world; but when the fulness of the time came, God sent forth His Son, born of a woman, born 5 under the law, that He might redeem them which were under the law, that we might receive the adoption of sons."

NOTE.—The thoughtful student can not fail to see that there is no real division between these verses and the closing verses of the third chapter. It is, therefore, self-evident that the preceding chapter must be very fresh in our minds before we can understandingly begin the study of this.

SUGGESTIVE QUESTIONS.

(1) By being baptized into Christ, what have we put on? (2) What do we then all become? (3) Being Christ's, whose seed are we? (4) And what then? (5) With whom are we joint heirs?—"Joint heirs with Christ." Rom. 8: 17. (6) What is true of the heir while he is a child? (7) With what is he identical? (8) Notwithstanding what? (9) Under what is he placed? (10) Under what time? (11) When we were children (under age) in what condition were we?—"We also, when we were children, were held in bondage." (12) Under what were we held in bondage?—"Under the rudiments [elements] of the world." (13) What took place when the fulness of time came?—"God sent forth His Son." (14) How was the Son of God sent forth?—"Born of a woman." (15) In what condition?—"Born under the law." (16) Why was He born under the law?—"To redeem them that were under the law." (17) To what end?—"That we might receive the adoption of sons." (18) Whom does Christ redeem?—"Them that were under the law." (19) And as the result, what do we receive?—"The adoption of sons." (20) Then under what must we also have been? (21) Where has the Scripture—the law—shut up all men?—"The Scripture hath shut up all under sin." "The law worketh wrath; for where no law is, there is no transgression." "By the law is the knowledge of sin." (22) Why has it done this?—"That the promise by faith of Jesus Christ might be given to them that believe."

NOTES.

1. IF these verses are somewhat difficult to comprehend at first, the comfort which they contain is so much the greater. Wherever there is difficulty there is treasure; and in these verses there is a glorious message of mercy for all mankind.

2. THERE is no difference between the heir, so long as he is under age, and a bond-servant. That means, just as the apostle says in verse 3, that the child is in bondage until he comes into the possession of his inheritance.

3. WE were, as children, "held in bondage under the rudiments of the world." Do not for a moment entertain so dishonoring a thought toward God as that these "rudiments of the world" have anything to do with Him. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world." 1 John 2: 16. "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2: 8, R.V. The "rudiments of the world" are totally opposed to both the Father and the Son.

4. CHRIST redeems us from that to which we were in bondage. We were in bondage under the rudiments, the principles, of the world; then Christ was manifested "to redeem them that were under the law, that we might receive the adoption of sons." Thus we see that to be in bondage "under the rudiments of the world," is the same as being "under the law." "Aforetime ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the sons of disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature the children of wrath." Eph. 2: 2, 3. But it is the law that worketh wrath, for where no law is, there is no transgression. Sin is bondage, and the law holds us in that bondage (compare Gal. 3: 22), because it will not compromise with sin.

5. CHRIST was "born of a woman, born under the law." Therefore every person born of a woman is redeemed by Christ. Whether every person will accept the redemption or not, it is for him to say for himself. Christ has purchased the freedom of every person. This constitutes the good news of the Gospel.

6. NOTE from the text that God considers every person in the world as an heir, no matter how much he may be the slave of the world of sin. The heir, while he is a child, differeth nothing from a bond-servant. Even so with us; while we were children, we were in bondage under the rudiments of the world, yet we were heirs of all God's possession—of God Himself. This is true of every man on earth. Everything is for him, if he will but accept it. Yet there must be a coming back, a change so great that it is a new birth. Since we differed nothing from bond-servants, we were bond-servants; in Christ we receive the adoption of sons. Recall the parable of the prodigal son. During his absence from his father's house, he was a bond-servant, yet he was his father's son. So God regards all sinners as wandering prodigal sons. But, notwithstanding this, unless, like the one in the Scripture, they come back to the Father, they will die as slaves.

7. SEE how the apostle Paul classes himself with the Galatians. *We* were in bondage; those under the law are redeemed, that *we* might receive the adoption of sons. We may also class ourselves with them, not only as having been, or even now being, in bondage, but also in the adoption.

8. REMEMBER that the Galatians were heathen before they heard the Gospel at the mouth of Paul. All unbelievers are of course heathen; but the Galatians were what is generally known as such. They were among the class that were ready to worship even Paul and Barnabas, holding them as gods because of the miracles that they saw. Acts 14: 8-13. Therefore, it is again evident that the things to which they were aforetime in bondage could not possibly be any precepts given by God; for they knew nothing of God.

9. IN this chapter we have simply an extension of the thought presented in chapter 3. Both speak of the bondage of sin, in which the law holds us fast, and of the deliverance. We were, as all unbelievers are, in bondage under the rudiments of the world; but when the fulness of the time came, God sent forth His Son to deliver us. Even so in the preceding chapter we read that the Scripture hath shut up all under sin, the law being our jailer; but now that faith is come, we are no longer in prison. But there is no fixed time for faith to come. It is an individual matter, and comes to each one as he is ready to exercise it.

10. "YE are all the children of God by faith in Christ Jesus." But we do not all become the children of God at the same time; for all do not believe at once. Faith is an individual matter. As soon as faith comes to any man, so that he takes hold of it, he is free from his bondage; he is no longer under a pedagogue; he is then of age, and ruler instead of servant. It will be seen that the time "when we were children" (verse 3) is entirely different from "the adoption of sons" (verse 5). Of course, when we receive the adoption of sons we are the children of God; but the apostle here carries out the figure that he has adopted, and considers the unbelieving sinner as a child yet under age. When we come of age, when we believe, we become sons indeed; but the change is wholly in us, not at all in God. The change in us is a radical one—from slavery to sonship, from death to life—but God remains the same; His love toward us is the same first as last. The Lord loves sinners, and "will not cast off forever." Lam. 3: 31. No one can be lost unless he runs away from the Father's house, and stubbornly stays away, resisting the drawing power of God's everlasting love and mercy. Jer. 31: 3.

LESSON IX.—SABBATH, DECEMBER 1, 1900.

GOING BACK INTO BONDAGE.

Lesson Scripture, Gal. 4: 6-11, R.V.

6 "AND because ye are sons, God sent forth the Spirit of His 7 Son into our hearts, crying, Abba, Father. So that thou art no longer a bond-servant, but a son; and if a son, then an heir through God. 8 "Howbeit at that time, not knowing God, ye were in bondage to them which by nature are no gods; but now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly rudiments, 10 whereunto ye desire to be in bondage over again? Ye observe 11 days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain."

NOTE.—Be sure that you have the preceding verses clearly fixed in your mind, before you proceed with these, and then note the connection. If those have been well learned, it will be no task, but a pleasure, to include them in the present lesson.

SUGGESTIVE QUESTIONS.

(1) In what condition were we all in former times?—"In bondage under the rudiments of the world." (2) What are the rudiments of the world? See 1 John 2: 15, 16; Eph. 2: 1-3. (3) With what are they not in agreement? (4) What, therefore, did God

do in the fulness of time? (5) How was Christ sent forth? (6) For what purpose was He thus sent forth?—"To redeem them that were under the law." (7) What purpose did this serve for us?—"That we might receive the adoption of sons." (8) Since we are sons, what has God done?—"Sent forth the Spirit of His Son in our hearts." (9) What does the Spirit of Christ in our hearts cry? (10) What change has therefore taken place?—"Thou art no longer a bond-servant, but a son." (11) And what is every one who is indeed a son? (12) At the time when the Galatians were bond-servants, to what were they in bondage?—"At that time . . . ye were in bondage to them which by nature are no gods." (13) What was the cause of their being thus in bondage?—"Not knowing God." (14) What was their present condition?—"Ye have come to know God." (15) What is even better than this?—"To be known of God." (16) Yet, in spite of this, what were they doing?—"Turning back again to the weak and beggarly rudiments." (17) What were they deliberately choosing?—"Ye desire to be in bondage over again." (18) What was the evidence that they were turning back to heathenism?—"Ye observe days, and months, and times, and years." (19) What fear did the apostle express for them?—"Lest I have bestowed upon you labor in vain."

NOTES.

1. THE Holy Spirit is the seal of sonship. The Spirit is the agent of the new birth, and is continually sent forth into our hearts, abiding there as the necessary consequence of our adoption as sons. This is the infallible sign. "If any man have not the Spirit of Christ, he is none of His." Rom. 8:9.

2. CHRIST is the Son of God; both have one Spirit, one mind. It is by the Spirit that Christ abides in us. In promising to send the Comforter, the Spirit of truth, He said, "I will not leave you comfortless; I will come to you." John 14:16-18. Therefore when the Spirit comes into our hearts, He cries, "Father, Father," for it is Christ Himself speaking to the Father. Thus we see that our relation to God, when we receive the adoption of sons, is the same as Christ's. It is not we that live, but Christ liveth in us.

3. THE Hebrew word for Father is *Ab*, as we have it in Abraham, father of many people. The word "Abba" is a strengthened, emphatic form of this word. "Abba, Father" is, therefore, the same as "Father, Father," with emphasis.

4. THERE is a difference between a bond-servant and a son. Read John 8:31-36. The slave can not be an heir; he can not own anything, not even himself. He has no control of himself, much less of anything else. But the sons of God must be as free as He is, for they are heirs, not only of all that God has, but of all that He is; they are heirs of God Himself. They are rulers with Him, set "far above all principality, and power, and might, and dominion." Compare Eph. 1:17-21 and 2:1-6. As sons of God we are masters, not slaves. No enemy can have power over the soul whose life is hid with Christ in God. Luke 10:19.

5. COMPARE verse 8 with Eph. 2:11, 12. That is all the comment that need be made upon the state from which the Galatians were delivered on accepting Christ. Compare also verse 9 with verses 6 and 7 of chapter 1. The same wonder is expressed in both places, and for the same reason. What a strange thing it is that people after having a glimpse of heaven will turn back to the world; after having known freedom in God will deliberately put themselves under the burdensome bondage of sin!

6. Do NOT fail to note that the "rudiments" spoken of in verse 9 are the same as those mentioned in verse 3,—the rudiments of the world. We have already learned what they are. What are they? and where do we find the statement? What is friendship with this world?

7. COMPARE verse 10 with Deut. 18:9-12. The observation of times, that is, the practise of augury, a common thing among the heathen, was expressly forbidden by the Lord. Note in Isa. 47:10-14, with margin, the vanity and wickedness of observing months.

8. SOME will ask, "How could it be that the Galatians were going back into heathenism, when the 'false brethren' who were perverting them were Jews?" The answer is easy. That they were relapsing into heathenism is evident from the fact that they were turning back to the things to which they had formerly been in bondage; and they had formerly been heathen. They never were Jews. Remember that they were being led by false brethren into "another gospel," which was not a gospel at all. They were being led away from Christ. The real Gospel is "the power of God unto salvation to every one that believeth." The false gospel,—the substitution of one's own works for faith in Christ,—is the power of man, not to salvation, but to destruction; for there is no help in man. Now when men lose their faith in Christ, they have no power to hold them to God, and they invariably drift back into their former habits of life, no matter who their teachers may be. So the Galatians, being taught by Jews to put their trust in their own

works, were naturally taking up the works to which they had previously been accustomed.

9. OBSERVE that Paul expresses no concern for himself, but only for the Galatians. His fear was for them lest his labors had been in vain for them. He did not mourn lest he had wasted his time upon them; he did not regret the time and strength he had spent, but only feared lest they should lose the benefit of it.

INTERNATIONAL SERIES
 THE SUNDAY SCHOOL

LESSON VIII.—SUNDAY, NOVEMBER 25, 1900.

SOBER LIVING.

Lesson Scripture, Titus 2:1-15, R.V.

1 "BUT speak thou the things which befit the sound doctrine; 2 that aged men be temperate, grave, sober-minded, sound in 3 faith, in love, in patience; that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much 4 wine, teachers of that which is good; that they may train the young women to love their husbands, to love their chil- 5 dren, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the Word of 6 God be not blasphemed; the younger men likewise exhort to 7 be sober-minded; in all things showing thyself an example of good works; in thy doctrine showing uncorruptness, 8 gravity, sound speech, that can not be condemned; that he that is of the contrary part may be ashamed, having no evil 9 thing to say of us. Exhort servants to be in subjection to their own masters, and to be well-pleasing to them in all 10 things; not gainsaying; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour 11 in all things. For the grace of God hath appeared, bringing 12 salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and 13 righteously and godly in this present world; looking for the blessed hope and appearing of the glory of our great God 14 and Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works. 15 "These things speak and exhort and reprove with all authority. Let no man despise thee."

NOTE.—This is designed as a temperance lesson, and is thrown in among our lessons on the life and work of Christ because Sunday, November 25, has been designated as a "world's temperance Sunday." The Christian teacher should impress upon his pupils that temperance is an affair of the heart and life, and not a matter of days. He will teach temperance by both precept and example at all times. It is one of the essential characteristics of Christian character, and not a thing to be put on for stated occasions.

Golden Text: "We should live soberly, righteously, and godly, in this present world." Titus 2:12.

SUGGESTIVE QUESTIONS.

(1) What is Paul's advice to Titus? V. 1. Note 1. (2) What instruction was Titus to give to the aged men? V. 2. (3) What were the aged women to do? What were they to refrain from doing? In what active work for Christ should they engage? V. 3. (4) What were the older women to teach the younger women? What was the purpose of this good conduct? Vs. 4, 5. (5) What exhortation was to be given to the younger men? V. 6. (6) What was Titus himself to be in their midst? What must be shown in his presentation of the true doctrine? V. 7. (7) What was to be the nature of his speech? What would be the effect of this kind of speech and doctrine upon those who opposed? V. 8. (8) What advice was Titus to give to servants? V. 9. (9) From what were they to abstain? Instead of purloining, what characteristic should they show? In doing this, what would they be doing for the doctrine they professed? V. 10. Note 2. (10) What had God revealed to all to enable them to live above such wicked acts? What does grace bring? V. 11. (11) What work does the grace of God do for us? What does it teach us that we should do? V. 12. Note 3. (12) While laboring for the advancement of Christ's kingdom, for what will the Christian be looking? V. 13. (13) What was the Lord's purpose in giving Himself for us? What will be the characteristic of that people? V. 14. (14) In what manner is the minister of Christ to speak these things to the people? V. 15.

NOTES.

1. **Speak thou the things which befit the sound doctrine.**—Paul's advice to Titus in connection with his work among the inhabitants of Crete is recorded because it is fitting advice for every minister of Christ, in all ages. We learn from the first chapter of Titus that the wickedness of the Cretans had become a byword. Falsehood and immorality were among their chief characteristics. In the present condition of the world, when wickedness is multiplying on every hand, the teaching of that which befits sound doctrine is of pre-eminent importance.

2. **Not purloining, but showing all good fidelity.**—This instruction shows that the habit, on the part of servants, of purloining, embezzling, stealing from their employers, was no uncommon thing. But the servant of Christ must show an uncorruptible fidelity in all things intrusted to him. If such instruction was necessary then, it is certainly necessary now, and very applicable. Accounts of embezzlements, filchings of that which has been intrusted to servants, both public and private, are appearing con-

stantly in the daily press. The servant who would adorn the doctrine he professes will abstain from all such things.

3. **Teaching us, to the intent that.**—In God's grace is the revelation of Himself. It is through the grace of God that all the teachings of His Word are recorded for our admonition; and the grace of God itself is a teacher. His long-suffering toward us teaches us that He is not willing any of us should perish; and in order that we may not perish, it points out the by-paths into which we must not go.

LESSON IX.—SUNDAY, DECEMBER 2, 1900.

THE RICH YOUNG RULER.

Lesson Scripture, Matt. 19:16-26, R.V.

16 "AND behold, one came to Him and said, Master, what 17 good thing shall I do, that I may have eternal life? And He said unto him, Why askest thou Me concerning that which is good? One there is who is good; but if thou wouldest enter 18 into life, keep the commandments. He saith unto Him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not 19 bear false witness, Honor thy father and thy mother; and, 20 Thou shalt love thy neighbor as thyself. The young man saith unto Him, All these things have I observed; what lack 21 I yet? Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have 22 treasure in heaven; and come, follow Me. But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions. 23 "And Jesus said unto His disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom 25 of God. And when the disciples heard it, they were aston- 26 ished exceedingly, saying, Who then can be saved? And Jesus looking upon them said to them, With men this is impossible; but with God all things are possible."

NOTE.—Read Matt. 19:1 to 20:16 and Luke 17:20 to 18:14. The lesson section includes only the lesson scripture as one specimen of Jesus' teaching, among many things taught on His last journey to Jerusalem.

Golden Text: "Children, how hard is it for them that trust in riches to enter into the kingdom of God!" Mark 10:24.

SUGGESTIVE QUESTIONS.

(1) When Jesus had finished blessing the children brought to Him, who approached Him? What question did he ask of Jesus? V. 16. Note 1. (2) Before answering him, what question did Jesus ask the young ruler? What declaration did Jesus then make in regard to goodness? What did the Saviour tell him he must do if he would have life? V. 17. Note 2. (3) What further question did the young ruler ask? What commandments did Jesus enumerate in reply to this question? Vs. 19. (4) What did the ruler say in reference to them? What other question did he ask? V. 20. (5) What did Jesus say he should do if he would be perfect? What would be the final result of this action? What invitation did He give the young man? V. 21. Note 3. (6) How did the Saviour's instruction affect the young ruler? What was the cause of his sorrow? V. 22. (7) Seeing this, what did Jesus say to His disciples? V. 23. Note 4. (8) In what other way did Christ express this thought? V. 24. (9) How did the disciples receive this saying? What question did they ask? V. 25. Note 5. (10) In reply to their questionings, what did Jesus say? V. 26.

NOTES.

1. **One came to Him and said.**—We learn from Luke 18:18 that the one who came to Jesus on this occasion was a ruler, one holding a high position among the Jews. That the young ruler was zealous to know what he must do is shown from the record in Mark, which says, "There came one running, and kneeled to Him."

2. **Keep the commandments.**—Not some of them, not nine of them, but "keep the commandments." The Jews understood by "the commandments" the law of God as expressed in the great "Ten Words" uttered by the Lord Himself on Sinai. The keeping of the commandments is pre-eminently essential if we would "enter into life." John says, "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in Him." 1 John 2:4. He also gives us a test whereby we may know if we love the children of God: "By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5:2, 3. Christ's command to His followers to-day, as to those who would follow Him then, is, "Keep the commandments," and in no place has He given to man permission to substitute for the essence of one of those "Ten Words" something which that command never enjoined. Those commands stand to-day in their entirety as they stood when Jehovah spoke them from the cloud, and the keeping of them will be a characteristic of those who will be among the redeemed. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. Of course they can be kept only by faith in Christ, who forgives sin and writes the law upon the heart.

3. **Sell that thou hast, and give to the poor.**—



PUBLISHED WEEKLY

By the Pacific Press Publishing Co.

(Entered at Oakland, Cal., as second-class mail matter.)

Terms of Subscription.

Per Year (52 numbers), post-paid \$1.50
 Six Months, 75 cts. Three Months 40 cts.
 To Foreign Countries, per year, \$1.75.

SPECIAL TERMS.

1. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$2.50.
2. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$3.25.
3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$4.00.

Sample copies sent on application.
 All orders sent direct to the publishers, either for single subscriptions or for clubs, must be accompanied by cash. If credit is required, please order through your State Tract Society. Club rates and terms to agents sent on application.

**Signs of the Times,
 Oakland, Cal.**

Instructions for Ordering.

1. REMIT by P. O. Money Order, Express Order, or Bank Draft on New York, Chicago, or San Francisco.
2. If paper money or silver is sent, register the letter.
3. Orders and Drafts should be made payable to the PACIFIC PRESS PUBLISHING CO., or to SIGNS OF THE TIMES.

Postage-stamps.—Please do not send postage-stamps, as they are liable to stick together, and are useless in this condition.

Foreign Money.—Do not send any.

Receipt.—No formal receipt is sent unless by special request. The address label on your paper will indicate the time to which your subscription is paid. In case of non-receipt of papers, or any other irregularity, please notify us immediately.

Expiration of Subscription.—All papers are discontinued at the expiration of the time paid for. Notification will be sent several weeks before date of expiration, thus enabling you to renew in ample time to secure unbroken files. Please be prompt, as we can not always furnish back numbers.

Change of Address.—When ordering change of address, please give both the old and the new address.

Important.—Use a separate sheet for SIGNS orders, separate for other papers, separate for books, for tracts, etc., and if you address the editor, use a separate sheet. All can be sent in one envelope, and the money all sent in one order, but write each kind of business on a separate sheet. In this way each order can be handed to the proper clerk and filled at once.

Articles Desired.—Those which set forth in the Spirit of Christ the great saving truths of God, short and to the point. It is better to treat one important truth clearly, in a short article, than many points vaguely in a long one. We desire no caustic, critical productions, which might minister to personal pride or pleasure, but can not save souls.

"Christ's words were verily to the ruler, 'Choose you this day whom ye will serve.' The choice was left with him. Jesus was yearning for his conversion. He had shown him the plague-spot in his character, and with what deep interest He watched the issue as the young man weighed the question! . . . Christ made the only terms which could place the ruler where he would perfect a Christian character. His words were words of wisdom, tho they appeared severe and exacting. His exalted position and his possessions were exerting a subtle influence for evil upon his character. If cherished, they would supplant God in his affections. If he had realized the value of the offered gift, quickly would he have enrolled himself as one of Christ's followers. He desired eternal life; but he was not willing to make the sacrifice. . . . His claim that he had kept the law of God was a deception. He showed that riches were his idol."—*Desire of Ages.*

4. **Hard for a rich man to enter.**—In too many cases he has broken the commandments by making an idol of his riches,—an idol whose worship has become so much a part of his very life that it is like self-crucifixion to cast it down. The rich young ruler went away exceeding sorrowful, because in order to follow Christ he must destroy the idol at whose shrine he had worshiped so long. "Christ's dealing with the young man is presented as an object lesson. God has given us the rule of conduct which every one of His servants must follow. It is obedience to His law, not merely a legal obedience, but an obedience which enters into the life, and is exemplified in the character. Only those who will say, Lord, all I have and all I am is Thine, will be acknowledged as sons and daughters of God."—*Desire of Ages.*

5. **Who then can be saved?**—"For the great body of people wanted riches, whether they succeeded or not. If the most favored and prominent class could not enter heaven, who could? . . . Wealth was especially necessary for the kingdom, as they had pictured it to their minds."—*Peloubet.* But the teaching of Christ was directly opposed to this. Wealth was a non-essential; but real heart-worship and loving obedience to God's requirements were the great essentials.

Free

A
FAMILY
BOX

Containing the following useful articles

| | |
|---------------------------|--------------------------|
| 2 Pkgs. Pearlina | 1 Bar Fairy Soap |
| 1 Large Box Talcum Powder | 1/2 lb. Protose |
| 1/2 lb. Nut Butter | 1 Pkg. Granose Biscuit |
| 1/4 lb. Fig Bromose | 1 Pkg. Granola |
| 2 Small Pkgs. Quaker Oats | 1 Can Protose and Beans |
| 1 lb. Caramel-Cereal | 1 Pkg. Allen's Foot-Ease |

1 copy Healthful and Artistic Dress System Pamphlet; Illustrated, New Edition. Just from Press

When requested, boxes will be furnished to subscribers to *Good Health* who will send us one new subscription, accompanied by the regular subscription price, \$1.00. If you are not a subscriber, send us \$1.00 for your subscription, and we will forward you a box. The articles listed are among the home necessities for daily use. If you were to purchase them, they would cost you more than \$1.50; thus you effect a saving in purchasing household supplies which you must have, and also get a year's subscription to *Good Health* free. This offer is made to increase the number of *Good Health* readers. If you have subscribed through an agent, you are not entitled to a premium. However, secure one new subscriber, and we will send you a Family Box. Boxes are sent by freight or express, carriage charges collect.

Address

GOOD HEALTH PUBLISHING CO.
Battle Creek, Mich.

102,199 Deaths from Consumption



In one year in the U. S., according to the latest census report. Many of these cases were caused through neglecting to treat the first symptoms of **catarrh, coughs, colds, etc.** Treat your catarrh with **medicated vapor** made by the

SIMPLICITY VAPORIZER

and destroy the disease germs before the disease develops into something worse.

**ORDER NOW
 THERE'S DANGER IN DELAY**

Medicine and instrument with seven formulas for various diseases of the head, throat, and lungs, post-paid on receipt of **\$1.50.** Address

ALFRED MALLET

39 BOND STREET, NEW YORK

Santa Fe Route

Only line with its own tracks from San Francisco to Chicago. Through Pullman Palace and Tourist Cars leave every morning at nine o'clock.

PERSONALLY CONDUCTED Tourist Excursions every Monday, Thursday, and Saturday, in Vestibuled Tourist Cars.

The service on these Personally Conducted Excursions, in all that counts for comfort and convenience, is equal to the Palace Cars, and for elegance in finish and interior furnishings they are very pleasing. The wood-work is finished in imitation of mahogany, the seats are upholstered with clean, cool rattan with extension backs, as in the Palace Cars. A porter is in charge of each car to attend the wants of passengers. Clean linen and bedding, the proper lavatory and toilet accommodations are provided. These cars are built on the same plan as the Palace Cars and in the day the beds become comfortable seats. The aisles are carpeted and the windows double, to keep out the dust, and wide to allow an unobstructed view of the scenery en route.

Full information regarding the **Santa Fe Route**, with handsome folder and correct map of the section through which it runs, may be had at the Company's offices. Call or write

1118 Broadway, Oakland
 641 Market Street, San Francisco

PRAYER By A. T. Pierson, will bring new life and light into your church, missionary society and home. Price, \$1.00 per 100
 PACIFIC PRESS PUBLISHING CO.
 New York City Oakland, Cal. Kansas City, Mo.

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

SANITAS NUT FOODS

The Most Remarkable Dietetic Discoveries of the Century

Do away with the risks incurred by meat-eating. They are not substitutes for anything, but are nature's original foods, imparting vigor, health, and mental activity, and making life worth living. For 10 cents in stamps to pay postage, we will send you free, samples, recipe book, and a copy of the *Nut Cracker*. Ask your grocer for our foods.

SANITAS NUT FOOD CO., Ltd.

110 WASHINGTON AVE., N. Battle Creek, Mich.

AGENTS FOR THE PACIFIC COAST
 St. Helena Sanitarium Health Food Co.
 St. Helena, Cal. 1422 Market St., San Francisco, Cal.

Wanted.—Lady agents at once. Credit given to those that furnish references. Good men wanted also. New article—sells fast—pays big profit. **W. S. Dann,**
 1509 Burt St., Omaha, Neb.



OAKLAND, CAL., NOVEMBER 14, 1900.

We send no papers from this office to individuals without pay in advance.

When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the "Signs" are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

CONTAINED IN THIS NUMBER.

Poetry.

- Like as a Bird, C. A. SMITH. 10
Admonition. 12

General.

- Departed Glory. 1
" Not by Might nor by Power," MRS. E. G. WHITE. 2
" Remember the Sabbath," GEO. A. SNYDER. 2
Religious Liberty, J. C. KASTNER. 3
He Humbled Himself, T. E. BOWEN. 3
The Destruction of Jerusalem—Its Meaning To-day, ALONZO T. JONES. 4
The Example of Christ, G. B. THOMPSON. 5

Editorial.

- Life and Immortality. 6
The Use of Illustrations. 6
Is the United States a Subject of Prophecy? 7
We Can Not Indorse It. 7

Outlook.—"Men's Hearts Failing Them"—The Influence of Militarism—The Chinese Question—The Reign of Crime, 8, 9

The Home.—Alcohol; Its History, and Its Effects upon Society, W. H. RILEY, M.D.—"God Bless Our Interruptions" 10, 11

Missions.—Alaska Indian Fetes 12, 13

International Sabbath-school and Sunday-school Lessons 13-15

Publishers 15

There will be one more issue before the regular date of the great Outlook Number. That is a double number, taking the place of two regular issues.

It will be seen that there are two Sabbath-school and two Sunday-school lessons in this issue. There will also be two in the next. This is done in order to have the special Outlook number free from this special-time matter.

In our Outlook department is an article on the "Burden of Militarism." This does not mean the burden of war, but the burden of being prepared for war. And under this tremendous burden nearly all the world stands now. America seems to be the last to put on the gaudy, shining armor, which captivates at first, but soon becomes an intolerable burden. A lesson may be learned from France. This article will, logically, be followed by another, on "Roman Catholicism in France."

Two noted figures in political life have recently passed away, William L. Wilson, of West Virginia, author of the Wilson tariff law and Postmaster-General under Cleveland's administration, and John Sherman, of Ohio, financier, and who filled at different times two cabinet positions, Secretary of the Treasury, and Secretary of State, the latter in the beginning of the present administration. Men may come and men may go, but politics, like Tennyson's brook, goes on forever, or as long as this world exists. The demise of these men makes room for other aspiring politicians.

"Ye are bought with a price," Paul tells us in 1 Cor. 6: 20, and elsewhere. Peter tells us that this price is "the precious blood of Christ." For us Christ gave His life. He "gave Himself a ransom for all." Whether men will believe it or admit it, they belong to Christ. He has purchased them; He has purchased for them eternal life and glorious inheritance. He has done this for every soul, whatever his name, race, or moral condition. But He will not force you to deliver what He has purchased. He will not compel you to accept or receive the mercy, the righteousness, the life, the glory which is yours by virtue of His purchase and gift. This is your part. He has called and elected you; it is for you to make the calling and election sure by

yielding implicitly to Him. Then you will know that Jesus Christ "is the Saviour of all men, specially of those that believe."

The Census Bureau announces that the total population of the United States for 1900 is 76,295,220, an increase of 21 per cent. over the census of 1890, subject to final revision.

"Thy kingdom come," longing thousands have prayed, and thoughtless thousands have repeated, since Jesus taught the prayer. The prayer which will be answered is the prayer of the heart opened to Christ's rule here. In every soul who will inherit Christ's kingdom, that kingdom begins in this present life. The law of that soul is God's law. The throne of that soul is filled with Christ.

OUR OUTLOOK NUMBER

Is ready TO BE CIRCULATED. That is what it was conceived for; that is what it was written for; that is what it was printed for. And we want you, dear reader, to co-operate with us in its circulation.

The Outlook Number meets a demand. We are in the closing year of one of earth's most wonderful centuries. The past fifty years have been marvels in material progress.

Satan is deceiving thousands into believing that this material progress is a sign that the old earth will continue in this state forever, and that man has captured and harnessed and now controls all the forces of nature. Man is exalted as a demigod. The decades of the near future are to be fruitful, it is believed, of still greater results.

Others are peering into the humanly-veiled next century and visioning for themselves a world at peace, a strong, dominant church, and converted nations.

The true Outlook is from the watch-tower of God's Word. It is that outlook in various phases that we have endeavored to set forth in the World's Outlook Number. We have done this not to establish any creed, not to build up a denomination, but in faithfulness to the Word of God and the lessons of history, and in a love for souls whom we desire to save.

The truth, God's solemn, saving, joyous truth, is told, at this time, for this year, to meet this God-given opportunity to answer the questions in the minds of millions whom God has stirred to ask: "Where are we?" "Whither are we drifting?" "What next?" "Watchman, what of the night?"

But all that has been written will avail little unless we have the earnest, enthusiastic help of our readers and friends.

And yet we do not wish you to assist us for our sake, but for the Lord's sake.

Let us hear from thousands, and let the result be the circulation of many hundred thousands.

WHY?

Why should we issue and circulate the World's Outlook Number of the "Signs of the Times"?

"We" is used not as representing the editors, or publishers, but all who love the paper and are interested in it and the truths it publishes. Here are some reasons why it should be circulated:—

- 1. It is packed full of precious saving truth of God.
2. Not a single soul who can read and who is seeking the way to Christ need be disappointed if he looks to this paper for information. The paper preaches the Gospel.
3. It solemnly warns against the great dangers and perils which menace this generation.
4. It is opportune. As never before, at the close of this important century, at the portals of the new, men, stirred up by the Spirit of God, are inquiring and anxious at the future. Now is the time to answer these inquiries. Next year it may be too late. The Outlook Number gives God's replies to the questions His Spirit is stirring men to ask. Do not put off the time. Recognize this time, "not as

fools, but as wise, buying up the opportunity, because the days are evil."

5. It is cheap. Never was more or better truth, apart from the Scriptures, furnished at less expense. The paper, which will cost but four cents a copy in hundred or more lots, contains enough in reading matter and illustration to make a book worth \$1.00.

6. Election will soon be out of the way. In the reaction which follows, men will, in the disappointment or disappointing success, long for better things. Give them the opportunity to obtain them.

There is a text which we often give to sinners, but it relates to God's work of ministry. Let it apply now: "BEHOLD, NOW IS THE ACCEPTABLE TIME."

DO NOT MISUNDERSTAND IT.

SOME have misunderstood it. We will try to make it so plain that no one can misunderstand who reads this note. The question is that of sending the World's Outlook Number of the SIGNS direct from this office to lists of names that you may send us.

If there are five or more persons to whom you would like to send the World's Outlook SIGNS, you may send us their names and addresses and we will send the paper direct from this office to these names, for five cents each. We furnish the wrappers, do the addressing, and pay the postage all for the five cents a copy. We have no accounts in this matter with individuals, hence the cash should invariably accompany the order. Postage-stamps may be sent for small amounts. Address, SIGNS OF THE TIMES, Oakland, Cal.

And That Is Not the Question.—The Pacific Christian, in discussing the church exemption amendment, remarks that "it is not probable that the people in all the other States are greater fools than we are," and continues:—

"But the merits of the question do not depend upon what the people of other States think about it. Nor do the merits of the question depend upon the fact that religious people feel the need of relief from this burden. The question of benefit to all the people is the one general question to be considered most seriously. Would the State be better off without the churches than without the amount of taxes collected on houses of worship?"

But this is not the question. The real question is, Shall the church of Christ ask for State support? Churches in the East find themselves without act of their own in the condition they are. But not so in this State. California started right in this respect,—separation of Church and State; now shall the right be undone? Col. J. L. Lyon, Baptist, of this city, adapting from that grand memorial of a hundred years ago, in which Baptists, Presbyterians, and friends joined, well says in an appeal to California voters:—

"4th. The State has no right or authority to establish or support the Christian religion, to the exclusion of any other religion; if so, it has the right to establish or support any particular sect to the exclusion of all others. But as it has not this right of either establishing or excluding, Chinese joss-houses, Buddhist temples, and every other society which calls itself religious worship, is exempt from taxation."

"5th. The church is, or ought to be, purely a religious institution, voluntarily supported by those who accept its tenets or beliefs, or not at all. The State is, or ought to be, purely a secular institution, existing solely to preserve civil and national rights, liberty, equality, and justice, and extending equal protection to all, but favor to none."

One of the saddest facts of this time is that professed servants of Christ are so blind and ignorant or so regardless of the fundamental principles of Christianity.

Honest men have kept the Sunday as the Sabbath in the past, we freely believe; but they supposed the error to be truth. Good men have passed counterfeit bills, believing them to be genuine. They would have been as unwilling to part with a fifty-dollar note which they believed to be genuine as they would a genuine note. In that thing honesty is not tested. It is tested when the bill is shown to be counterfeit on good authority. Will not the truly honest heart reject it as false? Men who learn a bill to be counterfeit often lose the amount called for in the bill, but God offers, in the place of the counterfeit sabbath, the genuine Sabbath, with all its blessings. Who would not make such an exchange gladly?