

SIGNS OF THE TIMES

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

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GOD'S GIFTS—HOW OBTAINED.

THE gifts of God can not inure to any individual imbued with a spirit of selfishness. Neither can any gift of God be purchased with money. If it could be purchased, it would not be a gift. The richest man in the world must come to God just as the poorest must come,—as one owing an enormous debt, and having nothing wherewith to pay. How can one buy anything of God with money, when all the gold and silver are His already? Wherewith can sinful man pay the Almighty for aught, when "the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Ps. 24:1)?

"THE gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. A rich man once came to Jesus and asked, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus replied, "If thou wilt enter into life, keep the commandments." The young man claimed that he had done so from his youth up, and on this point the Master tested him. "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and [buy eternal life?—No] give to the poor, and thou shalt have treasure in heaven; and come and follow Me." The Lord did not want the man's

money; but He wanted him to have the gift of eternal life, and selfishness stood in the way. His desire to hold onto his wealth, when there were so many poor around him, was proof that

life. "A rich man shall hardly enter into the kingdom of heaven," because his riches have no purchasing power at the throne of grace. The best thing to which Jesus could point this

rich man was to "keep the commandments." So He counsels all, "If ye love Me, keep My commandments; and I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." John 14:15, 16.

WE have one instance of a man directly offering money to purchase a gift of God. No doubt many others have given money with the thought of buying such favor who did not so plainly express their minds. The man who was bold enough to make a direct offer of this kind was named Simon, and he lived in Samaria. He had gained a great influence over the people by the use of sorcery, or spiritism. In this way he "bewitched the people of Samaria, giving out that himself was some great one." So great was his influence that to him all the people "gave heed, from the least to the greatest, saying,

This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries." Acts 8:9-11. If Simon had really possessed the power he claimed, and with which he was accredited by the people, he would not have needed to buy any further power. If he were



Simon the Sorcerer Offering the Apostles Money.

he was not keeping the commandment to love his neighbor as himself. So his money could not buy the gift of God, and his selfish spirit precluded his receiving eternal life even as a gift. Jesus loved the man, but this would not avail as long as he loved his earthly riches more than he loved the riches of God—eternal

"the great power of God," there was no more power to be had.

BUT there came a time when the power for evil by which Simon had been actuated must acknowledge a superior. Upon the dispersion of the disciples from Jerusalem after the martyrdom of Steven, "Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed. And there was great joy in that city."

THE fact that so many people were possessed of unclean spirits in a city where Simon, who claimed collusion with the spirits of the dead, was held in such high regard, showed the character and the result of his work. Seeing the greater power manifested in the preaching and miracles of Philip, Simon, in common with others, could not well refrain from acknowledging the truth thus portrayed. And to save as far as possible his prestige, he would naturally wish to identify himself with the new power. So when multitudes of the people believed Philip's preaching, and were baptized, "Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done." Simon's was just the kind of mind that would be "converted" by wonderful manifestations, when the plain truth would not have made any decided impression upon him. In this respect he has many counterparts in our own time. As a rule, such "converts" lose interest when the manifestations cease. To such apply the words of Jesus, "Except ye see signs and wonders, ye will not believe."

"NOW WHEN the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost (for as yet He was fallen upon none of them; only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." Acts 8:14-19.

SIMON's purpose to make merchandise of the religion of Jesus Christ, and to use it for selfish ends, revealed to the true Christian apostle the real condition of the mere professor's heart. The "discerning of spirits" is a gift of the Holy Spirit (1 Cor. 12:10), and on this occasion it enabled the apostle to detect the sordid principle of Simon's heart. In reply to Simon's offer, Peter said: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."

NOT only did Peter show to Simon of Samaria that the gift of God could not be purchased with money, but he has laid down the true principle in his writings: "Forasmuch as ye know that ye were not redeemed with

corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God." 1 Peter 1:18-21.

ALL the gifts of God are comprised in the one gift of His Son. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:32. As redemption itself can not be purchased with money, neither can the gifts which inhere in the Redeemer.

G.

NOW AT THIS HOUR OF PRAYER.

Now AT this hour of prayer
Bow every knee to God,
Bring every vexing care,
Bring sorrow's weary load.
Here at our Father's knee
Lay we our troubles large,
And in His presence free
Throw down each heavy charge.

Not at His feet so low
Do we in terror kneel;
No, at His lap we bow,
And our raised faces steal
Looks at His holy eyes.
Dear to Him sure we are;
Up to His heart we rise,
Children, His joy and care.

So, from this hour of prayer,
Reft of each heavy load,
Fitted to do and dare,
Fitted to live for God,
Forth let us go in faith,
Knowing His mighty hand
Leads in the victor's path
Safe to the better land.

Children of God we are,
Fitted to do and dare,
Fitted by faith and prayer
To live for Him.

Oakland, Cal.

T. R. WILLIAMSON.

UNFAITHFUL STEWARDS.

Judged out of Their Own Mouths.

THEN began He to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty. . . . Then said the lord of the vineyard, What shall I do? I will send my beloved son; it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?" The priests and Pharisees answered, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner? . . . And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

The Pharisees had watched Christ narrowly as He gave this parable. They were cut to the heart by His words; for they could not fail to see their purpose. The Jewish nation had treated the servants whom God had sent unto them with contempt, injustice, and cruelty; and in consequence the vineyard would be taken from them, and they would be punished with fearful severity. And the Pharisees saw that He had pointed them out as the very ones whose sentence they themselves had pronounced. They were filled with anger against Christ. They decided that He knew too much of their base practises to be allowed to live. They feared that He would expose before the people the wicked deeds they had committed, and the result would be the loss of their popularity.

Baffled thus far in their attempts to entrap Christ, the Pharisees took counsel with the Herodians. Having laid their plans, they "sent forth spies, which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor." They did not send the old Pharisees, whom Jesus had often met, but young men, who were ardent and zealous, and whom they thought Christ did not know.

The representatives of the Pharisees and Herodians approached Christ with apparent sincerity, as if desirous to know their duty. "Master," they said, "we know that Thou sayest and teachest rightly, neither acceptest Thou the person of any, but teachest the way of God truly." This was a wonderful admission; but their words were not sincere, but were spoken to deceive. The testimony was true, however. The Pharisees did know that Christ said and taught rightly, and by their own words they will be judged.

"Is it lawful for us to give tribute unto Cæsar, or no?" they continued. This was a question over which there was much contention. The Pharisees paid their taxes unwillingly, and many denied the right of the Romans to demand tribute. The spies expected Christ to answer the question by a simple yes or no. If He told them it was lawful to pay tribute to Cæsar, He would lose popular favor. If He said the tribute was unlawful, they hoped to "deliver Him unto the power and authority of the governor."

They appeared to ask honestly, and they thought they had sufficiently disguised their purpose. But Jesus read their hearts as an open book, and sounded their hypocrisy. "Why tempt ye Me?" He asked, thus giving them a sign they had not asked by showing that He read their hidden purpose. They were still more confused when He said, "Show Me a penny." "Whose image and superscription hath it?" He demanded, and they answered, "Cæsar's." Pointing to the inscription on the coin, Jesus said, "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's."

Thus Christ rebuked the hypocrisy and presumption of the Pharisees, and to the bystanders His answer seemed so wise that they admired His tact and wisdom. His reply was no evasion, but a candid answer, and in many minds a vexed question was settled. Forever after they held to the right principle. And altho many went away dissatisfied, they saw that the underlying principle had been laid out in straight lines.

When the Pharisees heard Christ's answer, "they marveled, and left Him, and went their way." They were convinced against their will; but they would not yield and accept Christ. They could not at that time satisfy

their wrath, but they were determined to carry out their purpose. Henceforth evidence had no effect on their deep-rooted prejudice. There was no more peace or rest for the Saviour; for they manifested the most bitter opposition and intense hatred, and their plans and schemes to entrap Him were abundant, never ceasing until the purpose of hate was fully accomplished on Calvary.

But in spite of the opposition of the priests and Pharisees, Christ kept His mission ever before Him. With a heart ever touched by human woe, He ministered to those around Him. He spoke with clearness, simplicity, and authority, and His sermons were such as had never before been heard. His principles were so clearly and wisely inculcated that none need make a misstep, if they will but follow Him, and keep His words.

MRS. E. G. WHITE.

THE ESSENCE OF CHRISTIAN CHARACTER.

I WILL show him how great things he must suffer for My name's sake." Acts 9:16.

This is the call to the grandest life, so far as the Sacred Record goes to show, that, next to the life of Jesus Christ, the world has ever been privileged to witness. It was distinctly and pre-eminently a life of principle.

Notice the strange language of this divine summons, "suffer"!—word of forbidding aspect and unwelcome sound. "Suffer!"—synonym of unhappiness and all that men most dread. "Suffer!"—word ominous of import and fraught with gloomy apprehensions. What! is there no mistake? Surely this is not a bidding to grandeur of life, but a warning to flee or a threat of vengeance. Can this be the highway to nobility?—'Tis even so.

Even the religion of to-day, for the most part, has failed to discern this. The popular Christianity of to-day is much more a thing of policy than of principle; a religion whose inception is feeling, whose life is nerveless sentimentalism, demanding the arm of the civil law to supply the place of moral courage.

Think of the moral significance, of the influence and teaching of the popular demand for religious laws,—for a Sunday law, for instance, to prop up the sickly religious profession—for surely there is no principle (except a bad one) in it—of the "poor laboring man," "to protect" (?) him in his right to one day's rest in seven, as if any power on earth could compel a true Christian to break the Sabbath, any more than it could compel the three Hebrew worthies to bow down to Nebuchadnezzar's golden image on the plain of Dura. But this gushy solicitude to inject by law some virility into the feeble stamina of the laboring man who has not the manhood to live up to what he believes, is a most striking comment on present-day religion.

Think of the strength of the character of a religious profession so soft, superficial, and volatile that it has to be kept corked and out of the sun, like benzin, for fear it will evaporate. Next we must have a law "protecting" these feeble Christians against the ridicule of public opinion. In order to be logical, and carry out our policy of protecting the right to practise the Christian graces, let us begin with the children. Protect the tender things from the sneers of the youthful sons of Belial, who laugh at them for being loyal to their mothers, for refusing to use tobacco, or profanity, or vulgarity! Protect our young men in their right to be virtuous! Yes, yes, to be sure, protect them from babyhood to old age, till they are emasculated of all moral fiber, nerveless, puny, moral

cripples. As an unfailing process for the manufacture of weak, senile, vacillating, shivering, moral invalids, Christians with moral rickets and spinal meningitis, this method certainly deserves an international copyright and World's Fair gold medal, under the title of "The Baby Act."

"I will show him how great things he must suffer." Let us use this as a text or a key while we meditate for a little while on the essential quality in Christian character. Much of the preaching of to-day, much of the exhortation, totally ignore the fact that the offense of the cross has not ceased; that the line of demarcation between the church and the world—"between him that serveth God, and him that serveth Him not"—has not yet been obliterated. The words of the Master seem to be forgotten: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world *hateth* you." John 15:19.

Too often the sinner is led to believe that to "get religion" is the end of all trials; the Christian life shall be a gala day; no clouds shall darken the sky; no thorns shall beset the path; the wind always fair, the tide always favorable, the sails full, the wheels always in motion—the voyage must be glorious, the end triumphant. Alas! the Christian sails in other craft.

Far be it from me to discourage the faintest heart. Nay, more, it is believed that if the purpose of this study be attained, it will prove to the weak, the discouraged, the faint, the index to an unfailing Source of strength and joy.

Let us face squarely the conditions of the call of followers of Christ. What does that call imply as regards our relation to the work?

In Acts 14:22 we are told that "we must through *much tribulation* enter into the kingdom of God." It is not our aim just now to dwell on the *purpose* of the Christian's trials, but to make plain the fact that the sacred Word recognizes that the portion which the Christian may expect in this world, especially *from* the world, can be summed up under the generic term "*suffering*." When God calls a soul to His service, He wants the terms plainly understood.

The other day I saw a printed call of the United States Government for volunteers to enlist in the army. It was a fine picture, pasted in a conspicuous place. There were uniformed soldiers, from generals, captains, and corporals (I suppose) down to the rank and file. Some were on their prancing steeds; some chatted pleasantly; the gunners looked as if out to salute the sunrise at a Fourth-of-July picnic; and all seemed to have no more responsible duty than to be on continual dress parade.

No suggestion in all this of the jagged bullet's ugly wound, the torn and quivering flesh, the saber's bloody gash, the mangled, ghastly corpses strewn upon the gory battle-field.

But when God calls a man, He covers up nothing; He warns him that enlistment in His cause means a daily readiness to die, and such a death perhaps as only devils can invent. In this war there is neither armistice nor furlough; only continual, active service. There is no exception from the rigid discipline; for "*all that will live godly in Christ Jesus shall suffer persecution*." 2 Tim. 3:12. As certainly as the hardships of continual winter must be expected by those who would acquire the renown of standing with Polaris as their zenith, so certainly are trials and suffering to be the experience of those who would strive for the starry diadem in heaven; "for even hereunto were ye called; because Christ also suffered for us, leav-

ing us an example, that ye should follow His steps." 1 Peter 2:21.

Let us now sum up what God holds forth as the unavoidable portion of His warriors,—hatred, tribulation, persecution, suffering. "Seek ye out of the book of the Lord, and read: no one of these shall fail."

And not only so, but these things must be met unflinchingly, unhesitatingly, yea, *joyfully*. To take up the cross daily means more than carrying a burden; it means to be willing daily, if God so wills, for Jesus' sake, to die the death of the cross. The cross is significant of crucifixion.

"Truly," one says, "not a very inviting prospect." No, not to one who sees no value in *truth*. Whoso would *sail* with the world, must ship on another line. There is absolutely no affinity, no fellowship between the church and the world; "whosoever therefore will be a *friend of the world* is the *enemy* of God." James 4:4. And, lest some one should think that this may possibly be toned down just a little, so far at least that the world might say you are a pretty good fellow after all, the warning is sounded, "Woe unto you, when all men shall speak well of you!" Luke 6:26.

Imagine, therefore, a true Christian soliciting worldly favor. Think of Paul pulling political wires to get elected to the Sanhedrin. Think of Jesus of Nazareth running for alderman of the seventh ward of Jerusalem. Let it not be thought that this suggestion has its origin in any spirit of facetiousness; for, judging by the condition of the church of to-day, one would actually think that there is no incompatibility in the idea.

Since the day long foretold has fully come, when "they shall turn away their ears from the truth, and shall be turned unto fables," I will speak in fables.

Once upon a time a lamb became ambitious to gain popularity among a pack of wolves, but all of his advances were received only with indifference. He thought to imitate them, and attempted to howl like a wolf, but was ridiculed for his pains. He tried to snarl, and made such a miserable spectacle of himself that he met only contempt. He was invited to a banquet of raw meat; and, tho he knew he could not eat it because he was constructed to eat grass, yet he flattered himself that by attending he might gain their good will. So he went, but soon found out to his cost that he himself was to be the banquet.

DERBY.

(Concluded next week.)

2 THESSALONIANS 2:9.

THE second chapter of Second Thessalonians is devoted mostly to the coming of the Lord, and the signs that will precede that all-important event.

First, the apostle assures the brethren that the day of Christ will not come until the man of sin is revealed, in his time (A.D. 538), "whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." Verse 8.

Omitting the supplied words, "even him," we read, "Whose [the Lord's] coming is after [following] the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." Verses 9, 10. This passage is only one of many that set forth the trying circumstances through which the people of God will pass just before Jesus comes to deliver them.

Erie, Kan.

J. S. MAXSON.

"A LITTLE that a righteous man hath is better than the riches of many wicked."

THE SABBATH AND CHRIST.

AS an institution, the Sabbath holds a place distinct and alone. No person could ever have lapsed into heathenism while keeping it; for it is founded upon the great events of creation week. There is no measure of time that is identical with the week closing with the Sabbath, except the week of creation. This week must ever stand as the basis for the dividing of all after-time into periods of seven days. The Sabbath marks the "rest" period after a completed work. It was the "seal" God placed upon the work of His hands, testifying that there was nothing farther that could conduce to perfection. The Sabbath was given as a memorial, not of one point in creation week, but of *every act* embraced in that week. God says: "Remember the Sabbath day, to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

Let us see some of the points covered by this far-reaching memorial. "And God said, Let there be light; and there was light." Gen. 1:3. The sun was not yet shining upon the earth, neither did it shine there for three days. Upon what, then, was the light based? The record says, "And God said." Then light, and light as perfect as ever shined from the sun, was shining upon this earth, based alone upon the power in God's word. The Sabbath keeps this grand truth before all men. No heathen sun-worshiper could ever have developed if the Sabbath had always been observed, and this fact kept in mind.

The power of God's word is again shown in the creating of a great "firmament" of life-giving air. Gen. 1:6. The Sabbath is the pledge that God will never take this from those who lay hold of it in the Sabbath; for His Word says, "I know that, whatsoever God doeth, it shall be forever." Eccl. 3:14. This last text verifies the statement that all the changes from this perfect state, tho allowed by the Lord, are yet done by other hands, and can not be commemorated in true Sabbath-keeping.

Pass to Gen. 1:11, 12: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit." "God saw that it was good." Here, again, the life, the growth, the yield of ripe fruit, was not dependent upon the warmth of the sun, because the sun had not yet lighted the earth. Neither were they dependent on the earth, because they were there bearing fruit *before they grew from the earth*. Proof: "The Lord God made the earth and the heavens, and every plant of the field *before it was in the earth*, and every herb of the field *before it grew*." Gen. 2:4, 5. Then when Adam on the sixth day plucked the ripe fruit and ate, he could return no thanks to earth, sea, or sun. He could only see Him who, by the power of His word, brought them all into being, in a perfect state, for man's use.

To him who keeps God's Sabbath, then, and sees what God sees in the Sabbath, there is no fear, tho earth fail to bring forth, and tho the sun's power may be so fierce as to fulfil the prophecy that "the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field." And again: "The rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness." Joel 1:19, 20. The man of God has laid hold

of the pledge of God's power in the Sabbath, a pledge that "was made for man." Mark 2:27. And he can calmly rest in the power of God's word to supply him with those things that are necessary to carry him through. The earth may fail, the rays of the sun may turn to scorching, withering shafts of death (Rev. 16:8, 9), yet God's word can not fail.

Going again to Genesis 1, we pass over the dominion of the earth, the equality of male and female, and find the food of man all marked out complete in the "herb bearing seed" and the tree yielding fruit. Even the beasts were given a diet in which no conscious life should be taken. Gen. 1:29, 30. God saw all the work, and the provision, pronounced it very good, and then He rested. True Sabbath-keeping sees all this, but it never can include aught that is not in these six days. True Sabbath-keeping, then, can not include a flesh diet. It never can countenance the feeling of superiority of husband or wife over the companion; for this was the result of and did not come into the six days. It can never rest with the man who, with every change of the season, looks with gloomy doubts upon the fields, fearing starvation because of the failure of the earth. It never can rest with the man who will take away one point in this great week, and in its place substitute the "inventions" of man. It *can* rest in the bosom of the man who, trusting alone upon "the word of His power," keeps the "commandments of God and the faith of Jesus." The question then arises, If the Sabbath given at the close of creation week commemorates only these events, should we not have another Sabbath to commemorate redemption and the work of Christ? This question, which has often been asked, separates Christ from the creation, and this is not correct. Christ was the active agent in the work of creation, and He it was who rested, and made the Sabbath day. That Christ did, with the counsel of the Father, act in the creation, we learn from many texts. "He was in the world, and *the world was made by Him*, and the world knew Him not." "All things were made by Him." John 1:10, 3. In harmony with this we hear the Saviour saying, "The Son of man is Lord even of the Sabbath day." Matt. 12:8.

Christ is inseparably connected with the Sabbath. He says, "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that *sanctify* them." Eze. 20:12. Take Christ away, and the Sabbath is gone. Thus the Jews, ignoring Christ, and planning His death, observed in their own way the hours of the Sabbath, yet failed to keep the Sabbath, by failing to see Him in the Sabbath. They were keeping a "Jewish Sabbath"—man-made, with no Christ in it.

None but the Creator could be the Redeemer, as, in every case, it must be a new creation. He says, "Therefore if any man be in Christ, he is a new creature." 2 Cor. 5:17. Then the seal of creative power is the assurance of redemptive power. If the one is forgotten the other can but be doubted. He who sees Christ in the creation, and Christ in the Sabbath, will see in the Sabbath the only power that can redeem. "For there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. And that name and its power are forever stamped in creation's Sabbath.

What cause, then, for another Sabbath? It would find no place as creative power—which is redeeming power—and all that will ever be enjoyed by the redeemed soul in a perfect state, is embodied in the reasons God has given for keeping the only Sabbath that

He ever gave to represent Himself. This, God assures us, will be kept throughout the eternal ages. Isa. 66:22, 23.

CLARENCE SANTEF.

THE CLEAN UNIVERSE.

Sheol, Hades, Tartarus, Gehenna.

A TIME will come when the universe will be cleansed from sin, and there will be "no more death." Rev. 21:4. Then there will be "*no more*" a hell, or place of punishment. To prove this, let us look into the definitions of these words, "sheol," "hades," "tartarus," and "gehenna," to see if an endless hell is implied in any of them. No attempt will be made to treat the subject exhaustively.

Sheol means the same in Hebrew that hades does in Greek. Prof. Moses Stuart, "Exegetical Essays," p. 112, says: "The meaning of sheol which lies upon the page of the Sacred Record (if I may thus speak), is indeed that of the grave, sepulcher, under-world, or state of the dead, as I have given in the recension of the passages." Mr. Stuart also says that "hades designates the under-world, subterranean regions, simply in opposition to the regions of the earth." "Sheol, in common and popular language, is the world, or region, to which both the righteous and the wicked go after death, *e. g.*, Gen. 25:8; Num. 20:26; Deut. 32:50." Notice that he says in *common* and *popular* language; he does not say it is the words of the Bible.

Again he says: "Where is the specific difference between the future state of the righteous and wicked fully set forth in the Hebrew Scriptures? Where are the separate abodes in sheol for each particularly described? I know not, nor do I believe any one can inform me."—P. 122.

This is quite candid; we will quote further: "On the whole, it is to be regretted that our English translation has given occasion for the remark that those who made it have intended to impose on their readers in any case, a sense different from that of the original Hebrew. . . . I am inclined to believe that in their day the word 'hell' had not acquired, so exclusively as at present, the meaning of a *world of future misery*."—P. 113.

In commenting on Ps. 9:17, "The wicked shall be turned into hell [sheol], and all the nations that forget God," he says it "likely tells the final doom of the sinner; and if so, it is *death*; the dead can not occupy a world of woe. Ps. 37:10 tells that 'his place . . . shall not be.'"

In the preceding quotation we have the opinion of one of the greatest Greek and Hebrew expositors that "the final doom of the sinner is death." The reader can judge whether the professor means a "death that never dies," or a cessation of existence.

Some may ask, "Was not the rich man of the parable in Luke 16:23 in hell?" This is simply a parable, and has no reference to a literal death or grave, as has often been admitted by critics who hold to the doctrine of endless misery. Hades, or the grave, is not a place of misery; and if it could be proved to be such a place, it would not follow that the misery was endless, as Rev. 20:13, 14 plainly teaches the contrary. Like Ps. 9:17, it seems to be symbolic of the future punishment in the lake of fire. Rev. 20:14.

Tartarus, Mr. Parkhurst, in his Greek Lexicon, says "is the condensed, solid, and immovable darkness which surrounds the material universe." It is but once translated hell, in 2 Peter 2:4, and the meaning of this text perfectly corresponds with the definition of

tartarus or tartasoo. We will quote the text, as follows: "God spared not the angels that sinned, but cast them down to hell [Greek, *tar-tarōsas*], and delivered them into chains of darkness, to be reserved unto judgment." It can be seen that in this text no hell fire is mentioned, as they are only *reserved* unto judgment. The same principle of *reservation* is brought out in verse 9, and also in Jude 6.

Greenfield, in his Greek Lexicon, defines gehenna as the valley of Hinnom (2 Kings 23:10), south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterward polluted with every species of filth as well as the carcasses of animals and dead bodies of malefactors, to consume which, in order to arrest the pestilence which such a mass of corruption would occasion, constant fires were kept burning.

It is evident that our Saviour used gehenna in a figurative sense, as a symbol of the future punishment of the wicked. The concession of Rev. A. Barnes, in his notes on Matt. 5:22, is strong proof that it is only used to symbolize a miserable and eternal loss of life.

Paul wrote fourteen epistles and preached thirty years, yet he makes no mention of any eternal hell. In Heb. 10:26, 27 he explains what Christ meant by being cast into the gehenna of fire. The reader, if not familiar with the text, will please turn to it, and notice it reads "*fiery indignation, which shall devour the adversaries,*" thus corresponding to the gehenna of punishment.

Again he says, "That which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned." Heb. 6:8. In Rom. 9:22 we read that the wicked are "vessels of wrath fitted to destruction," not to an everlasting hell, as is so often preached.

We find, therefore, no hell in the grave (sheol is hades), nothing but a *reservation* unto judgment in tartarus, and in gehenna a symbol of punishment in the lake of fire, which is not now in existence, but *will be on the earth*. See Rev. 20:10. WM. PENNIMAN.

Woodburn, Ill.

"HE SAID IT."

ON one occasion, when in the presence of his army, Napoleon's horse took fright, and became unmanageable, greatly endangering the emperor's life; but a private soldier stepped out of the ranks, caught the bridle of the frightened animal, and succeeded in stopping its mad flight. The emperor politely said to this soldier, "Thank you, captain."

At once came the answer, "Of what company?"

Napoleon, perceiving that the man had implicit faith in his word, as well as courage, replied, "Of the Emperor's Guard."

The soldier immediately walked up to the Imperial Guard, who sought to drive him back to his place in the ranks; but he said, "I am captain of this guard."

In amazement they asked, "By what authority?"

Pointing to the emperor, he replied, "*He said it.*" Faith had its reward.

Brethren, shall men have more faith in the word of a man than we have in the word of our God? Yea, is not the word of our heavenly Father worth infinitely more than that of the emperor of France? The assurance of His Word is, "*Now are we the sons of God.*" And, altho we may still wear the common garb of mortality, let us act like what we are, the sons of God; and soon we shall wear the immortal insignia of our great adoption into the very courts of our King. In the banishment

of every doubt, and settlement of every controversy, let the "strong consolation" and the "assurance of faith" ever be found in the fact that the Bible, the Word of our Lord, has *said it*. H. M. J. RICHARDS.

I SHALL BE SATISFIED.

[Ps. 17:15.]

THE work of the day is ended,
Its trials and duties done,
And I watch in the western heavens
The gleams of the setting sun;
And my heart is hot and restless,
And its longings been denied,
And I've missed the offered blessing.
How can I be satisfied?

I look on the glowing heavens;
There is written, "God is love,"
Till within my heart there stealeth
The peace of heaven above.
By faith beyond the mountains
I see the "crystal sea;"
And beside it the beautiful city,
So far, yet so near to me.

There bloom the beautiful flowers
With the fragrance of heaven sweet;
There gleam the many mansions,
And the shining golden street.
I rest in the cooling shadows
Of the tree with healing rife,
That grows by the life-fraught river,
The beautiful "river of life."

With glittering crowns and golden,
There gather the white-robed throng,
And they sing the story olden,
The glad redemption song.
I gaze on the face of the Ruler,
My Saviour, my Light, my All,
The King, Creator eternal,
Yet notes He a sparrow's fall.

Sometime, when life's work is ended,
The task He has given is done,
I shall see in the eastern heavens
A glory more bright than the sun;
Then will fall o'er my restless spirit
A hush, eternal and sweet;
I shall cross the beautiful river,
And sit at the Master's feet.

Adams Center, Wis.

LOUISE BIDWELL.

"BETWEEN STATIONS."

THE writer was traveling from S. C. to S. F. not long ago, when an old lady and gentleman got on at P. Junction. The old lady seemed quite feeble, and had a hard coughing spell. At G. a large colored woman, with a head and face denoting intelligence, sympathy, and kindness, came into the car and sat down opposite the old couple.

It was not long before the old lady had another coughing spell, and the colored woman sat looking at her with her face full of sympathy. In a few minutes she coughed again, this time so violently that the old gentleman raised the window, motioning to me to do the same with mine. This time the colored woman came and sat down beside the old lady, and, drawing her tired head over on her motherly bosom, began to stroke her hair.

I resumed reading my book, but was soon conscious of a sound that did not belong to the rumbling of the train. As I sat listening, I imagined it was a musical sound, and yet I could not tell whence it came. Just at that moment the wind coming in at the open window brought to my ears the low hum of a negro melody, so low as to be scarcely audible. The colored woman was singing an old familiar hymn in a musical, soothing voice such as none but the colored race possess. I felt a moistening of the eye, as I realized that that lowly follower of the gentle Saviour had seen

in that needy soul "one of the least of these My brethren."

How many of us, dear reader, prepare to entertain the heavenly Guest, and then refuse to serve Him because He does not come clothed in purple robes, as we expected?

The singing continued until the train stopped at S. J., where the colored woman got off, leaving the old lady with tears in her eyes.

"As ye have done it unto one of the least of these My brethren, ye have done it unto Me."

H. H. HAYNES.

THE LIGHT OF LIFE.

IN Him was life; and the life was the Light of men." He is "the true Light, which lighteth every man that cometh into the world." Jesus Himself says: "I am the Light of the world." "I am come that they might have life, and that they might have it more abundantly." John 1:4, 9; 9:5; 10:10.

In the light that shines from the throne of God, there is life for those who accept it, and who are willing to walk in it. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. On one side we have light and life; on the other side, darkness and death. As children of God, we have been called out of darkness (death) into His marvelous light (life).

"With Thee is the fountain of life: in Thy light shall we see light." Ps. 36:9. The light of life must penetrate to our hearts. It must influence the whole life. It must illumine the mind and transform the character. It is not enough to hold truth as a theory in the mind; it must reach the heart, and find expression in the life. The light we refuse to live will be taken from us; yea, it will go out in darkness, and our souls will be left in awful peril.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16. *We let our light shine by living it.* The true light is the life of Christ; for "in Him was life, and the life was the light of men." Every soul that walks in the light, as far as it has been revealed to him, will be glorifying God by the life he lives.

"Then spake Jesus again unto them, saying, I am the light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12. The child of God walks not in darkness, the way of death. He walks in the way of the light of life. Every ray of divine light is laden with the divine life. It is by the aid of this light that we come to know God, whom to know "is life eternal." John 17:3.

The rejection of light is the rejection of life. To neglect or reject rays of light from the Word of truth is in reality to crucify Christ afresh, and put Him to open shame. The trampling underfoot of light is the crucifixion of life. The acceptance or rejection of light is that which turns the judgment balance in which every soul must hang.

In accepting the light of truth, man takes hold of the most powerful transforming agent in the universe. We should not waste precious time in fighting error. Hold up the light. Let the light of life shine in and through us; and just as the rays of sunlight mean sudden death to any and all disease germs, so the rays of the light of life are the most powerful means with which to combat error. Then let us waste no time in antagonizing the wrong. Simply let the light of truth shine forth in the moral darkness round about. W. S. SADLER.



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"TO THYSELF."

THE apostle Paul exhorts, "Hast thou faith? have it to thyself before God." Rom. 14:22. He has before given a reason for this personal application: "For we shall all stand before the judgment-seat of Christ. . . . Every one of us shall give account OF HIMSELF to God." Verses 10-12.

He tells us again that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men." Verses 17, 18.

Now the lesson is twofold. Let us make it personal: (1) We are not to judge our brother; we are not to force him to our terms; "for who art thou that judgest another man's servant?" We and he together must stand before the judgment-seat of Christ, and there each must give an account of *himself*. (2) Our faith must be personal, to ourselves.

The things which the apostle is here setting right do not occur as between a worldlying and Christian, but between Christians themselves. We who judge our brother and wish to exercise faith for him rejoiced when he yielded his sin and gave his heart to the Lord. But there is something that the brother still practises which does not quite suit us. He may not quite meet our ideas of dress; he may not eat just as we do; his ideas of some scriptures may not be just like ours; and we unsparingly condemn him, forgetting that our self-assumed judgment may be a thousand times worse than his sin, of which perhaps the Lord has not yet convicted him. We hunt up those texts which condemn him. We quote them in our testimony in social or class meeting; and we wonder that after all our effort our words have so little or no effect.

Perhaps we are a husband, and our wife does not see things as we do in every respect, and we throw at her such texts as Eph. 5:22; Col. 3:18; 1 Peter 3:1, etc. We quote them in the morning and at night; but somehow they have no effect unless it be to make the matter worse. And we get to feeling that the brother is not Christian, the wife does not know the Lord.

What is the trouble? The brother may be doing wrong; the wife may not be acting right. We are sure of this. The trouble lies right here: God has not given us the sentence of judgment. We are endeavoring to act both the part of the Judge and the Spirit. We seek to condemn, and apply the correction; and we are only man, as full of imperfections as brother or wife.

Those scriptures which condemn our brother are for *him* to take home to his heart, to make by faith application of them to his daily life. The Spirit will do the work.

We are piling up condemnation against a

door which opens outward, and battering away for admission of our ideas. Do we wonder the door will not open?

The texts we throw at our wife may be needed by her, but they are for the wife's faith not ours. Let her read them and let the Spirit of truth do its work.

But what shall we do?—Read the Word, and let our faith in it be *to ourselves*. If we are husbands, here is our text: "Husbands, love your wives, even as Christ also loved the church." Eph. 5:25. "Husbands, love your wives, and be not bitter against them." Col. 3:19. All husbands may study these scriptures with profit.

Let us be careful that neither brother nor wife stumble over our eating or drinking, our life or actions. "Let us therefore follow after the things which make for peace, and things where-with one may edify [*build up*] another. . . . It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. **Hast thou faith? have it to THYSELF before God.**"

LIFE AND IMMORTALITY. No. 8.

Man's Condition in Death.

ALL life is from God. Life unperverted is eternal. Its perversion is sin; and "sin, when it is finished, bringeth forth death." "All have sinned and come short of the glory of God." All men are, therefore, doomed to death; for "it is appointed unto men once to die."

But many who die, die in the righteousness of God by faith in Jesus Christ. Many others—for "broad is the road"—die in their sins, hating God, and loving only self.

Does the former class go direct to their reward in heaven? Does the latter go direct to punishment, or misery? Is there a middle state, called "purgatory," for some? Or do all lie in silent, unconscious sleep till the resurrection? These are important, vital questions, which can be settled only by the Word of God.

That man is alive when he is dead, that he is even more conscious and intelligent than when he walked the earth, are the foundation-stones of "Modern Spiritualism" (more properly Spiritism), and of the doctrines of transmigration of souls, purgatory, eternal misery, saint-worship, hero-worship, and of every heathen polytheism in the world.

The question can not be decided by science, which rests upon demonstration. It is a question of simple faith in the Word of God and the reasonableness of His whole plan concerning man. It is also the testimony of our own normal senses. We see our neighbor about us in the full bloom of health. We see old age creep upon him. We note the failure of his physical and mental powers. He reaches his second childhood. He becomes so feeble that he seeks his last bed. He lies down, and dies. Friends and neighbors sympathize; sons and daughters mourn; and a loved companion, with grief beyond expression, bows her trembling form at the bedside of death. Through all the years of life he has been wont to respond quickly to her call, but now she calls in vain. The mute lips give no response, the eye returns no answering glance, the fixed features no sign of consciousness; he is dead,

and, so far as human power is concerned, dead forevermore.

Now did not the real man die? Was it not the real man that the Lord addressed when He said, "Dust thou art, and unto dust shalt thou return"? Was it not the real man that sinned? Or did the poor flesh alone meet the result of sin, while the real man entered into a higher state of existence? According to the Scripture, man, the whole man, died.

Now the doctrine that man lives and is conscious when he is dead, is diametrically opposed to three great Bible facts—if the doctrine be true, making them of none effect. These are, (1) the judgment, (2) the resurrection, (3) the second coming of Christ.

1. The Judgment.—The Scriptures teach that in the future there will be a general judgment, when the cases of all who have ever lived, with the influence they have exerted during all time, will be brought before the great Judge of all. Here are a few plain texts upon this point:—

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14.

"For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

"But why dost thou judge thy brother? . . . for we shall all stand before the judgment-seat of Christ. . . . Every one of us shall give account of himself to God." Rom. 14:10-12.

Furthermore, this judgment will take place at a certain time, a definite season, in connection with Christ's second coming, as the following passages will clearly show:—

"Because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17:31.

"God shall judge the righteous and the wicked; for there is a time there for every purpose and every work." Eccl. 3:17.

"Who shall judge the quick and the dead at His appearing and His kingdom." 2 Tim. 4:1.

"Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people." Ps. 50:3, 4.

"For He cometh to judge the earth; He shall judge the world with righteousness, and the people with His truth." Ps. 96:13.

These and many other scriptures clearly show that the judgment of all is reserved till the last, and will not be executed till Christ shall come again. But if the righteous and sinner go to their reward at death, then are they judged already, and of what use is the great judgment day? Or is it possible that some have been cast into hell who should have gone to heaven, and *vice versa*, and that the judgment is necessary to determine this? God does not work in such haphazard way. Nothing that He does now makes unnecessary the judgment. The judgment will determine the destiny of all, and will vindicate God's character.

2. The Resurrection.—The future life of him who dies is, in the Bible, made to depend upon the resurrection; and the resurrection does not take place until the last day. In fact, there is no hope held out even for the righteous who die, save in the resurrection of Christ Jesus, and the resurrection of those who believe through Him when He comes. Here are some of the texts which teach this:—

"But we would not have you to be ignorant, brethren, concerning them that are fallen asleep; that ye sorrow not, even as the rest, which have no hope. . . . For the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. . . . Wherefore comfort one another with these words." 1 Thess. 4:13-18. See, also, R.V.

"For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Tho the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Job 14:7-15.

"But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . For if the dead rise not, then is not Christ raised. . . . Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:13-18.

But all of this stress laid upon the resurrection is out of place *if* the real man does not die but consciously lives on, despite the dissolution of the body. The old Idumean patriarch, with whom God talked, made a great mistake in comforting himself with the hope of God's call from the grave. David, through whose inspired utterances God has comforted the world, was foolish to look forward to the time of satisfaction when he should awake with Christ's likeness (Ps. 17:15; Phil. 3:21), *if* he went to his reward at death. And if he went to his reward at death, Peter was mistaken when he said one thousand years later, Spirit-filled tho he was, "David is not ascended into the heavens." Acts 2:34. And Paul was mistaken in declaring that if there was no resurrection from the dead, those fallen asleep in Christ were perished. The hope of the dead—the Bible hope, the only hope—is the resurrection through Christ Jesus.

3. The Second Coming of Christ.—The hope of the world culminates in the second coming of Christ. It is "the blessed hope." It is the time when Christ takes His own kingdom, raises the righteous dead, changes to immortality the righteous living, and rewards the good of all the ages. Listen to a few of the many inspired utterances of patriarch, prophet, apostle, and Divine Teacher:—

"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and tho after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not a stranger." Job 19:25-27, margin.

"Our God shall come. . . . And the heavens shall declare His righteousness; for God is judge Himself." Ps. 50:3-6.

"And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

"For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to His works." Matt. 16:27.

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." See Matt. 25:31-46.

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound [1 Thess. 4:13-16, see above], and the dead shall be raised *incorruptible*, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:51-55.

"Behold, He cometh with clouds; and every eye shall see Him." Rev. 1:7.

"And, behold, I come quickly; and *My reward is with Me, to give every man* according as his work shall be." Rev. 22:12.

And this coming Paul tells us is "the blessed hope." Titus 2:13. But all these great facts and precious assurances are made of none effect by the theory of the conscious state of the dead and that man goes to his reward at death.

If this theory be true, of what use is the judgment of which God warns us? If this theory be true, of what use the resurrection, which the apostle presents before those who had lost friends, as the ground of true comfort and hope? If men are rewarded at death and enter a higher life than they enjoyed in the body, why the resurrection and a renewed body? If men receive their reward when they die, of what use is the second coming of our Lord, of which coming patriarchs and prophets and saints in all ages have sung?

But the judgment, the resurrection, the glorious coming of Christ, with its eternal rewards of merit, are facts, and the natural inherent immortality of man is among the falsehoods and spurious counterfeits of Satan, even tho believed by good men.

The positive Biblical testimony of the condition of man in death we will leave till another number.

THE GROWING MANIA FOR TITLES.

THE waning of republican principles in the United States is nowhere more emphatically indicated than in the thirsting after royalty in social circles. Notwithstanding the almost invariable failure of the marriages of American heiresses and "beauties" with foreign gentlemen with inherited titles, the "society" people (especially the women) are everywhere ambitious for such alliances for themselves or for members of their families. A straw showing the desire to soar above the characteristic simplicity of real republican life, is seen in the following society item in a San Francisco journal of recent date:—

All the belles are patiently waiting for the next steamer to arrive from Nome. Why?—Cause some "real, really real" counts from Russia are expected to arrive. They are rated as the genuine article, and have been speculating at a great rate in far-away Nome. No sooner had the news reached here than many enterprising mamas were thinking and planning. But there's a stumbling-block—a bright married lady, young and beautiful, has promised to take these counts under her protection, and, of course, mamas are "awful mad" and grumbling, and are saying that "a young married lady shouldn't be so captivating." O, it is really too bad, the sufferings of these mamas! Now callers are coming in droves to see this lucky lady. They are over-enthusiastic in their praises, for it is lovely to be invited to dinner and meet titles.

The older the country becomes, the greater the influence wielded by "society." And society is nothing without women; and where the women's heads are turned after titles, there

must follow a consequent disposition on the part of men to have something of the kind here. At present our only approximate equivalent is in the military and naval service, or in certain political offices of high rank. This increasing mania for titles is one of the influences that is propagating the spirit of militarism in the United States. It means a sad waning of the once simple republican principles in the daily life of the most prominent citizens. The remedy is given by the Lord, and it is the only remedy: "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart." Matt. 11:29. This is the only road to true royalty; for "he that humbleth himself shall be exalted." By following the humble example of the "meek and lowly" One, who now has "a name that is above every name," it is possible for every one to become a prince or a princess in the royal family of the universe. These earthly, perishing titles are but snares to entrap unwary souls, and he is apparently making an extensive "catch" with the alluring bait.

G.



1089. Who is the Seed of Gal. 3:16?—Christ and all who are Christ's. Seed means race, posterity. "Now to Abraham were the promises spoken, and to his Seed [posterity]. He saith not, And to seeds [posterities] as of many; but as of one, and to thy Seed [posterity], which is Christ." The Seed is the spiritual posterity, all of which are children of Christ. The promise is of the inheritance. The inheritance is of the world. Rom. 4:13. The coming of the Seed to the inheritance will not be till Christ comes to take the kingdom, with all His posterity. That will be at His second coming. Study with this Eze. 21:25-27; Luke 19:11, 12; Dan. 7:13, 14; Matt. 25:31, 34.

1090. N. A. B. Soul at Death.—We do not know what our correspondent means by soul. When a person dies, "then shall the dust return to the earth as it was; and the spirit [life] shall return unto God who gave it." Eccl. 12:7. See also Luke 12:20: "This night is thy soul ['life,' margin] required of thee." R.V. All life is from God. At death all return to Him. All alike lie down to sleep till Christ shall come, the righteous to awake to immortality, the wicked to the second death. Job 14:10-15; 17:13; 19:25, 26; Ps. 17:15, etc. See the articles on "Life and Immortality," now running in the SIGNS.

1091. J. H. P. Rev. 20:10; Mal. 4:1.—The one text explains the other. Mal. 4:1 declares that all who identify themselves with sin will be destroyed with sin, root and branch, Satan and sinners. The torment or testing will be final; it will forever settle the question of sin. But beyond the burning lies a clean universe, where "there shall be no more curse." Rev. 22:3. For a fuller explanation of these and other passages, see Bible Students' Library No. 111, entitled "Tormented Forever and Ever, or God's Test of Immortality." Price, 2 cents by mail.

1092. H. M. S. The Law of Gal. 3:19.—The law is that which was "added because of transgressions, till the Seed should come to whom the promise was made." Now, (1) the word "added" is from the Greek *prostithemi*, defined by Strong, "to place additionally, i. e., to lay beside, annex, repeat." It is rendered "spoken" in Heb. 12:19, having direct reference to the Ten Commandments. And the word "added," in Deut. 5:22, from the same Greek word in the Septuagint, has also direct reference to the Ten Commandments. God spoke, or added them in that visible, tangible, audible form. (2) "Because of transgressions." Man was by sinning so obliterating his sense of sin that it was necessary to give him the law in such a form that it could not be gainsaid. It was given, spoken, added in this form "that the offense might abound," "that sin by the commandment might become exceeding sinful." Rom. 5:20; 7:13. (3) The Seed is the Lord Jesus Christ and all His. It is Christ and His posterity, the children of faith, who will be manifested when Christ shall appear. 1 John 3:2. The promise is that of the inheritance, the earth made new. And the coming of the Seed is the coming to inherit. Eze. 21:25-27; Matt. 25:31-34. The law was spoken, added in its written form, to convince of sin (Rom. 3:20) till the Gospel work ends and Christ shall come. (4) So it concludes all under sin (Gal. 3:22); those who do not believe are still "under the law," condemned by it (verse 23; John 3:18); yet while condemning us it leads us to the only One who can save,—Jesus Christ. When we believe, it is the blessed witness of the true righteousness we have in Him. Rom. 3:21, 22.

1093. J. B. B. The "new earth" is this earth made new. See Ps. 104:5; 2 Peter 3:5-13; Rev. 21:5. God will make "all things new." Where sin has been, "there shall be no more curse." Rev. 22:3; Matt. 25:34.



RELIGIOUS LIBERTY.

It is refreshing to find such forthright utterances as the following by a religious denominational paper in these days when intolerance of unpopular beliefs is growing more manifest. This is from the *Christian Advocate*, and is entitled, "Within His Legal and Moral Right."

"A citizen of Connecticut has left about fourteen thousand dollars, the residue of his estate, to the Advent Publication Society of Boston. The provision of the will is:—

"I hereby give, devise, and bequeath the remainder of my estate to the Advent Christian Publication Society, located in Boston, which is duly and legally formed and organized. I charge this society with the duty of faithfully improving, according to their judgment and wisdom, chiefly by publications, in counteracting as far as may be the greatest of all pagan delusions, and upon which is founded all the great systems of error and superstition in the world—namely, the unscriptural, unreasonable, and pernicious doctrine of the immortality of the soul—that hereby the entire Christian system may be readily and clearly perceived, and the way leading to eternal life made free and plain to all who will follow it.

"Some of the heirs have appealed against the probate of the will and taken the case to the Supreme Court. They claim that it would be contrary to public policy to allow the bequest to stand, which is made for the purpose of attacking a doctrine universally believed by Christian peoples, and which is a corner-stone of civilization. This is no ground for breaking a will. This wing of Adventists simply believe this: that immortality is a gift to the true believer; that without this gift people are extinguished by the dissolution of the physical body, but Christ gives the principle of immortal life to those who believe in Him. Mr. Hall, the testator, has been for years a leader in the Second Adventist Church, and has spent thousands of dollars publishing tracts attacking the ordinary view of immortality and the relation of Christianity to it. He has the same right to propagate these views, and leave money to do it, that ordinary Christians have to support the ordinary view. The Unitarians, Universalists, Swedenborgians, and all other classes have similar rights. The great sum that was left to the society for the Prevention of Cruelty to Animals, whereby its fine building was erected, was left by a man who believed in the transmigration of souls, and he was particularly interested in the brutes on that account. An appeal was taken, but the courts decided that it was no evidence of insanity, and that he had a right to act in harmony with his belief."

It will be of interest to know how the court decides this question.

THE COMING CRISIS.

THERE is scarcely a man or woman in the world to-day who is not giving more or less thought to the great problems that confront the inhabitants of earth. In every walk of life there is manifest a feverish energy, a spirit of active unrest, a feeling that just beyond is some unforeseeable climax which in some way will bring in a new order of things.

Take the military situation, for example. While the blast of the bugle and the roll of the drum are summoning for conflict the armies of practically every nation under the sun, there is dread uncertainty in every movement. The past few weeks have presented a striking object-lesson to the thoughtful observer. Like the rush of a tornado comes the clash of arms in China, and in a few days all the great world powers are hurrying men and munitions of war to the scene; all are prepared for the work of death and destruction. In a few days more come rumors, and then confirmed reports, of ruptures between the "allies," jealousies, intrigues, distrust, showing that scarcely for the common interest and safety of all can they keep violent hands off one another. Each government, naturally, is full of its own selfish plans, and is ready to fight for its real or fancied rights. The work of arming, drilling, building navies and forts, enlarging armies, etc., goes on and on. While "diplomacy" restrains somewhat the spirit of the times, how long will conservative men be able to avert the dreadful, devastating scourge of war, when the military spirit runs rampant through the land, and upon the least pretext the people clamor to be led against the foe? Where and how will this reign of militarism end?

Then look at the political situation in our land to-

day. It is needless to particularize, as that is being done continually through the dailies and other papers. Without desiring to cast reflection on individuals, we say without fear of being controverted that the "practical politics" by which this government is controlled to-day, are corrupt to the core. Especially is this true in the large cities of the land. Public officials are no longer chosen on account of fitness for certain positions. Elections are almost universally controlled by ring-politics. From the national candidate down to the red-nosed, bleary-eyed "heeler" of the toughest ward, is simply a ring within a ring, a system by which men are elevated to positions of public trust and responsibility to whose progenitors could be truly said, as Augustus said to Livia, "Your son is too vile to wear the purple of Rome." And the result is that the people are robbed, the government prostituted to the service of corporations so as to oppress the people, courts are corrupted, "justice is turned away backward, . . . and equity can not enter."

As the people begin to see these things, they are stirred to desperation; the seeds of anarchy are sown in the human breast, and, failing eventually to find a remedy in the ballot, resort will be had to the sword and bullet. Just now a supreme effort is being made to throw responsibility for this condition of things largely upon a particular party or administration, and promises are made that in a change of administrations relief will come,—the iron hand of paternalistic oppression be raised, the specter of imperialism be dethroned. And this it is that brings the spirit of intensity and bitterness into the present national political contest. But no man or administration will ever again clarify the politics of this world. The root of the matter is Satan working in the hearts of man. Politics, in the very nature of the case, will continue, as in years past, to grow worse and worse. The question of questions for consideration now is, What will the end be? Are we ready for the crisis?

So we might set forth the influences at work in other spheres of life,—drunkenness, vice, and iniquity, which are undermining our whole social structure; organized capital and monopolistic corporations, called forth and arrayed against organized labor, which, led by men of selfish and unregenerate hearts, is often as cruel and tyrannical as the power to which it is opposed; the spirit of worldliness, ungodliness, and departure from the pure, true principles of the Gospel and Word of God so markedly observed in the professed churches of Christ. The words of inspiration vividly depicting the stirring scenes of the time just preceding Christ's second advent, are now fulfilling before our very eyes. Unseen but potent elements are at work, hurrying us onward to a climax in all these directions, and they will converge, culminating in one universal crisis, which will be the final consummation of all things earthly. What then?—"Then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn;" but "unto them that look for Him shall He appear the second time without sin unto salvation."

J. B. GREENWOOD.

UTTERANCES OF AMERICAN PAPERS.

PROPHECY in the Word of God indicates that this nation will become imperial in purpose and action, if not in name. Here are utterances from three American newspapers, which we give without comment:—

"For a long time thinking people who have large commercial interests have felt unsafe with our present form of government. Now is a good time to do away with our obsolete Constitution, and adopt a form of government that will be logical, with expansion ideas, and will give ample protection to capital. "A constitutional monarchy is probably the most desirable plan that we could now adopt. Everything is ripe for the change. We take it that the great farming interests of our land will readily adapt themselves to the change. The farmer is a great lover of law and order, and anti-monarchy is largely the expression of French revolutionary ideas suggested by hot-headed theorists.

"We believe that history and experience have proven beyond cavil that a republican form of government can not subsist beyond a certain stage. That as soon as a people become rich, strong, and great, the republic droops and dies. We believe this is so of necessity and not by chance. We believe that there is not a single case of record where the masses of a great nation possessed the intelligence to initiate laws, and were intelligent enough to compel the enforcement of such good laws as they might pass.

"It would seem as if science teaches that men are created to follow their masters—the inspired minds of the world. History shows that a king must be and is found in every nation to guide its people in every great crisis. Neither is the change to be dreaded or looked forward to with foreboding. While we are in fact largely under the conditions of a monarchy, we have the evils without the benefits of the same."—*Des Moines (Iowa) Globe*.

"Fate has decreed for us a destiny in which an imperial executive free from the restraints of a written constitution will govern the Colonies according to his own ideas."—*Army and Navy Journal of Washington, D. C.*

"It is folly to assert that the policy of this country shall be governed by absurd maxims uttered more than a hundred years ago. The greatest evil which now confronts us is the clamor about the old Declaration of Independence, to the effect that all men ought to be free and equal. This is merely generalization of the doctrines of Voltaire and the encyclopaedists.

"It is a dictum absolutely lacking foundation in history and incapable of syllogistic justification. It suited our purpose in 1776, when we were breaking away from the mother country, but it was only a bit of sublimated demagogism. To bring forward this Declaration in this year 1900 is as gross an absurdity as ever was practised, and an insult to the intelligence of the people."—*Boston Investors' Review, of July 28*.

CAUSES OF SPIRITUAL DECLENSION.

[By E. P. Marvin, in *Gospel Message*.]

IN reply to your inquiry, I will give you an epitome of the view of many of God's faithful witnesses as to the signs of the times, in which I profoundly concur.

There are two great masterly causes for the present defection in the spiritual life of the church, and the decrease of the conversions:—

1. The destructive criticism which impairs and undermines faith, "the mother grace," in clergy and laity.

2. Our splendid, intellectual, materialistic, and secular civilization bewitches the people with a craze of money-making, worldly pleasure, and monumental egotism. Christ is crucified between two thieves, business and pleasure. God shows us the remedy: believe God, and come out from the world.

From these two roots crop out some seven offshoots, or manifestations:—

1. The neglect of home religion and devotional meetings, to counteract the outside influence of worldliness and secular education.

2. The frenzy of pleasure in worldly amusements and the functions of hypocritical and hollow-hearted society. "Society" is now doing more to injure the spiritual life of our city churches than the saloons.

3. "The amusement heresy and cooking-stove apostasy" in the churches, opening a wide door for fellowship with the world in the merchandising, feasting, and fun. The less piety a church has, the more oysters, ice-cream, and fun it takes to run it, and the faster it runs from God.

4. The general and unprecedented prevalence of novel-reading among church-members and Sunday-school children, and the rehashing of them even in the pulpit.

5. The multiplication of special days which simply create and nourish the love of novelties outside of the Gospel, and which belong to a corrupted or a chromo Christianity.

6. The craze of organization in the church, added to outside lodges, which cumbers and confuses the church with the clatter of unblest machinery, promotes worldly formality and the clannishness of classes rather than the catholicity of Christianity.

7. Last, but not least, the secular, sensational, and cowardly preaching of the day, which changes the emphasis from eternity to time.

The near future will witness a separation. Christ will soon call His people out, either perpendicularly by His coming, or horizontally by secession.

TWO MEN were killed and three severely injured in a freight-train wreck at Keswick, Cal., November 4.

THE DECADENCE OF FRANCE.

OCTOBER 23 the Huguenots of New York City celebrated the revocation of the Edict of Nantes, at the Marble Collegiate Reformed Church at Fifth Avenue and Twenty-ninth Street, and were addressed by Rev. Charles Merle d'Aubigne, who is here as delegate of the Evangelical churches of France to the churches of America. Mr. d'Aubigne pleads for the friendship of the United States for France, and American aid in lifting the French people out of their low conditions. . . . Mr. d'Aubigne spoke of his countrymen with deep discouragement, and a severer judgment could hardly be framed. He said, as reported:—

"The moral standard of France is very low. The people have abandoned the use of light wines, and now that deadly poison, absinthe, is what I might safely call the regular drink of the French people. France now stands next to Belgium in intemperance. There are more than 500,000 public houses, nearly one to every 76 persons. The spread of immorality is appalling. Immoral literature is circulated throughout the country and is obtainable by any one. There are also numerous immoral newspapers freely distributed. The criminality of France is now three times as great as it was 50 years ago, and the immoral influence upon the young is pathetic and astounding."

Speaking of the predominance of the Roman Catholic Church, which owns a tenth of the land property of France, he noted that the faith of the people was very low, and in many districts had no hold whatever. Yet, he said, the Roman Church, while establishing 20 convents a year, is doing little to raise the morals of the people, and the Protestants are the leaders of every movement against vice. —*Springfield Republican*.

TRUE BIBLE STUDY.

BLESSED be all the Bible schools which will truly carry out what the Bible Teachers' College, of Mont Clair, N. J., sets forth as one of its distinguishing features:—

"The prominence given to the study of the English Bible. The object is *not criticism* of the Bible or the study of books *about* the Bible, but *the study of the Bible itself without the restriction or limitation of theory or system of doctrine*. The best available helps will be freely used, but only when necessary after work on the Biblical material."

The college has an array of great names with ponderous titles among its instructors. Will the students interpret the Scriptures by these men's opinions, or men's opinions by the Bible? Isa. 40:6-8; 1 Peter 1:24, and Jer. 23:28, 29 are worthy scriptures to consider in this connection. May God bless the school which teaches untrammelled the Bible.

PRESIDENT KRUGER arrived in Marseilles, France, on November 22, and was accorded a most enthusiastic reception. Thousands of persons had gathered to welcome the Boer chief. A cordial reception was also given Mr. Kruger on his arrival in Paris on November 24. President Loubet, of France, gave Mr. Kruger an official reception at the Hall of Embassadors, and later paid him an official visit at the latter's hotel. All along the route of the Boer president there was an uproarious demonstration. The authorities, fearing an anti-British demonstration and rioting, had taken every precaution to preserve order. Mr. Kruger will visit other European nations for the purpose of arousing sympathy for the Boer cause.

THE census returns show that the State of New York has the enormous population of 7,268,009, a little more than the entire nation had in 1810; that Pennsylvania has a population of 6,301,365; Illinois, 4,821,550; Ohio, 4,157,545; Missouri, 3,107,117, and Texas, 3,048,828. It will thus be seen that any of the States named has a larger population than the original thirteen States had when freed from the mother country. The population of New York is larger than that of Norway and Sweden combined, larger than the Netherlands and Belgium combined, larger than Ireland and Wales combined, and nearly twice as large as Scotland.

In spite of repeated demands, Turkey has refused to authorize the establishment of an American consulate at Harpoot, altho such authorization has been given for an English consulate at that place. The demands on the Porte for the settlement of indemnity for the missionary outrages are still repeated by United States Charge d'Affairs at Constantinople, but no settlement has been effected.

MANY fierce and destructive storms have been reported during the week from different parts of the world. Disasters are reported from a number of States, in which many persons lost their lives. In the tornado which swept through portions of Tennessee and Mississippi sixty-four deaths are reported, and upwards of a hundred persons were injured.

NEGOTIATIONS are now in progress at Washington for a reciprocity treaty under the Dingley Tariff law between the United States and Russia.

NEAR Juneau, Alaska, recently, prospectors discovered the skeleton of what is believed to be the largest mastodon ever found. The find was made in the icy cañon of Murphy Creek.

THE czar of Russia has been suffering from a severe attack of typhoid fever, which it is believed came very near terminating fatally. Much anxiety was manifest throughout the world.

THE United States monitor Nevada was launched at Bath, Me., on November 24. This vessel, which has a powerful armament for a monitor, is one of four sister ships now being constructed in American yards.

THE Canadian coasting steamer St. Olaf was wrecked on one of the Seven Islands, in the Gulf of St. Lawrence, on November 21, and her crew and passengers, numbering twenty-six in all, were drowned.

THE Chicago corn market was "cornered" November 21 by one of Chicago's grain speculators, and the price in the pit was arbitrarily forced up, netting this one speculator a fortune of several hundred thousand dollars in a few hours.

A REPORT from Venezuela states that there has been heavy fighting in Colombia between the rebels and the government troops, with considerable loss of life. It is reported that the rebels have seized the principal seaports of Colombia, and hold other important places.

THE presidential campaign of 1864 cost \$200,000; of 1872, \$500,000; of 1884, \$1,500,000; of 1892, \$2,000,000; of 1896, \$4,000,000; of 1900, \$5,000,000. All of which means not only legitimate increased expense, but increased political debauchery. It is the rule of plutocracy in a nominal republic.

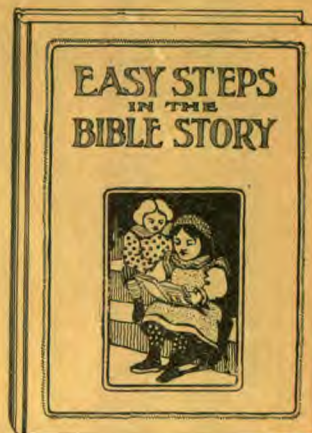
ABOUT 500 Indians from the White River Reservation are roaming over the hunting-grounds of Colorado, and it is expected that serious trouble will result from the attempt to drive them back to their reservation. The State cavalry has been ordered to hold itself in readiness should trouble occur.

THE Independent Home Rule party in Hawaii carried the election, having a considerable majority over either the Republican or Democratic party. Mr. R. W. Wilcox, a native of the islands, and a former supporter of the royalists, was the successful candidate for a seat in the United States Congress.

THE U. S. Fish Commission steamship Albatross has just returned from a fourteen months' cruise in the South Seas and in Japanese and Alaskan waters. Her officers report finding a great many islands mischarted, some of them being a dozen miles from the published location. This, of course, renders navigation by chart quite dangerous. An interesting scientific fact was determined, that the uniform temperature at the bottom of the ocean is a trifle above 35° Fahrenheit, a little more than 3° above the freezing point.

THERE is a growing disposition in Washington to view with suspicion the professions made by foreign nations regarding their intentions toward China. It is now estimated by correspondents who not long since were expressing the belief that everything was shaping itself in favor of the preservation of the integrity of the empire, that exactly the opposite is likely to occur as the result of the relief and punitive efforts of the powers. Every action of the interested powers since the Boxer outbreak has been leading up to the consummation which has been looked for ever since the time when statesmen and publicists in Europe busied themselves mapping out spheres of influence for their respective countries. That China will be dismembered we may be assured, if for no other reason than that the powers would find themselves unable to avert such a consummation, even tho they were really desirous of preventing it.—*San Francisco Chronicle*.

A SETTLEMENT of the Chinese imbroglio is not yet in sight. Bands of Boxers and armies of the imperial troops are reported in different parts of the Chinese Empire, and the Boxers are said to be furnishing the necessities of the imperial court. The empress dowager has informed Li Hung Chang and Prince Ching that she will hold them responsible for the establishment of peace with the foreigners. At the same time it is believed in nearly all quarters that the present demands of the powers are such as China can not accept. These demands, which follow closely the propositions outlined some time ago by France, have been agreed to by the representatives of all the powers at Peking, tho it is not known whether the United States will allow itself to be bound by the action of its minister in this matter. The approval of the different powers will be necessary before this preliminary treaty entered into by their representatives can go into effect. A German expedition marching north from Peking, repulsed a Chinese army, raised the German flag on the great Chinese wall, and disarmed a body of Chinese imperial troops. A despatch states that the French have had a severe battle with Boxers south of Pao Ting Fu.



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UPHILL.

Does the road wind uphill all the way?
 Yea, to the very end.
 Will the day's journey take the whole long day?
 From morn to night, my friend.
 But is there for the night a resting-place?
 A roof for when the slow, dark hours begin.
 May not the darkness hide it from my face?
 You can not miss that inn.
 Shall I meet other wayfarers at night?
 Those who have gone before.
 Then must I knock, or call when just in sight?
 They will not keep you standing at that door.
 Shall I find comfort, travel-sore and weak?
 Of labor you shall find the sum.
 Will there be beds for me and all who seek?
 Yea, beds for all who come.

—Christina Rossetti.

FAITHFULNESS AND LOVE OF THE HUSBAND.

Nature of True Marriage.

GOD is love; therefore love is born of God. Many, however, who enter into the marriage relation are ignorant of the love that is born of God. They mistake lust for love. True love is unselfish and enduring. It stands by through "better or worse," in sickness as in health, and is faithful unto death.

Marriage is sacred. It was instituted by God Himself; and all who enter wedlock take upon themselves most solemn obligations, and assume the most tender relations one to the other. But too often husband and wife drift apart when the tests of married life come, and their vows at the marriage altar become a dead letter. Instead of faithfulness "until death doth us part," a separation takes place on the merest pretense. Indeed, divorces are so frequent nowadays that it is no wonder many are asking, "Is marriage a failure?"

It is my purpose to study this important question from a Bible standpoint, and from God's Word get a better idea of the true relation that God intended should exist between husband and wife.

Duties of the Husband.

Let us begin with the duties of the husband. When God presented the woman to Adam, He laid upon him obligations that reach every man who enters the marriage state, tho many who repeat these vows are ignorant of their true meaning, and therefore fail to realize the solemn responsibility they are assuming.

In the Bible the husband's duty is clearly outlined, *love* being the starting-point. We read:—

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." Eph. 5:25-29.

How many there are who know nothing of the pure, true love here defined! Mark the degree of love,—as Christ "loved the church." He gave up *all*, even life.

Men ought to love their wives how much?—"As their own bodies." Bone of his bones, and flesh of his flesh, you see. Self-love is strong in a man's heart, but his wife is to be loved *as himself*. How is it, husbands who

may read this article, are you providing amply for your wife, nourishing her as your own body? Are you mindful of the needs, not only of the body, but those of the heart and mind? Are you "encouraging, comforting" her daily? Do you "cherish" with "tenderness and affection" the wife by your side? If not, you are failing in the duty God has enjoined upon you as a husband. Remember, "No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church."

Again we read, "Husbands, love your wives, and be not bitter against them." Col. 3:19. "Bitter" is a little word, but means much. A few of Webster's definitions are, "sharp; causing pain; cruel; severe; reproachful; sarcastic." Is it any wonder God warns you against so dark a list? Have you ever spoken sharp words to the wife, or been severe, sarcastic, cruel? Have you ever reproached, when she failed in any line of duty, the one who should be loved as yourself? Remember, "no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church." A man who would blush with shame to strike his wife with his hand, will often smite her with his tongue, which causes her deeper pain than would a blow from his strong right arm. O husbands, be careful of your words!

Perhaps you say, "God forbid that I should be such a monster." Well, there is danger of failure on this point, or God would not have inspired such an admonition; for "all Scripture is given by inspiration of God." Be careful that you study well this portion of His Word, and be sure you fail not in all the duty you owe your wife.

MRS. M. C. DUBOIS.

ALCOHOL; ITS HISTORY, AND ITS EFFECTS UPON SOCIETY.

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

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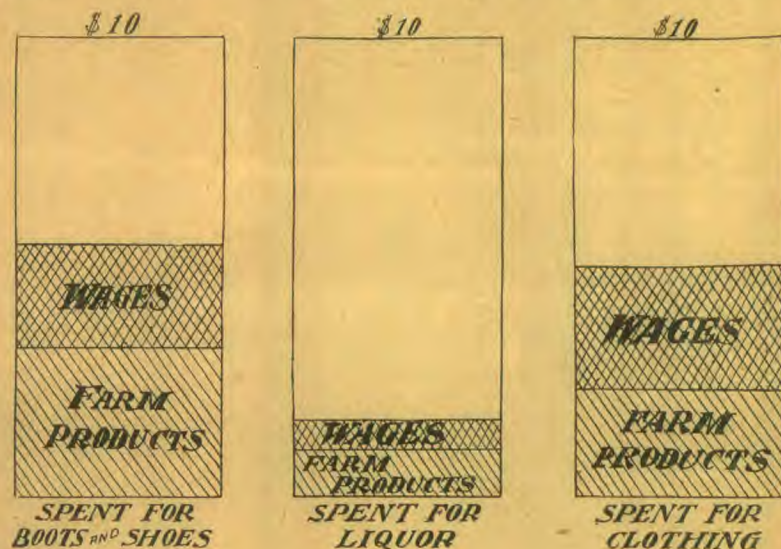
Economic Evils.

THE expenditure of such vast sums of money as go every year for alcoholic drinks is an important item for society to consider in connection with its own welfare and advancement. The investment of capital in useful industries, giving honorable and useful employment to the laboring classes, and increasing the wealth and civilization of the nation, is one of the greatest benefits of society. Plenty of useful, healthful employment brings the great mass of the people, those who form the strength of the nation, up to a higher plane, physically, mentally, and morally. In the absence of idleness, the temptations to crime are fewer, and poverty is not so prevalent. A feeling of harmony grows up between the various classes of society, and a step forward is taken to a better civilization.

The proper use of this capital brings material and permanent results. Not only are the wage-earners enabled to provide for the wants of their families and better their condition in life, but the results of this work remain in a substantial form. Conveniences and sources of pleasure are produced to satisfy the desires of society, and wealth increases. And as the desires of men are satisfied, new desires spring up, and the demand for labor increases.

If, however, a large amount of capital is invested in an enterprise which, altho it may give fair compensation to the employees and return the money invested, yet does not produce something, have some substantial result, society is a loser to the extent of what might have been gained. After all the labor of the workers, the employment of the money, and the use of time, nothing is to be seen as a fruit of this effort. Even tho the work has been honorable, and in no way detrimental to health or morals, yet there is a loss, and this loss affects the community. Such, in a measure, is the liquor traffic. Tho no money is lost, tho the country contains the same amount of gold and silver, yet no great public work or substantial private benefit stands as a product of the employment of this capital. So the money invested in the business is misapplied.

But when we consider what a waste of means there is in the vast sum of one thousand million



dollars spent yearly for drinks in our country, we see how society as a whole suffers from this habit. Society suffers to the extent of what this money might do if rightly used, *and more*. The education of the masses is not what it might be. The discontent of the laboring classes and the tendency toward socialism and anarchy, which at this very time portend much evil for the future, the prevalence of pauperism and crime, are all augmented by the waste of money for alcoholic drinks. True, this is by no means the one cause of these evils, but it augments the enemies of civilization and social progress.

The sober, industrious workman is affected by the drink habits of his fellow-workmen. Upon the wage-earners falls most of the expense for drink, and it affects them as a class. If intemperance were divided equally among them, the evil of which we speak would not be so great. A part of the wage-earners are sober and industrious, and another part are intemperate. Those who are intemperate are frequently incapacitated for work by their habits of dissipation, and when they are on duty their work is, on the average, of a lower grade than that of the sober man. The employer, looking over the general class of workmen, and estimating the value of their labor, will fix a wage which he thinks the poorer workmen will earn, and thus a sober workman's wages are less than they would be were it not for the intemperate habits of his fellows.

Again, \$100 spent for distilled liquor pay in wages for the manufacture only \$1.08, and for materials from other industries but \$5.72, and give employment in manufacturing for but .61 day. On the other hand, if \$100 be spent for boots and shoes, the sum gives employment for 14 days, pays in wages \$22.50, and draws from other industries over \$40 worth of materials. It is thus readily seen that if \$100 be spent for boots and shoes instead of for liquor, employment is given to 28 men instead of 1, and other industries sell seven times as much material for the manufacture. Thus the money paid for boots and shoes helps the other industries far more than the same amount spent for whisky or beer.

The average of 27 representative industries, such as the manufacture of carpets, furniture, clothing, brick, iron, steel, lumber, leather, food, etc., shows that \$100 spent for these commodities gives employment for 12 days, pays in wages \$17, and draws upon other industries for \$44 worth of material. Hence, if the \$1,180,000,000 spent annually for liquor in the United States were spent instead for such staple articles as are mentioned above, it would give constant employment to 725,000 men in the manufacture alone, and would demand from other industries over \$500,000,000 in materials, thus giving employment to 250,000 more workmen.

"Three workmen leave the shop Saturday night, each with a ten-dollar bill in his pocket to show for his week's labor. One spends his money to supply his family with boots and shoes; one buys a suit of clothes, and the third 'blows in' his money in a glorious drunk at the saloon. Besides the important difference that two men go home sober, and with their arms full of valuable goods, while one goes home a brute and empty-handed, there is the further difference that the spending of the money has upon other workmen and the farmer whose labor produced the goods. What this difference is, is shown by the diagrams, each of which represents the value of a ten-dollar bill.

"Of the \$10 that went for boots and shoes, tracing it back through the shoe factory and the tannery, it is found that \$2.89 went to pay the farmer for his hides, and \$2.91 went to the tanners and the shoemakers.

"So with the \$10 that went for a suit of clothes, \$2.28 paid the farmer for his cotton and his wool, and \$2.77 went for wages to the spinner, the weaver, and the tailor. But of the \$10 that was spent for beer and whisky, only 96 cents went to the farmer for his grain, and 38 cents to the men whose work produced the liquors.

"The farmer and the wage-earner received \$5.80 from the man who spent his money for shoes, \$5.05 from the man who spent his \$10 for clothes, but only \$1.34 from the \$10 that went to the saloon. In each case the rest of the \$10 went to pay transportation, rent, interest, taxes, profit, and cost of retailing.

"Every time a ten-dollar bill goes to the saloon instead of for shoes or clothing, the farmer and the wage-earner are losing about \$4.00. There are about 100,000,000 of these ten-dollar bills squandered in the saloon every year, which means a loss to the farmer and the workingman of \$400,000,000, to say nothing of the millions more that would go to the railroad men and the retail clerks, but which is now swallowed up in profits by the liquor men.

"The facts upon which these figures are based are from the census of 1890."—*Prohibition Handbook*.

(To be continued.)

"No man doth safely rule but he that hath learned to gladly obey."

THE SABBATH SCHOOL

LESSON XII.—SABBATH, DECEMBER 22, 1900.

'THE SON ABIDETH EVER.'

Lesson Scripture, Gal. 4:25-31; 5:1, R.V.

25 "THIS Hagar is Mount Sinai in Arabia, and answereth to the Jerusalem that now is; for she is in bondage with her 26 children. But the Jerusalem that is above is free, which is 27 our mother. For it is written,

Rejoice, thou barren that bearest not;
Break forth and cry, thou that travailest not;
For more are the children of the desolate than of her
which hath the husband.

28 "Now we, brethren, as Isaac was, are children of promise. 29 But as then he that was born after the flesh persecuted him 30 that was born after the Spirit, even so it is now. Howbeit 31 what saith the Scripture? Cast out the handmaid and her 32 son; for the son of the handmaid shall not inherit with the 33 son of the freewoman. Wherefore, brethren, we are not 34 children of a handmaid, but of the freewoman. With free- 35 dom did Christ set us free; stand fast therefore, and be not 36 entangled again in a yoke of bondage."

NOTE.—The word "handmaid," which is used in the revision, is manifestly in contrast with "free-woman"—so that it is the same as "bondmaid" and "bondwoman" in the common text. The Greek word from which it is translated is defined as "a young female slave."

SUGGESTIVE QUESTIONS.

(1) What does the history of Abraham, Sarah, Hagar, and their children contain? (2) What do the two women stand for? (3) Whence does the one covenant come? (4) To what does it bring forth? (5) Who represents this? (6) To what does she answer? (7) In what condition is the old Jerusalem? (8) What of Jerusalem which is above? (9) What relation does it sustain to true Christians? (10) What is written concerning it? (11) Where is it written? (12) How was Isaac born? (13) What are the "brethren" in Christ? (14) How do the children of the flesh regard the children of the Spirit? (15) Nevertheless, what saith the Scripture? (16) What is to be done to the bondwoman and her son? (17) How sure is this? (18) Why is it to be done? (19) Whose children are those who know God? (20) Since the bondwoman brings forth children to bondage, what must be the condition of the children of the freewoman? (21) What exhortation is therefore given us? (22) In what are we to stand fast? (23) Who has given us this freedom? (24) What are we to guard against?

NOTES.

1. Do NOT forget that Hagar was a slave, and as such could bear children only to bondage. Ishmael was not the heir of Abraham until Isaac was born, becoming a slave afterwards; he was *always* only a bond-servant. His mother could never bear any other than bond-servants, even tho Abraham himself were their father. Even so the covenant from Sinai which is Hagar and the old Jerusalem, could never bring forth free sons of God. There was never a time when the covenant of Sinai could do more than work condemnation and wrath. From its first moment it was an instrument of death, and all who held to it were in bondage—the slaves of death.

2. VERSE 27 is a quotation from Isa. 54:1. From it we have a key to much of the prophecy of the Old Testament, for we see that all the prophecies concerning the glorious restoration of Jerusalem, and the gathering of her scattered children, refer to the New Jerusalem which cometh down from God out of heaven. Rev. 3:12. Jerusalem is now desolate; none of her children are within her walls, for Christ has not yet come to take them there. Soon the Seed will come to whom the promise was made, and then it will be seen that Jerusalem has a host of children, for they will then come to their inheritance. Then the place which old Jerusalem occupies will be found altogether too small, and a much larger place will have to be prepared. Isa. 49:18-22. From among the Gentiles will her children be gathered. See also Acts 15:14-17.

3. ISAAC was the child of faith, the child of promise, born of the Spirit. If we truly believe, then we are born again, "born from above" (John 3:3, margin), and, like Isaac, are the children of promise, having the New Jerusalem for our mother. We may expect tribulation and persecution from the flesh, even from our own flesh; but that is only for our encouragement. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19.

4. "BRETHREN, we are not children of the bondwoman, but of the free." No matter tho we have been bound hitherto, we are sons of the freewoman, because the proclamation of freedom has gone forth

to all. The bonds are loosed, but we may not have known it. All we have to do is to arise, shake ourselves from the dust of the dungeon, and loose ourselves from the bands of our neck. Isa. 52:1, 2. Do not stay in slavery after the emancipation has been proclaimed. Liberty has been proclaimed to all the inhabitants of the land, to the sinners of the Jews as well as to the sinners of the Gentiles; to professed Christians, who find a yoke of bondage still on their necks, as well as to the reckless transgressor.

5. WITH freedom Christ did set us free, even with His own freedom. "The glorious liberty of the children of God" is a present reality. The inanimate creation yet groans under the bondage of corruption, and must until the time of restoration, at the coming of the Lord, but it will at that time only be delivered to share the glorious freedom which the sons of God now enjoy. If we are truly sons of God now—and we are if we truly believe—we are joint heirs with Christ, and as free as He is; that is, as free from sin and from all the power of the enemy. This being the case, why should we ever allow ourselves to be entangled in the yoke of bondage?

6. HERE is a serious personal matter for the consideration of each one. Christ said, "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32. He is the truth. John 14:6. "If the Son, therefore, shall make you free, ye shall be free indeed." John 8:36. Are you free indeed? Do you know your freedom? Are you free from all bad habits and from every form of slavery? Are you master of the world, the flesh, and the devil? Does the devil flee from you at your command? Have you victory over the lust of the flesh, the lust of the eye, and the pride of life? If not, you do not yet know the truth, for the truth makes free, and the freedom is nothing less than that here spoken of. This and nothing less is the freedom that Christ, the Son, the Truth, gives us. Do not complacently rest in the correctness of the doctrine you hold. No one may be able to pick a flaw in it; yet if you have not this freedom, you do not know the truth, much less can you teach it to others. To be thus free is not a hard requirement, but a glorious gift offered freely to all. Take it, and stand fast in it.



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**TRUE FREEDOM.**

IS TRUE freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No; true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

—James Russell Lowell.

CAUSES OF FAMINE IN INDIA.

THE causes of famine in India are chiefly these: (1) The lack of rain. Because of this crops fail. The pastures become dry. Man can get neither work nor wages. Want, misery, and starvation of man and beast are sure to follow.

(2) The improvident disposition of the people, common to tropical climates. More than this, the intolerable curse of caste existing renders all efforts of co-operation nugatory. In fact, it precludes all efforts.

(3) Another cause of the famine is the British Government, tho, strange to say, it is to the government's credit. Under the wholly native régime, bloody, intertribal wars and local famines prevented a great increase of population. The people by the thousands were slain by the sword, famine, and pestilence, and of it the world knew but little. But under the British rule the intertribal wars ceased more or less. Efficient measures have been adopted to check famine and pestilence. Life conditions have greatly improved, and the population has arisen under British control from 130,000,000 to nearly 300,000,000 people.

A Problem.

The great question now is, How shall this growth of population be met? How much more may agriculture be developed? What



Starving Cattle Saved for Plowing.

new industrial pursuits can be introduced? Now the government is keeping alive five and one-half millions on relief work. The Famine Relief Committee, who kindly furnish these illustrations from recent photographs, give these statistics:—

"The famine area exceeds 450,000 square

miles—greater than France and Germany combined, and equal to all New England, New York, New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Michigan, and Wisconsin.

"The population involved numbers over 60,000,000. The number in extreme destitution is from 20,000,000 to 25,000,000, of whom probably 10,000,000 would be in danger of perishing unless aided.

"How far this blessed work shall go on depends largely on those who see this appeal—partly on you."

FROM INDIA.

EDITOR OF THE "SIGNS"—*Dear Brother:* I have received from the Bombay Committee of the Americo-Indian Famine Fund a second remittance

The expression of sympathy in so practical a form as has been manifested in America and Europe in this time must certainly be a testimony to the non-Christian peoples of India. The suffering has been among the lower castes principally, and the outcastes, but they must know that somebody in the world has thought of them aside from the government, which in India is the *ma-bap* (the mother and father) of the people. If all this help could be widely separated, in the minds of the more intelligent Hindu population, from all idea of making proselytes, the influence would be far greater. But some things are unavoidable in this world. I have regretted to see that some missions are already busy baptizing and making "Christians" of children and widows gathered in from the famine areas. There have been many children gathered from the state poorhouses and camps, and also many widows. In many missions these are made "Christians" very easily. It misleads the intelligent heathen. But it is the way of the world, and I suppose we must not think it any more difficult for the waters of India to make little Hindus Christians than for the waters of America or England to make those upon whom it is sprinkled children of God and inheritors of the kingdom of heaven. The popular perversions of Christianity, however, mixed as they are with ideas borrowed from paganism, look worse in these lands where we find the unadulterated heathenism.

W. A. SPICER.

September 19, 1900.



Orphaned, Deserted Children. They can be saved.

FOR INDIA'S GREATEST NEED.

Funds Now over \$2,500.

THROUGH an oversight and press of work in connection with our World's Outlook Number, the publication of the names of those who have contributed to the need of India have been undesignedly omitted. The SIGNS has now forwarded \$2,400 through the Committee of One Hundred, New York. Elsewhere is given a letter from Mr. W. A. Spicer, editor of the *Oriental Watchman*, acknowledging the receipt of the last remittance which reached him. There are on hand of funds acknowledged through the SIGNS OF THE TIMES, \$104.57. If we have failed to acknowledge any name, or have wrongly credited too much or too little to any one, we shall be glad to correct. Sometimes we receive letters containing amounts for several funds, and it is not always clear as to just what the writer intends. Sometimes the fund itself is not named. Sometimes it is almost impossible to decipher the letter. Sometimes when the letter is plain, the name might be translated two or three different things. It is not wonderful under such circumstances that mistakes do sometimes occur. The balance on hand will soon be forwarded to Mr. Spicer for India's greatest need as he sees it; whatever may come for India after this year, unless a special call is made, will be turned into the regular foreign mission fund for India. May God bless

from you of \$700, sent by you the last of July. I had already placed about \$350 of this, from our own funds, with various missions, as I saw that you were still receiving money from your readers, and knew that it would shortly arrive. The balance of the amount will be placed as I see openings where it will be used to the best advantage. I think, however, that quite a proportion of it will go to the Church of England Bhil Mission, where they seem to be using more funds in the actual feeding of the hungry than anywhere else just now. The Bhils are an aboriginal tribe, inhabiting a hilly country, and have been heavy sufferers during the famine. Their nomadic instincts and the difficulty of securing their co-operation have made the task of saving them from starvation in this time exceedingly difficult; so I should judge from the missionary reports.

The famine is broken, evidently, over practically the whole famine area, tho the government continues to give relief to millions, and will continue to do so until crops are available again. Most of the missionary effort, as near as I can learn, aside from a few points, as the Bhil country, is now directed to feeding and clothing and caring for the orphaned and widowed, and providing for their future needs, or looking after the village cultivators connected with the missions or within mission spheres. Further contributions sent through your readers I shall endeavor to put in as wisely as I can.

those who have given so nobly for starving India. Previously acknowledged, \$2,383.56.

Willing Workers' Soc'ty	\$ 2 82	Mrs. L. A. Sweet	\$ 1 00
Amanda Mayhugh	1 00	North Pacific Tract	
H. Atkins	5 00	Society	12 31
M. E. Hart	5 00	Mrs. C. Crouch	50
A friend	3 00	Bessie Runion	99
L. R. Collins	1 00	Norman Runion	04
Mrs. E. J. Harris	2 00	Hamilton, Ontario, S. S.	1 25
C. H. Swab	10 00	J. K. Lee	1 00
E. J. Williams	1 00	R. C. Bostetter	2 00
Daisy L. Kirchline	10 00	Winnie Winter	40
Mrs. E. W. Webster	25	Mrs. H. Colson	50
A. T. Simons	25	A. W. Filson	5 00
Intermediate Division		A. G. Wilbur	2 50
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Mrs. M. B. Sherman	50	Thos. Darling	5 00
Stephen Daniel	1 00	L. A. Church	2 00
Alice Lawson	25	A. G. Warren	2 00
L. J. Burgess	8 00	Droin, Oregon	3 00
D. A. Blanchard	1 00	F. M. Brown	25
Mrs. Blackburn	1 00	Mrs. M. A. Hollister	1 00
Oakland, Wis., Church	2 35	Dan. Brown	1 00
Henry Miller	1 00	W. L. Harris	1 50
G. H. Moser	2 00	Mrs. A. Hazelton	1 00
Maria E. Weed	10 00	Curtis and Lewis Shingle	1 00

Total to date (November 23) . . . \$2,504 57

BROTHER H. H. WILCOX reports four persons baptized at South Russell, N. Y., recently.

In the *Dakota Worker*, Brother Edward Leoppe reports the baptism of twelve persons and the organization of two Sabbath-schools in North Dakota. He also reports a good interest at Anamoose, in McLean County, and expects to organize a church there in the near future.

FROM the *Wisconsin Reporter* we learn that on Sabbath, November 3, four persons, all of West Superior, were baptized at Duluth; on October 6 four united with the church at Bethel, and the latter part of the same month four were baptized and united with the church at Grand Rapids.

JUST now California is unusually blessed with the presence of general laborers. In addition to Sister E. G. White and Brother W. C. White, who recently came from Australia, there are Brethren J. N. Loughborough and A. G. Daniells (also from Australia via the East). Brother W. T. Knox, superintendent of General Conference District No. 6, whose headquarters are in this city, is also here at the present time.

PERIODICALS WANTED.

(Please send post-paid.)

CLEAN copies of SIGNS. Address Otis Flum, Stoddard, Neb.

SABBATH tracts and our denominational periodicals. Address Henry Alfred Davis, Chanar, N. W. P., India.

COPIES of special numbers of the SIGNS, especially the World's Harvest Number. Address A. T. Simons, Spartansburg, S. C.

OLD or late copies of SIGNS, *Review*, *Sentinel*, *Instructor*, and *Our Little Friend*. Address H. C. Winslow, 307 S. Michigan Street, South Bend, Ind.

CLEAN copies of tracts and late periodicals; also Quarter Centennial and World's Harvest Numbers of the SIGNS. Address Mrs. R. M. Barton, Station B, Los Angeles, Cal.

A GOOD BEGINNING FOR 1901

Will be to commence the correspondence work connected with the Medical Missionary Training School. Lessons are sent weekly to students unable to go to one of our sanitariums. We shall organize a new class in January, and will be glad to hear at once from those interested. Send for descriptive circular, giving full particulars. Address Correspondence Department Medical Missionary Training School, Battle Creek, Mich.

INTERNATIONAL SERIES
THE SUNDAY SCHOOL

LESSON XII.—SUNDAY, DECEMBER 23, 1900.
PARABLE OF THE POUNDS.

Lesson Scripture, Luke 19:11-27, R.V.

- 11 "AND as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. 12 And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come. But his citizens hated him, and sent an ambassage after him, saying, 13 We will not that this man reign over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came before him, saying, Lord, thy pound hath made ten pounds more. 14 And he said unto him, Well done, thou good servant; because thou wast found faithful in a very little, have thou authority over ten cities. And the second came, saying, Thy pound, lord, hath made five pounds. And he said unto him also, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I kept laid up in a napkin; for I feared thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow. He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest? And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds. And they said unto him, Lord, he hath ten pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. 27 Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me."

NOTE.—Compare with this lesson the parable of the talents, Matt. 25:14-30. Read also Matt. 13:12, Luke 8:18, and commit Matt. 25:21. This parable was spoken while Jesus was on His last journey to Jerusalem, a few days before the crucifixion.

Golden Text: "Every one of us shall give account of himself to God." Rom. 14:12.

SUGGESTIVE QUESTIONS.

(1) Before Jesus left the house of Zaccheus, what did He speak to the people? What two reasons are given for speaking this parable at this time? V. 11. Note 1. (2) Whom does the Saviour introduce as the principal figure in the parable? What did this one do? For what purpose did he take the journey? V. 12. Note 2. (3) Before taking his departure, whom did he call to him? What did he give to them? What were they to do with the money? V. 13. (4) How did the citizens of that kingdom feel toward him? What measures did they take to prevent his receiving the kingdom? What did these persons declare? V. 14. (5) After he received his kingdom and returned, what command did he give? What was his purpose in having them called? V. 15. (6) What report did the first of the servants have to bring? V. 16. (7) How was his report received by the master? What was the servant's reward for his faithfulness? (8) What report had the second to bring? V. 18. (9) What was the reward of this one? V. 19. (10) What did another of the servants say when he came to his lord? What had he done with his lord's money? V. 20. (11) What did he offer as an excuse for bringing no increase? V. 21. (12) What did his lord say he would do with him? What did he call him? In judging this servant out of his own mouth, what did the master say the servant knew? V. 22. Note 4. (13) Claiming to know this about his master, what ought he to have done? What would the master then have received? V. 23. (14) What command did the master then give? V. 24. Note 5. (15) What did those say who stood by? V. 25. (16) What did the master then say in reference to the judgment which he had rendered? V. 26. (17) What judgment did he pronounce upon those who would not have him to reign over them? V. 27. Note 6.

NOTES.

1. Because He was nigh to Jerusalem.—Between fifteen and twenty miles from Jerusalem, a distance easily covered in one day's travel. The Messiah was to reign on the throne of David, and Jerusalem was to be the capital; and many who believed in Jesus as the Messiah believed also that He was to begin His reign in His kingdom at that time; to set Himself up as king on His entry into Jerusalem. Therefore He spake this parable to undeceive them; and had they heeded His words in this parable, they would have been fortified against the great disappointment which they suffered at His crucifixion.

2. A certain nobleman.—A man of high rank and noble blood. This would be a fitting description of Christ Himself. The kingdom was not in the far country; but the one who had the right to give it was there. Christ, after His resurrection, went to that far country, heaven. While there He receives His kingdom (the earth renewed and purified, 2 Peter 3:13) at the hands of the Father (Dan. 7:13, 14); and when He returns to the earth, He brings His capital, the New Jerusalem, with Him (Rev. 21:1, 2). This parable seems to have been founded on facts with which the people of that time were familiar. "Two 'nobles,' Herod the Great and his son Archelaus, had actually gone from Jericho to a far country, even to Rome, for the express purpose of receiving a kingdom from the all-powerful Caesar."—*Cambridge Bible*. "Archelaus, on the death of his father, Herod the Great, went to Rome, B.C. 3, to receive from Augustus the same royal dignity, and the Jews sent at the same time a deputation to the emperor, consisting of 500 Jews (according to Josephus), who were supported by 8,000 Roman Jews, asking Augustus to dethrone the cruel family of the Herodians."—*Peloubet*. Archelaus, on his return from Rome, awarded those who had been loyal to him by placing them over the different cities of his dominion.

3. An austere man.—The master in this does not admit the charge of the servant, but is taking him on his own grounds, and showing that he is inconsistent with himself. Claiming to know what he did, he should have done differently from what he did. He did not take a wise course at all. If he knew that his master was an austere man, he should, for the sake of his own safety, have acted differently,—put the money at interest, instead of burying it in the ground. The servant who will not use the means intrusted to him to glorify God, should put it in the hands of those who will.

4. Take away from him the pound.—The master is not taking away from the servant anything that belonged to the servant, nor is he giving to the other servant anything that belonged to that servant. He is simply taking his own money away from the one who would not use it properly, and placing it in the hands of one who would use it as the master desired. So from him that has not been faithful, the talent which had been intrusted to him shall be taken away; and the one who had proved faithful to his trust will be given greater trust.

5. These mine enemies.—All who would not have "this man to reign over" them, and this includes every soul on earth who has refused Christ. Upon them will the judgments of God be visited in final, complete destruction (Mal. 4:1-3), so that there will be nothing left in all the universe of God except that which is in harmony with the rule of Christ. See Rev. 5:13.



A Relief Camp. Saved—by two cents a day.

OUR WORK AND WORKERS.

THE *Wisconsin Reporter* says: "It is reported that about twenty of the 'Oneidas' have decided to obey the truth, and that several of the young people desire to attend one of our schools."

SISTER BROWN, of Seattle, Wash., who sells 200 copies of the SIGNS weekly, has taken 1,000 copies of the World's Outlook Number. Two other sisters dispose of 200 copies of the *Life Boat* weekly.

SABBATH, October 27, eight candidates received baptism at Weldon, Iowa. About as many more are reported keeping the Sabbath as the result of meetings held in that vicinity the past summer.

EIGHT persons were baptized and twelve added to the Decatur, Ill., church on October 6. Brother E. A. Curtis, who reports the item for the *Recorder*, adds that a church school has also been started at that place.

OWING to the previous appointment of the Colorado Conference meeting to convene December 26, the week of prayer in that conference will be held December 18-23, instead of 22-29, as appointed by the General Conference Committee for the entire field.

SISTER LULU WIGHTMAN writes us that she has just finished a series of evangelical meetings in Vine Valley, Yates Co., N. Y., and as a result six souls accepted of the precious truth, making an aggregate of thirty in the Middlesex Valley since she began labor there.

OUR brethren in Illinois have established an Industrial School at Sheridan. Sheridan is a nice little village on the Fox River, about sixty-five miles southwest of Chicago. There are no saloons in the place, and the moral tone of the community is unusually good. A good corps of teachers has been provided for the school. Any one interested should drop a card to H. A. Washburn, Sheridan, Ill., asking for a catalog.

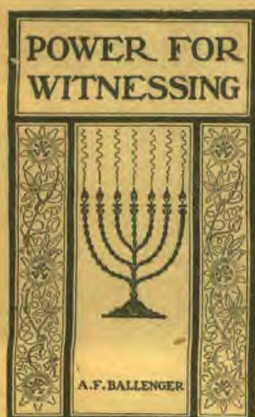


Three Thoughts for the Holidays

The following books combine high moral tone with first-class workmanship; real profit with sustained interest; expensive illustrations and attractive covers with exceedingly low prices. We shall be glad to have you call at some one of the agencies given below and examine these as well as other books.

Thoughts from the Mount of Blessing

A neat volume of over two hundred pages, with cover design in three colors, and twenty-seven delightful illustrations by Charles Mente. The author is Ellen G. White, who dedicates the book "To His disciples, whom still the Master is calling to choose the spiritual above the earthly kingdom, in the hope that its pages may unfold to them more clearly the glory of the unseen." The beautiful instruction found in the fifth, sixth, and seventh chapters of Matthew is the theme of the book. There are six chapters—On the Mountainside, The Beatitudes, The Spirituality of the Law, The True Motive in Service, The Lord's Prayer, Not Judging But Doing—and these are subdivided into many little chapters, a subdivision to each striking thought. It is a book to read in odd moments, when one is weary, and the soul needs rest and refreshing. The language is simple, quiet yet forcible, dignified, and laden with spiritual food in every line. 218 pages, 5x7 inches, bound in cloth, **75 cents post-paid.**



Power for Witnessing

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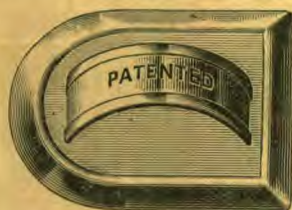
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Mechanical knowledge will not prolong the life, but knowledge of God is life eternal.

Christianity is for men but against error and sin. Its war is against evil principles, doctrines, issues, passions, but always in order to free the souls that are bound.

Do you wish a paper that deals clearly and fully with the questions and dangers affecting Church-and-State union?—We commend to you the *Sentinel of Liberty*, published at 324 Dearborn Street, Chicago, Ill. It is only \$1.00 a year. Send for a sample copy.

"The Sabbath was made for man," are the words of Jesus. The miracles and works of mercy which Jesus, the Lord of the Sabbath, performed on that day, signified how it should be used for man. And when He asked, "Is it lawful on the Sabbath to do good, or to do evil? to save life, or to destroy it?" there could be, logically, but the answer, "To do good; to save life." And so Jesus said, "It is lawful [that is, according to law, the filling full of the law] to do good on the Sabbath day." It is not only a day of spiritual blessing, but a day of blessed service for God.

The quality of "Christianity" now passing current in the world is shown in the demand of the "allied powers" for the heads of eleven Chinese princes, as part of the price to be paid for damages by the recent uprising against foreigners in that country. These allied powers include all the great powers of earth, and they all pose as *Christian nations*, and are universally recognized as such. Whatever may be said of the expediency or propriety of such a demand from a world's political standpoint, it surely is not Christianity. If such a demand had been made by Turkey or China or Persia, or any professedly antichristian power, it would have been shocking to the senses of all "Christendom." But the war spirit that is crowning the century in its expiring years is fast changing civilization into gilded barbarism. Christianity says, "Recompense to no man evil for evil" (Rom. 12:17), but "overcome evil with good" (verse 21). Any other principle, what-

ever its necessity, or supposed necessity, in the civil government of a sinful world, is not Christianity; and, therefore, Christians can not legitimately have any part in it.

And now China is to be dismembered. There is said to be no other logical way. So much indemnity is demanded by the "powers" that China can not pay it. And then the kings of the West will become the kings of the East.

The people of a county in Colorado the other day burned a poor wretched criminal negro at the stake. He read his Bible to the last, in fact, posed for a photograph reading it with a rope round his neck just before the burning. Then his Bible was torn to pieces and divided among the spectators as souvenirs. Some will get such texts as these, "Vengeance is Mine, I will repay, saith the Lord." And many others will find divine instruction breathing a similar spirit. The safety of society may demand the death of such men as this one burned, but let it be in legal way, and leave vengeance with God.

What a lurid commentary is shed on our "Christian" civilization by the glorifying of war, manifest in the welcomes of American troops from the Philippines, and more manifest in London's welcome of the London Imperial Volunteers from South Africa. First, there was the farce of thanksgiving service at St. Paul's, then a civic reception, and then an eight-hour march through a mob-jammed street, filled with enthusiastic patriots, and whisky-drunk, war-mad humanity. It is reported that ten persons were killed, over two hundred seriously hurt, and more than one thousand treated by the ambulance corps. The mad mob could not be managed by 22,000 troops and 4,000 police. In the evening a saturnalia of drunkenness reigned. One report says that "women were insulted, kissed, or thrown down with impunity in street fights. Pursued at the sweet will of inebriate brawlers from the sidewalks, they streamed along historic thoroughfares shouting, sobbing, brandishing peacock feathers with insane depravity. Many of them offered no exception to the rule of drunkenness." Few of the returning soldiers, it is said, participated in the orgies. "They seemed to be forgotten in the general desire to take advantage of the opportunity of unbridled debauch, and the defiance of all law, order, and decency." And this is the logical outcome of the war and greed spirit, which is coming to possess men.

"Quit you like men," is the apostle's exhortation. It was also that of the old heathen Philistines to their soldiers. But the education that men are now receiving is that they are poor slaves, forced by circumstances to do wrong. For instance, one of the great evils of the army life is the "canteen," in which drink is sold under government supervision. It has by its influence and prestige ruined thousands, and yet it could be abolished in a moment by those in authority. Here are some sample excuses from army officers that men make for its existence:—

"It would drive the men to resorts of vilest kind."—Capt. —, Third Cavalry.

"It would drive the men to low dives that always collect in the vicinity of a post."—Lieut.-Col. —, First Cavalry.

"It would force the enlisted men into low dens and vile resorts."—Capt. —, Second Cavalry.

"It would force the enlisted men into rumshops of the worst description."—First Lieut. —, Second Cavalry.

We have omitted names. To point the moral is sufficient. It is unworthy of Christian manhood to teach men that the absence of an opportunity to do wrong will force or drive them to a greater wrong. "Quit you like men; be strong."

There has come to our table a neatly-printed, finely-illustrated prospectus of the St. Helena Sanitarium, giving a description of the institution, its location and environments, its advantages, its methods of treatment, its medical staff, its rates, etc., etc. Its illustrations are mostly from photographs of buildings, grounds, or surrounding scenery, and are charming in the extreme, and peculiarly inviting. New and extensive improvements are being made, which will add to the effectiveness of treatment and the comfort of guests and patients. It is sent free, we believe, on application to the Medical and Surgical Sanitarium, St. Helena, Cal.

Satan is "prince of the power of the air." When man was given dominion over this earth, under God, he had control of every agency. When he yielded himself to Satan, he yielded all that was under him. Since then the storms of evil, death, and destruction have been of Satan's own planning, but not always operating to his will. He is the *Destroyer*. For infinitely wise purposes God permits the evil to develop, and yet He interposes to frustrate the destruction of Satan when it is to His glory or the good of souls. When Satan sends out his minions of evil spirits—demons, fallen angels—God also sends forth His legions of angelic spirits to succor, shield, and save. In no other way can we account for the marvelous things which occur in some of the fearful storms which sweep the land. For instance, in the recent cyclone in Tennessee, what drove a pine shingle into a solid brick wall? How was the life of a young woman preserved who was literally stripped of every shred of clothing, carried 200 yards, and lodged in a fruit tree, to the branches of which she was unconsciously clinging when she came to herself? God preserved her life for some good. What preserved the lives of four adults and a baby when the five-roomed house in which they were, was blown to pieces and scattered? Where the door-step had been, the little one was found sweetly sleeping and uninjured. Satan is still the prince of this world, *de facto*, but not *de jure*; but his reign is nearing an end. He whose right it is, is coming to reign. But even now God ruleth, and frustrateth the work of the enemy.

The Household series of articles which began with "The Creation of the Home," in our World's Outlook Number, is continued in this issue. The article is entitled, "Faithfulness and Love of the Husband." This will be followed in subsequent numbers by "The Vexed Question," "Social Duties of Husbands," "The Responsibility of the Father," "The Husband and Father as a Companion to Wife and Children," "The Wife as a Home-maker," "The Wife as a Companion to Her Husband," "The Mother and Her Children," "The Mother as a Companion to Her Children," "The Boy as a Son," "The Boy as a Brother," "The Girl as a Daughter," and "The Girl as a Sister." These articles are written by one of long Christian experience, and contain valuable instruction for all members of the household. We hope all will read them.

Exemption-of-Churches Amendment.—There are some clear-sighted counties in California. Voting on the amendment to exempt churches from taxation, the following counties gave majorities against it: Butte, 743; Calaveras, 124; El Dorado, 658; Humboldt, 1,740; Lake, 63; Nevada, 25; Mariposa, 86; Modoc, 81; Mono, 36; Orange, 469; Placer, 330; San Diego, 64; San Joaquin, 276; San Luis Obispo, 42; Shasta, 956; Sierra, 124; Siskiyou, 14; Sonoma, 635; Stanislaus, 16; Tehama, 542; Trinity, 311; Tulare, 164; Tuolumne, 10; Yolo, 161. Alpine, Inyo, Lassen, and Plumas are not yet heard from. The other counties in the State gave a majority in favor of the amendment of 12,331. Catholic San Francisco furnishes more than one-half of this majority, namely, 7,264.

One of the Trial Ones.—Thomas F. Lochhart, Wellington, Mo., writes that he has been for fourteen long years a helpless cripple, lying in one position, without rest or change, all of which is the result of one disobedient act. He asks the prayers of Christians that he may endure to the end. He has written a sketch of his life, which he sells at 15 cents a copy, his only means of support for himself and mother.

"The Prison Missionary," published by a Christian prisoner in the Oregon State Penitentiary, for October and November, comes to us in a new dress, with a pretty border, filled with excellent, generally well-written, and appropriate matter. It is published for the betterment of all who read it. Its price is only 25 cents a year. Address L. J. Sprague, Box 338, Salem, Oregon.

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men," is truth for this generation as well as for any in the past. "Man proposes; but God disposes."