

# SIGNS OF THE TIMES

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

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## The Rich Young Ruler

By Mrs. E. G. White

"And when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life?"

**T**HE young man who asked this question was a ruler. He had great possessions, and occupied a position of responsibility. He saw the love that Christ manifested toward the children brought to Him; he saw how tenderly He received them, and took them up in His arms, and his heart kindled with love for the Saviour. He felt a desire to be His disciple. He was so deeply moved that as Christ was going on His way, he ran after Him, and kneeling at His feet, asked with sincerity and earnestness the question so important to his soul and to the soul of every human being, "Good Master, what shall I do that I may inherit eternal life?"

"Why callest thou Me good?" said Christ, "there is none good but One, that is, God." Jesus desired to test the ruler's sincerity, and to draw from him the way in which he regarded

Him as good. Did he realize that the One to whom he was speaking was the Son of God? What was the true sentiment of his heart?

This ruler had a high estimate of his own righteousness. He did not really suppose that he was defective in anything, yet he was not altogether satisfied. He felt the want of something that he did not possess. Could not Jesus bless him as He blessed the little children, and satisfy his soul-want?

### Obedience Necessary.

In reply to this question, Jesus told him that obedience to the commandments of God was necessary if he would obtain eternal life; and He quoted several of the commandments which show man's duty to his fellow man. The ruler's answer was positive, "All

these things have I kept from my youth up. What lack I yet?"

Christ looked into the face of the young man, as if reading his life and searching his character. He loved him, and He hungered to give him that peace and grace and joy which would materially change his character. "One thing thou lackest," He said, "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow Me."



"One Thing Thou Lackest."

Bida.

Christ was drawn to this young man. He knew him to be sincere in his assertion, "All these things have I kept from my youth." The Redeemer longed to create in him that discernment which would enable him to see the necessity of heart devotion and Christian goodness. He longed to see in him a humble and contrite heart, conscious of the supreme love to be given to God, and hiding its lack in the perfection of Christ.

### A Vital Principle.

"One thing thou lackest," Jesus said. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow Me." Christ read the ruler's heart. Only one thing he lacked, but that was a vital principle. He needed the love

of God in the soul. This lack, unless supplied, would prove fatal to him; his whole nature would become corrupted. By indulgence, selfishness would strengthen. That he might receive the love of God, his supreme love of self must be surrendered.

Christ gave this man a test. He called upon him to choose between the heavenly treasure and worldly greatness. The heavenly treasure was assured him if he would follow Christ. But self must yield; his will must be given into Christ's control. The very holiness of God was offered to the young ruler. He had the privilege of becoming a son of God and a coheir with Christ to the heavenly treasure. But he must take

up the cross and follow the Saviour in the path of self-denial.

Christ's words were verily to the ruler the invitation, "Choose ye this day whom ye will serve." The choice was left with him. Jesus was yearning for his conversion. He had shown him the plague-spot in his character, and with what deep interest He watched the issue as the young man weighed the question. If he decided to follow Christ, he must obey His words in everything. He must turn from his ambitious projects. With what earnest, anxious

longing, what soul-hunger, did the Saviour look at the young man, hoping that he would yield to the invitation of the Spirit of God.

Christ made the only terms which could place the ruler where he would perfect a Christian character. His words were words of wisdom, tho they appeared severe and exacting. In accepting and obeying them was the ruler's only hope of salvation. His exalted position and his possessions were exerting a subtle influence for evil upon his character. If cherished, they would supplant God in his affections. To keep back little or much from God was to retain that which would lessen his moral strength and efficiency; for if the things of the world are cherished, however uncertain and unworthy



they may be, they will become all-absorbing.

The ruler was quick to discern all that the Saviour's words involved, and he became sad. If he had realized the value of the offered gift, quickly would he have enrolled himself as one of Christ's followers. He was a member of the honored council of the Jews, and Satan was tempting him with flattering prospects of the future. He wanted the heavenly treasure, but he wanted also the temporal advantages his riches would bring him. He was sorry that such conditions existed; he desired eternal life, but he was not willing to make the sacrifice. The cost of eternal life seemed too great, and he went away sorrowful, "for he had great possessions."

### The Real Test.

His claim that he had kept the law of God was a deception. He showed that riches were his idol. He could not keep the commandments of God while the world was first in his affections. He loved the gifts of God more than he loved the Giver. Christ had offered the young man fellowship with Himself. "Follow Me," He said. But the Saviour was not so much to him as his own name among men, or his possessions. To give up his earthly treasure, that was seen, for the heavenly treasure, that was unseen, was too great a risk. He refused the offer of eternal life, and went away, and ever after the world was to receive his worship.

Thousands are passing through this ordeal, weighing Christ against the world; and many choose the world. Like the young ruler, they turn from the Saviour, saying in their

hearts, I will not have this man as my leader.

The ruler's possessions were entrusted to him that he might prove himself a faithful steward; he was to dispense these goods for the blessing of those in need. So God now entrusts men with means, with talents and opportunities, that they may be His agents in helping the poor and the suffering. He who uses his entrusted gifts as God designs becomes a coworker with the Saviour. He wins souls to Christ, because he is a representative of His character.

To those who, like the young ruler, are in high positions of trust, and have great possessions, it may seem too great a sacrifice to give up all in order to follow Christ. But this is the rule of conduct for all who would become His disciples. Nothing short of obedience can be accepted. Self-surrender is the substance of the teachings of Christ. Often it is presented and enjoined in language that seems authoritative, because there is no other way to save man than to cut away those things which, if entertained, will demoralize the whole being.

When Christ's followers give back to the Lord His own, they are accumulating treasure which will be given to them when they shall hear the words, "Well done, good and faithful servant: . . . enter thou into the joy of thy Lord," "who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." The joy of seeing souls redeemed, souls eternally saved, is the reward of all that put their feet in the footprints of Him who said, "Follow Me."

ing love — real generative essence — in order to make known to him a God of love. A living being was therefore necessary to manifest living love to man. That being, too, must be one in whom the Infinite is seen to dwell and act, in behalf of the finite. This infinite power and wisdom united in the flesh would be a union of the divine and the human in one person. Thus through perfect humanity, Divinity would be seen elevated above humanity, yet in conjunction with it. In this way divine love would be exhibited in and through humanity for its exaltation.

### That Man Might Know God.

In such a being the divine prerogative could be exercised through humanity, while the distinction between the human and the divine was clearly exhibited. In other words, this would be a revelation of "God in the flesh" — the indwelling of "all the fulness of the Godhead bodily." Col. 2:9. So "the Word became flesh" and dwelt among men, that they might receive the "light of the knowledge of the glory of God in the face of Jesus Christ." John 1:14; 2 Cor. 4:6.

Thus in the order of Heaven, Christ was made the second Adam, formed in the image of Jehovah. It was therefore necessary that, like the first Adam, His humanity be created directly by divine energy, that He might set forth not only the attributes of Jehovah, but also "gather together in one the children of God that were scattered abroad" (John 11:52), and so become what the first Adam was designed to be, the universal father of the people of God.

The Holy Spirit having "overshadowed" the virgin Mary, Christ was conceived, as the union of the divine and the human. So both the human and the divine were recognized in Christ's person when He was here in the flesh. He ate and drank as man, yet created food for others as God. He wept as man at the death of Lazarus, yet called him forth to life as God. On the cross His agony witnessed the human, while nature's agony witnessed the human, while nature's earthly ministry, however, love, and privilege, of both the human and divine, were displayed through that wonderful Being divinely appointed to be "God with us."

How plainly evident that "God was in Christ, reconciling the world unto Himself" (2 Cor. 5:19); that is, bringing man into harmony with Jehovah's government. We may therefore comprehend how that, while "no man hath seen God at any time," God did not leave the world without a witness of Himself, but by "the only-begotten Son, which is in the bosom of the Father," God has declared His own attitude toward the world. John 1:18. For this reason no one may know the Father "save the Son, and he to whomsoever the Son will reveal Him." Matt. 11:27. Being alienated from God's life, through sin, man has no way to know God of himself, because his mind is "fleshly," or "carnal." There is but one appointed way to know God since man transgressed the law of His government, and that is through Jesus Christ.

Had man never sinned, he could not have died, so would not have needed a Saviour



## God's Law a Witness of His Own Attributes

By J. O. Corliss

**W**HO is the God of the Bible? This question has been asked many times by those whom we have no reason to suspect of duplicity. Having never seen Him nor heard His voice, they have seemed unable to identify Him, or to declare His power. Indeed, "no man hath seen God at any time" (John 1:18), from the remotest age. This being true, how could God consistently ask men to recognize His claims upon them without giving them some means by which to know Him? There was some reason for the position taken by the absolute monarch of all Egypt when word was sent him that God would have the Israelites released from bondage. Said this haughty king: "Who is the Lord [Jehovah], that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." Ex. 5:2. Considering his earthly sway and his ignorance of a heavenly Ruler, who can say that Pharaoh was unreasonable in the attitude he assumed?

How can any man be expected to render obedience to some invisible, mysterious Being, who has not condescended to reveal His attributes? How could responsibility

possibly be imputed for refusal to recognize the voice of one whose identity is undiscoverable? It scarcely can be thought possible that Jehovah, tho dwelling in the secret recesses of the vast universe, has failed to give a standard by which His character and purpose may be made known.

But where is this criterion, and in what does it consist? One thing must appear certain to all: God, being perfect, can not possibly reveal His attributes in a perfect manner through an imperfect medium. Had man retained the image of God in which he was created, he would himself have stood as God's representative on earth. But having been alienated from the life of God through sin, man's heart became darkened, and his perceptions blunted to spiritual things. Eph. 4:18. In this condition, a precept, tho perfect, is not enough to convey to human minds a knowledge of divine character. Infinite love must be learned by a revelation of intense self-denial, constituting love-action, rather than by some mere wordy definition of love.

Certain facts may be made the drapery of love, but man needed a revelation of liv-



to give him eternal life. Christ came that man might have life, and that more abundantly. John 10:10; 3:16. He came to "seek and to save that which was lost." Luke 19:10. Through sin, which is the transgression of God's law (1 John 3:4), man separated himself from the life of God, and so from the knowledge of God, which resulted in death. Rom. 5:12; Eph. 4:18. To regain the knowledge of God through Christ is eternal life. John 17:3.

## The Design of the Law.

Adam came from the hand of God a perfect image of his Maker, in mind as well as in body. His knowledge of God and His ways was therefore complete, because the life of God animated every impulse of his being. When separated from that life by the transgression of God's will, his heart became so darkened that he lost the knowledge of the divine. Had he not violated the law of God's government, the original life of God would have remained in him, and so knowledge of God's attributes would have been maintained. Thus Paul says: "The commandment, which was ordained to life, I found to be unto death." Rom. 7:10. Thus we learn that the original design of the law was to maintain the knowledge of God in man, and so continue him in life. But when that law was once transgressed, spiritual insight was darkened and the knowledge of God declined, until among some people, spiritual knowledge is an unknown thing, and no word of their vocabulary can express a single attribute of God's character. When once transgressed, the law has no power to restore man's moral sight and knowledge. So "what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

## Christ the Example.

Notice that Christ came to place us where we might carry out the righteousness of the law by walking according to the Spirit. Then to know God and the guidance of His Spirit, is to walk in the way of His commandments. This thought is well expressed by the apostle in Rom. 10:4, when after showing the failure of the Jews to be benefited by the law, not seeing in it the righteousness of God, he says: "For Christ is the end of the law for righteousness to every one that believeth." The word "end" as here used has the same significance as in James 5:11, where the apostle says we have "seen the end of the Lord" in afflicting Job. It means design, or purpose, and would therefore convey the thought that Christ is the design of the law; that is, He, in His life, revealed God's righteousness, just the same as the law would have done for man, had he not darkened his mind through transgressing that law.



"MEMORY sings her sweetest, saddest song at the grave of dead affections and departed joys."

# The Royal Interceding Priesthood

By William Covert

**I**N creation man was made in God's image and given dominion as managing head of affairs in this world. But sin has marred the likeness and disturbed the rule; nevertheless access to God's throne is maintained through the medium of prayer. The Father has given us Christ instead of Adam, and prayer in the place of a crown. Tho man does not rule now as Adam did before the fall, yet the Christian can ask of God and obtain great things, both for himself and for others. And indeed his requests should relate more to the sinner's need than to his own, for he has full provision made for himself in Christ. The child of the great King should know his high privilege in asking for favors from heaven to be given the inhabitants of this world. Indeed the Lord will expect intercessions from His people in behalf of sinners, for He "hath made us kings and priests unto God." "Ye are a chosen generation, a royal priesthood." Rev. 1:6; 1 Peter 2:9. And since men are made priests, it becomes their business as priests to in-

part; but suppose they do; He appears in heaven for us to pass our prayers on to the Father that we may have an answer to them. Does He not work through us to save men? And are we not "laborers together with God"? And we, being royal priests with Christ our High Priest, are engaged in the same work that He is engaged in doing, and are endeavoring in Him and with Him to build up the same kingdom. Our interests are so fully united with Christ that we are accounted as one with Him.

Through the Spirit He inspires us to pray in union with His own mind and His own intercession. His mind is what it ever has been, to seek and to save the lost, and so He engages us with Himself to do this same work. As Christ is at the right hand of the Father, so He is when He dwells in us. We can not live with Him without prayer, nor can He live in us without praying for sinners. His words and His life in us are spirit and life incarnate with power to lead unto holiness.

Those children of men who study His word and yield to His will are joined with the Lord in His burden for the welfare of the earth. These are they who are His kings and priests, who with Him are interceding for all men, and as princes, like Jacob, have power to prevail with God and with men. See Gen. 32:28 and context. These are children of the King and do prevail with God. They pray, and their prayer in supplication and intercession prevails for man. God does hear, and does answer their prayers. They are the salt of the earth, for through them under God the people of earth are preserved, and the work of saving is perpetually advanced. These have power on earth and for things of the earth to prevail with God. With the work which God has given His people to do in the earth at this time, there should be more prayer and deeper faith in prayer than is now seen and experienced. When there comes into the lives of God's people a consecration that reserves nothing for self, and a faith that trusts all to God, a glorious work will be accomplished. God is willing now to work with and through His people, and He does work as far as their condition will allow. What we need to do is to get acquainted with His thoughts and plans for us and then yield all interests into His hands.

Think of some one and pray for that one. Get out of self and plead for others. Do as Paul advises, "Let no man seek his own, but every man another's wealth;" "even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." 1 Cor. 10:24, 33.

Be as the soldier who gives himself to his country that others may be protected, or as the seed planted in the ground, which tho it seems to die, yet is multiplied many times. It is by dying to self that we really begin to live unto God and so get the real benefit of life. And by intercessory prayer we live for others and thus we live unto God.

## Only.

It was *only* a little blossom,  
Just the merest bit of bloom,  
But it brought a glimpse of summer  
To the little darkened room.

It was *only* a glad "good morning,"  
As she passed along the way;  
But it spread the morning's glory  
Over the livelong day.

*Only* a song; but the music,  
Tho simply pure and sweet,  
Brought back to better pathways  
The reckless roving feet.

"*Only*," in our blinded wisdom,  
How dare we say at all?  
Since the ages alone can tell us  
Which is the great or small.

—Anon.

tercede for men, "for every high priest taken from among *men* is ordained for *men*, in things pertaining to God." "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth." Heb. 5:1; 1 Tim. 2:1-4.

It is not God's pleasure that any person be lost; and so He has made ample provision for the salvation of all, to the end that He may "save them to the uttermost that come unto God by Him." Heb. 7:25. The Intercessor, in His pleadings for the sinner, and with the sinner, earnestly calls out to "every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat." "Incline your ear, and come unto Me: hear, and your soul shall live." Isa. 55:1, 3.

It may be that some will say that these scriptures refer to the intercessions of Christ in heaven for man, and possibly they do in





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## The Christian's Position.

**W**E are Christians. The SIGNS OF THE TIMES is a Christian paper. We belong to Christ, to His kingdom, and to His service. "We are ambassadors for Christ, as tho God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

To His servants He has committed the Gospel message of teaching men the way of life and salvation, of *warning* them of the certain ruin which follows transgression, of *proclaiming, declaring*, the sure refuge and remedy in Jesus Christ, and of *exhorting, beseeching, persuading*, men to turn to Christ and live. It is all summed up in "Repent ye, and believe the Gospel." Mark 1:15. And to His watchman God says: "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." Read Eze. 33:1-11.

This blessed Gospel of instruction, of faith, of warning, of proclamation of good news, of exhortation, is to be preached to all, high and low, rich and poor, master and servant, ruler and subject, freeman and slave. "Preach the Gospel to every creature," is the command of Christ. Set forth the divine principles of life before all men.

The Gospel is to be preached to persons not in the private walks of life alone, but in public life as well. It touches a man's conduct everywhere. God desires to save men wherever they are. He desires the politician to be a Christian as truly as He does the planter. He longs to save the congressman as truly as He does the carpenter. He wishes to deliver from the bondage of sin the statesman as truly as He does the lowest stoker. Principles of life inwrought by grace into the heart of the governor are as precious in God's sight as in the heart of the gardener. Politician or planter, congressman or carpenter, statesman or stoker, governor or gardener, all are men, and for all Christ died. If astray, all need faithful warning of the inevitable destruction which follows the violation of the principles of righteousness and justice.

The mission of the ambassadors of Christ is, therefore, to rulers and those who shape the state and nation, as well as to the men in the common walks of life. Jesus also said, "Teach all nations." He told His servant of old: "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Jer. 1:10. Jeremiah did this by declaring the principles upon which a nation could exist, and which, if violated, would bring destruction; for thus saith the Lord: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from

their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in My sight, that it obey not My voice, then I will repent of the good, wherewith I said I would benefit them." Jer. 18:7-10. And so we learn by chapter 25 that Jeremiah's message went to "all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth."

Jonah was sent to Nineveh with a message for every soul, from the proud king upon his throne to the lowest scullion in his kitchen. "Shall there be evil in a city, and shall not the Lord do somewhat? Surely the Lord will do nothing, but He revealeth His secret to His servants the prophets." Amos. 3:7, margin.

Daniel taught the proud rulers of Babylon that "the Most High ruleth in the kingdom of men and giveth it to whomsoever He will." He warned them of the inevitable ruin which would follow if the government persisted in its rebellion against God. He pointed out the sure refuge, to "break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." He pronounced at last, in the final hours of that proud empire, her doom. "*Mene*; God hath numbered thy kingdom, and finished it. *Tekel*; Thou art weighed in the balances, and art found wanting."

Elijah faithfully preached before the apostate Ahab and his more wicked wife Jezebel. He was called a troubler in Israel, and was doubtless counted against the administration; but there was no man so strongly for Israel's salvation. And when the people, with the king at the head, refused to hear the warning cry, "How long halt ye between two opinions? if Jehovah be God, follow him; but if Baal, then follow him;" and then the king in the face of God's manifest working, remained obdurate, the heart of the great prophet nearly broke with sorrow and disappointment. But standing in the presence of God, he gave his message.

John the Baptist gave his message to publican and Pharisee, to the priest and prince; and was beheaded because of his faithfulness.

Jesus Christ proclaimed the same blessed Gospel—designed always to do earth and its people good and not evil—to all classes, from the poor outcast woman to the high priest, from the civil tax-gatherer to the Roman governor. He was, as a result of his faithfulness, condemned by the ecclesiastical tribunal as a blasphemer, and by the civil ruler as guilty of treason, or sedition.

"All these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." Elijah the prophet and John the Baptist are types of God's faithful servants of these days. Idolatrous Jezebel and weak, yielding Ahab are types of a backslidden church and a weak, yielding state.

Our nation was founded on righteous principles. It grew and prospered. The

Christian church was founded on righteous principles. It grew and prospered, notwithstanding the fiercest persecutions. The Reformation churches—the Protestant—started out on right principles, and they prospered despite all the power of the Papacy.

But the church is departing from the true, vital principles of Protestantism, or Christianity. The nation is becoming blinded and proving false to the very principles which constituted its life, and which must be perpetuated in practise if its existence long continues.

God has forewarned us concerning these very things in His word. He has pointed it out in general and in detail. In His goodness He has brought it to us. Shall we listlessly fold our hands, close our ears, eyes, and mouth, and say nothing? or shall we, as Christian men who see the sword coming, give faithful warning of the dangers which beset before and behind this as grand a nation as this sinful world ever knew? Shall we hold back our message for fear of being misunderstood?

We love this great, grand country in which we were born; we love "its rocks and rills, its woods and templed hills;" we love its people, the purchase of Christ's blood.

But men die here. The silent grave and marble headstone are the end of earth life and fame. "The true gain is the long gain." We desire that all shall know the long gain, the life eternal, the better country, even the heavenly; the blessings and the privileges of citizenship in Christ Jesus; and therefore we proclaim the Gospel, the whole Gospel.



## The Dangers of Modern Witchcraft.

**W**ITH the above for a heading, a recent issue of the *New York World* gives the following statement from Dr. Charles L. Dana:

"Except when hypnotism is used by a responsible physician, there is extreme danger. Even the most innocent forms are perilous, and its general use by traveling Svengalis and by amateurs as a parlor entertainment should be prohibited by law.

"Of course such a law could not always be enforced against hypnotism in private, but as it would tend to abolish charlatans, the spread of the habit would not be so rapid as at present, and it would become known among people who think hypnotism so harmless, that it is the cause of many a shattered mind.

"The more often a person is placed under hypnotic influence, the weaker his will becomes and the less his power of resistance. This would suggest a terrible opportunity to one who might be criminally inclined."

People who will think seriously and keenly in regard to the foregoing statements by Dr. Dana ought to be convinced that hypnotism is not only a dangerous thing for the traveling "Svengalis," but it is just as dangerous for the regular medical practitioner. The medical profession, as well as all of the other useful professions, is, and always has been, handicapped by a great army of "quacks" who have but very little knowledge of the



healing art, and no true principles to govern what little knowledge they do have. And in the hands of such quackish impostors there is no telling the evil that may be accomplished through hypnotism. But even if all of the doctors of the land were perfectly capable and thoroughly honest and reliable, still hypnotism should never be brought into the medical practise, nor used in any other way.

The statement that Dr. Dana makes that "the more often a person is placed under hypnotic influence, the weaker his will becomes and the less his power of resistance," is enough to forever show the character of hypnotism. Even doctors themselves claim that they do not understand it; but they do know that it breaks down the will and weakens the individual upon whom it is practised. There are no exceptions to this rule. An individual must submit his will to another before he can be hypnotized. God Himself with all of His righteous power does not ask an individual to throw away his will. He strengthens the will rather than breaks it down.

Hypnotism is nothing more nor less than one of the parts of the many-sided Spiritualism, and we may seek to dignify it by placing it in the catalog of the sciences and by using it in the medical profession, but its character remains just the same, and there is not anything practised in all the world today that tends more strongly to break down the will. No person should ever submit to it, much less think of practising it.



## Notes by the Way.

**W**E reached Liverpool Wednesday, August 19, in the afternoon, and immediately proceeded to London, arriving at 6:30 P.M. It was a beautiful ride through the ever-green country. Such a wonderful relief it was after days on the desert of the salt, salt sea. But such wonderful green means much rain, and England has been soaked with it for the last three weeks. Rain, and cold, and almost cyclonic winds, and many sad wrecks at sea, were the characteristics of the closing weeks of August, and one accustomed to the drier atmosphere of America feels the cold. It seems like November weather.



WE spent two Sabbaths at the Surrey Hills Hydro-pathic, our sanitarium at Caterham, about fifteen miles south of London, in beautiful hilly Surrey. While the sanitarium is right in the town of Caterham, and has in front no great spacious lawns, it is in a beautiful spot after all. Many of our readers will remember that this rest for the weary and healing home for the sick was purchased in part by donations from America, so the institution started practically out of debt. It has made a fairly good profit, has purchased another good building, better equipped itself for efficient service, and has done much charitable work besides. It is conducted by Dr. A. B. Olsen, who is assisted by his brother, M. E. Olsen; the efficient matron is Miss Mable Pringle.

There is talk of selling the sanitarium, and building at Stanborough Park, north of London. It would seem that there is room for a sanitarium in both places. In and around San Francisco is a population roughly speaking of a million. There are at least five sanitariums in operation, and all of them we believe are paying. To one on the wing it looks as tho there ought to be more than one of these light-bearing, health-giving institutions among the ten millions of the metropolis of the world. To hold every center of light and life well estab-

lished, and establish as many more as possible, ought to be good policy in the work of God.



THE publishing house of the International Tract Society is located at a beautiful spot, near Watford, twenty miles south of London, on an estate formerly occupied by a gentleman who beautified it by setting out trees of many lands in a surrounding strip of woods, enclosing a broad expanse of meadow land. Here are situated the old mansion house, now used for school purposes and dormitory building for students. At a little distance stand the publishing office and food factory, and several cottages erected by the Society and rented to workers. A new college building is soon to be erected. The educational work is under the supervision of Professor Lacey, assisted by Mr. W. H. Wakeham, Mr. W. T. Bartlett and others. It is doing, we learn, excellent work.

At the publishing house is printed the *Present Truth*, edited by Mr. W. T. Bartlett, and the *Good Health*, of which Mr. M. E. Olsen is editor. The former has a circulation of about 25,000 weekly, and the latter of 50,000 to 75,000 monthly, both largely sold by agents. The office has three cylinder presses and two jobbers, with a very efficient and economical power plant. Books are printed here, but it has been found cheaper to get full binding done in London. Altho two miles from the station, the office is within the freight limits, and the railway companies collect and deliver the freight.

All kinds of health foods are made and shipped to various parts of England by the food factory. The manager of the Society is Mr. W. C. Sisley. Altho full of work, he kindly showed us around the estate. Our visit with him and his family was a pleasant one. Here also we met Elder Fitzgerald, president of the British Union Conference, and Elder Meredith, president of the South England Conference. Work was reported as prosperous in all parts of the United Kingdom, and a new conference had just been organized in Scotland. Great Britain with its teeming millions is a large field. May God's blessing richly rest upon His workers.



LABOR conditions in England are serious; they always are, or at least would be so counted in America. What we mean is there are always many out of work, but the conditions have been greatly exaggerated in American papers. Wherever one goes, he sees appeals for recruits to the military service, and there is ever an appeal for men. Conscription is seriously advocated by many. England has had excellent crops during the past year, and there is not nearly the distress that there has been in years past. The old age pension law goes into effect soon, which will help many, and no doubt some relief will come from the new patent law, by which foreign importers must manufacture the goods sold, if at all reasonable, in the United Kingdom. If not, after a reasonable time, the patent becomes void. German and American firms have flooded the country with goods manufactured outside, but for which patents have been issued by the British Government. England can not do this in Germany or America, and she rightly feels that the interest of her people should be guarded. But there bids fair to be serious labor situations in the future.



THIS is the dull season in public affairs. All governmental institutions are closed except the executive offices; the royal family are off on the Continent and elsewhere, and even the great preachers are on their vacations, while inferior speakers occupy the pulpits. For instance, Dr. Clifford, the great Baptist preacher, is in Germany, Mr. Campbell-Morgan is in America, Mr. Campbell has at this writing just returned from his vacation.

Yet there have been three things of more or less interest of late. One is the Congress of moral education, about to begin, which will consider the necessity of such teaching. It is recognized that more than intellectual education is imperative. But it is to be doubted whether this Congress will do much more than note the need. Religious education is the only true basis, but the state can not give that.

The Trades-Union Congress at Nottingham, altho large, has not been particularly conspicuous in results. There has, in fact, not been the strongest agreement among the delegates. This is clear, however, as in the United States, the labor unions are coming to be more and more in politics. Some of the papers here declare that their influence as represented in Parliament is out of all proportion to their numbers. But politicians, or those seeking for political preferment, are quite likely to be affected by an aggressive minority which acts as a unit. Socialism is permeating the labor ranks, and the question of the future is a serious one to the old conservatism.

The most important of the three things which we mentioned above is the great Eucharistic Conference in London, with the presence of Cardinal Vanutelli, the representative of the Pope, and a multitude of cardinals and high prelates. The chief aim of the Congress is to emphasize the faith of the Catholics in the doctrine of transubstantiation, and their loyalty to the See of Rome, and also to impress upon the English people the greatness and power of Roman Catholics.



THE reception of the pope's legate has been more than necessary, it seems to us, to satisfy the extreme ambition of mortal man. Greater homage could not have been paid to earthly monarch. Men cheered him and spread carpets before him, and knelt in the streets to receive his blessing, forgetting the injunction of the apostle Peter, "Neither as being lords over God's heritage but being examples to the flock."



### LIBERALITY — WHENCE?

REPEATEDLY did the papal legate speak of the liberality of England in granting to all freedom of worship. A high procession was planned bearing "the host," with the clericals in full canonical dress, a thing forbidden by the law of England. The police gave permission, the Protestant Alliance protested, and the Home office and government said nothing till the arrangements were made and the route planned in the ancient boundaries of Westminster City, now a London district. Then the protests reached the ear of Mr. Asquith, the prime minister, and request was made by him that the carrying of "the host" be abandoned. Of course, there was dissatisfaction against the government for not acting sooner, but it would probably have caused trouble if the illegal act had been carried out. The streets for a block or two were jammed only as they can be in London, and an act or accident might easily have caused a scandal.



THERE are two things in this matter which ought to come home to the conscientiousness of our Roman Catholic friends: (1) They profess to stand for obedience to law, for recognition of lawful authority. Certainly this procession is no part of their regular worship, and they could lose nothing by not performing it. Why did they wish to do an unnecessary act contrary to civil law? (2) England is a "liberal country." Would any Catholic country on the face of the earth permit a demonstration directly against the faith of that church? If England had been a Catholic country, no Protestants would have been allowed such freedom, and Catholics know it. What, then, makes England the liberal country she is? — It is the Protestant principles which have wrought the change. Do Catholics who have enjoyed such freedom wish to swing England and the United States back to the Dark Ages? If the Catholic church never changes, and these great nations become Catholic, we shall as sure as truth have a recrudescence of the Inquisition and times of persecution and a rekindling of the Smithfield fires. It is time to pause and think. The "more sure word of prophecy" has also spoken. But more of this hereafter.

W.

September 11.



## With Our Inquirers

"If ye will inquire, inquire ye."

[All questions to this department will be answered which to the editors will seem to minister to the good of the readers and to the mission of the paper. The same question can not be answered repeatedly in the same volume. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. It is well always to enclose a stamp for reply.]

### 2636.—Why Had They Met Together?

One claims that the disciples were met in the upper chamber upon the first day of the week for worship, and it was their mode of worship which caused them to bar the doors for fear of the Jews. Please explain the text. C. E. S.

The question is a very simple one if we will read the scriptural accounts in Mark 16:14; Luke 24:33-43; John 20:19, 20; Acts 1:13. Mark tells us that Jesus upbraided them for their unbelief. Surely they could not have met there to worship Him if they did not believe He was risen. Luke tells us that they were frightened when they saw Jesus, and He had to put forth evidence that they could grasp and see to convince them that He was raised from the dead. Therefore they did not meet to worship Him. John tells us that when they went home they shut the doors for fear of the Jews. A mode of worship implies custom, principle. Surely the disciples had not even begun any mode of worship. Luke tells us in Acts that they met where they lived; they simply went home, most of them discouraged, fearful, doubting, disbelieving, in no mood to worship, when Jesus met with them. There is not a scintilla of evidence to indicate that they were met for worship; and when Jesus met with them, the day had passed, and the second day had begun.

★

### 2637.—Cities of Israel. Matt. 10:23.

What are the cities of Israel? If Christ is talking to His disciples of to-day, then verse 23 of Matthew 10 must apply to the disciples of to-day also. C. K.

The cities of Israel are the cities which were in the land of Palestine when Jesus lived there, and when He talked with His disciples. It was the twelve He sent out, and they were to go to the lost sheep of the house of Israel. He sent them before Him, and He himself followed them. His instruction has been left on record for all time, and when the children of God come to that condition of heart and mind that they will count salvation from sin more than all else in the world, God will add unto them other blessings. Every principle in the teaching of our Lord, worked out in His own day, is binding now, but just the very circumstances and the particular commands which were given them may have application only to that time. Many of these important truths which our Saviour spoke, apply at all times, in all lands, under all circumstances.

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### 2638.—Taking Off Hats.

Should not women and girls as well as men and boys take off their hats before entering the church? M.

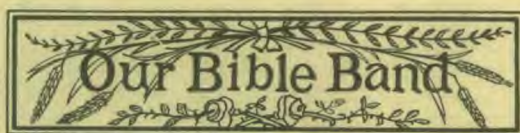
Our querist may find help, perhaps, in the study of 1 Cor. 11:3-16. The whole matter of head-covering is largely a matter of custom. The Jews (men) keep their hats on during their services in the synagog. Everywhere it is customary for women to wear their hats in services of all kinds. It might be more reverent to remove them. Oftentimes it would be more pleasant to sit behind women if their hats were removed. But what would some of the sisters do with some of the wonderful inventions of the milliner's art, surmounting an equally ingenious and complicated fashion in the hair-dressing line? And then where would they put these marvelous creations? It might be better, sister, to remove them; and we venture to suggest it, but we can not enforce it. Better kindly to agitate and educate and leave the question, as God leaves it, with each individual soul.

### 2639.—Throughout Their Generations. Ex. 31:16, 17.

Why do your people keep the Sabbath, when it is only to be throughout generations? A generation means a race, kind, breed, people of one period or age. M. A. M.

We have condensed the above question to save space, but we have given the core of principles involved.

Generations means more than generation. The covenant blessings to Israel were under the word, "commanded for a thousand generations," outspanning this world's brief testing of sin,—an expression denoting eternity. God chose Israel for all eternity. It is to Israel that all the promises are made. Rom. 9:4. A Gentile if saved at all must be saved as Israel. Eph. 2:11-22. There is no promise to him outside. It will be a city, the gates of which are named after the twelve tribes of Israel, into which the redeemed will enter. Why not join them and be among those who "keep the commandments of God and the faith of Jesus"? Rev. 14:12.



#### Schedule for Week Ending Nov. 7, 1908.

Sunday	Nov. 1	Daniel 7	Romans 12
Monday	" 2	" 8, 9	" 13
Tuesday	" 3	" 10	" 14, 15
Wednesday	" 4	" 11	" 16
Thursday	" 5	" 12	1 Cor. 1, 2
Friday	" 6	Hosea 1-3	" 3
Sabbath	" 7	" 4-7	" 4

#### Suggestive Notes.

The first five days of this week's readings close the wonderful book of Daniel. Chapter 7 is a prophecy of the persecuting kingdoms of earth under five different symbols; chapters eight and nine, a prophecy of Christ's priesthood and the work of the enemy against that priesthood; a

wonderful time prophecy of 2,300 days, used in the great 1844 movement, but those who used it were mistaken in the event to take place at the end of the 2,300 days. Those days began in 457 B.C., and ended in 1844 A.D. Daniel 10 and 11 is another great prophecy of the nations, beginning with the Grecian power, taking up the divisions of Alexander's kingdom and tracing down through to the same events indicated by the other prophecies, the closing of God's work in the earth and the second coming of Christ. The twelfth chapter of the book presents for our consideration some of the events to occur when Christ shall stand up to reign, for so the expression "stand up" means when used in these chapters. We are also clearly told that these words of Daniel were not wholly understood by him and were not to be understood by him, for the visions were shut up and sealed till the time of the end. This time began about 1793-98, when prophecies of the end began to be fulfilled. There are several periods of time in this chapter which we have not space to develop.

★

Hosea is the first of the minor prophets. He lived about 200 years before Daniel; in fact, Hosea was contemporary with Isaiah, prophesying during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and of Jeroboam II in Israel. His name means "salvation." He was the last of the great prophets of the northern kingdom, and predicted the coming captivity of that kingdom with a great deal of definiteness. The moral condition of the Israelites is shown, and the certain desolation of the nation predicted. People, priests, and princes are all guilty of gross iniquity, yet he looks forward, beyond even these apostasies in Israel, to the time when the Lord shall restore His people. There are some very fine passages and moral precepts of great worth in the book.

★

Our New Testament readings include the last five chapters in Romans and the first four in 1 Corinthians. Paul's letter to the church in Corinth, as reckoned by some, was written between the years 52 to 54 A.D. Divisive tendencies had crept into the church. Different persons were calling themselves by the names of the apostles. The epistle was written in part to correct these. He also shows the wonderful love that he has for his converts; presents strong testimony regarding spiritual gifts, and a masterly chapter on the resurrection.



### Dependence upon God.

#### 1. UPON whom is every man dependent?

Upon "God that made the world and all things therein, . . . seeing He giveth to all life, and breath, and all things." Acts 17:24, 25.

#### 2. What is every man's position in this world?

Every one is a servant. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16.

#### 3. Whose servant is every one naturally?

"Whosoever committeth sin is the servant of sin." John 8:34. "All have sinned." Rom. 3:23.

#### 4. Has man no power to uplift himself or his fellow man?

"Put not your trust in princes, nor in the son of man, in whom there is no help." Ps. 146:3.

#### 5. What was the result of Israel's trust in man?

"Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; because thou didst trust in thy way, in the multitude of thy mighty men." Hosea 10:13.

#### 6. To whose power, then, shall we look for freedom?

"Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. 45:22. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

#### 7. What has God promised dependent man concerning the necessities of life in this world?

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37:3. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:33. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

#### 8. What protection to the harvest does obedience in this duty secure?

"I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord." Verse 11.

—W. N. Glenn.





### "Harvest Great; Laborers Few."

How white the harvest everywhere,  
The whole earth's acres wait!  
What pity, Lord, Thy men are few,  
With all the growth so great!  
Who, who, will go and reap to-day,  
Or who the reaper send  
To save the grain ere harvest pass,  
And golden summer end?  
—Lucy C. Alden.



## The Fiji Islands—No. 1

By J. E. Fulton

**F**IJI comprises about 225 islands, eighty of which are inhabited. Two of the islands, Viti Levu (big Fiji) and Vanua Levu (big land) are islands of considerable size, Vanua Levu being as large as Jamaica. Neither Vanua Levu nor Viti Levu is called an island by the natives. To them they correspond to continents, and the outlying smaller

sects that quietly build the mighty barrier. In addition to the reefs there are sunken patches of branching coral, whose brilliant colors, reflecting the rays of the tropical sun, seem like enchanted gardens.

All of the islands are quite well watered, especially the large islands, there being some rivers of considerable size in both Viti Levu and Vanua Levu. There is necessarily

in the forefront of the picture, are turtles. These are regarded as a great delicacy, and in former days were supposed to be the food only of the chiefs. The turtles are turned on their backs so that they will not escape, for in this attitude they are helpless. They are often kept for several weeks in this condition, without food, waiting for the feast-day. The turtles are very tenacious of life, and even after they are cut into pieces, each piece of flesh seems alive, and the heart has been known to beat for hours after being separated from the body.

In the center of the picture is a pile of yams, and back against the small house is a pile of taro. These are native vegetables, the staple articles of diet in Fiji and other islands. They are something like potatoes, and are prepared in similar manner.

You notice also bundles of mats and tappa cloth. This is likely a wedding-feast and these are for gifts. The bridegroom must always be well provided with mats, not only for himself, but more especially as presents



A Characteristic Fijian View.



Feast at Bau, Fiji.

bodies of land are called by the name of *yanuyanau*, or islands. Most of the islands are rough and mountainous, and on Viti Levu there are mountains rising to the height of 4,500 feet. There is abundant evidence of volcanic origin in the many tall, sharp-pointed, conical hills of basaltic formation, which at some remote age were the craters of active volcanoes. In the hot springs of Savu Savu Bay, we still have the present indication of volcanic heat. The accompanying picture will show something of the rugged contour of many of the islands, as well as the dense vegetation which abounds in spite of the forbidding rocks.

All the islands are surrounded to a great extent by coralline reefs, whose beautiful tints and varied and delicate structure always excite admiration; some of these are covered with a sufficient depth to support vegetation, and others are half concealed by the combing waves that spend their fury in impotent efforts to destroy the little in-

a great deal of moisture arising daily which makes the heat sometimes quite oppressive. But the heat is again often tempered by delightful breezes from the sea. The nights are usually cool and pleasant.

The population of Fiji stands at about 122,000. The Fijians are a well-made, stalwart race. The mountaineers show the frizzy hair and dark color of the Melanesian, while the coast tribes betray the strong admixture of Malay and Polynesian blood. They are a kind, hospitable, well-behaved race, there being very little crime among them. Considering the fact that when the Gospel found them in 1835 the Fijians were a race of cannibals, carrying on cruel tribal wars, it is truly a triumph of what God's grace can do for the human heart.

### Fijian Food.

In the cut we have presented before us the preparations for the *magiti*, or feast. Those large creatures, turned on their backs,

to the parents or relatives of the bride.

A large basket shown in the picture encloses a large porker. A feast can hardly be thought complete without the swine. There will likely be baskets of fish and other foods. And when the time arrives to have the food prepared, a large pit is made, and into this are placed logs of wood which are set on fire. Large stones are heated to an intense heat in this fire, after which the burning wood is raked out, and the stones leveled for the food to be put in. Yams, taro, fish, turtle, and pig, all go into this pit, and are covered over with leaves, and then with earth, and left to roast. In ancient times human flesh was prepared for food in this identical way. When pigs or turtles were difficult to obtain, men could easily be procured. Many are living to-day who were witnesses of these things. The forearm was thought to be the best part of the human body. How revolting is the thought! How marvelous has been the change!





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**Wanted—a Book.**—Have any of our readers a book or pamphlet on the Lord's coming by Josiah Litch, published in 1838? If so, will they kindly let us know? We should like to negotiate for the loan or purchase of the volume. Address the editor of the SIGNS OF THE TIMES, Mountain View, Cal.

The trades unions have not been so prosperous as might have been desired during the last quarter in England. Receipts from all sources aggregate about \$50,000 while expenditures exceed \$125,000. The membership is nearing the million mark.

**The Ubiquitous Oyster.**—The English papers are aroused over a Birmingham tabulated report of a scientific investigation by Dr. Geo. F. Buchan, a medical health officer, covering four years' time: Seventy-four cases of typhoid fever have been notified in Birmingham, in which the patients partook of oysters within four weeks of the appearance of the symptoms. And at an inquest held at Leeds, August 19, it was found that the deceased had died of ptomaine poisoning—caused by eating mussels (oysters or clams) purchased in Leeds market. These "delicious" bivalves fatten upon the offal of the seas and the sewage of the cities.

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**Extremes of Wealth and Poverty.**—India is noted for its inherited, indigenous, and chronic poverty. It is as persistent as the plague. Great Britain has done wonderful things for India. She might have done much more, if we are to believe the critics. Doubtless she has made many mistakes, but we greatly doubt if any other nation would have done so well, in such a country with its multitudes of different peoples, its many native governments, and its curse of caste, and soul-destroying beliefs. Yet in this poverty-stricken, plague-infested and famine-fated land, Sir Ernest Cable, in a letter to the London Times, of August 17, quotes the late Mr. Dunning Macleod as declaring that "persons of the highest authority" estimate the hidden hoards of India at £300,000,000, or in round numbers, \$1,500,000,000, and this in gold alone. Others have put the amount, as the Times states, "at a considerably higher figure." Lord Rothschild states that the smooth bars of gold sent to India never come back. Then, too, it is declared that much wealth is hoarded in silver rupees, or in jewelry and trinkets. But the suffering continues, and millions die every year for the want of what a little money would purchase.

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**The race question**—it is important enough to be written with initial capitals—is becoming more than local to the Southern States of America. Recent demonstrations show us that Republican Illinois can furnish us a madder and a more unreasonable mob than the South, where race hatred is chronic. Canada has her race trouble. California has hers; South Africa and Australasia, theirs. The London Times points out that while there are European national hatreds and jealousies, yet "in the long run, the races are miscible. They intermarry and blend." But this the Times thinks can never be done with the Oriental and Western races. The blend, where it occurs, is rarely good from the point of view of greater races, and closer intercourse tends to accentuate rather than to soften the fundamental irreconcilability.

"East and West may still be friends while each keeps to its own sphere, but the secret of successful amalgamation has yet to be discovered. To the Englishman at home, nurtured in beautiful, abstract ideas about human equality and brotherhood, this fact is not always obvious. He would discover it in a week if his sentiments were put to the practical test which is always with our countrymen across the seas."

Of course, Christianity on the part of the dominant race would help to settle it, and on the part of all races would settle it; but that is too much to be hoped for. One of the reasons why Australia welcomed the American fleet in so hearty a manner is because of the desire for unity in the matter of the great Oriental race question. And so the English journals regard it. It may be safely stated that the race question will not be settled till Jesus Christ our Lord shall take to Himself His great power and reign. Then there will be but the one race, the one King, the one language, the one color; all are One in Him, reformed after His image.

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**Increasing Insanity.**—There has recently been issued in England the sixty-second annual report of the Commissions in Lunacy, as a Government Blue Book. The number of certified insane people known to be under charge in England and Wales is 126,084, an increase of 2,026 over last year. In fifty years the number of insane had increased at

the rate of less than eighty per cent. During the last ten years the increase of population was a little over twelve per cent, while the increase in certified insane was nearly twenty-four per cent. The number in England and Wales now amounts to one to 280, or more than thirty-five to the thousand. There is no reason to suppose that there is more insanity in England than elsewhere. Some physicians are declaring that it can be fixed almost to a certainty when the entire human race would be insane. Some of the great reasons for this awful condition may be found in the increased and increasing use of poisons in alcoholic drinks, tobacco in its various forms, nerve stimulants and narcotics, like tea and coffee, and the thousand-and-one other drugs and "nervines" on the market, each and all tending to unnatural excitement and excess, unbalanced circulation, nerve disease and waste, aberration of mind, and insanity. Consequent upon the use of these toxics is the stimulation and indulgence of baser passions, with consequent marital troubles, incurable diseases, misery, and insanity. It is an appalling condition. Added to this is the saddest thought of all that faith in Jesus Christ as a personal Saviour, Friend, and Helper in every trouble, is becoming more and more rare. Contemplating these things, how easy it is to conclude with God's word, that the hope of the world is His second coming.

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**Increasing Wealth and What It Means.**—However glowing and pride-elevating may be the increasing wealth of our great cities, the fact indicates an exceedingly unhealthy condition and is full of awful menace for the future. For instance, Greater New York has recently completed its assessment roll of real estate. It totals the enormous sum of \$6,140,000,000, a sum nearly incomprehensible if counted in units. This is exclusive of special franchises and corporation realty. The increase over last year was \$435,000,000; and that increase alone exceeds the assessed valuations of the entire states of Florida, Mississippi, Oklahoma, Oregon, and Wyoming. When the blood becomes congested in the heart, lungs, brain, and other vital organs in the human body, disease is sure to supervene. When the individual becomes too fat, fatty degeneration of the vital organs takes place, and the person becomes hopelessly diseased. It is as true of the body politic. When the circulating medium of the country is hoarded largely in the great centers, when the large increase of wealth is manifest there, an unhealthy, unsafe condition must exist. America is beginning to suffer seriously from congestion of the lungs, and fatty degeneration of the heart and liver and kidneys. The extremities suffer from bloodlessness and cold. Money is found in plenty in the great cities; the banks, the trusts, the great corporations, find money in plenty, money for speculation, money for hoarding; the small dealer, the farmer, the laborer, is bound to suffer. And then in the cities the wealth is in the hands of a few, as pointed out elsewhere. The poor—and their number is increasing daily—find conditions of living, or barely existing, more and more difficult. Agitators in plenty, anarchistic and otherwise, develop rapidly; become rabid and revolutionary, and receive more encouragement from the masses. How long will it be before the words of God's prophet shall be fulfilled, and the "miseries" which the selfishly rich have invited shall come upon them in overwhelming measure?

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**New Gold Outputs.**—It looked a few years ago as tho "the System," or what John Clark Ridpath denominated the "Invisible Empire," would corner and control the money of the world. Gold was seemingly becoming scarce, and yet the influence of the "Invisible Empire" put the commerce of the world on a gold basis. Thanks to a kind Providence, new gold-fields were opened in the Klondike and elsewhere, and the supply is still kept up. Southern Rhodesia, in South Africa, furnished her record output in July, of \$1,140,000; for the first seven months of the year, \$7,382,000. Other gold-fields have produced abundantly. The sad thing is that most of this wealth goes to the few.