

SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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THE OPPORTUNITIES OF FAITH.

THERE are always unexpected blessings in store for those who have faith. To such God "is able to do exceeding abundantly above all that we ask or think." And station in life makes no difference with

had had experience as a beggar, and did not expect much. There was nothing in the dress or other appearance of Peter and John to indicate opulence, or upon which to base any great expectation. The beggar asked of every one in a perfunctory manner, not knowing who would give or who would refuse.

any one can give. No man can give what he has not himself. No matter what the profession, no matter what the assumption, no one can give over and above what he has.

Up to this point all had been preliminary. The Spirit of God was reaching out through



Healing the Impotent Man at the Beautiful Gate.

Him; for "there is no respect of persons with God." There are many surprise blessings in store for those who will believe; for "with God all things are possible," and therefore "all things are possible to him that believeth."

"PETER and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms." He

"AND Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them." This special attention would naturally excite a feeling of expectation, yet it was only an expectation of a pecuniary donation. What was really in store for him was not even dreamed of on his part.

"THEN Peter said, Silver and gold have I none." It is not hard to imagine that the poor man's expectation was for the moment disappointed. "But," added the apostle, "such as I have give I thee." That is all

the apostles to call forth the poor beggar's faith—which the mind of the Spirit had already discerned—and to reward it. Now comes the testing point: "In the name of Jesus Christ of Nazareth rise up and walk." Ah! that was a name which the lifelong invalid had heard before. But it is evident that he had not been so fortunate as to meet the great Physician in person, else he would not now have been begging alms as a cripple.

PETER added the encouragement of his own works. He demonstrated his own faith by taking hold of the lame man's hand and assist-

ing him. Thus his faith and works wrought together to inspire courage in the mind of the humble suppliant. The invalid's faith at once responded to the proffered aid, "and immediately his feet and ankle-bones received strength."

INSTANTLY the spirit of witnessing took hold of him. The spirit of thankfulness and the spirit of imparting united in impelling praise to God before the people. "And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." His faith in the name of Jesus had brought to him more than he had thought of asking at the hands of men. Thus may the true, consecrated servants of God always carry with them heaven's choicest blessings to impart to even the poorest and most needy, whose faith in the name and in the Word of Christ is ready to receive them. The opportunities of faith are everywhere open in this world of sin and affliction. G.

RESISTANCE TO LIGHT. No. 2.

CHRIST looked with sadness upon the deceived multitude who, while rejoicing in the representation of the light which had led them through the wilderness, were rejecting and turning from the true Light. What pitiful blindness! What strange inconsistency! Standing as He did in the very shadow of the cross, Christ longed to save the people from the doom to which they were hastening. But as He lifted up His voice in earnest accents of entreaty, the Jewish leaders watched Him with cruel malice, hoping to hear Him say something by which they could condemn Him. They had departed from the Word of God, and when the truth revealed itself, they were ready, under Satan's direction, to attack it.

Why did not the priests and rulers recognize Christ? Simon took the infant Jesus in his arms, and said, under the inspiration of the Holy Spirit, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel."

Why did not the Jewish teachers search the Scriptures, beginning at Moses and the prophets, and carefully studying the types and shadows which pointed to Christ? How easily they could have traced out the prophecies concerning His mission! But they read God's Word as those who understood it not; and the prince of darkness helped them not to see in Jesus the promised Messiah. Under the guidance of Satan they drifted into darkness and unbelief.

The world's Redeemer was not to come the first time surrounded by the host of heaven; for human beings would not have been able to bear the sight. It was necessary that Christ should humble Himself and become a Man of sorrows. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

Thus plainly had the Messiah been set forth in prophecy; but the Jewish leaders did not want to understand these words. They believed not in the Christ represented in the Scriptures, but in a Christ of the imagination, who, they claimed, would come with great power, to conquer every nation, and put down all authority but the authority of the Jews. They looked for a Messiah who would reign as a temporal prince in Jerusalem, and who

would exalt the Jews above every other nation. Christ did not come according to their ideas, and therefore they refused to receive Him.

"Ye can not tell whence I come, and whither I go," Christ said to them. Virtually He told them that they had no desire to know whence He came. They had closed the eyes of their understanding to the evidence which again and again He had given them. You have allowed prejudice and imagination to control you, He said. You may claim to have authority over the people by virtue of your piety, you may pride yourselves on your superior knowledge of God, but you do not know the Father, and therefore you do not know Me; for to know the Father is to know Me. It is your lack of a true knowledge of Me that destroys your spiritual eyesight.

"I lay down My life, that I might take it again," He said. "No man taketh it from Me, but I lay it down of Myself." The Saviour could have avoided the suffering and death which He endured. Had He so chosen, He might have left the human race to the consequences of their apostasy. But in counsel with the Father He pledged Himself to secure the salvation of every human being. An irrevocable covenant was made between the Father and the Son. Christ must go forward and finish the work which He had undertaken, or all the world would perish.

Christ's death on the cross was one of willing obedience, else in it there would have been no merit; for justice would not punish in the place of the sinner an innocent being who was unwilling to bear the penalty. It was the Saviour's full and free acceptance of the penalty that made His sacrifice wholly acceptable in every point. So the sinner must freely surrender his own will to God, and accept Christ as his substitute and surety. He must rely upon Him as the only one who can change a sinner to a saint. God calls upon us to acknowledge our guilt and accept pardon from Christ, revealing our sincerity by copying His way and doing His will. Of the one who does this the words are spoken, Ye are complete in Him, not having your own righteousness, but the righteousness which is of Christ by faith.

"Whither I go, ye can not come," Christ said. "Then said the Jews, Will He kill Himself?" The answer came, clear and decided: "Ye are from beneath; I am from above; ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am He, ye shall die in your sins."

The wily spies upon Christ's track were determined to make Him state in specific terms that He was the promised Messiah. The false ideas of the Messiah with which Satan had filled their minds they had presented to the people, so that the general idea of what Christ should be was very different from the representation given in prophecy. If they would provoke Him to make a claim that He was the Messiah, they could work upon the minds of the Jews to pronounce Him an impostor. "Who art Thou?" they asked; and Christ answered: "Even the same that I said unto you from the beginning. I have many things to say and to judge of you; but He that sent Me is true; and I speak to the world those things which I have heard of Him."

Christ read the thoughts of His enemies, and did not answer as they wished Him to answer. He did not attempt to prove His Messiahship, but spoke of His relation to God. He accused the Jews of not knowing

the Father. Their opposition to His work was the result of this lack of knowledge.

"They understood not that He spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things. And He that sent Me is with Me; the Father hath not left Me alone; for I do always those things that please Him. As He spake these words, many believed on Him."

His words made a deep impression upon many minds; for as He spoke, divinity flashed through humanity, and a convincing power attended the truths He uttered. Many were unconsciously imbued with the heavenly influence which surrounded Christ.

"Then said Jesus to those Jews which believed on Him, 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."

Truth never brings the soul into bondage. It is turning from truth to error that brings the soul into captivity. The one who is bound up in close relationship with Christ is freed from the slavery of sin.

MRS. E. G. WHITE.

(Concluded next week.)

PROOF OF IMMORTALITY.

THERE is in the Word of God a revelation of two important doctrines. The first is that in death man rests, as it were, in sleep, wholly unconscious, until the resurrection at the personal second coming of Christ to the earth, when the righteous will be changed from the mortal to the immortal state. This is the positive teaching. The second is the doctrine that man does not really die; that the soul is now immortal; that what seems to be death is only transition. And the Word informs us that the author of this doctrine is the devil.

This second doctrine originated in a deception, and the single object in its propagation is, on the part of its author, that the minds of men may be made susceptible to the reception of error of all descriptions, and thus be kept from a knowledge of the truth that would save them from the destruction of the wicked. The doctrine is somehow popular, but, as it lacks Bible proof, except as to its unsavory origin, we are hearing more and more these years of scientific research looking towards some physical proof of immortality. To the believer in the Word of God these attempts appear worse than useless, and yet scientists, laymen, theologians, and otherwise are watching the movement with hopeful eyes, and lending their influence wherever possible.

One of the latest items adduced as "evidence" in this direction appears in a late issue of the *New York Observer*. Under a heading similar to the caption of this article, reference is made to information imparted at the late Ecumenical Conference by Mr. Grubb, missionary among the South American Indians. Concerning these Indians and their belief the article says:—

These people are pure pagans, living under that terrible tyranny of fear which oppresses the pagan world, that of injury by evil spirits. Every act of their lives is influenced by this dread, and no part of Mr. Grubb's talk was more interesting than his description of the results of that influence upon himself. The natives believe that during sleep, consciousness, or the power that directs us when awake, may wander about, and may even take possession of another sleeping body whose guiding intelligence is similarly absent. This intelligence may thus become conversant with the thoughts passing in the mind in a dreaming state of the other body, and may thus know what that body intends to do when its controlling consciousness returns, and the body

awakes. In the same way they believe that the spirits of the dead return to plague or help the living.

Then follows the account of an attempt to kill Mr. Grubb, made by a native, who had dreamed that his spirit had occupied the missionary's body and learned of sinister attempts toward himself. This, the *Observer* remarks, illustrates anew the fact "that superstition and degradation are the natural order in the heathen world." Then it proceeds to say:—

But it was enlightening also in the evidence it gave that these pure pagans had gotten hold, however unconsciously, of one of the best of physical proofs of the immortality of the soul. This is that the directing power of the mind and body—the consciousness, or soul—may leave the body during sleep—does, in fact, do so—to return when the body awakes. We know that in sleep this controlling force is relaxed, the body lying inert, and the mind, if acting at all, doing so in such erratic fashion as to preclude the possibility of guidance at all. The instant the body awakens, the directing intelligence, or soul, resumes its sway. Is it not a reasonable conclusion, then, that the soul is not present save in the waking body; that it is not tied to the body, is in no sense material? It waits outside, as it were, during sleep or the physical disease we call insanity, ready to re-enter when waking or recovery comes. But if it does that, what is to prevent it living on when death renders the body no longer habitable?

Truly, what a remarkable "evidence" in proof of immortality! Those poor, pure pagan heathen attempt to kill a man because of their superstition and degradation; but this same superstition is nevertheless "one of the best proofs of the immortality of the soul"! And then, if the *Observer's* position is tenable, why was not the pagan Indian right, after all? Did not his soul really occupy Mr. Grubb's body while Mr. G.'s soul was out? Perhaps it wasn't a dream at all, and Mr. Grubb's subconsciousness thought an evil thought in an unfortunate moment. But the *Observer* continues:—

Nothing is more certain than that it [the soul] does leave the body, and return. Why, then, should it not continue to exist without the body?

"Nothing more certain" than this for which the tangible proof does not exist, and for which such profound search is being made? Nothing? What unreal creatures we all are, and what a world of unrealities we are living in! Surely the *Observer* is not in earnest. Well, if the thing is true, why, indeed, should not the soul continue to exist without the body? And why should it remain here with its earthly clod at all? Why not fly away and be at rest? Why shouldn't there be a general exodus of souls from these disease-racked and earth-bound shells? But we are curious to know where the proof is that the above statement is true. We may gain some clue to it from the next statement, which is as follows:—

It is true that the soul alone is not perceived by other intelligences occupying bodies unless itself inhabiting a similar body. But that is no more proof of its non-existence than the removal of Brown from his present home would be evidence that he had ceased to live. Even Mr. Grubb's pagans would regard it as inadequate.

That is to say, there are two ways of perceiving a soul alone; first, when the observer is occupying his own body, and the observed soul is at the same time in its proper body. That is good, providing the individuals presided over by souls are awake and in their right minds. That is first-class and legitimate. By that method we are all perceiving lots of souls—yes, a world full of them daily. That is the ordinary flesh-and-blood, wide-awake, eye-to-eye way, and no one would think of using this commonplace method to prove the immortality of the soul. The *Observer* remembers that, and immediately attempts to correct any diverse conclusion that might be drawn from its statement by the unfortunate reference

to the "removal of Brown." Now Brown, outside of his house, is a "soul alone," and, according to the statement preceding the reference to him, he ought to be invisible to any one in a house, even tho the other party were looking through the window, and in his direction; he can only be perceived when he is inside his house, with the door closed, and then only by observers nicely shut up in their own houses! We believe even Mr. Grubb's pagans would find some flaw in this theory.

The other way is only inferential, it is true, from the statement of how souls are perceived. But it is when both souls are out of the body and chance to meet, or, perhaps, when a returning soul is obliged to wait outside until some usurper can be ousted. Herein, then, must lie the proof that the soul "does, in fact," leave the body, and return, for the proof seems to be nowhere else. This is the universal proving-ground,—this extra-corporeal field, where discarnate souls meet and perceive each other, clasp ghostly hands, and agree to vouch for each other's immateriality and immortality! This is the meaning of the dominant consciousness that speaks from within, from the fulness of its experience in astral wanderings, asserting that the soul is immortal. For it is the "something within," the "universal desire for immortality," the "universal belief in the doctrine," and like reasons that are wheeled into line by the popular theology as "facts" in proof of the soul's immortality. These go hand in hand with the "proofs" furnished by spiritistic phenomena, and the whole is destined to work untold evil for every "soul" that is not firmly fortified with the true and everlasting facts of God's Word in reference to this important subject.

L. A. P.

FAITH.

I WILL not doubt, tho all my ships at sea
Come drifting home with broken masts and sails;
I will believe the Hand which never fails,
For seeming evil worketh good for me.
And, tho I weep because those sails are tattered,
Still will I cry, while my best hopes lie shattered,
"I'll trust in Thee."

I will not doubt. Well anchored in this faith,
Like some staunch ship, my soul braves every gale;
So strong its courage that it will not quail
To breast the mighty unknown sea of death.
O! may I cry, tho body parts with spirit,
"I do not doubt," so listening worlds may hear it,
With my last breath.

—Selected.

TRIALS FROM GOD.

THE all-important lesson for the Christian to learn is that all trials, difficulties, troubles, and losses, whatever they may be, come from God. The Christian is in God's hands, and nothing can befall him except God permit it, and "no good thing will He withhold from them that walk uprightly."

It may be that a mighty whirlwind of sorrow is bearing down upon you like that Ezekiel saw coming out of the north enfolded with fire, and it seems that you will be swept to destruction by it; but behind it and over and above it is the throne of an almighty God.

We can not see the end from the beginning, but He can, and the very thing that looks like an instrument of destruction may be a power that He is using to bring about our happiness and joy.

The storm that spans the sky, unfolding like a monster of destruction, shaking the earth with its mighty peals of thunder, and cleaving the clouds with the forked lightning, is the power that lends a new luster to grass, flower, and shrub, and is the canvas upon which a moment later God paints the rainbow.

"What I do thou knowest not now," said Jesus, "but thou shalt know hereafter." It is enough for us to know that God has the doing in charge, hence we know all is well, and that no ill can befall us.

A dark, heavy cloud hung for years over the patriarch Jacob, and as he saw the calamities coming thick and fast, shutting out the light of a happy home, we hear him saying with heart-touching sadness: "Me have ye bereaved of my children; . . . all these things are against me. . . . Then shall ye bring down my gray hairs with sorrow to the grave." These words escaped from Jacob under the pressure of having first lost Joseph, then Simeon, and now the call for Benjamin. But when the cloud was lifted, and he found the long-lost Joseph on the throne of Egypt, and he could see the workings of an all-wise God, we find him pouring out his thankfulness in these words: "I had not thought to see thy face; and, lo, God hath showed me also thy seed."

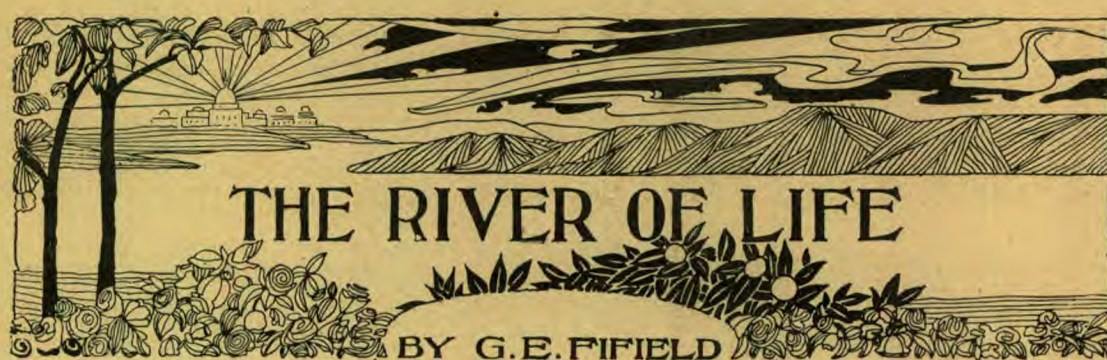
Joseph also traveled through seas of affliction. Thirteen long years the heavy shadow enshrouded him. Hated and despised by his brethren, sold by them into bondage, persecuted, and cast into prison for obeying God, and forgotten by those he had befriended, he learned well the lesson of self-abasement and humiliation; but when it was all past, when the sun broke through the gloom, the glory was so surpassingly lovely that he said to his repentant brethren as they bowed around him, in fulfilment of the vision of the sheaves: "Be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. . . . So now it was not you that sent me hither, but God."

Happy the servant of God who learns that the providences of God are but the unfolding of the great plan of a wise Master Builder, and that the end of it all is the peace and happiness of His children. It is faith in God that smooths the way, and enables us to endure. John put it this way: "This is the victory that overcometh the world, even our faith." The faithless man can not gain the victory. The trial is not sent to help him, he thinks, but to thwart his own dear plans and purposes. He can see nothing but disaster and ruin in it. But the child of God knows "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

Sad is that professed child of God who shrinks and flinches when God in His mercy sends him a trial to fit him for some useful place in His vineyard, or to prepare him for the mansion He is building.

F. W. HIDDLESON.

DEFEAT makes the school in which most of us have to be trained. In all kinds of work men learn by mistakes. The successful business man did not begin with success. He learned by experience, and the experience was very costly. The true science of living is not to make no mistakes, but not to repeat one's mistakes. Defeat, when one has done one's best, and when one takes a lesson from his defeat, is not something to be ashamed of, but something to be glad for, since it sets one's feet on a little higher plane. Defeat which makes us wiser and better is a blessing to us. We owe more to our defeats, with the humblings of the old nature, the cleansing of motive and affection, and the deepening of trust in God, than we owe to the prouder experiences which we call our successes.—*Northwestern Christian Advocate*.



GOD'S MATERIALS FOR BUILDING.

"Ye also, as lively stones, are built up a spiritual house." 1 Peter 2:5.

"In whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:22.

SINCE the Christian is a temple out of which issues the Living Water to heal and save others, and since the building of that sanctuary back there was to reveal how God will build us into a sanctuary for His indwelling, we shall not be surprised that the materials used in building the tabernacle are such as to be symbolical of character building.

When the nomadic tribes of Israel became a permanent nation, Solomon built a glorious temple to take the place of the tabernacle or sanctuary built in the wilderness. In the references given, the church, as a sanctuary for the divine indwelling, is compared to this temple. Each individual Christian is a "lively stone," built upon Christ, the "Living Stone," and "growing unto a holy temple in the Lord." If we will but yield ourselves to Him, it is God's covenant to take us, rough stones from earth's quarry, and build us into this glorious temple of praise that shall stand forever. Travelers tell us of a stone in the quarry at Baalbeck cut out, and moved a little, but now moss-o'ergrown and crumbling to dust. In some way it did not yield itself properly to the workman's touch, and so it missed being builded into that splendid temple that has stood so many centuries. What a picture of the fate of the man who refuses to yield himself to God! Dust to dust, instead of a polished stone in God's everlasting temple.

But we wish to speak more particularly of the materials in the tabernacle as symbolical of God's methods of individual character building. These materials are chiefly silver, wood, gold, and fine linen. The sockets of silver, which formed the very foundation of the sanctuary, were made of the atonement money of the children of Israel. So the foundation of our hope of being made one with God, is that God through Christ has in all ages been giving His life to make an atonement. "Ye are bought with a price," purchased with Christ's own blood. This is the foundation, and we, the human sanctuaries of God, are built on this foundation, even on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone.

Consider the wood. God says of those with whom He has sealed His covenant, They shall be "called *trees of righteousness*, the planting of the Lord, that He may be glorified." The tree grows into its forms of strength and beauty, not by any struggling or striving of its own, but by the silent working of a life power implanted in the seed. If the life is there, "all things work together for good" to that tree. The sun warms it, the rain waters it; even drought and storms cause it to take deeper, wider root, to better resist the force of the wind, and to find more permanent moisture, making also the grain of the wood more firm and beautiful. If the *life* is wanting, everything works together for the destruction

of that tree. The sun withers it, the rain rots it, and the storms break it down and destroy it.

How hopeless the task of attempting to live a Christian life in this world of trial and temptation, without first having the life to cause us to live, without having had the divine life implanted by the divine Seed in the new birth! All things work together for good to him who has this. The fiercer the temptation, the greater the power of resistance it develops. Sorrows but make him more tender and sympathetic, and so more Christlike. Even failures and mistakes but teach him utter dependence upon Christ, and make him more ready to own brotherhood of love to all the suffering, erring human race. That spiritual life will, under all these circumstances, manifest itself by bearing the Spirit's fruit of love, joy, and peace. But if the divine life be not there implanted in the soul, all these things work together for evil. Temptations then mean only failure and loss, and sorrows and trials breed bitterness and hatred toward all who seem to be more favored. Truly the growth of the tree, and its utter dependence upon the living water, is a great lesson in the growth of character.

The wood of the sanctuary was covered with pure beaten gold. This gold was tried and purified in the fire until all its dross was consumed, and until it reflected the perfect image of the master workman. Then it was beaten into these forms of beauty. So God wants to cover us all with Christ's righteousness, which perfectly reflects the divine image. This can only be brought about through the cross,—through the furnace of affliction. Says the Scripture, "The trial of your faith is more precious than that of gold which perisheth." Even the purified gold must be beaten by the mallet of the Master Workman into forms of beauty after the heavenly pattern. Dear heart, are you willing to know the fellowship of Christ's suffering? If so, God can realize in you the glorious heights of His spiritual beauty.

More wonderful still, if possible, is the lesson of the fine linen,—the fine linen "which is the righteousness of the saints." The inner curtain of the sanctuary was of fine linen, blue and purple and scarlet, with hovering angel forms wrought upon it with cunning needlework. Here is brought to view the same process of character building. The flax stands up for a little time straight and beautiful in its own strength, but before it can become the "fine linen," it must be cut down, rotted, and dried, and then hatched till all of its native stiffness is gone, and only the yielding fiber is left. Then only will it yield itself to the hand of the master workman so as to be woven into the fine linen, and then wrought by the artist into cunning needlework. We, too, have so much inherent stiffness of our own,—so much self-will, so much self-righteousness, so many of our own ideals which we so much want to realize! How difficult it is for us to learn that God's ideals for us are better than our own ideals for ourselves! God has to mow us down with the scythe of humiliating failure, and let us lie till as it were our own purposes are de-

cayed and our own plans become obnoxious to us. He has to strip us, and hatchel us, till only the yielding fiber is left. Then, when our only prayer is, "Thy will, not mine, be done," the Divine Workman can spin and weave us into the fine linen of righteousness.

The writer once saw in operation a machine for weaving brocaded silk handkerchiefs. Over the machine was a strange-looking apparatus consisting of a long piece of cardboard, with many holes in it, which he was told was the pattern. It had no beauty or comeliness, and was apparently without order or arrangement. This pattern was fed through the top of the machine, various pins that controlled the shuttles, catching in the holes. Below, many shuttles were playing, each with a thread of a different color from all the others. Dire confusion it seemed, and a hopeless, inextricable tangle it was, surely, that the threads were making. There were so many dark threads, too, where the writer thought there ought to be light ones. But stop! See the handkerchief itself coming forth from the loom, the marvelous product of all this apparent confusion. Fair and beautiful it is, perfect, indeed, in its blending of color and tint, inwrought most marvelously with delicate forms of leaves and vines and flowers.

What a lesson! Look at the righteousness of Christ. The complete product is fair and beautiful, without a flaw. How often we wish we were like Christ! Do we really? Are we willing to submit to the process? Are we able to drink of the cup of which He drank, and be baptized with His baptism? Place yourselves in imagination with Him when He was in the wilderness fasting for forty days, so tempted that He knew not of His hunger. Place yourself with Him when He was compelled to know the baseness and ingratitude of the human heart, saying, "Were there not ten cleansed? but where are the nine?" Go with Him when He was wayworn, footsore, weary, and hungry, and without where to lay His head. Go with Him when He was betrayed with the Judas kiss, when all His loved disciples forsook Him and fled. Yes, go with Him to Gethsemane and to Calvary. Does it not seem a hopeless tangle, dark threads many and light ones few? Does there seem any beauty, order, or arrangement in the pattern? Can we believe that the Master Workman, with His infinite wisdom and His limitless love, is brooding over all this?—Ah, yes, this is the material, and these are the means by which God produces His marvelous results in us, as in Jesus! Let us learn to trust and hope, and let Him have His way. He will build us, and weave us, into a sanctuary, curtained and lighted and glorified by and for His indwelling presence.

Even the colors of this linen were most significant. They were blue, and purple, and scarlet. Blue was understood by the spiritual Jews to represent the heavenly source of their righteousness. This we know by tradition. Not only is Christ the heavenly gift, the source of all righteousness, but all the motives for true right-doing must come from the eternal world. He whose only motive for honesty is that it is the best policy, will find even this motive to fail when he needs most that it shall stand firm. Purple was the royal color. Everything connected with true righteousness is connected also with the only true royalty; for Christ is Prince of Peace and King of Righteousness, yea, King of kings and Lord of lords, and His kingdom only is eternal. We have seen that the sanctuary represents the throne which God, through Christ, is building in the submissive soul. How appropriate, then, the royal purple of the sanctuary! for righteousness in the human heart is the one

and only infallible evidence that Christ has there established His throne. Righteousness is the true royal purple of the soul. If the righteousness is there, the kingdom which is everlasting is there.

Scarlet is the color of the blood. It means sacrifice,—the giving of the life. This is the very foundation of all righteousness. In short, the rightness or wrongness,—the righteousness or unrighteousness,—of each heart lies in simply this, that it either gives or keeps the life. The life of the sinner centers in self. The life of the true Christian, like the life of God, centers in every one else in the universe but self. So here, in the materials and colors of the ancient sanctuary, is revealed the knowledge of God, which "the world by wisdom knew not."

All this was understood by the spiritual Israelite, and was to him a revelation of the same everlasting Gospel which to-day brings to us the living water direct from the throne.

THE GREAT STONE.

IN the prophecy of the book of Daniel, we have very striking evidences that the reign of sin in this world will not be broken until the coming of our Lord. Proof of this is found in nearly every line of prophecy in this book. That presented in the second chapter is of special emphasis. Let the following narration justify this conclusion:—

Daniel was a captive in Babylon, taken there by King Nebuchadnezzar in his first overthrow of the city of Jerusalem. With several others of his companions, he was placed under special tutorage, with a view to educating him to a place in the council of the nation among the so-called wise men. Sometime soon after the beginning of his captivity, Nebuchadnezzar, the king of Babylon, had a most striking dream, and one very peculiar thing connected therewith was the fact that, altho so striking as to make a deep impression upon the mind of Nebuchadnezzar, in the morning he was unable to recall a single feature of the same. Naturally he had recourse to the counsel of those who pretended to possess the power of forecasting future events, and to give the meaning of mysterious signs and omens. He logically concluded that if these wise men could tell the meaning of mysterious questions and hard problems, they could likewise tell what these questions and problems were. Imagine his chagrin and surprise to find that among his counselors there was not one who even dared presume to tell the king the subject matter of his dream. The king gave decree that the wise men, in consequence of this failure on their part, and of the deception they had played upon him in the past, should be destroyed.

It was at this juncture that Daniel comes into the question. He was not called with the other wise men. In this there seems to have been a purpose on the part of God, thus leaving him until the last, until the others had tried their strength, that by contrast the relative value and merits of the Christian religion could be compared with that of false systems. Time being given Daniel for the consideration of the matter, he, with his three companions, united in prayer, and the Lord in the night season gave to His servant the same dream that had been given to the king. The following is the dream, as related by the prophet to Nebuchadnezzar the next morning:—

"Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."

After relating the dream to the king, Daniel next proceeded to reveal to Nebuchadnezzar the interpretation or meaning of the same. This he does in verses 36 to 45 of this same chapter. These verses we would kindly request the reader to peruse from his Bible, as they are too long for quotation here. From this interpretation, however, we glean the following facts: That the four metals of which the image was composed, namely, the gold, the silver, the brass, and the iron, represent four universal kingdoms which should rule successively from the days of Daniel to the end of time. We are not at a loss to find the beginning of these kingdoms, because Daniel plainly declares to the king, "Thou art this head of gold." Then the head of gold represented Nebuchadnezzar, or the kingdom over which Nebuchadnezzar ruled. The breast and the arms of silver were a symbol of the kingdom that succeeded Babylon, Medo-Persia, which overthrew the city of Babylon in 538 B.C. The third kingdom of brass could have reference to none other than the kingdom ruled by Alexander, that of Grecia, which conquered and held possession of the whole world, fighting the last decisive battle with the Medes and Persians at Arbela, in 330 B.C. After the death of Alexander, his kingdom met a division into four parts, among his four leading generals, Cassander, Lysimachus, Ptolemy, and Seleucus. These divisions fell under the power of the Roman Kingdom, which shortly after this came onto the stage of action as the ruling power of the world. Hence the fourth kingdom, as represented by the legs of iron, can be none other than the kingdom of Rome. The admixture of the iron and the clay in the feet of the image, must represent that division which took place in the Roman Empire, caused by the invasion of the Northern Barbarians, resulting in the division of Rome into what has been known as the ten kingdoms of Western Europe, from 356 to 483 A.D.

As brought to view in verse 43, efforts have been made to unite these kingdoms under one universal sovereignty. Such efforts were made by Charlemagne, by Charles V., by Napoleon, and others; but all failed. Efforts have been made by intermarriage, by "the mingling with the seed of men." These efforts have likewise proved futile. This the prophecy foresaw—"these shall not cleave one to another." The iron and the clay, if weakly cemented, could never become united.

Now there comes the objective point in this prophecy,—the fifth kingdom, represented by the "great stone cut out of the mountain without hands." Says the prophet: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." Thus it will be observed from this prophecy that the wicked nations of earth will continue in the possession of their power until the setting up of the king-

dom of the Lord at the last great day. If it be argued that the kingdom here brought to view, the one represented by the stone, was set up at the first advent of Christ, we answer, such could not have been the case, because the God of heaven was not to set up His kingdom until after the kingdom of Rome had been divided. At the first advent of our Lord, Rome was a unit. Luke 2:1. We must come down several centuries this side of that time to find the divisions of the Roman Empire here indicated, from 356-483. Further, the destruction of these earthly kingdoms was not the transforming work of grace established by our Lord through His earthly ministry; the destruction of the earthly kingdom is a violent destruction. They shall be broken to pieces, not absorbed or incorporated into another kingdom, but ground into dust, to be blown away, or carried into oblivion.

Such is the work that Christ will do when He comes the second time, at the end of this world's history. Says the psalmist: "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:8, 9. This same destruction is brought to view in Rev. 18:11-24.

But from the scene of destruction pictured in the scriptures to which we have referred, let us turn now to a more beautiful picture, that of the reward of the people of God. Of God's kingdom He says, "It shall never be destroyed." Throughout its length and breadth shall eternal bliss reign. Then shall the glory of God cover the earth literally, even as the waters cover the sea, and in all His holy mountain they shall neither hurt nor destroy; but the redeemed of the Lord shall return and come to Zion with songs of everlasting joy upon their heads, and sorrow and sighing shall flee away. No more pain, no more sickness, no more sorrow, no more tearful eyes, or heaving breasts; but joy and gladness and blissful peace shall fill every heart, and songs of praise and thanksgiving shall sound from every tongue. Soon, yes, soon, shall the kingdoms of this earth become the kingdoms of our Lord and of His Christ. May that glad day soon dawn.

FRANCIS M. WILCOX.

"SIN is the great sadness, the overmastering evil, the supreme sorrow, the most pathetic thing in a world that is full of pathos. There are no more unhappy people on earth to-day than those who disarrange the workings of their moral nature by introducing into the circle of their lives some sinful propensity, some ungodly ambition, some pagan purpose. Sin is the great troubler, the universal curse. Peace and abiding joy only come by righteous conformity to the will and purpose of God."

WHEN we are connected with God's people to worship and work together, we are in the best company this side of heaven.

If you are guilty of accusing others without proof, talking about others' inconsistencies, you need pardon.

A MAN that criticizes more than he prays don't know Jesus Christ as an abiding Saviour.

"LUXURY increases the luggage of life, and thereby impedes the march."

"HE only is independent who can maintain himself by his own exertions."



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WHY SEND ELIJAH AGAIN?

THE last words of the Old Testament constitute a promise and an alternative: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:5, 6. In reply to the query, Why send Elijah again? we conclude that there are conditions on earth so similar to the former time of Elijah, that an earnest reform message and a heroic messenger, such as were Elijah and his message, are necessary to meet the emergency. To learn why the last messenger is likened to Elijah, and to get an understanding of what is meant by the promise we have quoted, we must revert to that which was "written for our learning."

Elijah's ministry was mainly during the days of Ahab, king of Israel. For the condition of affairs at that time we quote the record in 1 Kings 16:29-33:—

"And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel; and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshiped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him."

We read also this further record in chapter 21:26:—

"And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel."

Ahab represented the government, and Jezebel not only dictated the worship of the people, but she also dominated the king. She killed the prophets of the Lord, and sustained the prophets of Baal. There was a union of religion and the State. Of course it was a false religion, for true religion never undertakes State control, stirring up the civil power to persecute those who adhere to other forms of worship. The result of that union would have been to utterly annihilate the people of God, had not the design of the tyrants been thwarted by His providence. Elijah was protected and provided for by direct interposition of the Lord, while a hundred others were hidden in caves and fed secretly by Obadiah, the governor of the king's house. In this history we have Ahab and Jezebel standing as a type of Church and State government in after times, and Elijah

especially as the type of those who should suffer its persecution.

In the Time of John the Baptist.

Coming down to the time of "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight," we have the counterpart of Ahab, Jezebel, and Elijah in the persons of Herod, Herodias, and John the Baptist. Herod was the head of the government, and a Jew; Herodias was a Gentile, and a bitter opponent of the Lord's prophet and therefore of His people. She greatly "stirred up" Herod, as Jezebel did Ahab, and succeeded in putting to death the special object of her hatred. Speaking by the Spirit of prophecy, Zacharias said of John before his birth: "Many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the Just; to make ready a people prepared for the Lord."

Thus the Lord's purpose was that the prophecy of Malachi concerning the coming again of Elijah should be fulfilled in John. And, so far as John was concerned, he faithfully delivered his warning to the people. But he could not fulfil the prophecy on their part. He proclaimed the coming of the Lord, and many were convicted of sin under his ministry; but in the main his message was rejected, and he became, in effect, not the Elijah of Malachi's prophecy, but a counterpart type with Elijah the Tishbite, of the people who should fulfil that work before the second advent. Jesus, after He had shown to three disciples a representation of His kingdom of glory on the mount of transfiguration, explained the position of John:—

"And His disciples asked Him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them." Matt. 17:10-12.

Then we must look to the days just prior to the second advent of the Lord for a complete fulfilment of the promise given through Malachi. Therefore the spirit and work represented by Ahab and Jezebel continue in the world, receiving occasional setbacks through the providence of God, as they did in their case, and in the case of Herod. It became more than ever prominent in the Dark Ages, however, when it seemed about to conquer every opposition. Of this time of persecution Jesus had said, "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Matt. 24:22.

Testimony of the Revelation.

This time, and the reason for this dire persecution, are also portrayed in the Revelation. There the history of the Christian church unto the coming of the Lord is given in seven messages to the church under various conditions experienced during different periods. The message to the church at Thyatira is understood to cover the time which is now designated as the Dark Ages—the time from the rise of the Papacy to the Reformation. The message to this church is, in part, as follows:—

"And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass: I know thy works, and charity, and serv-

ice, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not." Rev. 2:18-21.

The spirit of Jezebel was allowed to permeate the church until it united with and finally was able to control the State. As Jezebel "stirred up" Ahab, and as Herodias swayed Herod, so "the church" in the Dark Ages influenced the State to persecute to the death the true people of God, who would not fall into line with Church and State religion enforced by the power of the State. The setback which this diabolical work received, and which for a time rendered it to a good degree powerless, was the Reformation. However, the tendency and eventual results of such "fornication" between Church and State, when having a comparatively free course, are described in Revelation 17, from which we quote as follows:—

"So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration ["a great wonder," R.V.]. Verses 3-6.

A Still Later View.

At the time to which this description applies especially, the dominant civil government of earth was Rome, and it was dominated by the Church of Rome. But in chapter 18 we are given a later view, which involves *all nations* in the meshes of Church-and-State union, and shows the inevitable results to both, through such unhallowed connection. The first five verses of this chapter read as follows:—

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

"All nations" must include every nation, of whatever form or pretense, and "Babylon" is the combination of false churches that dominate these nations. By virtue of laws, decrees, and judicial decisions, the nations will be supporters of the religion of Babylon, whose spirit was typified in Jezebel. So in these last days there is the necessity and the call for the reformation, in the spirit and power of Elijah, set forth in the prophecy of Malachi.

The Testimony of Paul.

The terrible apostasy of the professed Christian church in the last days is also pointed out by the apostle Paul in his second epistle to Timothy:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their

own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5.

Incidentally it may be noted here that the injunction, "from such turn away," is equivalent to that of Rev. 18:4, "Come out of her, My people," etc. But the present necessity of a message in "the spirit and power of Elijah," for the purpose of turning the heart of the fathers unto the children, and the heart of the children unto their fathers, is peculiarly prominent. Note, "men shall be lovers of their *own selves*," not of their fathers or of their children. Again, they are "covetous," and covetousness estranges one's heart from every one else. Another specification is, "disobedient to parents;" another is, "without natural affection." Such being the condition of the church, or those "having a form of godliness, but denying the power thereof," it is not surprising to find them imbued with the spirit of Jezebel, and seeking the power of civil government to enforce a formal compliance with apostate religion. Surely the nominal church and "all nations" are ripe for the work of the antitypical Elijah—the "remnant" people of God, "which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17), which is the "spirit of prophecy" (chapter 19:10). The striking signs of the times, in both religious and secular circles, make these things worthy of earnest consideration.

G.

"THE UNDEFILED."

"Blessed are the undefiled in the way, who walk in the law of the Lord." Ps. 119:1.

IN the margin of this text, for "undefiled" we have "perfect, or sincere." A synonym of "sincere" is "pure." Then those who "walk in the law of the Lord" are perfect, pure. This must be so, for "the law of the Lord is perfect, converting [margin, "restoring"] the soul." Ps. 19:7. Walking in a perfect "way" naturally produces perfection of character. It is so illustrated in the life of Christ. He gave up His very existence in the heavenly courts, took upon Himself our nature, took a new start from the very womb of a sinful woman, was born into this sinful world, and lived to mature manhood amid sinful surroundings. Yet He developed a perfect character. He "did no sin, neither was guile found in His mouth." 1 Peter 2:22. He "was in all points tempted like as we are, yet without sin." Heb. 4:15.

How did Christ accomplish all this?—He *walked*, or lived, in the law of the Lord. This was the sincere, earnest, determined purpose of His heart when He volunteered the mission to earth. "Then said I, Lo, I come; in the volume of the book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:7, 8. We see, then, that Christ was undefiled, or sinless, because He walked in the law of the Lord—an undefiled, sinless way. So long as He remained in this "way," He *could not sin*; for "sin is the *transgression* of the law." 1 John 3:4.

Therefore Christ is the "way" unto us. "For even hereunto were ye called; because

Christ also *suffered for us*, leaving us an example, that ye should follow in His steps." 1 Peter 2:21. But why the suffering?—Because men had lost the "way," had become subject to the penalty of sin, which is death (Rom. 6:23), and there was no remedy excepting through the suffering of an acceptable substitute. Paul, referring to the situation as stated in the fourteenth psalm, says: "As it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are *all gone out of the way*, they are together become unprofitable; there is none that doeth good, no, not one." Rom. 3:10-12.

The purpose of Christ's mission to earth was that "whosoever believeth on Him should not perish but have everlasting life." John 3:16. Therefore He "gave Himself for us, that He might redeem us from all iniquity, and *purify* unto Himself a peculiar people, zealous of good works." Titus 2:14. In other words, the purpose was and is to bring sinful, polluted men back into the "way;" to purify them through His Word (John 17:17), and enable them to walk "undefiled" before Him.

As Christ lived sinless, undefiled, in the world by walking in the perfect law of God, so must they who profess to know and to follow Him. "And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His Word, in him verily is the love of God *perfected*; hereby *know* we that we are in Him. He that saith he abideth in Him ought himself also so to walk, *even as He walked*." 1 John 2:3-6.

Such are "the undefiled in the way," who are assured of the continued blessing of God. In the first psalm we have this made emphatic by contrast. "Blessed is the man that walketh *not* in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night." A further emphasis is given by the apostle James: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself *unspotted* from the world." James 1:27.

There is but one *way* in which one "can keep himself unspotted from the world," and that is the way in which Jesus walked,—"*going about doing good*," and resisting all temptation to do evil, resisting through the Word every evil impulse. "This is the way, walk ye in it."

G.

How? Who? When?—"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope *by the resurrection of Jesus Christ* from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, tho now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, tho it be tried with fire, might be found unto praise and honor and glory *at the appearing of Jesus Christ*." 1 Peter 1:3-7.

THE STAYING OF THE WINDS OF WAR.

THE first part of the seventh chapter of Revelation presents a prophecy that is very interesting just now. Four angels are represented as "standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." Rev. 7:1. It is a proven fact of Scripture interpretation that "winds" in symbolic prophecy represent the strife of war. Then here is a commission to angels to stand on the "four corners of the earth," thus representing that they have control of the whole world, and hold these winds of strife and war.

But they are not to hold these influences for war in check indefinitely, for the next verses say: "And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:2, 3. Thus is the time limited for holding the furies of war in check. God has a definite work of gathering out those that will accept Him, and the angels are commissioned to hold the evil powers in check till this work is done.

With these facts of Scripture before us, let us look at things as they exist in the world to-day. It would seem impossible to hold the nations back from the most horrible wars that the world has ever known. For a number of years the great question with the statesmen has been how they could contrive to keep their countries from war. Wars have been brewing all over the world, and here and there would appear an outbreak, but it would soon be suppressed. If these men could only have realized that angels of God have been holding with them in this great work of keeping the world at peace, how much more sublime would their work have seemed to them! How inspiring would have been the task!

But, while the world has been kept back thus far from the great crash of all the nations, yet it would seem that the time for the angels to hold these winds was about at an end, and that the awful war of the great day of God was about to be let loose. For when the time comes that the restraining hand of God will be withdrawn, there are other scriptures that show that there will be a world-wide war that will be beyond the powers of description. Is not this time right upon us? How do the events of the present day impress you? Is it not perfectly clear that the dove of peace is departing from the world? And where is the prospect that she will ever return? These are momentous times, and momentous events are unfolding right before our eyes. Will we see them in the light that God throws upon them, so that we may not be destroyed in the ruin that is even now upon the world?

And we should not forget that peace is departing from the earth, in those only who do not accept the Prince of Peace. All who know the Lord, will have the profoundest joys of peace through all the strifes incident to the closing days of time. His peace, that passeth all understanding, we may truly have to-day as never before in all the world's history; but for the wicked world, peace is departing, nevermore to return. And you know that, as you read these words, there comes the irresistible conviction that they are true.

T.



MILITARISM AND PATERNALISM.

Not long since, Andrew H. Green, "the father of Greater New York," said through the *New York World*, "We are tending, in my judgment, toward a surplussage of militarism and the halo of glory—a danger to be guarded against."

What Mr. Green says about this country is true of every country in the world. Militarism is standing out most prominently everywhere to-day. And it is also true that this militarism will continue to be stronger and stronger as the days go by. We are living in the time when the prophecy is fulfilling which tells of the anger of the nations, and of the marshaling of the legions that are rapidly preparing to be gathered by the spirit of demons to the battle of that great day of God Almighty. How impressive is the thought that we are living in such thrilling times!

In the same article Mr. Green says: "The tendency all over the country is to an increase of office-holders, and an increase in their compensation. The paternal system is increasing constantly, so that one can not keep a cow in the country without some inspector being appointed to look after her health. We are in many ways shifting the obligations and duties of private citizens upon our army of public officials."

There can be no doubt but that not merely this country but the whole world is driving rapidly toward the extreme of paternalism, because such a condition is incident to the great wars that the Bible so strikingly predicts for these last days. And while this tendency toward paternalism will be marked everywhere, it yet remains that the world has some object lessons and teaching in the ways of freedom that will make it hard for the people to endure the grinding of paternal despots. Hence, there will follow rioting and furious revolutions that will outdo the bloodiest days of France's Reign of Terror. The Word of God tells of a time of trouble just ahead of us such as has never been since there was a nation. Dan. 12:1.

But let it ever be borne in mind that this dark picture is for those only who refuse to awaken enough to see the gleamings of the morning of eternal day. The second coming of Christ is right at hand. His glorious eternal reign is about to begin, at which time sin and all of its dreadful consequences will be forever destroyed. These evils that we see filling the world are but the malignant efforts of Satan to destroy all that he can in his last supreme effort against the Prince of Peace. The most soul-inspiring hour of all the ages is right at hand, and this threatening evil that is filling the world is not a subject for despair, except to those who see fit to cling to their sins. He who has accepted the robes of Christ's righteousness, places the true estimate upon that which is filling the minds of so many with dreadful forebodings of overhanging evil. He sees it simply as the cloud that the Lord has told us Satan would seek to cast as a mantle of gloom across the bursting glories of the resurrection morning that is even now at hand. T.

SEVEN American missionaries, with their families, from Peking, China, arrived at a Russian outpost in Siberia on August 2, after having been chased 400 miles by the Chinese. They were rescued by Russian soldiers, after suffering fearful torture from the hot sand of the desert, exposure, and lack of food and water. They report that thousands of native Christians have been massacred, and that thousands more are doomed to die at the hands of the Boxers, unless powerful reinforcements are sent to China. They state that the Chinese troops have been ordered to kill all Christians and destroy their property. A local rebellion has broken out in the Ning Po district, and the worst is feared for all the workers there, comprising two married couples and four single ladies. The German mission at Namon has been destroyed. The governor of Moukden has issued a proclamation urging the people of Manchuria to massacre all Christians. Nearly all the

missions in this district are said to be destroyed, and it is reported that the Chinese converts have organized for resistance. A report from Shanghai states that four more missionaries have been murdered near Hankow. The Catholic director of missions in the province of Chi-Li reports the devastation of forty-five Christian communities, but does not give the number put to death in these various mission stations.

STEERING WITHOUT A COMPASS.

REPUBLICANISM in government stands for the recognition of a people's right to rule themselves as they shall elect to do. That principle must stand also for the right of a nation to choose its own form of government. In short, the spirit of Republicanism is simply the recognition of the equality of man, and consequently the natural rights of man. An invasion of these rights means monarchism, imperialism, in civil affairs, and popism in religious affairs.

While we have perfect right to come under a Republican form of government, we have no right to force another people to do so—no right to enter another nation and overturn its form of government and establish another in conformity to our views. As soon as we attempt an act of that kind, we forsake the spirit of Republicanism, and make of ourselves dictators to another people, denying to them the right which we claim for ourselves of choosing our own form of government. Such an act is just as much an apostasy from Republicanism as a national religion, and the hunting and harrying of heretics is an apostasy from true Christianity. The one denies to our neighbor the right to worship God according to the dictates of his own conscience; the other denies to our neighbor the right of choosing his own form of government.

A government may be bad, but it is not the province of Republicanism to reform it with the sword, any more than it is the province of Christianity to reform Confucianism with the weapons of war. And yet, plain and righteous as is the principle, it is jeered by the rabble, frowned upon by the military, and abandoned by professed Christians. The following quotation from the *New York Observer* of July 19, speaks for itself:—

"American interests demand that China shall be so governed as to be orderly and prosperous, and so long as the Manchu conservatives hold power it will not be so governed. That party, which includes the present empress, must, then, be deprived of authority, and a new native government set up. In this work, which will mean war with China, the United States must again act in concert, rather than concurrently, with the other powers, if its interests are to be adequately protected. It is wise, no doubt, to say that we are not at war with China, and to outline an independent policy, but we shall have to unite with the other powers in occupying Peking and establishing a rational government there just the same."

It is because the Chinese have seen some of the kind of Christianity portrayed in this quotation that they have learned to hate "the religion of the foreigner." It is because some "missionaries" to China have misrepresented Christ and Christianity that they have brought suffering upon themselves and others. This is not true of all or of many, but many true Christian men and women have foreseen what must follow the course of some who were laboring there. The calamity has come, and God may even permit China to be completely closed to mission work until His people will learn that they are entitled to no other protection than that of His arm. Mauser rifles are neither an adequate nor proper protection for missionaries or mission buildings in China or anywhere else; and yet we learn of the defense of mission compounds by these weapons in the hands of "converts." Neither native governments nor home governments are the Christian's true refuge in time of trouble; but many missionaries in China have continually pressed their petitions at these earthly thrones. Christ everywhere and always sought heaven in place of the arm of flesh.

While this work which the *Observer* says America must do "will mean war with China," yet "it is

wise, no doubt, to say we are not at war with China." This is certainly not the wisdom of Christ. The leaders of the people are drifting away from Christianity as the nation is drifting away from Republicanism. C. M. S.

"MEN'S HEARTS FAILING THEM FOR FEAR."

IN presenting the signs that would immediately precede His coming, the Master tells us that "there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." Luke 21:25, 26.

You may talk with men where you will to-day and you will find that their minds are filled with fear because of what they see coming on the earth. How wonderful it is that the Lord could tell these conditions so accurately, and so many hundreds of years before they would come to pass! And when we see them so literally fulfilled before us, we should understand where we are in the world's history. We should know that we are living in the very dawns of the day of the coming of the Son of man. The conditions may look dark as we see them in the world to-day; but if they do, it is all because we do not look at them in the clear light that God's Word casts upon them. The Word of the Lord clearly shows that the resurrection day is at hand. It shows us that the second coming of Christ is immediately before us. The Lord's glorious reign of eternal righteousness is about to be ushered in. All of these things should fill us with inexpressible joy.

It is sad to think of the great number who will not receive the light of the Word of the Lord, and who will go down in the destruction that is breaking in upon the world. But it is glorious to think that all this evil is soon to be brought to an end by the coming of Christ, and that every one who desires it may be prepared to meet Him, and go with Him into the pleasures and occupations of eternity. And the day is at hand. If you are not ready, hasten. T.

THE CREED OF CAIN.

THE recent assassination of the king of Italy and the attempted murder of the shah of Persia at Paris, have turned the attention of the world again to Anarchism, as both were the work of Anarchists. This society, which numbers its adherents in every country, is holding services of exultation over the death of Humbert, and is planning an Anarchist congress for the furtherance of its secret designs.

The boldness and audacity of the members of this organization were well illustrated on the occasion of the recent visit of the new king and queen to the city in which Humbert met his death, when shouts of, "Long live Anarchy," were given by Anarchists in the presence of the king. At a meeting of Pennsylvania Anarchists, held on August 1, the following message was drafted and sent to the prime minister of Italy: "We are exultant over the death of the king, who massacred the people. Hurrah for our comrade, Bresci! The Anarchist Group, Yohoghany, Penn."

The zeal of these blind, misguided men and women is worthy of a better cause. The Anarchist who attempts the murder of a ruler, well knows that his chances of escape are insignificant; but such is his mad devotion to his impossible plan for the lessening of human woe, that no personal fear deters him from the commission of the terrible crime. So firm a control does Satan secure over the souls of men who refuse to yield to God, that to them sin and righteousness have changed places, and evil is done that good may come. Thus is illustrated the deep design of Satan for the subversion of truth and the destruction of souls. God tells us that in the last days Satan would work "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:10. Having refused to receive "the love of the truth," the "strong delusion" has come to them, and they have believed "a lie." Verses 11, 12.

The building up of this massive organization, with its creed of blood, is but one of the manifestations of Satan's power over those who will not receive the "love of the truth." It is a fearful thing to refuse to yield to the plain precepts of the Word; it is a fearful

thing to have such a love for our own way that the requirements of God's truth are distasteful to us. It blinds our perception of truth, and makes it impossible for us to distinguish and resist the deceptions of these last days. The Gospel of peace to this world can not be carried by the hand of Cain; and yet the doctrine of Anarchy is the drowning of human misery in the blood of men. With such a will-o'-the-wisp are men rushing on to their own eternal ruin, while even religious teachers seek to explain away the requirements of God that are distasteful to them.

The only safety in these times is in a glad submission to the will of God, and a cultivation of the "love of the truth." Then may we share in the triumph of the truth. Otherwise we shall go down to destruction with those who "had pleasure in unrighteousness." The lesson in the creed of Cain is one that each should take to heart, that we may not be overwhelmed in the destruction of those who will fill the earth with violence. C. M. S.

THE WAR IN CHINA.

THE news from China, like that from all other fields of military operation, is uncertain and much of it contradictory. It seems quite certain, however, that up to August 1 the foreigners were still holding out in the British legation. The demand of Secretary Hay that Minister Conger be put in communication with his government has been refused by the Chinese, altho the demand was a virtual ultimatum. The *de facto* Chinese Government has ordered the foreign ministers and other foreigners in Peking to leave the city for the coast under escort of a Chinese general. The ministers have refused to do this, fearing death at the hands of the Chinese troops. Li Hung Chang, however, declares that the ministers have left for the coast under escort. According to letters received from those imprisoned in Peking, the Chinese Government is directly responsible for the attacks on the foreign legations. Two members of the Chinese Foreign Office were cut in twain on August 3, for urging the preservation of the foreign ministers. Their execution was brought about by the new Chinese general, Li Ping Heng, who has recently been placed in authority in Peking, and who is known to be most bitter in his anti-foreign sentiments.

Several good-sized Chinese armies are reported to be within short distances of Tien-tsin, ready to attack the city when the foreign troops are sent forward, or to cut off the communications of the advancing foreigners. A Japanese and Russian reconnoitering party attempted to drive the Chinese from their position at Pei-tsang on July 30, but were unable to do so. On August 1 a strong force of Chinese attempted to recapture the city of Tien-tsin, but were repulsed with considerable loss. On August 5 the Japanese and Russians again attacked the Chinese at Pei-tsang, and drove them from their position. The allied forces numbered 16,000, and in the attack on the Chinese position, sustained a loss of 1,200 in killed and wounded. The advance of the allied forces on Peking is believed to have begun, and the reports indicate that they will meet with heavy opposition the entire distance.

Several Chinese towns along the Siberian frontier have been taken by Russian troops during the week.

STRAINED THROUGH LIQUOR FUMES AND TOBACCO SMOKE.

IN an interview with G. Bernard Shaw, in London, he spoke of the way most of the literature of the day is produced, so eagerly perused on boat, and train, and everywhere, by the young and others. He says:—

"They write in town at night. First they poison themselves with alcohol and tobacco, drinking and smoking at their dinner; then they go into their studies, draw the blinds, turn on the light, and work. The consequence is that almost all of modern literature is drunken. The taint of tobacco, of wine, of meat-eating runs right through it."

Is it any wonder we have such a low class of literature, when thoughts are strained through liquor, tobacco, and meat-beclouded minds? Who desires to feed upon such mind products? Let those especially who select reading for the youth, cut out with strict censorship such soul-and-mind destroying products. T. E. BOWEN.

THE transport Meade sailed from San Francisco on August 1, with over 1,000 soldiers who are destined to join the forces of the other powers in China.

THE London *Standard's* India correspondent states that there is no improvement in the famine situation there. Cholera still rages in the stricken district. The number at the relief camps is increasing in spite of the terrible death rate. The water famine becomes more acute each week. Springs and small streams have long ago dried up. Wells have been sunk deeper, but they can not reach water, and large rivers have diminished to trickling rills, and the scant rain has sunk into the ground with no appreciable effect. News has just reached the railway stations that in the country of the Bhils, about which we have previously heard nothing, the people have been dying by thousands of starvation since last Christmas. They are practically without help, being far removed from the larger centers. So great has been the drought that plow cattle have died by the hundred thousand; and should the rains come now, the people have neither oxen to plow the ground nor seed to put into it. The shadow of death hangs heavy over stricken India.

THE poor of England are doomed to feel the pinch of poverty more than ever during the coming year, and people of moderate means are looking forward to an exceptionally hard winter. There is a tightening of the money market on account of war expenses. The price of coal is rising rapidly, and no one is able to tell when the rise will stop. Gas bills have already risen twenty-five per cent., and the prices of provisions of all kinds are going up, owing to a shortage in the food supply. Scarcity of vessels, owing to the use of so many in transporting soldiers and war munitions, has increased the cost of freight, and the rise in the price of coal has already increased the cost of manufactured articles. The prospect is certainly anything but reassuring for the poor.

WHILE the greed for gold is piling up millions upon millions of dollars in the hands of single individuals, and while the poverty of the poor grows more desperate in consequence, we hear of magnificent banquets in the great cities costing a thousand or more dollars a plate. This extravagance, in addition to being a sign of the last days, is a direct factor in bringing about the perilous times into which the world is about to plunge. The growing discontent of the masses is heightened by the knowledge of such prodigality in the very face of poverty and destitution.

THERE has been much activity among Filipino bands during the week, and several skirmishes or ambushes of American troops have occurred. Fifteen Americans were captured in the province of Eocija, and other small companies in other places. On September 1 the civil commission, headed by Judge Taft, will become the legislative body of the Philippines, with power to appropriate moneys, establish judicial and educational systems, and make laws.

It is a fact worthy of note that in the reciprocity treaty recently concluded between Italy and the United States, as also in the more recent treaty concluded between Germany and the United States, the first thing considered, and the one to which, apparently, the most importance was attached, was the tariff on the importation of spirituous liquors. Thus we have an incidental indication of the volume and power of the liquor business.

ON August 1 over 3,000 Boers surrendered to Generals Bruce and Hunter, with their horses and three guns, and other commands are expected to lay down their arms within a few days. Commandant Oliver has escaped to the hills, determined to continue the war. A train bearing United States Consul Stowe, and flying the Stars and Stripes, was derailed and burned by a Boer patrol near Honingspruit, on August 4.

AN air ship 407 feet long and 39 feet in diameter was recently started from a float in Lake Constance, Switzerland. The ship went two miles against the wind, turned about and went five miles with the wind, turned again and after sailing one mile descended safely to the surface of the lake, tho an accident to its steering gear made it necessary for the ship to descend sooner than the aeronaut had intended.

FIFTY-TWO suspected Anarchists have been arrested in Italy since the killing of King Humbert. These include the brother and brother-in-law of the assassin.

IN view of the massacres of Christians now going on in China, the Vatican has issued an authoritative statement of the Roman Catholic missions in China. According to this statement, there are in China 759 European priests, 409 Chinese priests, and 532,448 native converts, 3,930 churches and chapels, 49 seminaries, and 2,913 schools.

THE British forces in the Ashantee country, Africa, encountered several thousand warriors on July 27, and defeated them after a stubborn resistance. The English had thirty wounded, including the commander. The Ashantees are not conquered, and the commander is calling for more troops to enable him to finish the campaign.

AN Anarchist riot occurred at Chicago on the afternoon of August 5. The riot followed an attempt of the Anarchists to hold a jubilee service over the killing of the king of Italy. Forty-five policemen were necessary to disperse the rioters, and in the struggle twenty-five persons were injured, and five arrests made.

A SUDDEN rise in temperature has been experienced throughout the central States during the week. For several days the heat has been unbearable, especially in the crowded tenements of large cities, and many have died, some have been driven insane, and hundreds have been prostrated.

A FURIOUS anti-Jewish riot occurred at Odessa, Russia, on August 1. A soldier accused a Jew of picking his pocket, whereupon an attack was at once begun by the soldiers upon every Jew in sight. Five of the latter were killed, and 120 had to be taken to the hospitals.

THE total amount of fire losses in the United States during the year 1899 was \$153,000,000, while the loss for the first half of the present year is placed at \$103,000,000. The enormous increase is said to be due to the rapid spread of electrical appliances improperly protected.

MUZAFFER-ED-DIN, shah of Persia, a visitor at the Paris Exposition, narrowly escaped assassination on the morning of August 2, at the hand of an Anarchist. The shah's companion caught the wrist of the would-be murderer in time to prevent the discharge of the revolver.

THE Russian Government is seeking to restrict the almost universal use of liquor among the peasantry. The average peasant, not content with remaining in a saloon until he has spent all his money, often pawns his clothes, furniture, and future crops.

THE United States Charge d'Affairs at Constantinople continues to press the sultan for settlement of America's demand for indemnity for property destroyed during the Armenian massacres. The Porte has given no reply to the Charge's last demand.

SEVERAL thousand men and women at Cape Nome are reported to have petitioned the government for transportation back to civilization, having no means for paying their own transportation or maintaining themselves during the coming winter.

ON August 2, North Carolina held its State election, and by 30,000 majority adopted an amendment to the State constitution which practically eliminates the negro vote in that State, by disfranchising the majority of colored inhabitants.

THE native Samoan chiefs of the islands which have been assimilated by the United States in the Samoan group, have signed an instrument of cession, by which they transfer all their lands to the United States Government.

THE cost to England of the South African war is piling up at a fearful rate. From present estimates, the total cost will not be under \$400,000,000, or about \$15,000 for the subjugation of each Boer in South Africa.

THE British Government has declared its intention of making the South African republics crown colonies, whose government will be supported by military force, ultimately extending into representative self-government.

THE last public school in Hawaii in which the native language was taught, has now been closed, and all court proceedings and legal documents and notices must be printed in the English language.

FIERCE fighting is reported to have been going on for several days between Mexican troops and the Yucatan Indians, with considerable losses on both sides, and no decided advantage for either.

THE grand staff of the Russian army at St. Petersburg estimates the total number of Chinese troops, on the strength of information from their military agents in China, at 1,752,000 men.

A NEW telegram cable has just been completed between Portugal and the United States, opening direct communication for the first time between these two countries.

FOUR cases of the bubonic plague have been discovered in London, England, two of which have proved fatal.



THE GOLDEN CITY.

[Christian Burke, in the *Argosy*.]

FROM the days of St. John's Revelation
The marvelous story is told,
And down thro' the ages has come the song,
The song of the city of gold.

To the innocent hearts of the children,
To the toilers who faint 'neath earth's sun,
To the old who have fought out its problems,
To the dying whose journey is done,

Comes the dream of the mystical city,
With color and loveliness rife,
Iridescent its jeweled foundations,
Flower-bordered its River of Life;

And the streets of the city are golden,
And the sea as of crystal appears,
And the sound of the harpers is in it,
And it knows not of sorrow or tears.

Like a mirage far out in the desert,
Like the fabric that fashions our dreams,
Like some many-hued mirrored reflection,
The heavenly Jerusalem seems.

We grope 'mid the types and the shadows,
We fret at its vailing disguise;
But our hearts can not grasp nor conceive it—
Its glory is hid from our eyes.

We catch but a note of the music,
A glimpse swiftly passing and faint,
A hint of its wondrous perfection,
Low whispered to seer and to saint.

Yet the glow of it shortens the journey,
And our feet tread more bravely the road
Which leads to the sorrowless city
Whose Builder and Maker is God.

And thus, as a gift to the ages,
The marvelous story flows on,
And the heart of man rests on the vision
That illumined the eyes of St. John.

DEMORALIZATION OF THE YOUNG MAN. No. 7.

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Effect of Modern Education. Promoter of Skepticism.

THOUSANDS of young men are in attendance at the various schools, colleges, and other educational institutions throughout the land. They are in these institutions of learning to receive a training and preparation for their life-work.

The institution that undertakes the solemn responsibility of training the minds and characters of the rising generation should be an institution permeated throughout by the principles of eternal truth and the everlasting Gospel. Our much boasted higher and modern education is from day to day demonstrating its inability to inculcate either Christian principles or purposes into the minds and characters of the youth whose future usefulness and character development have been intrusted to the watchcare of American schools and colleges. A tendency to infidelity, a spirit of skepticism, and an inclination to doubt both the truth and authenticity of the Bible, have all kept pace with the development of the modern educational idea.

The popular education of to-day is one essentially antagonistic to the principles of Christianity, and hence must indirectly contribute to the demoralization of the young man, notwithstanding its boasted high or

classic nature. *Christian education* alone provides the way of escape for the young man of to-day who would save his mind from the sowing of the tares of doubt and infidelity.

The Theater, Amusements, etc.

Real happiness will come to the young man of to-day only as a result of his unselfish and disinterested efforts to make others happy. True happiness and real pleasure are *never* found by seeking for them. They come only as the result of that unselfishness and self-denial which lead us to spend and be spent for the good of others. The youth of to-day are engaged in sowing but little of this kind of seed, and hence they reap but little of genuine happiness, joy of heart, and real peace of mind. And so to those who are unwilling to pay the cost of *true* happiness, Satan comes with the demoralizing influences of the theater, drama, vaudeville, and various other amusements, which he promises will divert their unsettled minds, and calm their unsatisfied hearts.

There are often urged in this connection the great educational advantages of the stage and its environments; but we very seriously question the value of these public amusements and performances as promoters either of purity of thought or righteousness of deportment. While it is true that there are some things on the stage which the worldly-minded might accept as good, yet it can not be denied that there are others so evil that the English language does not afford terms of criticism too severe with which to denounce them. Ruination lurks all about them, and moral devastation is found in their wake. In the cities are to be found the dance-hall, together with other resorts, provided with every possible attraction calculated to entice the youth within their bounds, to enjoy what the devil would make it appear are the "pleasures of sin for a season." Afterward is the rude awakening to a realization of the sad reality that they have been disappointed, and deceived, and have secured but the counterfeit of true happiness,—artificial pleasure.

The Ballroom, Dancing, etc.

Society of to-day, and even many churches and professed Christians, have come to look upon the ballroom and its associations with a favorable eye. All parents, all Christians, can but regard the ballroom, with its modern dances and waltzes, as one of the devil's direct and special creations, calculated to demoralize, ruin, and destroy the youth who participate in them. Physicians and ministers unite in their testimony of condemnation against these things, which are in every way calculated to violate the principles of modesty, morality, and propriety. Did the English language afford suitable terms, we might relate incidents that would clearly show that the ballroom is responsible for the destruction and downfall of many youth.

Regarded as a Man when Only a Boy.

A tendency greatly to be regretted is that which makes it possible for the boy of to-day to enter, at such an early age, upon his career as a young man. Is it to be wondered at that the grandparents of to-day are led to remark, with sorrow and regret, as they view the actions

of the modern young man: "It was not so when I was a child. Boys and girls were young until they were eighteen or twenty years of age, but now they must be regarded and addressed as young men and young women at the age of fourteen or fifteen years."

But this is a fast age, and the young man of to-day becomes, in the estimation of both himself and society, a man at a time when, for the sake of the development of character and morals, he should be regarded by both parents and society as a boy only. Nowadays things are done in a hurry. Education is largely superficial; moral training is almost wholly left out of many a young man's experience. All these things conspire together to form a great deficiency in the general character and usefulness of the average young man.

Sowing Wild Oats.

It is often said of a young man that he is a very nice fellow, with the exception that he is sowing his "wild oats." From nature, experience, revelation, and society, we learn that "whatsoever a man soweth, that shall he also reap." Gal. 6:7. If the seeds of vice, dissipation, idleness, and skepticism are sown, they will surely bring forth their harvest in the after life and character of the individual, as well as in the eternity which is to follow. That the young man of to-day may sow for vice and reap virtue, is one of the saddest delusions which the enemy of the soul has ever succeeded in fastening upon the youth of this generation.

Let no Christian young woman regard the waywardness of the young man of to-day as a matter of small consequence, and pass it by with but little thought. Let the Christian girl of to-day demand of the young man, in point of character and morals, all that he expects of her. Let the principles of modesty, Christianity, and loyalty to true principles, characterize her every attitude. If the bulwark of woman's natural modesty be broken down in the eyes of the young man, the resultant gap will stand as an open gateway to the field of his demoralization. Let the young woman of to-day arise, awake, discern her duty in these respects, and recognize the great possibilities she has for doing good, and the sad consequences of their neglect? Small as the influences of neglect in this matter are, they empty into the channel that flows over the Niagara of self-destruction into the whirlpool of physical, mental, and moral ruin.

W. S. SADLER.

THE SLAUGHTER OF BIRDS.

MUCH has been said (and truthfully) about killing birds for millinery purposes. Of course it is wrong to kill the pretty, innocent creatures just to ornament ladies' hats. But why is the ruthless destruction for this purpose made the leading theme? Is it not true that many more birds are killed to gratify appetite? During the game season, what an army of sportsmen "go gunning" for birds to eat, and to sell in the market! We hear of ladies' societies declaring against wearing birds and wings and feathers on their hats (and their protest is all right, yea, commendable); but why do those same ladies encourage the slaughter by *eating* the birds? Are not the lives of the birds they eat just as precious as the lives of the birds whose plumage adorns the milliner's goods?

Think of the thousands of quail, pigeons, doves, plovers, kildees, snipes, robins, and the "four and twenty blackbirds baked in a pie," the ducks, the chickens, the grouse, the pheasants, etc., that are slain to gratify appetite. These rival in number the birds killed to adorn

the ladies' hats. While we indorse proper effort to stop the killing of birds for millinery purposes, why will not the same agitators be consistent, and use their influence, by precept and practise, to spare the birds that are killed for culinary use? The plea of necessity is barred by the fact that the indulgence of such food can only be afforded by those who are able to buy food of a proper kind. There is no such necessity. The eating of these birds is as much of a luxury, and as unnecessary, as the wearing of the plumage of birds as ornaments. The birds were made for God's pleasure and for man's enjoyment; but it never was designed that the lives of the birds should be sacrificed to gratify pride or lust.

G.

HOME CRITICISM.

FREEDOM has always its attendant perils, and even the home, where it might be supposed that perfect liberty should be claimed without fear of disastrous consequences, is not exempt from them. The right to speak the mind in the place where we are best understood, without the necessity of careful explanation, or the haunting possibility of misrepresentation of our words, is a great privilege; yet it is often abused, and becomes a curse, when it might be a blessing. When pride and passion and jealousy enter into the spirit and conversation of the home, it becomes a center from which spiteful, unjust, and even cruel influences are sent forth into the world, and these in turn create new forces for evil that can not be computed.

No child grows to manhood or womanhood, and goes forth from the home into the world, without carrying impressions of people and things gained in the family. One has only to use personal experience to prove this fact. A sentence with reference to a person, caught even in childhood, may bias the mind so that no after influence will be able to change the early effect.

Home criticism is a forceful thing, and it becomes baneful when used in its worst form—that of picking a character to pieces, and laying it out, piece by piece, for the ridicule or contempt of others. There are homes where criticism is a ruling practise, one of the family at least being addicted to it, through a peculiar make-up, or through something that has come in to embitter the spirit or to stir up jealousy. Some are born with a critical nature. Self-conceit, and personal dissatisfaction with things as they are, will breed fault-finding; there is a sort of smartness that finds criticism as the most appropriate way to prove itself. The great *I* is responsible for most of the burning, harsh, unjust words that are spoken of others. When a parent indulges in this form of egotism, the children are very apt to follow his example.

Sometimes a trifling incident not only puts one awry with general conditions, but creates family feuds that may last through long years, and be repeated in a succeeding generation.

Sometimes even in the small circle of the one spot where each should be linked to the others in a strong, loyal way, there are exclusive preferences that divide the interests and engender coldness and criticism. The little mistakes and faults are subject to the remarks of the two who by nature are drawn to each other. There have been cases where an unlike member of the family has become almost a subject of persecution; has suffered loneliness, and when of a sensitive nature has lost heart and purpose, all on account of the criticisms of his own brothers and sisters.

There have also been instances of family separations, married sisters growing apart, and

their children becoming like strangers, because this early habit of harsh and unsympathetic judgment developed the worst feelings, and held the gentler from expression. They carried the habit into their own homes, and talked freely of the things that did not please them in their early experience.

"Aunt Marian always thought herself a little better than her sisters," said the daughter of one of these critical women, who had acquired the habit of cold, heartless fault-finding in her youth. The listener knew that the lady so severely judged was a sweet, gentle woman, whose high ideals had placed her above the plane of the sister who could not understand, and therefore disliked her. She knew, too, that the lady had tried, in a loving, wise way, to influence the children of the sister whom she loved, in spite of her unkindness, but had failed—and why?—Simply because these young people had been prejudiced by the criticisms offered by their mother, from their childhood.

"But if I think things, and have a sound sense of fitness, and see the ridiculous, and all that, can I not have the privilege of speaking to my own about what impresses me so forcibly?" asks one. Another question might be asked right here in reply: Are you sure that you would notice as quickly, and express as readily, what pleases you in a character? Unless you are, you may be sure that the demon of cruel criticism has you even now in its clutches.

We can not afford to go through the world looking for the worst, and drawing attention to it; for we can not afford to kill our kindliness, hope, and trust.—*Mary R. Baldwin.*

"NEVER TOO LATE TO MEND."

"NEVER too late to mend," O, no!
Thou life be nearly done,
Worn out with sorrow and grief and woe—
Still shines the brightening sun,

Whose gentle beams will warm thy heart
And cheer thee on the way,
Making once more thy life a part
Of better things to-day.

'Tis true the night will close too soon,
The day is almost gone;
You've pass'd the heat and glare of noon
But heaven may still be won.

And then to earth, "good-by." At last,
Welcome the peaceful shore;
With joy complete at Jesus' feet,
Forever, evermore.

Lakewood, Colo.

WM. GUNN.

STATE OF THE ATMOSPHERE AND FEELING.

IT is estimated that the pressure of the atmosphere upon the surface of an ordinary adult's body is not far from fifteen pounds to the square inch, a total of sixteen tons. With the approach of storms the barometer indicates the diminution of the pressure of the air, and this is frequently enough to reduce the pressure upon a person of ordinary size to the amount of one or two tons weight. As this pressure is removed, the flesh expands, and, without knowing the cause, people often experience a "puffy feeling", at such times, especially in the extremities, notably the feet. At such times, if one suffers from corns there is great pain, due to the expansion of the flesh around and under them, while the corn does not expand. Here is both a scientific and pathological explanation of a common experience. Undoubtedly the same cause—accompanied also by electrical changes—produces those muscular pains, sometimes called "pain

in the joints," which appear before a storm, and which are attributed to rheumatism. While it may not lessen the pain of your corns, it may be some satisfaction to know that it results from a purely natural process over which you have no control, and for which you are not responsible.—*Sabbath Recorder.*

TREATING DISEASE WITH LIGHT.

DR. FINSSEN, of Denmark, has caught the attention of the entire medical world by his new method of treating certain diseases by means of rays of concentrated light. His investigations are supported by state and municipal aid, and are indorsed by the leading physicians and professors of Copenhagen. The arc lights used in the treatment are 40,000 candle-power, about twenty times as strong as the ordinary arc light. Already 350 cases of skin diseases have been successfully treated by Dr. Finsen.

This is the first instance [??] in medicine where light has been successfully employed as a curative agency. After a series of experiments, Dr. Finsen has discovered that the blue, violet, and the ultra-violet rays, when concentrated, become a powerful therapeutic agent, killing bacteria in the skin of a patient in a few seconds. In order not to burn the skin when operating on a patient, it is necessary to cool the light; this is done by a lens that excludes much of the yellow, red, and ultra rays that are heating, but have no bactericidal qualities. In treating skin difficulties sunlight is employed as often as possible, otherwise the medium is an electric arc lamp. Dr. Finsen's method is considered as successful for scarlet fever and smallpox as in skin diseases.—*Ledger Monthly.*

KEEPING THE HOME HEALTHFUL.

THE heat and moisture of the summer months have a tendency to rust metals, mildew fabrics, and cover all sorts of substances with mold. Fermentation and putrefaction develop rapidly in vegetable and animal substances if they are not carefully watched. Lime and charcoal are two aids toward keeping the house sweet and dry, and the housekeeper should, if possible, provide herself with both of these materials. A barrel each of lime and charcoal in the cellar will tend to keep that part of the house dry and sweet. A bowl of lime in a damp closet will dry and sweeten it. A dish of charcoal in a closet or refrigerator will do much toward making these places sweet. The power of charcoal to absorb odors is much greater directly after it has been burned than when it has been exposed to the air for a length of time. Charcoal may be purified and used again and again by heating it to a red heat. The lime must be kept in a place where there is no chance of its getting wet, and not exposed to air.—*Selected.*

POISON OAK REMEDIES.

THE following are given in the *Examiner* as sure cures for poison-oak swellings and eruptions:—

The following is a certain and almost magical cure: Dissolve a piece of unslaked lime, about the size of a hen's egg, in a saucer of water, and apply frequently with a small sponge to the parts affected. I have applied this to a young child's face which was almost a solid scab. Her eyes were swollen shut, and she could not speak intelligibly through the crusts about her lips and mouth.

Oakland.

GEO. H. A. DIMPFEL.

I have found that soap root is a cure, and it grows where the poison oak flourishes. It is nature's remedy. Dig the root and make a lather and apply with a soft cloth or sponge. Let the lather dry on; it protects the skin from the air, and affords instant relief from the itching and burning, and with continued applications will effect a permanent cure.

East Oakland.

MRS. E. H. HOLLOWAY.



THERE is no noble height thou canst not climb;
All triumphs may be thine in time's futurity,
If, whatsoe'er thy fault, thou dost not faint or halt,
But lean upon the staff of God's security.

—Ella Wheeler Wilcox.

RELIGIONS IN VOGUE IN CHINA.

PROF. JOHN FRYER, of the University of California, who is now in China, contributes an interesting article to *Ainslee's Magazine* for August, from which we take the following:—

"A serious difficulty the missionary in China has to contend with is the complicated form of the religion of the Chinese. Instead of one system of doctrines and teachings, there are three great and separate religions, dwelling side by side, and with little, if any, friction or want of harmony. Altho radically different in their origin, characteristics, and general aims, each seems to be a complement of the other. A Chinaman may select and follow as much of all three as he pleases, without being inconsistent. The missionary has, therefore, to study all three religions in their history, doctrines, and practical influence upon the heart and every-day life of the people, before he can hope to meet them on their own ground and answer all their objections to Christianity. He has three separate citadels to attack instead of one.

"The writings of Confucius are the source whence the officials and *literati* derive their theories of government and social duties. The ethics of Confucius pervade and influence every phase of Chinese life. The doctrines taught by their 'most holy sage' are cited as the infallible criterion of uprightness and integrity in public and private life, and were disseminated several centuries before the coming of Christ. They were not original with Confucius, but rather the teachings of the ancient kings and sages, who flourished in the far-off Golden Age of China, when the evils of bad government were unknown, and when the Chinese seem to have recognized and worshiped the true God. Confucius confessed to be only a reformer, a transmitter, and not the author of a new religion. But it is almost impossible to estimate the enormous hold this system, with its time-honored classics, now has upon the educated and thinking men of China. Its teachings are of a high moral order, yet they are as much disregarded in every-day affairs as Christ's teachings are disregarded among ourselves. The Chinese know what is right, but fail utterly to practise it.

"Then there is Taoism, the second form of religious faith and practise, originating with the philosopher Lao-tsze, in the century when the Jews returned from Babylon. Its ancient

classic, the Tao-teh-king, comes nearer to the philosophy of our Old Testament teachings than any other book in the world. Had this system remained in its original purity, it would have served as an excellent basis for Christianity. Unfortunately, the Taoists went astray, hunting for the philosopher's stone, the elixir of immortality, with other vague conceptions, and then fell into the grossest superstitions and demonolatry. The evil influences of modern Taoism upon Chinese society are tremendous, and it is a greater foe to the Christian missionary than Confucianism.

"These two great religions, Confucianism and Taoism, did not satisfy the longings of the soul of the Chinaman, nor did they afford comfort or solace in the many troubles and sorrows of life. To supply this want, Bud-

dhism came from India some time before the birth of Christ, but it was not till shortly after that event that the Emperor Ming-ti had his wonderful dream, and, as a result, sent messengers to India to invite Buddhist teachers. After experiencing many vicissitudes, Buddhism became firmly established. The worship of Amida Buddha with the Goddess of Mercy became prevalent, while temples and monasteries, priests and nuns, were soon to be found everywhere. The western paradise, the Buddhist hells, the transmigration of souls, the vegetarian diet, the doctrines of Karma and Nirvana, and the worship of the goddess Kwan-yin, who has power to save and to bestow sons upon her votaries, are all so firmly engrafted on the ordinary Chinese mind that it seems impossible that they should be modified, much less effaced by the teachings of Christianity. Yet the missionary is expected to go forward boldly to attack this giant also, in the name of the Lord, and armed only with his sling and his stone.

"As if all these difficulties were not sufficient, Buddhism had hardly settled down harmoni-



Scene in Peking, China.

THE CHURCH NOT A PLACE OF REST.

THE church is not a Pullman sleeper, in which one may embark on earth and in due time awake in heaven. It is a place for work which is to result in blessing to the individual and salvation for others. The most useful and successful churches are those in which suitable work is found for each person, and where each is found at his work. Mr. Moody somewhat recently said: "There is a great mistake that a good many people are making at the present time. They have an idea that the church is a place of rest. Instead of going there to work for God, they go there to rest. 'There remaineth a rest for the people of God.' We will rest when we go home. We will have all eternity to rest in. We do not want to talk about rest here. I hope the time will come, and I believe it will come, when they will ask this question of all who are candidates for membership in the church, 'What work do you expect to do?' and if they are going into the church to rest, they will be told that we have enough of such members now; and if we could only get them out, and get some others in who will go to work in earnest, it would be a good thing for

all. We should understand that we come into the church to work. All that seems to constitute Christians these days is to unite with the church; and then, after they have joined it, every one in the church must wait on them—the ministers, the laymen, all the members must go and call on them; and if they do not do this they go to some other church—and the quicker they do it the better. 'There remaineth a rest for the people of God.' The idea of our talking about rest here, where Christ has been cast out, where they have taken the life of God's own Son! Why should we want to stay in the enemy's country at rest and peace? As long as it is the enemy's country, let us not dream of rest. We will rest by and by, when Jesus comes. Let us not talk about rest now."—*Lutheran Observer*.

EDUCATION is a power in any land. It has been said by an experienced missionary, concerning the great empire of China, "Win her scholars and you win China." Scholars have a great deal to do with the making of any nation of which they form a part. But it is only education with the religious motive and spirit introduced into it which effectuates any changes for the better in national life. China, for example, will not be won to anything very much better than it is or has at present, until it is won to Christ, and so to civilization in the truest sense.—*N. Y. Observer*.

Thy children all—tho hue and form
Are varied in Thine own good will—
With Thy own holy breathings warm,
Are fashioned in Thine image still.

—Whittier.

OUR INDIA FAMINE FUND.

OUR second instalment, forwarded to India by telegraph free of charge, through courtesy of the New York Committee of One Hundred, has been received for. In response we have the following letter:—

"EDITOR OF THE SIGNS OF THE TIMES, Oakland, Cal.—*Dear Sir:* The Committee of One Hundred on India Famine Relief has received \$1,207.40 from the Seventh-day Adventists, and we are informed that \$700 was contributed through the SIGNS OF THE TIMES. Permit me, accordingly, in behalf of the committee, to make special and grateful acknowledgment of the gift. I sincerely wish that through the columns of your paper the committee's thanks might be returned to each one of the donors.

"The \$700 will be cabled to India, without expense, on Friday, August 3, and will be promptly transferred to the International Tract Society, care W. A. Spicer, editor of *Oriental Watchman*, Calcutta.

"As the distribution of relief funds by the International Tract Society is, doubtless, as effective as the distribution by our own committee, the gift of \$700 may fairly be thought of as providing the equivalent of a day's food for more than 20,000 hungry persons, including not a few destitute children, or buying 2,100 native blankets for the almost naked, or sufficing to enable nearly 300 impoverished peasant farmers to re-seed their fields. Such are the wonders of relief which may be secured by funds wisely expended in behalf of the famine sufferers.

"The famine distress itself can not radically lessen, until the gathering of India's harvests next October and November. The prospect is that those harvests will be far less abundant than usual. Accordingly, it is to be devoutly hoped that the supply of relief gifts will not be diminished for months to come.

"Again thanking you and the contributors of the \$700, I remain yours very sincerely,

"L. T. CHAMBERLAIN,

"Ex. Chairman N. Y. Com. of One Hundred."

Our readers will remember that the first instalment from our SIGNS fund was \$1,000. Brother W. H. Edwards, treasurer of our Foreign Mission Board, notifies us that to this last amount of \$700 was added \$507.40 from Michigan Sabbath-school Association. This amount added to our \$700 makes the \$1,207.40 mentioned in the foregoing letter.

SANITARIUM COOKING SCHOOL.

THE cooking school of the Sanitarium summer class was a success. The class members desiring the recipes in permanent form, it has been decided to prepare them for publication in the *Pacific Health*

Journal, beginning with the September number and continuing for a number of months, probably not less than six.

These will consist of general directions for healthful cooking, complete menus with carefully-worded instructions for preparing the various dishes, and useful hints which have not before appeared in print, the whole having been prepared by Mrs. Dr. Droll and Mrs. Merrill, both of whom by past experience are well fitted for the work.

Those who are not already subscribers to the *Health Journal* should send 50 cents for a year's subscription, or 25 cents for six months, and thus secure these valuable articles. Address *Pacific Health Journal*, St. Helena, Cal.

OUR WORK AND WORKERS.

DANISH and Swedish editions of "The Coming King" are to be ready for delivery September 1.

At the recent camp-meeting held at Blue Lake, Humboldt County, Cal., eleven candidates were baptized.

In connection with meetings held at Middlesex, N. Y., Sister Lulu Wightman reports four converts to the faith.

FIVE candidates were baptized at Sextonville, Wis., recently, by Brother W. S. Shreve, president of the conference.

CANVASSING at Opello, Ark., Brother Lloyd Manfull took orders for "The Desire of Ages" to the value of \$250 in less than two weeks. In one day he secured fourteen orders.

A TEACHERS' institute is announced for Anoka, Minn., to begin on the 29th inst. The outlook for church schools in that conference the coming year is said to be very encouraging.

A WORKER in Iowa writes to the *Bulletin* concerning the "Independence" issue of the SIGNS: "The paper sells better than I thought it would. I am thankful for these good papers to circulate."

We are informed by Brother Wm. Woodford that twenty-three persons have begun the observance of "the commandments of God and the faith of Jesus" at Juniata, Ala., after a few weeks' meetings recently held at that place.

A LETTER from Brother F. D. Starr, dated Carleton Place, Ont., July 23, says: "Brother Wm. Spear and myself have just begun tent-meetings at this place. Brethren J. F. Ballenger and Wm. Simpson are holding tent-meetings at Guelph, and Brethren P. M. Howe and E. J. Dryer at Caledon. I recently baptized seven Indians at Southwold, and organized an Indian church there." All the places mentioned in this note are in Ontario.

Of the Manitoba camp-meeting, held at Morden, Brother C. J. Buhalts writes to the *Workers' Bulletin*: "One large tent was used by the English-speaking brethren, and a smaller one by the Germans, of which nationality there are a large number here. There were about 250 in attendance, some driving 150 miles. There were seven baptized during the meeting. We have eight churches and three unorganized companies in this field. Brother H. J. Dirksen has charge of the German work."

WRITING from Trinidad Island, off the coast of Venezuela, to the *Dakota Worker*, Brother L. M. Crowther says: "We have three churches on the island, Indian Walk, Couva, and Port of Spain. The latter has ninety members. Among all the Sabbath-keepers on the island we have but one white person besides these sent here for the work. We have one church school, but we are in need of four more very soon. . . . La grippe has been quite severe here for a month, and many deaths have occurred. We find, however, that if we can get the patient to get out into the sun, and start a sweat, he is soon well. The fevers that are so common here are of a character that can be avoided, if care be taken to keep in health by keeping the skin and other organs active."

THE following report of labor at West Valley, Minn., by Brethren F. Johnson and J. C. Christensen, is from the *Minnesota Worker*: "Our meeting at this place closed July 22. The Lord's presence has been with us throughout the meeting, and His Spirit has worked upon those in attendance in a marked manner. Brethren from the Foldal church have attended our Sabbath meetings. Thirteen souls are now walking in the light, keeping God's commandments. All of these were Baptists, and the elder of that church is among those now obeying. When we came here, one family of two was keeping the Sabbath and two others were about decided. A Sabbath-school of twelve, children not counted, was organized. At the close of the meetings two young people from Foldal were baptized."

TRACT NEWS

The month of July is not supposed to be one during which people do much serious reading, yet the pamphlets and tracts sold by us have had the largest sale of which we have record. In fact the circulation of our tracts alone has averaged over

73,000 Pages Daily

during the above-mentioned time, while the retail value of our paper-covered books sold during the month has been almost

\$1,500.00

All this goes to show that there is a wide-spread interest being taken in literature which shows the significance of passing events.

The titles of some of the best selling tracts and pamphlets might not be out of place in this connection. Here they are:—

Heralds of His Coming

A 24-page number of the *Apples of Gold Library* is one of them. As its title indicates, it treats upon the signs which show the near coming of our Lord and Saviour Jesus Christ. Its price is 1½¢ each or 95¢ per 100.

Labor and the Money Power

is another treatise which has awakened much interest. It is a 32-page illustrated number of the *Bible Students' Library* and sells for 2¢ each. It is well worth a careful reading.

Who Changed the Sabbath

has had a very extensive circulation lately, and well does it deserve the recognition it is receiving, as it contains much valuable matter on this great question. It is brief, however—contains but 24 pages—and sells for 1½¢ each.

Marshaling of the Nations

though not a tract, but a ten-cent pamphlet, has had an enormous circulation. The fact that it deals with the prophecies relating to China, and contains five color maps showing the partitioning of the world among the great powers of earth, has placed it in the very front ranks of books called for during the past few weeks.

There are many other things about which we would like to speak, but we can not now. If you are interested, however, and want information about all our tracts, pamphlets and books, send for a copy each of "Silent Messengers" and our "Summer Catalog." Both are free.

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LESSON IX.—SABBATH, SEPTEMBER 1, 1900.

DISSIMULATION EXPOSED.

Lesson Scripture, Gal. 2:11-16, R.V.

11 "But when Cephas came to Antioch, I resisted him to the
12 face, because he stood condemned. For before that certain
came from James, he did eat with the Gentiles; but when they
came, he drew back and separated himself, fearing them that
13 were of the circumcision. And the rest of the Jews dissembled
likewise with him; insomuch that even Barnabas was carried
14 away with their dissimulation. But when I saw that they
walked not uprightly according to the truth of the Gospel,
I said unto Cephas before them all, If thou, being a Jew, livest
as do the Gentiles, and not as do the Jews, how compellest
15 thou the Gentiles to live as do the Jews? We being Jews by
16 nature, and not sinners of the Gentiles, yet knowing that a
man is not justified by the works of the law, save through
faith in Jesus Christ, even we believed on Christ Jesus, that
we might be justified by faith in Christ, and not by the works
of the law; because by the works of the law shall no flesh be
justified."

NOTE.—Do not read anything, no matter how good it may be—not the notes in the lesson book—until you have mastered the text for the week. There is where the lesson is.

SUGGESTIVE QUESTIONS.

1. From what place did Paul and Barnabas go up to Jerusalem to meet the apostles and elders?
2. Where did they go after the meeting closed?
3. Who came down to Antioch later?
4. What did Paul do when Peter came down? Why?
5. What did Peter do that was blameworthy?
6. When did he make this change?
7. Why did he do it?
8. By what name is such a course called?
9. Was Peter alone in this action?
10. How strong was the influence toward this double course?
11. What did Paul see?
12. To what were Peter and the rest going contrary?
13. What did Paul then do?
14. What question did he put to Peter?
15. How did he show his inconsistency?
16. What did Paul say that he and Peter were by birth?
17. What were they not?
18. Were they then not sinners by nature?
19. Of what class of sinners were they by nature?
20. Is a Jewish sinner better than a Gentile sinner?
21. Being sinners of the Jews, what had they known?
22. How is a man not made righteous?
23. By what, then, is a man justified?
24. What, therefore, had they done? What for?
25. By whose faith is it that we are justified?
26. What can not be done by the works of the law?
27. Was it wrong for Peter to eat with the Gentiles? Had he ever done the same thing before? On what occasion? What did he himself say when he entered the house of Cornelius? Acts 10:28. What law was there forbidding it? Is it found in the Bible? What, then, did Peter's course at Antioch, in refraining from eating with the Gentiles, indicate? To what did it tend?

NOTES.

1. NOTE that it was "the truth of the Gospel" that was still in question. It was whether a man is saved by his own efforts, or by a power higher and greater than himself.

2. SINNERS of the Jews and sinners of the Gentiles are all alike in God's sight. There is no difference. See Rom. 3:9-19. In fact, the breaking of the commandments of God changes a Jew into a Gentile. Rom. 2:25.

3. THE word "justify" means literally "to make righteous." In the German and Danish the word used in every case where the English has "justified," is the exact translation of the English "made righteous." It would be better if we used that term in the English, because many do not see the full meaning in the word "justify." If we stop to think, however, we can see that a just man is a righteous man. *Justitia* is the Latin word for "righteousness." To be just is to be righteous. The termination *-fy* is from the Latin word meaning to make, so that the Latin compound is the exact equivalent of the Anglo-Saxon expression.

4. THE law can not make any man righteous; it can only tell us what righteousness is, leaving us to do it in the best way we can. To be made righteous by the works of the law is, therefore, simply to be justified by the works which we ourselves do, since the written law does not do itself. So justification by the works of the law is self-righteousness, which is nothing but sin.

5. GOD has "dealt to every man the measure of faith" (Rom. 12:3); "unto every one of us is given grace according to the measure of the gift of

Christ" (Eph. 4:7). The power by which Christ overcame is given to every one. Our part is to keep the faith. 2 Tim. 4:7; Rev. 14:12. Christ alone is righteous; He has overcome the world, and He alone has the power to do it; in Him dwelleth all the fulness of God, because the law was in His heart; He alone has kept and can keep the law to perfection; therefore only by His faith—*living faith*, that is, His life in us—can we be made and kept righteous.



LESSON X.—SUNDAY, SEPTEMBER 2, 1900.

THE SEVENTY SENT FORTH.

Lesson Scripture, Luke 10:1-11, 17-20, R.V.

1. "NOW AFTER these things the Lord appointed seventy others, and sent them two and two before His face into every city and place, whither He Himself was about to come.
2. And He said unto them, The harvest is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest. Go your ways; behold, I send you forth as lambs in the midst of wolves.
3. Carry no purse, no wallet, no shoes; and salute no man on the way. And into whatsoever house ye shall enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon him; but if not, it shall turn to you again.
4. And in that same house remain, eating and drinking such things as they give; for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you; and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, Even the dust from your city, that cleaveth to our feet, we do wipe off against you; howbeit know this, that the kingdom of God is come nigh."
5. "And the seventy returned with joy, saying, Lord, even the devils are subject unto us in Thy name. And He said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall in anywise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven."

NOTE.—Read Luke 10:1-24, and commit to memory verses 2-6. It will be well in connection with this lesson to refer to the sending out of the twelve, which will be found in Matt. 9:36 to 10:16; Mark 6:8-11, and Luke 9:1-5. Bear in mind that the fact which Jesus Himself states in John 4:35 is present truth to-day much more emphatically than it was then; that is, the harvest is nearer, and the fields are whiter.

Golden Text: "The harvest truly is great, but the laborers are few." Luke 10:2.

SUGGESTIVE QUESTIONS.

- (1) What widening work of the Gospel is brought to view in the first verse of this chapter? How did Christ send these out? To what places did He send them? V. 1. Note 1. (2) What statement did the Saviour make as He sent them forth? What subject of prayer did He then lay before them? V. 2. (3) What did the Saviour tell them in regard to their surroundings as they went forth? V. 3. Note 2. (4) What articles did He say they should not take with them? What prohibition did He give them in regard to those whom they should meet on the way? V. 4. Note 3. (5) What salutation were they directed to give to any house they might enter? V. 5. (6) What would occur if the house were not worthy of the salutation? V. 6. (7) What directions did He give in regard to their place of abode in these different villages? Why was it right that they should do this? What prohibition did He make on this point? V. 7. Note 4. (8) If they were received in a city to which they went, what should they do? V. 8. (9) What work of mercy were they to perform? What gospel message were they to proclaim in such places? V. 9. (10) In the cities where they were not received what were they to do? Nevertheless, what testimony were they to bear? Vs. 10, 11. Note 5. (11) What were the feelings of the seventy as they returned from this work? What did they say in reference to their work? V. 17. (12) What declaration did the Saviour then make in reference to Satan? V. 18. Note 6. (13) What authority did the Saviour give to these disciples? What would be the result to them in a personal way? V. 19. (14) What should this authority not lead them to do? But in what were they to rejoice? V. 20.

NOTES.

1. Appointed seventy others.—The work of Christ was beginning to broaden. He had previously appointed twelve; now He appoints seventy, and sends them out ahead of Him to do earnest work, which He Himself would follow up. The lesson we may draw from this is that wherever He sends out a missionary in His work, Christ will Himself follow up the work. The number was the same as the number of the elders of Israel, and also the

members of the Sanhedrin, who should have been doing active work for Christ. By sending these out two and two, Christ had thirty-five different missionary operations going on at the same time. There were many advantages in this two-and-two plan. The testimony of two witnesses is more effective than that of one; each would supplement the work of the other; they would reach different classes of minds; they would aid and encourage one another with plans and suggestions; and each would help to keep aglow the spiritual life of the other.

2. Lambs in the midst of wolves.—They were unarmed, defenseless, and innocent as lambs, and yet they went forth unhurt into the midst of foes wily, cruel, and malicious as wolves. These were the leaders of the Jews, the armed Romans, and a reckless populace. Christ gives no permission for His workers to arm their mission stations or their converts for their defense. The arm of carnal flesh is not recognized by the Saviour as the defensive agent of Gospel workers.

3. Purse.—A small leather bag for carrying money. Wallet.—A leather bag or haversack for carrying provisions when traveling. Nor shoes.—In addition to the sandals they were wearing. They were to take nothing not absolutely necessary for their journey. Salute no man by the way.—"The Jewish salutations, like those common in the Orient to-day, were elaborately formal, and occupied so much time as to be a serious hindrance when there was reason for haste. The lesson to the disciples was that their business was urgent, and that the time was short. The lesson to us is, that we are not to allow the formalities of life to interfere with our Gospel ministry."

4. In the same house remain.—The oriental law of hospitality allows a traveler to stay three days in a house to which he may come for entertainment, without even disclosing his business. The reason why they should remain in one house, and not go from house to house, is obvious to one acquainted with oriental custom. "When a stranger arrives in a village or encampment, the neighbors, one after another, must invite him to eat with them. There is a strict etiquette about it, involving much ostentation and hypocrisy, and a failure in the due observance of this system of hospitality is violently resented, and often leads to alienations and feuds among neighbors."—*Land and Book*. By remaining at the one house, they would avoid an appearance of conforming to this custom partially, or showing partiality.

5. Even the dust . . . wipe off against you.—A symbolic act, indicating not anger or revenge, but warning. They would clear themselves of all responsibility for the great loss which the inhabitants of such a place would sustain. They would express their sense of the terrible ruin which these people were bringing upon themselves, and show their unwillingness to be partakers in it.

6. I beheld Satan fallen.—In the defeat of the demons over which Christ had given His disciples power, He saw the downfall of the kingdom of Satan and sin. It was a vision of what the Gospel would accomplish in the earth, where Satan had worked so long for the destruction of souls.

Wanted.—Two S. D. A. lady waiters at the Hygienic Restaurant, 1069 Market Street, San Francisco.

Wanted.—A man that can be trusted to represent a manufacturer locally. A permanent business to the right man. Reference required and given. Address, Robt. S. West, 65 Champlain Street, Cleveland, Ohio.



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

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

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Two topics are to-day absorbing the public mind in the United States, namely, the war in China and the elections. The enemy of souls and of all righteousness is no doubt well pleased to see public attention drawn away from the fact that "the coming of the Lord draweth nigh."

It is worth while to study the book of John, because it was "written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." Eternal life is worth a good deal of study; but the study will avail nothing without belief, and belief is manifested by obedience.

All Heaven Is Interested in You.—The Word of God says of the angels, "Are they not *all* ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Who will be heirs of salvation?—You will be one of them, if you so choose. By choosing to be an heir of salvation, you enlist all the angels of heaven as helpers in every trial, in every temptation, in every vicissitude of life. Can you afford to lose all this help by neglecting "the commandments of God and the faith of Jesus"?

Sowing and Reaping.—"One soweth and another reapeth." Are you reaping where some one else sowed? Then do not assume that the sower failed and you have succeeded. In all works of true reform, pioneers have labored with little apparent success, and those who came after entered into their labors. It is quite satisfactory to enjoy the results of pioneer labor in a good cause. In doing so, however, we should remember our indebtedness to those who toiled when toil was apparently their chief reward.

A sample of Chinese criminal law is brought to our attention in connection with the appeal of the Chinese consul at Honolulu for protection from his countrymen. An organization which stands for reform in Chinese affairs has its headquarters in Honolulu, and the Chinese consul at that place has reported the names of its members to his home government, with the result that the Chinese Government has imprisoned the relatives of the Honolulu organization. This measure, which is not unusual in China, has incensed the Honolulu Chinese, and

has led to threats against the life of the Honolulu consul. It is also reported that the same course has been pursued by the Chinese consul at San Francisco.

Creed Revision.—Even the Baptists are talking of it—they who have been wont to rely for doctrine on "Thus saith the Lord." Dr. Johnston Myers says, to the Rochester Theological Seminary, "We Baptists need to change some of our statements of doctrine, as the Presbyterians are thinking of doing." Why?—Because "the world is moving on." Is the Word of God, which "endureth forever," the standard of doctrine? or shall the church cater to the world in the matter of a creed? The true Christian's creed is the Gospel of Jesus Christ, and that is "everlasting," no matter which way the world moves.

THE BOOK OF DANIEL.

There is no part of the Word of God more important for the world in this generation than the book of Daniel. It was written for the last days. It contains warning and instruction for the scholar, the ruler, the subject, the soldier, the minister, the politician, the Christian, in fact, for people in every phase of life.

It is not mere facts of interesting history, with its every-day, practical lessons; every one of its historical chapters is a special object lesson for the last days.

Our readers wish to know what these lessons are. They also wish others to know what they are. The fate of nations and of the world hangs upon their acceptance or rejection. But if rejected by these, God brings these messages home, as He does all His messages, to the individual heart.

Realizing the importance of these lessons, seeing the necessity of the world, the SIGNS OF THE TIMES will soon, the Lord willing, begin a series of studies on the book of Daniel, from a view-point not heretofore considered, and which will, we believe, help to simplify its wonderful teachings and impress its important lessons.

These studies will probably begin about the 1st of November, and will be followed by studies on the complement of Daniel, the book of the Revelation.

About the 1st of October begins a series of articles on Matthew 24, by A. T. Jones. These will be of great interest.

Now is the time to subscribe for the SIGNS. It will be worth triple its price in the year to come; for its Gospel trumpet will give no uncertain sound. Let all its friends push the paper along. Before Oct. 1, 1900, it will be but ONE DOLLAR a year for one, two, or more years in the future. After October 1 it will be \$1.50 a year.

The Kongo Free State is not appropriately named, if late reports be true. Following recent statements of extreme cruelty to natives by Belgians, there comes the complaint of Bishop Tucker, of the Church Missionary Society, that a Belgian officer near Lake Albert Edward, which is within the bounds of the Free State, has forbidden the preaching of the Gospel in the kingdom of Toro, except by Roman Catholic fathers. There is a special prohibition of the entrance of English missionaries from the east side in the direction of Uganda. Only those who come up from the Kongo State are allowed to teach. Bishop Tucker pleads for some Protestant French-speaking missionaries, either Belgians or Americans, to enter by way of the Kongo for the evangelization of this interior region. The "Free State" is a dependency of Belgium.

Sacrifice is commendable. It is through sacrifice that man's salvation is made possible. Christ sacrificed His life to save lives forfeited by sin. He died, the Just for the unjust. Such a sacrifice has merit. So the disciple of Christ, who manifests His spirit of sacrifice, profits not by any merit of his own sacrifice, but by the merit of Christ's sacrifice. The heathen, as well as those who have a false conception of Chris-

tianity, are often deceived by the idea of merit through their own gifts or self-abasement, or some display of sacrifice. Such service is always at the expense of the commandments of God; and of this kind of sacrifice, no matter how zealously made, the Lord says: "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and toarken than the fat of rams." 1 Sam. 15:22. "To do justice and judgment is more acceptable to the Lord than sacrifice." Prov. 21:3. The true spirit of sacrifice will always accompany the spirit of obedience.

Unbelief.—A writer of some prominence has said: "If the prize for giving up unclean food were a million pounds at the end of a year, how rapidly would difficulties disappear and ways be found for keeping the body alive without meat and wine! But when only the priceless treasures of the higher life are offered, the difficulties are insuperable. If men really desired what they pretend to desire, we should have much more rapid changes around us than we now see. But they make believe, and make believe so effectually, that they deceive themselves into the idea that they are in earnest." Faith does not walk by sight. Unbelief is the soul of fleshly sense. If men would but put forth the effort to win through Christ eternal life that they do to win the trifling things of this life, how few would fail. Now, how few win.

Both State and national campaigns are in progress now, and the most conspicuous feature is that men are at their wits' ends to think of something bad to say about one another. We are sometimes told that Christianity and politics ought to be united and work together, but it is hard to see how that could be, when the chief characteristic of politics is contention, and that of true Christianity is love. If politicians were all Christians, each candidate and his friends would desire to see the opposing candidate elected. A moment's contemplation of such a proposition is enough to show the fallacy of the idea of Christianity and politics ever becoming true yoke-fellows.

Three Catechisms.—We acknowledge receipt of three catechisms, by Julia Colman, published by the National Temperance Society, 3 and 5 West 18th Street, New York. One is entitled "Catechism on Alcohol and Tobacco;" another is "Catechism for Little Water-drinkers," and the third is "The Sunday-school Temperance Catechism." These are all designed to teach temperance facts and principles to children. The price of each pamphlet is five cents.

OUR INDIA FAMINE FUND.

THE India Famine Fund is still being remembered, despite the many and varied calls for means to sustain other necessary work. Let this good work go on; there is no more effectual way of getting the Gospel before the heathen than by ministering to their physical necessities when they are suffering. This was one of the means adopted by the Saviour Himself; in fact, it was the most prominent of all; and we are always safe in following His example. We present this additional report:—

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