

SIGNS OF THE TIMES

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

Volume 26 Number 37.
For Terms, See Page 15.

OAKLAND, CALIFORNIA, SEPTEMBER 12, 1900.

Weekly, \$1.00 per year.
Single Copy, Five Cents.

DELIVERANCE.

THE essential and overruling principle of sin is bondage. It is bondage to the mind; it is bondage to the body.

THE first stage of the bondage of sin is a

ever reaching that for which we seek. It is one of the deceitful plans of Satan, and in following after pleasure in this selfish way, we find ourselves soon involved in entanglements of various kinds, that fill our nights with sorrow and our days with pain. We may appear pleasant and happy, but we carry

Christ. He says: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30.



Water Drawers of Upper Egypt.

selfish service for ourselves. Selfish ideas and selfish work pervade the entire being. Then a deeper degradation than this may follow, in the form of enforced servitude to others. These things in their very nature bring unhappiness, and keep the individual continually in discontent.

THE essential workings of sinfulness are to keep us forever in the pursuit of happiness, always thinking that the goal of joy, contentment, and bliss is just ahead of us, without

with us all the time a lurking load of sadness, that puts the sting of pain in every joy, and leaves us without the desired contentment.

BUT there is deliverance from this condition. There is deliverance for the present time, and that deliverance reaches over into eternity; so that the deliverance is not simply a temporal one, for an hour, for a day, or for a year, but it is that which will abide with us forever. This deliverance is found in the Lord Jesus

THE individual who has merely heard *about* Christ, and who is not *personally acquainted with Him*, and does not know Him as his personal Saviour, will not experience the rich blessings that are given in the foregoing promises. He will not find that rest to his soul. He will not know that Christ's yoke is easy, and His burden is light, because he has not learned to take this yoke upon himself. He may have his name enrolled on the church register, yet he does not know the Man of

Calvary, the great Burden-bearer, because he has not entered into the experience of His rest.

BUT still Christ invites us; still He says, "Come unto Me, all ye that labor and are heavy-laden." It matters not what difficulties we encounter; He still invites us to come. It matters not what our labors or heavy burdens are; He still calls for us. He is not saying to a selected few, "Come unto Me;" He is saying unto *all* that labor and are heavy-laden, "Come." Observe particularly that it is those who are burdened down with labors, those who are heavy-laden, that He specially invites. Then if your heart is filled with sorrow, if griefs are oppressing you, remember that the Master is saying to you that if you come to Him, He will give you rest.

You may say that you have already come to Him, and you do not find that rest. If this is your condition, be sure that you have not found Him yet. There is something standing between you and Him. He is inviting you, but you have not learned to know Him, because the promise is definite and positive, "Come unto Me, . . . and I will give you rest." And again He says, "And ye shall find rest unto your souls."

THE way through which we are to find Christ is revealed to us in His Word; and if we are anxious to find the rest that He gives,—a rest that is perfect in every respect,—then take the neglected Bible, study His words, and you will see that He clearly reveals His way, and shows us the path through which we may reach the rest that He has to offer. And this path is not a long and devious way, but we may come to Him in a moment, as soon as we recognize Him and are willing to throw away all of the entanglements of sin and receive in their place the solid realities of righteousness and truth.

THEN there is still a deeper joy than all this. Not only may the individual be delivered from sin, but we are on the threshold of the time when the whole creation will be delivered from its curse,—when every result of the curse of evil will be swept from the universe of God, and in all of its brightness, in all the glory of righteousness, it shall again stand forth as the fair and beautiful handiwork of God. This time is right at hand. The joys of the eternal world are just before us; for the Saviour who has invited us to come to Him that we may find rest, has also promised that He will come again and receive us unto Himself. That time of eternal deliverance is at the door. Are you resting in the joys of deliverance from sin, so that in that time when the whole world shall be delivered through the eternal destruction of evil, you may be found among those who are rejoicing with all of God's redeemed creation?

T.

BORROWING TROUBLE.

THERE are some persons who seem fated to go through life with a constitutional tendency to despondency. We all know them, and meet them daily. They can always see a cloud when none exists. With most of these persons it is simply a matter of exercising the will. Anxiety about present troubles or prospective difficulties never brought any good to those who indulge in it. The successful ones are those who have been buoyant in spirit, and who resolutely refuse to allow the cares of life to unduly depress them. Instead of allowing the mind to brood over things that can not be helped, it should

be set to work upon the duty that lies nearest to it. Worrying about matters does not improve them in the slightest degree; on the contrary, it weakens the purpose, robs the physical nature of its vitality, and totally unfits us to cope with the obstacles that lie in our path. These will come soon enough; they do not want any encouragement, and very often when they do come they are not half so formidable as we imagined they would be. Anticipation in some cases is worse than the reality.—*Selected.*

TRUST THOU IN GOD.

TRUST not in man, with passing breath,
But in the Lord, old Scripture saith;
The truth which saves thou mayst not blend
With false professor, faithless friend.

Search thine own heart. What paineth thee
In others, in thyself may be;
All dust is frail; all flesh is weak;
Be thou the true man thou dost seek.

Where now with pain thou treadest, trod
The whitest of the saints of God.
To show thee where their feet were set,
The light which led them shineth yet.

The footprints of life divine,
Which marked their path, remain in thine;
And that great Life transfused in theirs,
Awaits thy faith, thy love, thy prayers.
—Whittier, in "Chapel of the Hermits."

OUR DUTY AS CHRISTIANS.

FINALLY, my brethren, be strong in the Lord, and in the power of His might."

Do not trust in your own strength. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Do we make the preparation which it is our privilege that we may be able to stand against the enemy? Do we realize the sacred character of God's work and the necessity of watching for souls as they that must give an account? We must be vigilant, "knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light."

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

These promises are the assurance that through the influence of the Holy Spirit we are strengthened to become like God in character. By beholding His purity and holiness, we become partakers of His nature, overcoming the selfishness of the natural heart. There is a power in truth that will always work if the human agent will heartily co-operate, allowing himself to be brought by faith into captivity to Jesus Christ. The Saviour's virtues and excellencies then become the savor of the whole being.

"And besides this," the apostle continues, "giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

This is not a surface work. It means a clear understanding of spiritual things, and a genuine sense of the practical working of the Holy

Spirit upon mind and heart. "He that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." But "if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Through the application of the truths of the Gospel, men become laborers together with God. But those who while claiming to believe the Bible fail to practise the truth it contains, are blind and can not see afar off. This is why so many men and women live at cross-purposes with God. They do not live and work upon the Gospel plan of addition. Their religious experience is dwarfed.

"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

A mere creed, tho every jot and tittle of it may be sound, is not enough to restore in man the moral image of God. An ancestral faith, however tenaciously held, can not correct the evils of the natural heart. It is the willing mind, the earnest spirit, the hearty, self-denying efforts, imbued with love to God and man, which bring results approved by God. The whole heart must be given to God, else we shall fail to love Him supremely, and then, necessarily, we shall fail to love our neighbor as ourselves. We can not obey the law unless it is written on the heart. Only the truth as it is in Jesus can illuminate the soul, enabling us to do good and only good to those with whom we are associated.

There are those to whom the truth is not truth. The work of the Redeemer exerts no restoring influence upon their lives. The will of God is not obeyed. The countless mercies and blessings bestowed on them are received as a matter of course. What is the matter? They do not obey the injunction, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."

* Christ declares, "The words that I speak unto you, they are spirit, and they are life." To make a profession of faith while we fail, to receive the truth as a thirsty man receives water, leaves the soul as barren as the hills of Gilboa. The heart is the citadel of the being, and until the heart is surrendered to God, the enemy will claim it as his stronghold, and no power on earth can dispossess him. Christianity is not there. Its place is occupied by sophistry. Love for the Saviour and for those for whom He died is not there. There is no experimental knowledge of the words, "We are laborers together with God; ye are God's husbandry; ye are God's building."

Are there not many like the fig-tree which bore no fruit? They seem to think that a profession of following Christ constitutes the sum of Christianity. Many dishonor the religion of the Bible by lowering the standard to meet their own attainments. They do not prepare themselves to meet the attacks of the enemy. They do not crucify self. They seem not to realize that they are to fight constantly against the inclinations of the natural heart. O, for more of the spirit of the Master! How much His children need it!

We are not obliged to forsake business pursuits in order to live the religion of Christ. We need not flee to the desert and dwell in the caves of the earth in order to obtain a closer walk with God. The Lord does not require us to be useless in society in order to serve Him. Indolence is not a Christian grace. We are to be zealous of good works, "not

slothful in business; fervent in spirit, serving the Lord."

In all business relations we must represent God, showing ourselves to be Christians. Men can serve God in business life if amid the temptations of the world they keep His religion pure and undefiled. The Christian is to set his aim high. He is to let his light shine before men, that they may see his good works, and glorify his heavenly Father. Amid the confusion and change of daily life, he is to hold fast his integrity.

God's will is to be our will and His way our way just as much when we are engaged in business as when we are on our knees in prayer. We are to maintain Christian principles under all circumstances, however trying. The religion of the Bible is for all times and all occasions.

True goodness is revealed by the bearing of good fruit. This goodness bears the endorsement of heaven. The religion of Christ makes all who possess it truly benevolent. It countenances no littleness, no mean transactions. True Christians have a nobility which allows none of the cheap, covetous actions that are a disgrace to the doer.

If we would work wisely and intelligently for God, our human passions, our hereditary and cultivated tendencies to wrong, must be brought under the control of a higher and more commanding generalship than human ability.

"Cease to do evil; learn to do well." This is the lesson each one should learn day by day. We are to walk in accordance with the will of God, who is too wise to err, and too good to do us harm. The Redeemer met Satan's treacherous advances with the words, "It is written," and with the imperative command, "Get thee behind Me, Satan." Christians should receive with meekness the engrafted Word, which is able to save the soul. The Word of God is a tower of strength, into which they may run and be saved.

MRS. E. G. WHITE.

CAN WE INFLUENCE HEALING POWER?

WE would have healed Babylon, but she is not healed." Jer. 51:9. Healing power is always present in the human system; for it is divine power that maintains all the vital functions of the body.

The principal healing agent is the blood, which is the life. Gen. 9:4. This fluid bathes every portion of the body, for the purpose of repairing and building up tissue, and transferring the resulting waste products to the various eliminating organs. Every organ and each tissue in the body are constantly undergoing more or less change; but there is scarcely any tissue which is so short-lived as the blood. Millions of new blood-corpuscles have to be created every few minutes to replace those that have outlived their usefulness. But the blood is made from the food which is eaten. It is difficult to imagine a stream rising higher than its fountain-head, and it seems equally impossible to conceive that God should continue day by day to make pure blood out of impure food; for "who can bring a clean thing out of an unclean" thing?

Infinite wisdom has so arranged that the most important products of digestion must pass through the portals of the liver before they are allowed to proceed to the different parts of the body. One of the important duties of the liver is to neutralize, store up, or destroy various poisons which may have been taken into the system, either ignorantly or deliberately, or those equally serious poisonous products frequently produced within the

alimentary canal as the result of unwise diet or unsuitable food combinations. This faithful organ can, however, become so overwhelmed by the unnatural tasks which are imposed upon it that it practically gives up the struggle. The blood becomes flooded with toxic substances of various kinds, and then, instead of carrying life and healing power, it becomes a messenger of disease and death to various parts of the human body.

It is a part of God's plan that the blood should always be a healing agent; but He allows us to have our own way to such an extent that if we are determined to eat improper food, He is made to serve with our sins. Isa. 43:24. This is sometimes carried so far that the blood becomes a destructive agent.

It is not alone by diet that we have the power to influence this healing agency; for by exercise and appropriate hydrotherapeutic applications, we may increase to a remarkable extent the activity of the circulation of the blood.

There are large blood spaces in the interior of the body, wherein the circulation of the blood is naturally less active than in other parts of the body. Through nervous connection with these internal organs, short, vigorous applications of cold water to the surface of the skin causes their blood-vessels to contract, and, as a result of the reaction which should follow such treatment, if properly applied, a larger quantity of this blood is brought into active circulation, thus increasing its healing possibilities.

Recent scientific investigations have clearly demonstrated that after a cold bath has been taken, the blood has in it a much larger percentage of corpuscles than it had previous to this application. Cool sponges, sprays, or baths, followed by vigorous friction, are physiological stimulants; they increase the efficiency of the heart's action, and arouse the activities of every cell in the system. There is a marked difference between physiological and artificial stimulants. The longer the natural stimulant is used, the more efficient it becomes; while the longer the unnatural one is used, the more disappointing it is in its results.

Thousands fail to live in harmony with God's plan for them physically; and, as a consequence, they are continually living so far below the disease line that they are an easy prey to any germs which may be in the immediate vicinity. Such persons may wonder why they do not receive the benefits of the healing gifts promised to the people of God, when all the while they are absolutely neglecting to utilize the possibilities of the healing agencies God has *already* committed to them. The use we make of what God gives us to-day determines how much He can intrust us with to-morrow.

When an individual who is eating "for drunkenness" asks the Lord for strength, he will find that the way to receive it is to eat "for strength." Eccl. 10:17. And the Lord is always willing to impart His Spirit to all who desire it, to instruct them how to use this strength to His glory. "If they drink any deadly thing, it shall not hurt them." Mark 16:18. Certainly, this promise does not apply to those who persist in drinking liquor, tea, or coffee, simply to please a perverted appetite. Furthermore, those who have had committed into their hands the knowledge necessary to enable them, by suitable applications of rational remedies, to influence the healing agencies within our bodies, if they reject these, may be reasonably sure that God is not preparing them to experience the pos-

sibilities of Mark 16:18: "They shall lay hands on the sick, and they shall recover."

The faithfulness which we manifest in utilizing the possibilities that God has already committed to us for the service of humanity, will be the *best indicator* as to how much greater possibilities may be committed to us.

DAVID PAULSON.

GOD'S GREAT PURPOSE.

FROM preceding articles regarding the condition of the world in the last days, we have found that wicked men will exist even until the coming of the Lord. He will find them alive on this earth when He appears in the clouds of heaven, and they will be destroyed by the brightness of His coming. It is the desire of the loving Father to save all men, but this He can not do consistent with the principle of free moral agency, upon which His relationship to mankind is based. He invites, He exhorts, He pleads, He woos by His Holy Spirit, but only a few from each age of the world have yielded to the Spirit's drawing power, and have been won by its gracious wooing, and this was in the mind of God away back in the beginning of this earth's history when the plan of salvation was first given to man.

Originally God designed that this earth should be peopled by a holy race. After the earth had been filled with inhabitants, doubtless the increase of population would have ceased. Sin entered, and the Lord said to the woman, "I will greatly multiply thy sorrow and thy conception;" knowing this to be a necessity in order to secure out of the multitude of the children of Adam and Eve the requisite number to fill up God's original purpose. And so, in no period of the history of the world have all the men then living been converted to the Lord. As James says in the first council of Christian churches ever held, as reported in the fifteenth chapter of the Acts, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name." Even when the Lord had chosen a particular nation, the Jews, and set them apart as His own peculiar treasure, many of them were rebellious, and fell out by the way. Says Paul, All are not Israel who are of Israel. Without reference to the heathen world, even in the professed church of God, in every age, true Israel has not included all who outwardly bore the name.

The Gospel of Christ is the same in every generation. In the days of Adam it possessed the same power as to-day. At the first advent of Christ it was the same divine, all-powerful agency as it was in the days of Luther and Wesley, and in the last days it will possess no power that it has not possessed in every preceding period. Consequently as it has been the work of the Gospel to gather out of the nations of the past a people for the name of God, so that purpose to-day remains unchanged, and with humanity sunken still lower we can not expect the Gospel of Christ to accomplish any more glorious results to-day than in the history of the past. This principle which we have just enunciated, is clearly taught by our Lord in the thirteenth chapter of Matthew, in the following verses: "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of

fire; there shall be wailing and gnashing of teeth."

As stated above, the Gospel net has embraced within its folds the evil as well as the good. The evil is to be cast away. Declares our Lord in the great prophetic discourse of Matthew 24, verse 14, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." We believe fully in the evangelization of the world in the last days in the sense that the Gospel will be preached to earth's remotest bounds. It is to be preached for a witness to the nations. If they receive it, it will result in their salvation. If they reject it, it will testify against them. The truth of God in every age has been a "savor of life unto life, or of death unto death." That truth has been both positive and negative in its character—positive in that it has inculcated aggressive truth; negative in that it has withstood sin, and every system of error. Titus 2:11-14. Hence the Gospel message has always been a reform message. It has pointed out both the evil in the church and in the world. This is true, and will be true in an emphatic sense, in the work of the Gospel in the last days. In the last-day church, apostasy has found a place. That special phase of the message Gospel which applies to the last generation, will rebuke that apostasy, and call back the church of God to her allegiance to her Lord. Says the prophet Joel, "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Chap. 2:1.

Here it will be seen that the trumpet must first be blown in the church, to awaken it from its indifference, and from there the warning cry is to go out unto the ends of the world. But the church as a whole, and the professed people of God in their entirety, will not receive the message, because, as indicated in preceding papers, professed Christianity in the last days occupies a low plane. Under the term "Babylon," it is represented as in a fallen condition, and so great is its fall, and so general is its apostasy from the Lord, that the Lord can no longer work through it as a church. In it are honest souls, true and loyal to every principle of right as they know the right, and these individuals are sighing and crying for the abominations that are done in the midst of God's professed people. The Lord, in His infinite love, does not leave these souls in darkness. He calls them out from among their associates to a higher plane of Christian living and experience. Says John, the Revelator:—

"And after these things I saw another angel come down from heaven, having great power; and the earth was lighted 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." Chap. 18:1-4.

This call to Babylon, or to apostate Protestantism, is now sounding to the world. By voice and pen, over land and sea, it is being proclaimed to earth's remotest bounds. Thousands are responding to the call. God does not call these thousands to the acceptance of a new Gospel, but He asks them to return to the old paths. He requires them to take their stand upon the broad platform of the "commandments of God and the faith of Jesus;" to revere the law of God, which has been de-

spised; to exalt the Sabbath of Jehovah, which has been trampled in the dust. This is the work that God is doing in connection with the proclamation of the everlasting Gospel; this is the message He is sending to the world. These, indeed, are ominous and thrilling times. This, of all the ages making up the history of the world, is the most glorious. In it are being worked out to a *finale*, the most momentous problems which have concerned the human family. Truth and error, which have so long been antagonistic, which have so many times met each other in fierce combat, have in this age entered the field for the last mortal conflict. Error may have on its side the unnumbered multitude. The visible advocates of truth may be few, but truth has God on its side, and with God on its side what matters who may be arrayed against it? Truth has been crushed in the past, but—

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies amid her worshippers."

May God give to every honest heart spiritual discernment, integrity of character, strength of conviction. The victory will soon turn on Israel's side. The destruction of sin in the last days will be but the destruction of evil principles. All who have identified themselves with these principles will be destroyed with them. The triumph of truth will be but the triumph of right principles, and all who have identified themselves with right principles will triumph with the truth. The triumph of right and truth will be the triumph of all the Israel of God.

FRANCIS M. WILCOX.

O CHANGE! stupendous change!
There lies the soulless clod;
The sun eternal breaks,
The new immortal wakes—
Wakes with his God.

—Caroline Bowles Southey.

REDEMPTION.

FEW realize the magnitude of the work embraced under this one word, "redemption." In order to fully comprehend it we need to consider three phases of the work. Redemption is defined: To repurchase. Then something must have been sold; and in order to have been sold it must have been in the possession of a seller. In other words there must have been (1) possession, (2) loss of possession, (3) regaining of that which was lost.

We will apply these to the work of Christ. What did man possess in the beginning?—A body made in the image of God (Gen. 1:26), a right to the tree of life (Gen. 2:9, 16), direct communion with God (Gen. 3:8-10), dominion over the whole earth, which was then in a perfect condition (Gen. 1:26, 31). This, in brief, represents the condition of Adam, "the Son of God," the representative of our earth, before sin entered.

Unlimited control was given them over every living thing. The lion and the lamb sported peacefully around them, or lay down together at their feet. The happy birds flitted about them without fear; and as their glad songs ascended to the praise of their Creator, Adam and Eve united with them in thanksgiving to the Father and the Son. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between. They were full of the vigor imparted by the tree of life, and their intellectual power was but little less than that of the angels.

He who had caused rebellion among the angels of heaven determined to mar the happiness of the rightful possessors of the earth. He triumphed, and they were driven out from

the garden, as he had been cast out of heaven.

Then began the second phase of the great work of redemption. The lawful Owner relinquished all His rights of ownership. The body made in the image of God was to "return unto the ground" (Gen. 3:19), and the right to eat of the tree of life was forfeited, for God "drove out the man; and He placed at the east of the Garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3:24). Man's sins hid the face of the Lord from him. Isa. 59:2. In becoming servant, and giving the devil the mastery, his dominion was transferred to the arch-deceiver, who, when he met the Son of man in the wilderness, boldly asserted that the dominion belonged to him.

The curse of God rests upon the hitherto perfect earth. The decree goes forth: "Cursed is the ground for thy sake. . . . Thorns also and thistles shall it bring forth to thee." Gen. 3:17, 18. Thus we see the second step completed and all the possession forfeited, to remain forever lost to the human race unless it could be redeemed.

If an angel from heaven could have paid the price, it would have been the possession of the angels, and not of humanity. It must be redeemed by humanity. But all man could say was: "Lo, we bring into bondage our sons and our daughters to be servants; . . . neither is it in our power to redeem them; for other men have our lands and vineyards."

"Thus saith the Lord, Where is the bill of your mother's divorcement, whom I have put away? or which of My creditors is it to whom I have sold you?" God disclaims having any part in the selling. He has not divorced humanity from Him, neither has He sold them to any of His creditors; but He adds, "Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away."

Then the wonderful challenge is given, "Is My hand shortened at all, that it can not redeem," or buy back? The one who redeems must be a man "near of kin unto us, one of our next kinsmen, or one that hath right to redeem." Therefore it must be one who "is not ashamed to call them [humanity] brethren." "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver [buy back] them who through fear of death were all their lifetime subject [sold] to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

Truly His hand *is not* shortened that He can not redeem, for with His human arm He encircles the human race, while His divine arm clasps the throne of the Deity. Thus He lifts fallen humanity to a position more exalted than that of angels and those who have never fallen. He is the Mighty Conqueror, who has "spoiled principalities and powers," making a show of them openly, triumphing over them.

He now calls to every poor, weak, tempted soul who realizes that he is *sold* under sin, "Fear not; I am the first and the last; I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen, and have the keys of hell and of death." I am your near kinsman, even your *very Brother*. I have undisputed right to redeem you, soul and body, and all that belongs to you. "Be of good cheer."

MRS. H. HURD HASKELL.



THE BURNT-OFFERING.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

THE regular morning and evening worship of the Israelites was a burnt-offering.

Of course, in this, the unregenerate sinner had no part; nor could he have part, till he had first brought his sin-offering, or trespass-offering. Then he could bring a personal burnt-offering, and after this he could unite, in his prayers, with the multitude, and participate with them in the morning and evening worship. In other words, he must first come to God as a sinner, confessing his sins, and yielding his carnal nature to be crucified, or burned as unclean without the camp; he must present his life in Christ's merit, to be renewed by His power and then be poured out in His service. Then, and not till then, could he have real participation in the burnt-offering.

If he had already come as a sinner, bringing his sin-offering, but had since become conscious of having trespassed against God's holy law, he must acknowledge and confess that fault by bringing his trespass-offering; then he was free to bring a personal burnt-offering if he chose, or to unite in the congregational worship of the general morning and evening burnt-offering. All this plainly shows that the burnt-offering represented an experience in the Lord beyond that of mere conversion or regeneration, and also beyond that of the constantly backsliding and repenting life so frequent in the beginning Christian. It must, therefore, represent the experience of complete consecration. Let us see how.

Whoever brought a burnt-offering must do so "of his own voluntary will," "and he shall put his hand upon the head of the burnt-offering; and it shall be *accepted for him* to make atonement for him." Here it is plainly seen that the offering stands for the offerer. Moreover, God was teaching, even back there, a lesson that many seem not to have learned to-day, and that is, that heart service—heart consecration—can not be forced; it must be voluntary.

The offerer killed the offering, which stood for him, to show that he, of his own free will, was voluntarily shedding his blood,—that is, giving, or consecrating, his life. "And the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation." While it is our part, of our own free wills, to consecrate our lives to God, it is the work of our High Priest, Christ, to sprinkle the blood, that is, to direct as to how and where our lives shall be poured out or expended.

Then all the offering was burned upon the altar of burnt-offering, for "a sweet savor unto the Lord." If the animal was not too large to burn whole upon the altar, it must not be divided. The direction was explicit. "It must be a *whole burnt-offering*." If, however, it was too large to be thus burned, it might be cut up for convenience, but it must all be burned. The fire that ignited this sacrifice, was the sacred fire taken from the altar of incense. It had been first kindled by God Himself upon that altar, and had ever since been carefully and constantly kept burning. Sometimes, on special occasions, as in the

case of Elijah upon Mount Carmel, God kindled the sacrifice directly by a flash from on high, but usually the fire was taken from the altar of incense. No other fire than this consecrated fire must be used. Nadab and Abihu, offering "strange fire," were themselves consumed by the Lord's displeasure.

Now what does all this mean?—What but that the sinner, after he has presented himself as a sinner and has been accepted in Christ's merit, after his flesh has been crucified, and his life renewed by the divine power, should next voluntarily present all his renewed being to God, to be consecrated to His service, and used as He alone shall direct, consumed as a sacrifice upon His altar, consumed by the sacred love-fire which He only can kindle in the soul? Thus the burnt-offering is the sacrifice of consecration. Its truest, fullest illustration is the life of Jesus. His whole life was given to be consumed in the daily service under the inspiration of that divine love that constantly burned on the altar of His heart. Dr. Holmes well says, "You tap an artery, and all men see the life current flowing away, but you tap a nerve, and it flows just the same, tho no man marks the sacrifice." It was not simply when the red blood was flowing on Calvary that Jesus was giving His life. It was being consumed constantly, day by day, poured out often to be ignored and despised, or received, if at all, ungratefully,—only one coming back to render thanks where ten were healed,—poured out in the end to be hated and mocked and spit upon and crucified and covered with the dust. Woe to him that brings to such a sacrifice a divided heart! It must be "a whole burnt-offering."

Nor will any motive suffice for this sacrifice save the motive of that divine and yearning love which God alone can kindle in the heart. Sometimes, even to-day, this flame is seemingly kindled by a flash directly from on high. God speaks by His Spirit, as to Paul on the Damascus road, and at once the heart is subdued and inspired for service. But cases like this were ever rare. Usually we catch the sacred fire from some other divinely kindled heart. We take it from the altar of incense, kindled long ago by God Himself in the soul of prophet, priest, or king, inspired singers of the olden days, or writers of the prophetic word, caught by us from their burning utterances and living deeds; or from the written words or recorded acts of Him who spake as never man spake. Or we may first feel the flash from reading of Judson, or Cary, or of other equally consecrated lives. Wherever we get it, it must be that sacred fire of unselfish love which can come from God alone, the source of all pure love. Woe to him who brings to this altar the "profane fire" of worldly ambition, or a selfish desire for popularity or precedence, here or hereafter, or any other motive save that of love alone. He will surely corrupt the sacrifice, and be himself destroyed.

The burnt-offering, when truly made by the voluntary will of the offerer, was "*accepted for him to make atonement for him*;" i. e., accepted as the outward expression of the inner consecration and sacrifice of the one who brought it,—a consecration and sacrifice, which, if complete in Christ, made him one with God. It was only when the man was crucified with Christ, and his life renewed by

Christ living in him, that he could make this sacrifice. It was not he, but Christ in him, that sacrificed and made the atonement. Here again it is seen that all arbitrary conceptions of the atonement, all understanding of it as of a plan arranged between the Father and the Son to take place once for all, for the whole world,—all such views of the atonement are utterly false and unscriptural. It is not too much to say that all such doctrines were invented by the father of lies, and invented for the express purpose of hiding the great central truth of Christianity, a truth so fatal to Satan's plans. That truth which Satan so much desires to hide, is the truth that "God so loved the world" that He not only for a little while, on Calvary, gave His Son, but that He *so loves* the world that He always and ever gives His own life in Christ for all who will take it by faith and live thereby. It is not simply Christ on Calvary, or Christ in the heavenly temple, but Christ *in us*, sacrificing and giving Himself there for others, that makes the atonement, and nothing else in earth or heaven can make us *one* with the God who gives His life for all, and who therefore lives in all who live, and who loves in all who love.

All animals offered in sacrifice, except in the case of the scapegoat, which represented Satan, and not Christ or the Christian, were killed. "Without the shedding of blood [*i. e.*, without the giving of the life] is no remission." Here is complete consecration. The offering, as we have so often said, stood for the one who offered it. If it had been bruised and beaten, and then let go, it might have spoken of a degree of consecration. It might have said, "I will go with Him to Gethsemane, and to Pilate's judgment-hall." It could not have said, "If need be, in His strength, I will go with Him to Calvary." Only the flowing blood, and the consecrated flesh consumed on the altar for a sweet savor, could fitly speak of such consecration as this.

The regular morning and evening worship of the Israelites was the sacrifice of a burnt-offering. The tabernacle was in the center of the camp. Three tribes were camped to the northward, three to the southward, three to the eastward, and three to the westward. In the morning, as the sun rose and the birds began their songs, and again in the evening when the last red rays were kissing the tops of the distant mountains, all the people came to their tent doors and bowed in prayer. Incense was put anew upon the altar of incense, and the sacrifice was burned on the altar of burnt-offering. The smoke from the two altars, ascending, combined and went up, with the prayers of the people, to the God that is over all. Thus anew, morning and evening, was the life consecrated to God, and offered up in the merit of Christ,—the Christ whose life implanted in the soul had made them capable of offering this sacrifice.

Was this not true worship when truly offered? Was not the living, saving Gospel there as well as here? What higher meaning can morning and evening worship have to-day than a constant reconsecration of the life to love's self-forgetful service? Is it not literally true, as Paul says, that our fathers "did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that went with them, and that Rock was Christ"? The river of life was flowing from the smitten Rock, Christ, then as now, for He was smitten, or slain, from the foundation of the world.

After Israel ceased to be a number of nomadic tribes, and became, instead, a permanently-settled nation, the tabernacle was, so to speak, merged into the temple at Jerusalem, and its worship was repeated there. Morning

and evening the silver trumpets of the priests called the devout people to prayer on the flat housetops. The sacred and beautiful temple crowned the historic summit of Mount Moriah, and thither all faces were turned, while all hearts were lifted heavenward. While these uplifted hearts poured forth praise and petition, the smoke of the incense and of the burnt-sacrifice combined above the temple and ascended to heaven. No wonder the inspired poet sang so sweetly: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. . . . Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever; He will be our guide even unto death."

How sad that this spiritual worship was corrupted, its meaning lost and perverted, till even the temple itself became "a den of thieves," and Jerusalem, that might have stood forever, was terribly destroyed! What wonder that Jesus wept, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

As the Jews lost the spiritual truth out of God's revelation to them, their religion became cold, formal, and ceremonial. Then they boastfully carried the ark of the covenant before them, thinking that if they believed fully in that, it had some magic power to save them. The Lord had to let them be discomfited before their enemies, and even to permit the Philistines to take the ark from them, to show them that, received only in that way, their religion was powerless to help them. Even so to-day, men lose the saving spiritual truth out of Christianity, and then take the name of Jesus as a mascot, or magic pass-word into the Holy City. But this will not avail them. Nothing will avail, only the atonement that comes to our souls when Christ lives His life of self-sacrificing love *in us*, and thus makes us one with the Father. The living water from the life river must enter the soul, and purify it, and then grow it into the divine image. Thus "He is our peace" and the peace of His church. Let us, like the devout of old, "pray for the peace of Jerusalem."

G. E. FIFIELD.

LEND A HAND.

A YOUNG girl on a railroad train gave a bunch of roses to a little cripple. The child held them to her lips, and pressed them to her heart, and fell asleep. The train reached its destination. The father came in from the smoking-car. At the sight of his little one lying peacefully with her head against the stranger, and the roses in her hand, he said in a voice full of feeling:—

"I'm not a prayin' man, but the Lord's blessin' rest on you for your kindness to my bairn!"

The child roused as she was taken in her father's arms, and said:—

"I've been in heaven, pa; I've got some roses."

There was a mist in other eyes than the father's, and more than one heard a divine

voice saying, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."—*Selected.*

GUARDING THE TONGUE.

If each of us, as we pass through life,
Would bridle and curb the tongue,
And speak of only the pleasant things
To be said of every one,
What a wonderful difference there would be
Between this world of ours
And the paradise it might become
With all pathways strewn with flowers?

Now surely a little reflection
Will show us, as plain as the day,
The mistakes we made when we hastily
Allowed our tongue full sway.
When the day is done and we think it o'er,
Ah, me, that it should be true!
There are few of us who can honestly say
There is nothing we would undo.

Too often the faults we clearly see
In others are faults of our own,—
And those who dwell in houses of glass
Should be wary in casting a stone.
So have charity, much charity,
The loveliest virtue of all,
And look well to the member unruly,
For it's prone to slip and fall.

Selected.

ACCORDING TO THE COMMANDMENT.

THE Bible speaks of some who kept the "Sabbath day according to the commandment." After the crucifixion of the Saviour, Joseph of Arimathea, Nicodemus, and others came forward, and, taking His bruised and lacerated form from the tree, placed it tenderly in Joseph's new tomb. The earthly pilgrimage of the Redeemer was ended; the Creator of the universe was at rest. "And that day was the preparation, and the Sabbath drew on." Luke 23:54. The following day was the Sabbath, for it "drew on." Supernatural darkness had enshrouded the earth from noon till three o'clock, when, in a voice which seemed to resound through creation, the Lamb of God cried out, "It is finished," bowed His head, and died. Then, in order that the bodies might not remain on the cross over the Sabbath which "drew on," having secured permission from Pilate, they prepared Him for burial, and placed Him where man had never before been laid. "And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Verses 55, 56.

That which every Christian should, and does, desire is to "keep the Sabbath day according to the commandment." Not according to men's opinions, or any human tradition whatsoever, but "according to the commandment." Notice, the foundation of the Sabbath is not the edicts of councils, or the bulls of popes, but it rests on the immutability of the "commandment." It is in the singular number, too, indicating that there is but *one* commandment, *one* law enjoining Sabbath observance; and that *one* commandment is incorporated into the very bosom of the Decalogue, and was spoken to quailing humanity as they were assembled around the burning, trembling mountain. And that commandment says that the "seventh day is the Sabbath of the Lord thy God." Ex. 20:10. It does not say that it *was* the Sabbath, but that it *is* the Sabbath. It says that it is the Sabbath *now*. No one will deny that the commandment as it now reads, once enjoined the observance of the seventh day of the week,

and that a terrible penalty was attached to its transgression. But the commandment *reads* the same to-day, and if it *reads* the same why does it not *mean* the same? It does mean the same, and the death penalty is still hanging over its transgression: "The wages of sin is death." Rom. 6:23.

Now the "Sabbath day according to the commandment" is the day *before* the first day of the week; for "upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 24:1. Then the first day of the week, or Sunday, is not the "Sabbath day according to the commandment," for they had kept the Sabbath "according to the commandment" *before* they came to the tomb. To keep the "Sabbath day according to the commandment" we will certainly need to keep the day enjoined by the commandment. But this is the seventh day, therefore, keeping Sunday is not, and never was, keeping the Sabbath "according to the commandment," and only those who keep the day mentioned in the commandment can ever keep the Sabbath "according to the commandment."

Reader, do you keep the "Sabbath day according to the commandment"? If not, I can testify from experience that there is a blessing in doing so.

Another thing: To keep the "Sabbath according to the commandment" means more than simply physical rest. We can obtain physical rest one day as well as another, but we can not obtain Sabbath rest except on the Sabbath. The Lord put His rest into the Sabbath when He instituted it, and we will have to find it where He put it, and He put it in the seventh day. He "rested, and was refreshed." Ex. 31:17. This was not physical rest, for He was not weary (Isa. 40:28); but He was delighting Himself in divine contemplation of the things which He had made. It was a day of joy for those who rested. As they beheld the power displayed in creation, love for the Maker of all filled every heart, and praises ascended around the throne. In Job 38:4-7 we are told how the first Sabbath was observed: "The morning stars sang together, and all the sons of God shouted for joy." What a Sabbath that was! It was observed "according to the commandment." And it is this kind of rest that is in the Sabbath, and we never can "keep the Sabbath day according to the commandment" till this rest and joy has been placed in our hearts by the Holy Spirit. Never, till we are converted, and have received the peace of God which passeth all understanding, can we keep the Sabbath as we are commanded. In other words, we do not keep the Sabbath to *be saved*, but we keep the Sabbath because we *are saved*. "I cried unto Thee; save me, and I shall keep Thy testimonies." Ps. 119:146.

In view of this, how vain and wicked are all human laws compelling us to keep a Sabbath. The best they can do is to demand a hypocritical recognition of a day. Even tho they commanded obedience to the right day, the result would be the same, for they can not legislate the rest which is "according to the commandment" into the soul. Righteousness, peace and joy can not be administered to mankind like an emulsion; it must be given through the operation of the Holy Spirit. What the church of God needs to-day is more of the Holy Spirit; then they will not need any legal enactments, administered by some thumb-screwing reformers. And those who have the Holy Spirit will keep the Sabbath "according to the commandment."

Rome, N. Y.

G. B. THOMPSON.



OAKLAND, CAL., SEPTEMBER 12, 1900.

MILTON C. WILCOX, - - - - - EDITOR.

A. O. TAIT, } - - ASSISTANT EDITORS.
W. N. GLENN, }

SPECIAL CONTRIBUTORS.

H. P. HOLSER, *Basel, Switzerland;*E. J. WAGGONER, *London, England;*W. A. SPICER, *Calcutta, India;*A. T. JONES, *Battle Creek, Mich.;*

All Manuscript should be addressed to the Editor.

For further information to contributors, see page 15.

NOTES BY THE WAY. NO. 2.

SABBATH, August 11, was spent with the church at Mt. Vernon, Ohio. In the morning Pastor S. N. Haskell spoke from the prophecies of Daniel and the Revelation, showing their relation. Incidentally he also showed that there would be but two dominant powers in the earth at the close of earth's history, the beast and the false prophet, the world divided between European powers and apostate America. The writer followed in the afternoon upon the signs of the times, showing from the great field of prophecy that we are near the end.

THE weather for the last six days in the East has been unenviably warm, and the weather bureau promises one or two more days, eight in all, breaking all previous records in most of the great cities, both in heat and continuance. Here are a few items of heat results taken from the daily records. August 10: Philadelphia, 5 deaths, 20 prostrations; Chicago, 9 deaths, 15 prostrations; Pittsburg, 5 deaths, 6 prostrations; Milwaukee, 2 deaths and 1 prostration. August 11: New York, 33 deaths, with many prostrations and great suffering, especially among the poor little ones; Chicago, 9 deaths, 25 prostrations; Pittsburg, 2 deaths, 8 prostrations. Many have been driven insane and have committed fearful crimes; others have killed themselves. The thermometer in Washington registered 101°, the eleven days of the month exceeding the torrid heat of 1896. The conditions of the worn-out earth are rapidly coming to that place where the sun has "power to scorch men with fire."

THE last two days' record is a perfect medley of crime. Train robbery, shooting and stabbing affrays, brutal beatings, poisoning, wife-slashing, and numerous other crimes contribute to fill up more than a full catalog. Cruelty and revenge without mercy seem to be taking possession of the people of the earth. From Germany we hear the kaiser's charge to his soldiers to show the Chinese no mercy; and eye-witnesses relate wanton cruelty of Russian soldiers who tossed and caught repeatedly Chinese babes on their bayonets in sheer wanton cruelty, while a soldier recently from the Philippines tells of cruelty on the part of American soldiers which is unparalleled, but which, he assures us, has been common in the Philippine war. After Filipinos have laid down their arms and surrendered, after their village had been searched and no weapons found, they have been wantonly shot, and on the order of the officer in charge, the village burned, including an old lady, sick with smallpox, whose condition was known and reported to the officer. This is a mild summary of a story

told by Alexander Grant, of Cincinnati, as given in the *Enquirer* of August 12, of that city. The soldiers themselves were generally accorded the worst sort of treatment. All this is the spirit of imperialism and war. It was what we read of in imperial Rome. It was what we read about in the records of imperial Babylon. Professed Christendom is rapidly filling with the same spirit of cruelty, brutality, and revenge. Her "three unclean spirits like frogs," from the mouth of the old dragon, the devil, are permeating the nations of earth, and the prophecy is fulfilling that the nations are angry, and God's wrath is come, and the time that the earth should be judged. Rev. 11:15-18.

AFTER a beautiful ride over the Chesapeake and Ohio Railway from Cincinnati, skirting the great Ohio River, and crossing the entire Appalachian mountain system with its beautiful valleys and varied scenery, I arrived at Richmond, Va., August 13, 3:30 P.M. The camp-meeting is held at Forest Hill Park, four or five miles from the city. It is estimated that about 150 are encamped on the ground, with about twenty tents. We found Pastors H. F. Cottrell, General Conference district superintendent, from South Lancaster, Mass., and A. E. Place, president of Atlantic Conference, of Brooklyn, N. Y., present, assisting the local ministry. Later, Prof. F. Griggs, of South Lancaster (Mass.) Academy, and Mr. S. N. Curtiss, manager of the Pacific Press Office, New York, came and rendered material assistance. Pastor A. F. Ballenger is expected later. There is good freedom in preaching the Word, but not the attendance from the city which might be desired. Yet there is reason for this. It has been hot, very hot. The mercury has climbed up through the nineties and over into the hundreds two or three, and, it is reported, six degrees. It is difficult to do anything energetically. Yet there have been some good stirring meetings and real interest has been aroused for God's work. The officers of the conference are as follows: President, Pastor R. D. Hottel; remaining members of executive committee, James Garget, A. C. Neff, W. F. Davis, F. L. Whitehead. James Garget was elected treasurer, and F. L. Whitehead secretary. There is a great, broad field in the "Old Dominion" for missionary work; and may those who love God in Virginia meet in living faith the demand of an hour.

COURAGE.

MAN is naturally a coward. Sin has made him so. At the very time when, per force of strength, he imagines himself brave, he is the most arrant coward. God is courageous; He is courage itself, just as He is love and power. The moment man yielded to the tempter in Eden, he became a coward. He tried to hide from God, his only friend, because he was afraid. It was his first experience in fear. After the disobedient act of our first parents, the record says:—

"And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself." Gen. 3:8-10.

In the process of redemption, one of the essentials is the inspiration of true courage.

But for sin, the words "courage" and "fear" never would have been necessary to the human vocabulary. Courage would have been instinctive, and fear (as now understood) would have been unknown. The contrast in condition has made both words necessary in order to express the contrast. The idea of fearing God, and the injunction to fear God, mean a returning to confidence in God from the natural fear of man with which the human heart is imbued as a consequence of sin.

Now that man has become a coward, whom shall he fear? Jesus says: "But I will forewarn you whom ye shall fear: Fear Him, which after He hath killed hath power to cast into hell; yea, I say unto you, Fear Him." Luke 12:5. From the words of wisdom given to Solomon, we learn this: "Fear God and keep His commandments; for this is the *whole duty of man*." Then fearing God simply means obedience from the heart. This is not an abject fear, as of a formidable *enemy*. Compare the thought, "Fear God, and keep His commandments," with John's expression, "This is the *love* of God, that we keep His commandments." Thus the Biblical expression, "Fear God," means to *love* God. Spiritual things are always the antipode of the natural. Naturally, to fear God would mean to *hide* from Him. Spiritually, it means to love Him and draw near to Him. "Draw nigh to God, and He will draw nigh to you."

Therefore, fearing God means courage to return from the dread of an enemy to the love of a Friend. Throughout the Gospel dispensation—which means all of man's probation on earth—God aims to inspire men with courage. To Joshua He said, "Be strong and of a good courage." Why?—Because Joshua had to lead His people against an enemy that seemed to be invincible. What was the basis of this advice?—It was the covenant made with the people at Sinai: "If ye will *obey* My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people."

Through David the Lord gives this counsel: "O love the Lord, all ye His saints; for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord." Ps. 31:23, 24. Courage means standing in the faith. "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity." 1 Cor. 16:13, 14. "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Eph. 6:10, 11.

That is just the point where we need courage—the point where our first parents failed, and became cowards, entailing cowardice on all their posterity. They could not "stand against the wiles of the devil" because they neglected to "put on the whole armor of God." They were for the moment attempting to stand in their own might, and of course they fell. Just so will every one who attempts to stand in the imaginary courage of his own might be sure to fall. It takes courage to resist the "wiles of the devil;" but it is not the courage of bravado nor the might of muscle. It is the courage inspired by the love of God and the desire to do His will that enables one to overcome all of this world's obstacles. "Blessed is the man that feareth the Lord, that delighteth greatly in His commandments. His seed shall be *mighty* upon the earth; the generation of the upright shall be blessed. Wealth and riches shall be in his house; and his righteousness endureth forever." Ps. 112:1-3. G.



"A DISASTROUS DAY."

A RECENT New York *World* says: "Yesterday [August 12] was a day of disasters. In this region a cyclonic storm of dust, rain, and hail caused the death of many persons by lightning and by drowning. From other parts of the country come stories of calamity through collisions, fire, and lightning. From abroad comes the story of the ramming and sinking of a French torpedo-boat and the loss of more than twoscore lives. If all the misfortunes of yesterday were heaped together, the casualties would equal those of a considerable battle."

This old world is getting very stormy. It is not only in the physical world, but the political and social world as well are full of storms and forebodings of disasters and destruction. The Lord's Word tells us plainly what all of these things mean. They are the strifes and commotions and upheavals that Satan is bringing upon the world in order to destroy as many as possible in these closing days of time. Speaking of these days, the Word of God says: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:12, 17.

The woman in this twelfth chapter of Revelation symbolizes the church of Christ, and this Word very plainly shows the wrath of the dragon against the remnant of the seed of the church. The remnant is the very last part of anything. Therefore, the conclusion is clear that in the last days of time Satan will manifest in a remarkable degree his malevolent energies. Again, as stated in verse 12, when he knoweth that he hath but a short time, then it is that Satan comes down having great wrath.

Satan has been a student of the prophecies of the Bible for thousands of years. He has seen their fulfillment. He recognizes that the end of all things is at hand, and, true to his satanic principles, he is seeking to do everything he can to destroy men. But the Lord gives His power to those who will seek Him, and through His Word He unmasks the designs of Satan, so that none who heed the Word need fall under the power of evil. T.

RAPIDITY OF TRAVEL.

ONE of the significant features of these times is the amount of hard study and work that is put upon the question of how to get from place to place in the shortest possible time. It had been deemed about impossible to construct faster vessels for ocean travel than some of those recently built, such as the *Campania*, *Lucania*, *Kaiser Wilhelm der Grosse*, etc. But now comes the new Hamburg-American liner *Deutschland*, that has beat all previous records, having sailed 3,085 knots at the average speed of 23 knots an hour.

Few people recognize the significance of all this. The Lord Himself is inspiring all these wonderful inventions and improvements in our time. The Lord Jesus Christ is soon to come. The world is filled with the evidence of it, and it is the Lord's design that the knowledge of this great event shall be fully known in every nook and corner of the habitable globe.

Politics and questions of that kind are the all-absorbing themes with the most of men now. But the corruptions and the evils that are coming into the world because of the wickedness of men are fast filling the hearts of men with perplexity and distress. This distress and difficulty will soon occupy the minds of all. It will be impossible for it to be avoided. And in that time thousands will want to know what all this means, and what will be the end of the trouble manifest upon the whole earth. Then, in a very brief space of time, the Lord will have His agencies proclaim to men what His own Word has been telling them all these years. The Word has made it plain that the end of all things is at hand, but men would not believe it. But here are circum-

stances that compel them to reflect seriously upon the appalling conditions of our times.

How wise and good it is for the Lord to have everything in readiness, so that men in every part of the world may be reached quickly, and thus get the help they need! It has been Satan's studied plan to have all destroyed. That has been his object in bringing all this evil upon the world. But the Lord has laid world-wide plans to thwart him in his efforts, and it will be seen that He will save every one who is willing to accept the salvation so graciously offered. T.

VIOLENCE IN THE LAND.

NOT infrequently do Northern papers enlarge upon the regrettable conditions of race hatred in the South, taking for their text some blood-curdling account of lynching and mob rule. But unless a due spirit of meekness and appreciation of human weakness in general characterize these sermons, the judgment is liable to return on the head of the one judging. The time has quite fully come when sectional lines have little to do in determining where mobs shall suddenly rise and riot bear sway. Human hearts are awfully bad wherever human passions gain the ascendancy. On Wednesday, August 22, a mob numbering thousands spread death and destruction in the city of Akron, Ohio, in an attempt to lynch a negro charged with attacking a white girl. The prisoner had been quietly sent away, but the mob would not believe the word of the officers, and forced its way into the jail and courthouse, searching them again and again. The frightened officers fired over the crowd, but the fire was returned, and hundreds of shots were exchanged. Stores were forcibly entered after guns and ammunition, and dynamite and fire were used by the lawless and excited crowd. The city building was greatly injured, a large hall near by was burned, and the fire department hindered in its endeavors to subdue the flames. Worst of all, several persons, among them children, were killed, and no one knows how many were injured by the shooting. Help was asked from neighboring cities, and later a body of the State militia was sent to the place to bring matters to rights. If this had occurred in South America, or Germany, or China, how unstable governments and anarchism and savagery would have been castigated in all other places! But it happened at home, in a locality considered law-abiding, and what shall be said? The next day a negro killed a white man in a restaurant in Brooklyn, N. Y. As the murderer was conducted to jail, a rapidly-growing crowd followed, until hundreds gathered about the police station, shouting, "Kill the nigger." A day or two later a negro shot a white boy in New York City, and following these affairs some of the baser white element has set out to hunt negroes, injuring several, and committing depredations here and there. "Race riots" the papers call the disturbances. But it is not simply because the participants are of color black and white that these horrible things occur. Recent riots in other places have involved those not of the black race. It is because the spirit of lawlessness is rapidly spreading, and violence is in the land. What may be said is that such affairs tell louder than do words that the end of the age and of the world is at hand. "As it was in the days of Noah," said the Master, so shall it be also just before the coming of the Son of man. In the days of Noah, the Inspired Record tells us, the earth was "filled with violence." No one can truly fail to see, who believes the Word of God, that the day of the Son of man hasteth greatly. L. A. P.

REPORTS for the first nine months of the fiscal year ending June 30, 1900, show that United States exports to the Philippines aggregated in value \$1,888,360. The list before us contains 56 sums of money, representing the value of that many classes of goods. Forty of these items are valued in amounts from \$2,000 to \$20,000, the total amount for this part of the list being a little less than \$250,000. Eight items have values between \$20,000 and \$60,000, two

in the ninety thousands. Four are between \$100,000 and \$200,000, and three are above \$200,000. The largest item by \$60,000 on the list is for beer, \$299,333. Beer, whisky, and brandy amount to \$414,801, or more than the total value of 45 classes, out of 56. The sums for mules, horses, hay, and oats aggregate \$672,056. Of course these last items were mainly for the army; perhaps the next to the last were, too. But it is not a very creditable showing, nevertheless, with beer, whisky, and brandy heading the list.

"CRAZE FOR DOCTORING."

AN editorial in a recent issue of a New York paper said: "Dr. Jacobi, writing in the *Medical Record*, says that in the United States there is one physician to every 600 people—proportionately twice as many as in Great Britain, four times as many as in France, five times as many as in Germany, and six times as many as in Italy. And Dr. Jacobi might have gone on to show that we take an interest in patent or proprietary medicines, and in various other forms of extra-professional treatment which is almost non-existent in Europe.

"There must be some explanation of this American craze for doctoring. Certainly it is not that we are a sickly and an ailing race. On the contrary, we are exceptionally hardy and enduring. It may be that our backwardness in the art of cooking has a great deal to do with it. Outside of a few highly-favored centers the efforts of cooks are directed chiefly to the concocting of sundry fried messes that are pleasing to the palate, but productive of that lumpy feeling in the pit of the stomach, and afterward of all manner of disorders, from a general sense of gloom and dissatisfaction and need of some sort of medicine, to complete collapse and a fierce struggle with death. A good cook can come pretty near to keeping the doctor out of the house."

The foregoing is among the many strong evidences that we are rapidly drifting away from good sense methods of living. We are in too big a hurry to take the time to either properly prepare or eat our food, or to take care of ourselves when feeling ill, and under this strain men are constantly grasping for some kind of nostrum that will quickly make them feel exhilarated, so that they can drive on in their pursuit for money or pleasure. In the very nature of things this condition, even if there were no other deteriorating elements entering into the problem, would soon transform society into a state that would prefigure anything else rather than the millennium. At the pace the world is going to-day it would soon destroy itself if the Lord did not come, to put an end to the degradations and degenerating influences that are working so intensely at the present time. T.

SUNDAY-LAW PERSECUTION.

A LETTER dated July 4, a day which suggests historic scenes that have caused much admiration for a country which has stood as the exponent of great and true principles of liberty, furnishes the following:—

"My brother, George Vaughan, has been up before the mayor of Hickory for selling eatables on Sunday, and fined \$25 and costs, and in the second case he was fined \$5 and costs. He runs a restaurant there. He has taken appeal to a higher court. They put him in the lockup after he took the appeal, but he only remained about five minutes, for eight of the most prominent men of the town came in and went his bond, and told him they would see him through."

Later the following information was received from the writer of the above:—

"Brother's case came off yesterday, August 15, in the Catawba County Court. He was found guilty by the jury, and to-day the judge gave his decision. He suspended judgment. The cost of the case was 13 dollars, which was promptly paid by outsiders, —prominent men of Hickory."

This circumstance occurred in North Carolina. Think of it! Here is a man whose vocation is to supply food to the public on demand; another man is in need of that food; but, because the day happens to be Sunday, it is felony to satisfy the hungry man! If one had said, fifty years ago, that the time would come when honest men would languish in prison cells and work in chain-gangs in this land by reason of the invocation of the civil power to coerce the conscience, he would have been considered an alarmist; but so far have the fundamental principles of this government been departed from, that this very thing has come to pass.

The persecution of Mr. Vaughan is an effort to compel him to keep Sunday as a holy day. It is not an isolated case; there have been numerous others in various parts of the United States during the last decade. These events are significant in that they reveal to us that Revelation 13:16, 17, will soon reach a complete fulfilment. Are you ready for the issue? Do you know the teaching of God's Word concerning these things?

J. B. GREENWOOD.

THE CHINESE ENIGMA.

VERY little news of a reliable nature has been received of the progress of affairs in China the past week, tho rumors are abundant. Following the occupation of Peking by the allied powers on August 15, the Boxers were driven out, and a despatch dated August 21 states that the Japanese, who were guarding the "forbidden city," were in possession of the Summer Palace, and were protecting the Winter Palace, which the Russians wished to destroy. At that date, also, detachments of Russian, Japanese, British, and American troops were scouring the Imperial Park, south of Peking, in search of hidden Boxers. None were found, but it is believed there is a large force of Chinese between Peking and Tien-tsin. A report that the allied forces had suffered defeat at the hands of the Boxers within the capital limits, with a loss of 1,800 men, is discredited at Washington. On August 19 a force of 1,000 allied troops defeated the Chinese at a village six miles southwest of Tien-tsin, killing 300 and taking 64 prisoners. Large numbers of villagers are said to be fleeing to Tien-tsin.

The report that Prince Tuan had been captured is an error. The one captured was Prince Tum. It has been variously reported, also, that the emperor was in the hands of the Japanese. But last advices state that the emperor and dowager, with the imperial court, are in the interior somewhere. The dowager is believed to be at Sian Fu, the ancient capital.

It is believed at Washington that messages from the seat of war are systematically held up by the Chinese director of telegraphs, Sheng, as they are mostly without date, and those that are dated are several days arriving. It has been decided to have messages sent hereafter by steamer from Shanghai to Che-Foo, thence by cable to Taku, and by carrier, if necessary, from that port to Peking. On August 23 an order was issued at Washington to divert all troops now afloat and under orders for China to Manila, as the United States Government has decided not to send any more forces into China at present. Strenuous efforts are just now being made by this government to learn what is the future policy of the powers relative to China. But answers are slow forthcoming. Russian advices declare that the czar does not favor partition. In view of Russia's general moves, this may be true enough. The outlook is that she wants China for herself. In the event of the other powers declaring war against China, the United States has decided to withdraw entirely, after presenting claims for indemnity, which will amount to \$300,000,000, it is asserted. Peace proposals are still under advisement. Properly accredited, Li Hung Chang will be acceptable to this government to treat with the powers for a final settlement, but the whereabouts of the earl are now unknown. He is keeping well in the background. The diplomatic struggle is now well on between the powers, and in this conflict Uncle Sam may be worsted. He is young in that field. L. A. P.

A LUMBER raft 618 feet long, 56 feet in width at the widest part, 36 feet deep, and drawing 25 feet of water has just been started from Seattle for San Francisco, in charge of two tugs. The raft tapers at the ends, and is bound together by chains made of one and a half inch iron, placed 12 feet apart. It is estimated that there are 800,000 feet of piling in it. This is the second raft of this description sent down the coast. Nearly eight months were occupied in its construction.

It is now announced that a treaty has been arranged between the United States and Spain restoring former relations of amity, and paving the way for closer trade connections. While the relations between Spain and the United States have been cordial since the signing of the treaty of Paris, the amity and commercial relations have not been reduced to treaty form.

A CAUSE for added worry and excitement in official circles is the landing, the past week, of several hundred Japanese marines at Amoy, China. The immediate pretext for this move was the burning of a Japanese temple, which, it was claimed, was done accidentally. A further reason given by the Japanese is that the move is made necessary because this has been the organizing place of numerous bands of depredators on Formosa, which is close by. The larger reason, in the eyes of the powers, is Japan's desire to gain a foothold on Chinese soil. This move is in violation of the agreement between the powers during the present trouble in China, but not much can be said, as Japan is only following in the footsteps of England in her claims in the Yang-tse Valley. The United States is specially disabled from seriously protesting, inasmuch as no protest was entered against England's advance moves. Protests were made, however, by the consuls of other powers at Amoy. Much excitement prevails at Amoy, and many Chinese are leaving the place. The Japanese, under General Goto, have planted Nordenfeldt guns commanding the city. The United States gunboat Castine has been ordered to Amoy, from Shanghai.

THE British arms in South Africa, according to Lord Roberts' reports, are advancing slowly. A heavy engagement occurred on Sunday, August 26, between Botha's commandos and General Buller, resulting in the occupancy of Bergendal, a station on the railroad, by the British. Fighting was resumed Monday. A despatch from Lourenzo Marquez, dated August 28, states that the British had driven the Boers from Machadodorp, where 8,000 of the latter were believed to be entrenched, but the report is not yet confirmed. At last advices, General DeWet, with a few hundred men as body-guard, was on his way to the mountains, his force having been badly cut up and scattered. In the recent engagements the Boers are credited with great activity and determination. General Roberts has confirmed the sentence of death on Lieutenant Cordua, formerly of the Staats artillery, who was convicted as a ringleader in a plot to abduct Roberts and kill other British officers.

A REPORT from Rome states that the Vatican has issued a public edict forbidding Catholics using former Queen Margherita's rosary and prayer either in churches or in private. These were composed by the queen after King Humbert's death, and Bishop of Cremona was asked to authorize their use by Italians who shared her grief. The new king, it is said, deeply resents the action of the Vatican. It is claimed that the pope is not personally responsible for the edict. The circumstance, if true, will not tend to heal the rupture between the Vatican and the Quirinal.

AND now Gilman, Ill., is the scene of much shooting, resulting in two deaths outright, and two or three perhaps fatally wounded, the result of an all-night endeavor to take—first by arrest, and afterwards by mob power—Mrs. Dr. Wright, accused of murder. The doctor's house was burned, and only after a desperate fight was she arrested, badly wounded. A blacksmith in her employ to help defend her against arrest was killed. The deputy endeavoring to make the arrest was also killed.

ITALY's premier bemoans the fact that Italy's navy has descended from third place in 1890 to seventh place at the present time, and has strongly recommended that the government provide a navy adequate to the needs of the country; this, too, at a time when the tax rate of the country is so great as to absorb a large portion of the income of the people.

THE new U. S. battle-ship Alabama recently made the trip from New York to Boston, breaking the record for fast long-distance steaming for vessels of her class. The builders' trial trip developed a speed of 17.2 knots, while the specifications called for a speed of 16 knots. At the official test on Tuesday, August 28, the speed developed was 17.1 knots.

THE officials of Sing Sing Prison have decided to abolish the lock-step except in the case of prisoners who are serving time for second offenses. It is thought that similar action will be taken by other prison officials in various parts of the country.

A STRIKE of 2,000 employees of the Taff Vale Railway, in Wales, followed by 30,000 miners leaving their work in the great Cardiff mines, has threatened England with a coal famine. The miners had no special grievance, so far as is known, and have quit work out of sympathy for the railroad men, who ask a raise of a half penny an hour on wages. The strike is supported by the railroad labor unions all over England, and can be prolonged almost indefinitely, as it is stated the union has in its treasury 25,000 pounds, with a strike income of 3,000 pounds a week. Already the price of Welsh steam coal has increased enormously in price, and factories and vessels not supplied are threatened with a tie-up. This is due also to a general diminution of the coal supply in the United Kingdom. This matter has already claimed the serious attention of the government, and it is believed by good authorities that some steps will have to be taken to encourage the importation of coal from other countries, chiefly America.

At the last session of Congress an appropriation of \$10,000 was made for a general investigation of the cost of construction and utility of the pneumatic tube system for the transmission of mails. This investigation will be made in the cities of New York, Chicago, Boston, Philadelphia, St. Louis, San Francisco, New Orleans, and possibly other leading cities later.

STATISTICS of the Pasteur Institute in Paris recently issued show that there is a continual increase in the number of mad dogs in that city, 294 persons having been bitten by rabid dogs between the first of the year and June 8. The tendency to the increase of disease is seen on every hand. The earth and all that it contains are wearing out.

THE Russian Minister of Finance has announced an increase of taxation, due to the Chinese campaign. This is the third increase in a month. It is declared to be unnecessary for the object stated, but is believed to be only an item in Russia's plans for a great campaign in Eastern and Southern Asia.

A LETTER published in a German paper states that in the battles at Tien-tsin the Germans killed Chinese prisoners, but that the Russians killed not only the soldiers that fell into their hands, but women and children also. It will be remembered that the kaiser instructed his troops to take no prisoners.

THE Grand Prix, or first prize in the natural philosophy exhibit at the Paris Exposition, has been awarded Dr. A. A. Michelson, head of the department of physics, Chicago University. The prize is for the echelon spectroscope invented by Professor Michelson about a year ago.

THE rapid increase in the death rate in the Hawaiian Islands, due to the increase of consumption, is causing an agitation of the question of quarantining consumptive patients. The native Hawaiians and the Japanese seem to fall easiest victims to this dread disease.

AN order has been placed by the Russian Government with a Chicago firm for 6,000,000 pounds of "beef on the hoof" to feed the czar's soldiers in China. This means 5,000 fatted cattle. They will be sent via San Francisco, westward.

AT last advices, the friction between Roumania and Bulgaria grows more serious. The general feeling throughout Roumania is in favor of chastising her Southern neighbor, and Bulgarians are being sent across the border.

It is reported that a serious insurrection has broken out in Persia, having for its object the dethroning of the present shah. This may curtail the visit of the shah in Europe, where he is holding forth in lavish style.

A UNITED STATES war ship has called at Tangier, Morocco, to support a claim for the murder of a naturalized American citizen, last June. Thus the big nations politely whip the small refractory ones into line.

A CABLE has been received by the Foreign Missionary Board of the Methodist Church stating that the native Christians in Northern China have survived the attacks upon them, but are homeless and destitute.

A REPORT from Apia indicates that many of the Samoans are dissatisfied with German rule, and are leaving the islands for Tutuila and Fiji. Germany has not been as indulgent as many had been led to expect.

DURING the twelve months ended July 31 Germany produced 1,580,000 tons of raw sugar, a considerable increase over the past year.

THE steamship Ohio arrived at Seattle on August 12 from Alaska. She carried 332 passengers, and about \$2,000,000 in gold.

THE German Government has forbidden the importation of American canned meats and sausages after the 1st of October.



THE CHEERY HEART.

Tho you haven't gold or silver,
Tho you've neither lands nor fame,
Never dream you are not wanted;
You are needed "in His name."
In this world of change and sorrow
You may take the valiant part,
Needy souls will love and bless you
If you have a cheery heart.

Do not look at clouds and shadows;
Watch for sunshine day by day;
Let your tones be full of courage;
Scatter gladness on the way.
Up and down the teeming present,
Learn the dear and precious art
Of meeting both haps and mishaps
With ever a cheery heart.

All forecasting of to-morrow
In a mood of bleak despair,
All distrust of God's sure promise,
All faint shrinking anywhere,
From a lack of faith and patience,
Marks the coward's foolish start.
Trust ye God, with head uplifted;
Bear about a cheery heart.

God forget you? Never! never!
He will keep you to the end.
If He send a sudden tempest,
Still His rainbow He will send;
Trust in Heaven; make earth brighter
For the trust, and let no dart
Of transient pain e'er rob you
Of a God-given cheery heart.

—Selected.

"BUT GOD." A BIBLE READING FOR MISSIONARIES.

[By W. Percy Knight, Missionary of the China Inland Mission.]

THE little word "but," when used with regard to God in His gracious dealings with His people, is full of glorious meaning. It puts His grace over against man's sin, His strength for human weakness, and brings God into the inner circle of life, with all its circumstances of trial and difficulty.

Eph. 2:1-4: "Dead in trespasses and sins; . . . in the lusts of our flesh; . . . by nature children of wrath, even as others. BUT God, who is rich in mercy," etc. Here we have a full-length and lifelike portrait of the sinner, and God, in His wondrous love and grace, coming into relation with Him in His mercy in Christ Jesus. It is *God in relation to new life*.

1 Cor. 1:26-29, R.V.: "Not many wise after the flesh, not many mighty, not many noble. . . . BUT God chose the foolish," etc. In this passage we see *God in relation to Christian service*, and three times in verses 27, 28, find the word "chosen." It is God's purpose and plan to use the weak, the despised things of this world, to bring to naught the things that are mighty. Compare Ps. 8:2, R.V.: "Out of the mouth of babes and sucklings hast Thou established strength, because of Thine adversaries, that Thou mightest still the enemy and the avenger."

In view of the hoary systems of idolatry the missionary has to meet, the deep-seated prejudice and superstition to be overthrown in heathen lands, and his deep realization of inability to do the work, this thought of God's choice of the weak and despised to do His mightiest works should fill all hearts with joy and encouragement.

1 Cor. 2:9, 10, R.V.: "Things which eye

saw not, and ear heard not. . . . BUT unto us God revealed them through the Spirit." Here we have *God in relation to teaching*. Above and beyond all other teachers, however learned and able to impart knowledge, is the Spirit of God, who alone can enlighten the heart to divine truth. He alone is able to take of the things of Christ and make them real and actual to the inner life. Verse 11: As the spirit of man alone knows the things of man, so the things of God none knoweth save the Spirit of God. With all the dullness of the native convert how wonderful his progress when taught by the Spirit! Let us thank God for the revealing power and light of the Holy Ghost. Of these mysteries of divine grace we are told, "BUT God hath revealed them unto us by the Spirit."

In the following three passages we see *God in relation to circumstances*:—

Gen. 45:8. Joseph, speaking to his brethren, says, "So now it was not you that sent me hither, BUT GOD." Gen. 50:20, R.V.: "Ye meant evil against me; BUT GOD meant it for good." Acts 7:9: "The patriarchs, moved with envy, sold Joseph into Egypt; BUT GOD was with him."

This is one of the hardest lessons to learn, and yet fraught with infinite blessing, to place God in the inner circle of life, all circumstances alike of difficulty and trial, or sorrow caused us by others on the outside, and say, with Joseph, "BUT GOD meant it for good." In spite of all the machinations of his brethren, the anguish of soul, the carrying into Egypt, false accusation and imprisonment, Joseph did not lose sight of the working and loving purpose of his God; and, bringing that loving Lord in between himself and all his untoward circumstances, he could say, as in Rom. 8:28, that all things were working together for his good. We have a very striking illustration of this truth in Numbers 13 and 14. The spies had returned to Moses and the people of Israel from spying out the promised land. The report of the ten caused the heart of the people to melt. Forgetting their covenant-keeping and wonder-working Jehovah, and all that He had done for them in the past, these spies told only of the sons of Anak and strongly-fenced cities. Caleb and Joshua, the two faithful spies, would not allow the Anakim and the great cities to blot out their sight of the Lord; putting obstacles and difficulties without, they said, "The Lord is with us," and, looking into His face, remained calm and restful in spite of the foe.

As we know, the counsel of the ten prevailed, and, putting circumstances before the Lord, the carcasses of those who murmured fell in the wilderness.

Ex. 13:17, 18, R.V.: "God led them not by the way of the land of the Philistines, altho that was near; for God said, Lest peradventure the people repent when they see war; . . . BUT God led the people about."

Lastly, we see in this passage *God in relation to guidance*. Israel did not as yet know God sufficiently; they were untrained and unorganized, and, knowing that the experience in the land of the Philistines would be too hard for them, we read that "God led them about."

Our God deals very tenderly with us, and is never in a hurry. How often do we want to take what seems the most direct way to Chris-

tian work or experience, yet the Lord "leads us about"! He knows that that work would involve responsibility for which we are not yet prepared, would bring burdens that would crush us, and so we are kept, as Moses was kept forty years, for training in the wilderness, and further fitted by the Lord for future service. It may be we cry out, "Lord, give me the blessing such a man has," yet the Lord, knowing that his spiritual experience would bring to us fierce temptations and deep trial, of which we are all unaware, withholds the coveted experience, and gently leads us by a longer road.

Let us trust our Jehovah more simply and implicitly. He makes no mistakes, and with tender individual guidance suited to our several needs, will lead us in the paths of righteousness for His name's sake.—*Missionary Review*.

DIFFICULTIES OF MISSION WORK IN CHINA.

THE religious beliefs, the customs and prejudices of the Chinese, are entrenched behind centuries upon centuries of superstition. It must be remembered that China is the most ancient empire in the world. . . . Her ethics, her laws and administration of government, have come down almost unchanged through all those thousands of years. As far back as history goes, the Chinese were governed by almost the same form of paternal or patriarchal government that has stood unshaken amid the rise and fall of Western empires, and is still as influential in its strength and vigor. It is this antiquity which the Chinese fall back upon with so much pride that stands in the way of their accepting anything so modern as Christianity.

But in the consideration of the difficulties the missionary has to encounter, there is not only the antiquity, but also the enormous size of the nation and the extent of country. Out of a total of 5,000,000 square miles the eighteen provinces, or China proper, contain 1,500,000 square miles. In the middle of China is one of the greatest and most densely populated plains in the world, through which flow the Yellow River and the Yang-tse. This one plain supports a population of 175,000,000, or nearly three times as many people as inhabit the United States. The emperor of China rules over one-tenth of the surface of the habitable globe, and nearly half of the population of our planet. Both the land and the people are not only immense and overwhelming, but strange, unique, and without analogy. The methods used for preaching the Gospel in our own lands or among uncivilized races have to be modified greatly, if not entirely changed, when applied to the civilization of China. The mass to be moved is enormous, and the power applied must be great in proportion.

Added to this difficulty of the size of the nation there is the complexity of the language. The old saying that "the devil invented the Chinese characters to keep Christianity out of China," appears to have some show of reason when we find that in place of a Chinese alphabet there are tens of thousands of formidable hieroglyphics of pictorial characters, and that each constitutes a separate monosyllabic word. Furthermore, this written language is to be seen and not heard, to be read and not spoken. Then there is the official or court language, used in the Northern and central provinces, with hundreds of different dialects spoken south of the Yang-tse. The missionary there has therefore to learn the local dialect, the court language, and the written or classical

language, before he can preach, read the translations of the Scriptures, and carry on oral and written intercourse with all the different classes of natives he meets. This alone is the work almost of a lifetime.

But when the missionary has overcome these difficulties, which few succeed in doing beyond a certain limited extent, his task is only just begun. He has to learn all that the ordinary Chinese know from their classical and other books and teachers, in order to meet them on their own ground. Then he must begin to attack the sentiments the Chinaman holds most dear, and which are hallowed by the earliest associations and parental love. These ancestral teachings and examples, with his methods of religious worship, are deeply imbedded in his inmost heart. Yet the missionary has to ask him to give up many or most of them, and accept untried foreign dogmas and methods in their place. Is it any wonder that the conservative principle in Chinese human nature rebels, and that the Chinaman naturally is opposed to all missionary propagandism? It is almost impossible to realize the immense sacrifice a Chinese, even of the lower class, has to make when, in the face of the opposition and the contempt of his family, his kinsmen, his whole clan, and his friends, he determines to become a sincere Christian, and to follow the teachings of uncouth-looking strangers from far-off lands who are popularly known as "foreign devils!"—*Prof. John Fryer, in Ainslee's Magazine.*

ABOUT PUERTO RICO.

MR. BRAU, a Puerto Rican historian, who is himself a Catholic, is quoted by the *Missionary Review* as follows:—

"Education, both primary and secondary, needs to be provided. At first I thought the government would be able, in a short time, to provide all that is necessary, but I have changed my mind on that point. It will take years, with immense sums of money, to supply the needed accommodations. Meantime the churches might do a vast amount of good by opening both primary and secondary schools in certain localities. The high schools already opened under missionary auspices are crowded. Parents are very anxious for their children to learn English, and there are many who can afford to pay for advanced instruction for boys and girls who have already a fair primary education.

"Medical work ought also to be begun. There is a great deal of suffering among the poor for lack of medical attendance. All the municipalities pay 'titular doctors' for service of the poor, but the poor get, for various reasons, little attention. If the municipal doctor shows reluctance to respond to a call, the people hesitate to go to him again. They are sensitive, and never demand as a right what the law provides for them. I questioned many of them in the poor quarter of Arecibo, Yauco, and other cities. Some said that the titular doctors were unwilling to come to their homes but would give them medicine if they asked for it. They seemed to have a horror of going to the hospital. They would shake their heads, and say, 'People who go in there come out dead.' Forbidding-looking places they were, some of them. One of the best physicians in the island told me that hardly one person out of a hundred among the peasant class has a doctor at death. These common people are full of sympathy for one another, and a kindness done to them would win their hearts. When one of them is sick, the neighbors will

unite in care of him, and furnish him food out of their own scant store.

"Something ought also to be done for homeless children. There is a Catholic orphanage in San Juan, but in many parts of the island no public provision is made for bereaved or forsaken little ones. Small homes are needed in many places for the care of these unfortunates, who will otherwise grow up vagabonds, if they grow up at all.

"There is a loud call for immediate Christian and charitable work in Puerto Rico, particularly among the peasant class. Much could be accomplished for humanity and the Master. There are masses of people who are practically without religious instruction and wholesome religious influence. They can be won, if taken in time."

OUR WORK AND WORKERS.

Six heads of families have accepted the truth as presented by Brethren W. A. Westworth and J. A. Traugh, at Martinsburg, W. Va.

BROTHER O. O. FARNSWORTH, who was recently elected president of Chesapeake Conference, has located at 904 Appleton Street, Baltimore, Md.

THE camp-meetings at Ottumwa and Exira, Iowa, have each been postponed one week—the former till September 17–23, and the latter till October 9–14.

AUGUST was the leading camp-meeting month this year, eighteen having been held, wholly or in part, during that month by our people in various parts of the United States.

A TEACHERS' institute follows the camp-meeting at Paris, Tenn. The brethren there are giving earnest attention to the matter of Christian education and church schools.

WE have received a copy of *Rarama*, our new Fiji paper, published monthly at Souva Vou, in the Fiji language. It is "printed and published" by Brother J. E. Fulton.

A LITTLE Sabbath-school is held in a schoolhouse near Spencer, W. Va., and it has become so well known that persons not of our faith come eleven miles to study the Word.

A CHURCH-SCHOOL institute is being held at Des Moines, Iowa. It is conducted by Prof. B. G. Wilkinson, of Union College, other leading educators assisting part of the time by turns.

A NOTE from Brother W. A. Spicer, editor of the *Oriental Watchman*, Calcutta, India, states that he had been suffering from "a run of fever," but he had sufficiently recovered to be at work again.

BROTHER E. H. GATES, who has charge of the South Sea island work, left Sydney in July to visit the stations in Raratonga and Tahiti. A new church building was to be dedicated at Papeete, the capital of Tahiti. The work in Tahiti is being assisted by the Sabbath-school donations from Union Conference for August. A new house of worship is also being erected at Paia, eighteen miles from the capital.

In the *Record* for August we see mention of the organization of a church of sixteen members at Linsmore, N. S. W., by Brethren C. H. Parker and J. Hindson. Brother Parker is now laboring in Tasmania.

At the recent session of South Australia Conference, Brother J. H. Woods was chosen president; A. W. Semmens, vice-president; J. Higgins, secretary; Mrs. J. Higgins, tract society secretary; Mrs. A. W. Semmens, Sabbath-school secretary.

THE Southern Industrial School at Grayville, Tenn., has issued a very neat calendar for 1900–1901. It contains all the information that interested persons may need. The school year is divided into four terms of three months each, thus furnishing a summer course for those working on the farm. Prof. C. Walter Irwin is principal of the school.

THE Southern Missionary Society is planning for a strong advance movement at Nashville, Tenn. If you want to know what is being done, and help in what is proposed, send twenty-five cents to No. 1908 Grand Avenue, Nashville, and get the *Gospel Herald* every month for one year. Be sure to ask for the June and July numbers, as they contain much that any interested person will want to know. The June issue is rich in illustrations.

THE printing plant of Avondale School, Cooranbong, N. S. W., is growing in efficiency and importance. In addition to the regular monthly issue of the *Union Conference Record*, the August number of *Herald of Health* was printed there; and now it is proposed to issue a monthly paper for missionary use in country districts, and at sheep-shearing stations. It will also be carried about and given away by book canvassers. This paper is to be devoted mainly to temperance reform and the coming of the Lord. A recent publication from this press is a four-pence pamphlet dealing with the eleventh chapter of Daniel, being a series of studies in the Bible class of the school.

CANVASSING not for wealth or fame,
Canvassing not for ease or gain,
Canvassing neither for a name;
We're canvassing for Jesus.

"How can you afford it?" some do say;
"Times are so hard, it does not pay;
And then you've no certain place to stay."
'Tis "easy," this "yoke" of Jesus.

Courage! Workers, be of good cheer,
Our Saviour's coming draweth near;
Signs are fulfilling, He'll soon be here,
And then with Him we'll reign.

—Selected.

PERIODICALS WANTED.

THE following named persons request clean copies of the *Signs*, *Review*, and other of our papers for missionary work:—

George B. Cox, 1308 Margaret Street, Key West, Fla.

Mrs. Susan Strickland, Lake Helen, Fla.

Henry Irving and W. C. Yergin, Box 352, Ocala, Fla.

Joseph Weimer, East Mineral, Kansas.

Also Florida Tract Society, Box 508, Orlando, Fla.

Do Not Forget

That on and after October 1, 1900, the subscription price of the *Signs of the Times* will be \$1.50 a year instead of \$1.00 as heretofore. The unavoidable necessity for making this change in price has already been fully set before our readers.

Until October 1, subscriptions will be received at the old price of \$1.00 a year

Many of the old subscribers to the paper are sending in their subscriptions for two or three years in advance. There are advantages in receiving these long-term subscriptions that make it profitable to the *Signs*, and we would encourage as many as are situated so they can do so, to place their subscriptions ahead several years between now and the first of October. We have tried to advertise this change in price as extensively as possible and we hope that all of our readers are made fully aware of it, so that no one can say that due notice of the change has not been fully given. The striking events which are so remarkably fulfilling prophecy in these times, and which are commented on from week to week in the *Signs*, will make it all the more indispensable as the days go by. Every subscriber should continue to take it, and should do all in his power to extend it to others.

Address all orders and communications to the

SIGNS OF THE TIMES

OAKLAND, CAL.

**STRONG DRINK.**

THERE'S a drink that the whales, the walruses, the seals,

Alligators, great turtles, white bears, and the eels
All love to partake of before and at meals,
Is it cider?—Well, no; it's cold water.

And the elephants, lions, giraffes, kangaroos,
Hippopotami, tigers, the swift caribos—
The strongest of God's creatures a beverage use—
A strong drink—is it beer?—No; 'tis water.

When the work horse, reeked with sweat, comes in
at the noon,
Hungry, weary, and craving more power as a boon,
What will keep his strength up, and not once pull it
down?
Is it whisky?—O, no; it is water!

If the horse should drink whisky, 'twould soon
make him sick,
And the next time you brought it, he'd probably
kick;
If he only knew how, he'd launch out with a brick.
He wants drink that is strong, like cold water.

Now if all the strong beasts are kept strong in this
way
By using cold water as their drink every day,
Then *the water* is strong, and that none can gainsay.
Drink no brandy for strength—drink cold water.

You attach a great wheel to the shaft of a mill;
Would you run it with gin?—No; no such poor swill
Does the work of this world. You just turn down
the hill
A volume of force—that's cold water.

Water carries the ships that weigh thousands of tons,
And it gives them their steam for ten-thousand-mile
runs,
And it mauls the great rocks like a million of guns.
If you want to find strength, take cold water.

Down it pours from the skies when the thunder
roars out,
And it hastens the day when, with song and with
shout,
The big harvest rolls wealth o'er the land, in and out.
Is it liquor does this?—No; 'tis water.

Of course, liquor has strength of a certain mean kind;
It can bubble and froth, and break down peace of
mind;
It is strong to *breed hate*, to *destroy humankind*.
That is alcohol's strength—give me cold water.

Thank God for the beverage made by His hand,
That is strong to spread roses and fruit o'er the land.
Let us praise our dear Father for this present so
grand,
And for strong drink take only cold water.

THOMAS ROBERT WILLIAMSON.

Oakland, Cal.

DEMORALIZATION OF THE YOUNG MAN. No. 10.

[All rights reserved.]

The Child of the Slums.

COMING on further down the social scale, we reach the "child of the slums," sometimes fatherless, motherless, homeless; but occasionally so fortunate(?) as to have a lone domicile somewhere in the slums, which to him is known as "home." Many of these places known by that sacred term "home" you would hardly consider fit for human habitation. This poor boy, the product of the slums, is indeed to be pitied. What can we do to help him? What can be done to save him from a life of vice and crime? You can clothe him when he needs it; you can feed him when he is hungry; you can bring

him to Sabbath-school and impart valuable instruction,—which seems to go in at one ear and out at the other. But there is a missing link somewhere in the poor boy's makeup, and to human appearance, you will never be able to accomplish much in your efforts to make him better until you have forged this missing link and put it in place.

Oliver Wendell Holmes once said that the time to begin to train a child's character is a hundred years before it is born. My experience in dealing with these boys of the street has often led me to seriously wonder if, indeed, heredity, perversity, and iniquity, did not conspire together a century ago to make these children what they are to-day. Hundreds of them seem to have been born almost without moral discernment. A brief study of child life in the slums of a great city will soon dispel all query and wonderment as to why these boys, when older grown, become such dissolute specimens and desperate criminals. How could it be otherwise when they are born, bred, and reared in an atmosphere of crime, vice, and iniquity? These poor lads, who, unless rescued, are to become in the future leeches upon society, and vagabonds upon the face of the earth, are in reality the end-product of generations of sin, vice, and crime. The ennobling influences of a Christian home and home life are as unknown to, and as far removed from, the child of the slums as if they existed only on another world.

Child-life Environment in the Slums of a Great City.

From the earliest dawn of reason, the boy of the slums is confronted with a panorama of evil, ever presenting its images of vice and iniquity before his young mind. You would scarcely think it necessary to speak of his having been demoralized,—for truly it seems as if "demoralization" expresses better than any other word his very character and the environment of his birth and subsequent life. You will work with his parents, if he has any, with but little success. They do not seem to be able to make use of even the facilities within their reach, that might tend to improve their condition. The only great hope of the future, in assisting a very considerable number of these children of the slums, lies in some plan whereby they must be transplanted from their native soil of vice and crime into one of purity and industry.

A short time ago, two philanthropically inclined gentlemen fitted up several of these squalid slum quarters with all modern conveniences, including bath-tubs, etc. A few weeks later these gentlemen paid a visit to their beneficiaries and were not a little surprised, upon entering the first place, to find the bath-tub used as a dumping-ground for the ash-pan. In the second home this utensil for personal cleanliness was serving a somewhat more practical use,—as a wash-tub in which the family washings, taken in as a source of livelihood, were being turned out. Careful inquiry elicited the fact that the tubs had never once been used for the purpose for which they were originally designed. This incident but serves to show that the remedy is not in supplying people from day to day with the things which they think they need, or we think they need, but in teaching them how to embrace present opportunities, how to transform failure into success,

how to utilize to the best possible advantage that which Divine Providence has placed at their disposal.

The Orphan and the Newsboy.

The orphan, of course, is a subject of pity in the eyes of all, and the numerous benevolent associations, orphanages, and similar institutions scattered throughout the land, are evidence that at least a small portion of this class is being cared for. But the newsboy is a character that has received very little attention. Some of our large cities, it is true, have homes where these boys are given some care.

There is one lesson, however, which every boy and young man might learn from the newsboy, and that is the vital one of activity and industry, as well as individuality of thought and action. These traits of character are highly developed in the average street, or newsboy, because the getting of a livelihood is to him a real thing. It is provided neither by his imagination nor by interested parents. Many of these boys survive the terrible influences of heredity and early environment, and really develop into industrious and prosperous men.

W. S. SADLER.

HOW TO KEEP WELL.

IT is so much easier to keep well than to get well. The world is full of people, both men and women, who, like the woman in the Bible, have suffered many things of many physicians. They run after patent medicines, they fill up sanitariums and infirmaries, they catch at Christian Science, faith healing, and anything else that offers the least hope of relief from their ailments. Yet the majority of these people need never to have been sick if they had only followed nature's simple laws of health in the first place.

The body is a wonderful machine, so built as to do its work with the least possible wear and tear. It is created to run a certain length of time, and full provision has been made for the resisting of exposure and the repairing of accidents. The body will take care of itself, heal its own wounds and repair its own breaks if given half a chance.

A few simple rules, learned when young and firmly adhered to through life, will keep one well in the face of ordinary hard work and mental strain, and recovery from accidental exposure and unexpected strains will be short and rapid.

The first of these rules is, Eat plain, simple, well-cooked food at regular hours. There are a hundred and one diseases which make people lifelong invalids that are caused simply and solely by irregular habits of eating. Eating at irregular hours may overstrain the digestive organs and bring on all kinds of ailments of the stomach. To get into the habit of eating just enough and no more, at regular hours, of plain food, in reasonable variety, is the way to steer clear of these troubles.

Cleanliness is an important factor in the protecting of the health. Like any other machine, the body needs to be kept clean in order to work well. The weekly bath should not be neglected, but of almost equal importance are clean surroundings. The home, the cellar, the back yard, the place of business, even the streets, must be looked after, and each individual should bear his part of the responsibility of keeping them clean.

Ventilation is another important matter. To sleep in impure or insufficient air will cramp the lungs, vitiate the blood, and generally unfit the body for its next day's work, while continued sleeping in a poorly ventilated room will soon

permanently weaken the lungs and heart and make one the prey of almost any kind of germs that may happen along. Have air in your sleeping-room if you have to break a window to get it.

Exercise and rest must be alternated. The rule of giving eight hours to work, eight hours to eating and recreation, and eight hours to sleep, is a good one. If you are robbed of one or two hours' sleep one night, make it up the next day or the next. Also, one day in seven one should have a complete rest and change. Religious worship is the best kind of change for the seventh day, because it brings into use a set of faculties not used during the week, and feeds the higher powers of the mind, which, in turn, sustain and strengthen the physical powers. A complete change of work is always recreation.

Of course one must have daily exercise in the fresh air. Accustom yourself to all kinds of weather, and go out every day, rain or shine. Walking is a good exercise, provided it is not all on a level. Going up and down hills gives variety to the scenery and

it, and talk about it, that others may catch it and be helped by it. While you are young lay the foundation which will give you strength to withstand the attacks disease may make upon you in later years.—*Eva Kinney Miller, in Christian Work.*

THE CAVERN OF ADELEBURG.

EVERY one has read more or less of the history of the ancient cave dwellers. This ancient race was composed of hunters and half savage human beings, but with an intelligence in many respects far surpassing what we might expect of those who were satisfied to inhabit such dwellings. The floors of many ancient caves are literally covered with, and made up of, rude implements and utensils which bear the mark of use. One such great cavern exists in Austria. It is called the Cavern of Adeleburg, and is almost as noted in the Old World as the Mammoth Cave in the New. Passing on from the caves of the old country, we find in the United



The Cavern of Adeleburg.

calls different muscles into play. An occasional run is healthful. The bicycle is all right, provided it is not overdone, and the rider sits up straight, not curving the spine.

The method of dress must have its share of your sensible consideration. In winter it should be warm but not too heavy, and in summer cool enough to be comfortable. Clothe all parts of the body with equal thickness, and hang all its weight from the shoulders, and you have the ideal healthful dress. The tight corsets, heavy skirts, and insufficient covering on arms and shoulders, have made many a woman an invalid, and must be discarded by those who value their health. I do not quite believe that tight corsets and heavy skirts hung from the hips have killed as many women as the tobacco and drink habits have men, but they have certainly gone a considerable ways toward it.

Good health is a jewel committed to our care, to be carefully guarded and highly valued. To let it slip away from us through carelessness and ignorance is not only wrong, but the very height of foolishness, for without good health we are worth little to ourselves or to the world.

Health is catching. Health can be cultivated. We should be proud of our good health when we have it, be enthusiastic over

States one of the largest caves in the world—Mammoth Cave, in Kentucky. It was the privilege of the writer not long since to visit both the Mammoth Cave and the caverns at Luray, Virginia. The former has often been described, and is really a wonderful cave; its great size fills one with awe, and leads him to wonder how so extensive a cavern could have been formed even during the centuries by the simple percolation of water. Luray, however, is much the finer, artistically, of the two, altho not so large.—*Christian Work.*

EVEN the busiest person may be but a cumberer. It is usefulness only that gives value to activity. The beautiful and stately tree in the parable, which was declared to be a cumberer of the ground, and which the gardener was ordered to cut down as a cumberer, grew as luxuriously as any other tree in the garden, but it bore no fruit. It was therefore an evil where it was, for it absorbed the strength and sustenance of the soil which would otherwise have been taken up by the roots of the other trees. The humblest effort that accomplishes some good is worth more than the greatest show of energy that serves no useful or worthy purpose.—*Lina Jeanette Walk.*

POWER FOR WITNESSING

READY OCT. 1

We know that many of our readers will be glad to know that the promised book on the work of the Holy Spirit, by A. F. Ballenger, is nearly ready for the market. This book does not treat upon theories as to what the Holy Spirit *is* but what it *does*, as shown forth in a consecrated life.

As one who read the manuscript said:—

"It is not a volume of resolutions but a book of acts"

It seeks to set forth in language impossible to be misunderstood the necessary preparation for a "Spirit-filled life." That this object has been fully met, probably its every reader will agree.

Good cloth binding; price, 75c

PACIFIC PRESS PUBLISHING CO.

OAKLAND, CAL.

9 Bond St., New York City 18 W. 5th St., Kansas City, Mo.

Political Speeches and Debates of Lincoln and Douglas 1854-61

There are portentous events in the political and social world of to-day. Men see this and believe they have in the principles laid down by Lincoln a way of escape from impending evils. Lincoln was never more exercised over the principles of human rights than during his public discussions with Douglas. His speeches and those of Douglas are here reproduced and form a veritable armory of Lincoln argument on this great question.

The book contains 555 pages, and is well bound in buckram cloth. Price, \$1.75

A limited number in paper covers, 75c

A descriptive circular free

PACIFIC PRESS PUBLISHING CO.

OAKLAND, CAL.

29 Bond St., New York City 18 W. 5th St., Kansas City, Mo.



THE SABBATH SCHOOL

LESSON XII.—SABBATH, SEPTEMBER 22, 1900.

REVIEW.

(Galatians 1 and 2.)

NOTES.

1. WE have now passed through two chapters. If they have been studied as they should be, it will be a delight to go back and revel in some of their richness. If there is any portion that does not stand clear and distinct in your mind, pay special attention to it. Do not go to guessing what it means, but fix the eyes of your mind upon it, through the Spirit, until it reveals its secrets to you. If an object is so far from you that its outlines are wholly indistinct, it is much more sensible and satisfactory to view it through a telescope, which will enable us to see it as it is, than to guess and wonder about it. Faith is the divine telescope which enables us to see the unseen. Faith comes by the Word. If we believe that the Word is light and life, we shall be willing patiently to gaze into its depths until our eyes can take in all its fulness.

2. IN this week, read these two chapters carefully and thoughtfully not less than twenty times. Some will be able to read (not repeat) them through without the Book. Such will find the most profit; for in the Bible we learn most from that which we already know best. Go carefully over every detail, and then take a general view of the whole. Study until with a single thought you can see the whole of the two chapters, just as with a single glance, if you have cultivated observation, you can see all the doors and windows of a house,—just as a woman at a single glance can take in all the details of another's dress.

3. READ again in their order all the lessons that we have had, with the suggestions, especially all the hints on study, and consider them inserted here. Concentrate your mind on the text, just as the one who would take a photograph of a portion of the heavens, fixes his eye upon a certain point, and holds the sensitized plate steady until the fathomless star-depths have left the impression of some of their treasures. There is nothing in the world like Bible study to strengthen the mind and develop power of concentration. Study the text, give yourself wholly to it, tarry long by it, and gaze into it; pray earnestly to God for light; and yield yourself and every thought to Him.

4. SINCE quite full questions on the text have accompanied every lesson, and these bring out every important feature, it is not thought necessary to ask additional questions in this review lesson. If you can give intelligent answers to all the questions in the preceding lessons, you will be able to make more of your own, and many more will suggest themselves to you; if you can not answer them, then your time can be fully employed on them now, without any new ones.

Outlines.

CHAPTER I.

1. The greeting. Verses 1-5.
2. Disaffection of the Galatians, its nature and cause. Verses 6, 7.
3. The false gospel and the true. Verses 8-12.
4. Personal experience. Verses 13-24.
The question at issue—the Gospel.
Glory to God or glory to man.

CHAPTER 2.

1. Holding to the truth of the Gospel: (a) The time; (b) wisdom in preaching the Gospel; (c) false brethren. Verses 1-5.
2. At the meeting in Jerusalem: (a) False teachers (Acts 15: 1, 2); (b) gathering of the council (verse 6); (c) testimony of Peter (verses 7-11).
3. No respect of persons: (a) Paul gained nothing from men (verse 6); (b) Paul's and Peter's missions (verses 7, 8); (c) apostles' hand of fellowship (verse 9); (d) remembered duty (verse 10).
4. Dissimulation exposed: (a) Peter's dissimulation, cause and effect, and reproof (verses 11-15); (b) how justified (verse 16).
5. Sin and its remedy: (a) What sin is; its result; its extirpation. See scriptures in lesson 10.
6. Crucified with Christ: (a) Christ not the minister of sin (verse 17); (b) personal application, effect of law on sinner (verse 19); (c) belief in Christ; (d) righteousness not by the law, but by Christ.

WHAT TIME IS IT?

WHAT time is it?

Time to do well,
Time to live better;
Give up that grudge,
Answer that letter,

Speak that kind word to sweeten a sorrow,
Do that good deed you would leave till to-morrow.

Time to try hard
In that new situation—
Time to build up on
A solid foundation,

Giving up needlessly changing and drifting,
Leaving the quicksands that ever are shifting.

What time is it?

Time to be earnest,
Laying up treasure;
Time to be thoughtful,
Choosing true pleasure,

Loving stern justice—of truth being fond,
Making your word just as good as your bond.

—Lend a Hand Echoes.



THE SUNDAY SCHOOL

LESSON XIII.—SUNDAY, SEPTEMBER 23, 1900.

THE DUTY OF WATCHFULNESS.

Lesson Scripture, Luke 12: 35-46, R.V.

35 "LET your loins be girded about, and your lamps burning;
36 and be ye yourselves like unto men looking for their Lord,
when He shall return from the marriage feast; that, when He
cometh and knocketh, they may straightway open unto Him.
37 Blessed are those servants, whom the Lord when He cometh
shall find watching; verily I say unto you, that He shall gird
Himself, and make them sit down to meat, and shall come and
38 serve them. And if He shall come in the second watch, and
if in the third, and find them so, blessed are those servants.
39 But know this, that if the master of the house had known in
what hour the thief was coming, he would have watched,
40 and not have left his house to be broken through. Be ye also
ready; for in an hour that ye think not the Son of man cometh.
41 "And Peter said, Lord, speakest Thou this parable unto us,
42 or even unto all? And the Lord said, Who then is the faithful
and wise steward, whom his Lord shall set over His house-
hold, to give them their portion of food in due season?
43 Blessed is that servant, whom his Lord when He cometh
44 shall find so doing. Of a truth I say unto you, that He will
45 set him over all that He hath. But if that servant shall say
in his heart, My Lord delayeth His coming; and shall begin
to beat the men servants and the maid servants, and to eat
46 and drink, and to be drunken; the Lord of that servant shall
come in a day when he expecteth not, and in an hour when
he knoweth not, and shall cut him asunder, and appoint his
portion with the unfaithful."

NOTE.—Read Luke 12: 35-59. This lesson may be used as a temperance lesson. The section includes all that the Gospels have to say about watching. Study Deut. 4: 9; Prov. 4: 23-26; Matt. 25: 13; 26: 40, 41; Rom. 13: 11; 1 Cor. 10: 12; 16: 13; Eph. 6: 13, 18; 2 Thess. 5: 4, 6; Rev. 3: 2, 3; 16: 15.

Golden Text: "Watch and pray, that ye enter not into temptation." Matt. 26: 41.

SUGGESTIVE QUESTIONS.

(1) In seeking the kingdom of God (verse 31), what is it necessary for the Christian to do? V. 35. Note 1. (2) What class of people are Christians to be like? Where had the Lord been? When the Lord of such servants came, what would they be able to do? V. 36. Note 2. (3) What will be the condition of such servants? What gracious act will the Lord perform for His faithful ones? V. 37. (4) During how much of the night is the servant expected to watch? V. 38. (5) What other illustration does the Saviour use in the lesson of watchfulness? V. 39. (6) Therefore, what admonition does the Saviour give His disciples? Why is this necessary? V. 40. Note 3. (7) What question did Peter ask the Lord in reference to this matter? V. 41. (8) In answering the question, whom did the Saviour introduce as a type of every Christian? What is the position of the steward? What is he expected to do? V. 42. (9) What does the Lord say of the faithful steward? V. 43. Note 4. (10) What will the Lord do for him? V. 44. (11) But what is it possible that the servant may say? Allowing himself to think this, what may he do? V. 45. (12) When will the Lord of this servant appear? What will He do to the unfaithful servant? V. 46. Note 5.

NOTES.

1. The girded loins.—An indication of watchfulness, and readiness for any emergency. The long oriental robe requires to be taken up and the skirt fastened under the girdle to allow freedom in walking or running. So the Christian must not allow any earthly entanglements to impede him in his mission. He must be ready to serve his Lord at a moment's notice. Your lights burning.—There

are no dead lights on the ship Zion. When our light goes out, we have lost connection with Christ; we are no longer Christians.

2. When He shall return.—This is the second coming of Christ, not conversion; for the "men" mentioned are already servants. This is the time brought to view in Isa. 25: 8, 9: "He will swallow up death in victory. . . . And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us." Those who are faithfully watching at that time will sit down at heaven's table, and Christ Himself will serve them." Verse 37; Matt. 26: 29.

3. Be ye also ready.—"God has always given men warning of coming judgments. Those who had faith in His message for their time, and who acted out their faith in obedience to His commandments, escaped the judgments that fell upon the disobedient and unbelieving. The word came to Noah. He obeyed, and was saved. The message came to Lot. He placed himself under the guardianship of the heavenly messengers, and was saved. Christ's disciples were given warning of the destruction of Jerusalem. Those who watched for the sign, and fled from the city, escaped the destruction. Now we are given warning of Christ's second coming, and of the destruction to fall upon the world. Those who heed the warning will be saved. The advent of Christ will surprise the false teachers." *Desire of Ages*.

4. That servant, . . . so doing.—The Lord has given a lesson on watchfulness. Now He shows that the lesson applies to all, by bringing in the idea of stewardship in answering Peter's question, and thus brings in also that other essential of Christian life, work. The steward who was "so doing," was giving to the "household" "their portion of food in due season." Waiting, watching, and working are the three characteristics of the Christian life.

5. In a day when he expecteth not.—He had not said that Christ would not come. He had not scoffed at the idea of His coming; but "by his actions and words he declares that the Lord's coming is delayed." In this way he influences others to sleep and imagine that the Lord is not coming quickly, and is thus in a measure responsible for their lack of preparation. His influence confirms them in their worldliness and stupor. But upon all such the day of the Lord will come as a snare, as a thief, bringing sudden destruction, from which there is no escape.

Wanted.—Agents everywhere for luminous nameplates, signs, numbers. Readable darkest nights. Profits large. Sample case loaned. **Right Supply Co., Englewood, Ill.**

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.

2,500 IN USE Lambert's Nut Butter Mills

Are the original and only perfect nut grinders on the market, having stood the test of five years' general use. Ball Bearing, easily operated, make the finest kind of butter, warranted to give satisfaction.



Nut Butter is a valuable substitute for lard, cow's butter, and all animal fats, which are recognized to be injurious to the human system.

Guide for Nut Cookery, a most valuable book of 450 pages, given with each mill. We make roasters and blanchers too. Write to-day for special prices on all kinds of health foods, nuts, and machinery. Specialties: Spanish and Virginia varieties of shelled peanuts. All orders promptly filled. Send to-day.

JOSEPH LAMBERT

336 W. Main Street

Battle Creek, Mich.

Unawares

"YE DID IT UNTO ME."
"And He said, 'The sin is pardoned, But the blessing is lost to thee, For, failing to comfort the least of Mine, You have failed to comfort Me.'"

Such is the closing verse of one of the two poems found in No. 54 of the *Apples of Gold Library* under the above title. They are very touching and very good. Price, 50c per 100.

PACIFIC PRESS PUBLISHING CO.

New York City

Oakland, Cal.

Kansas City, Mo.

CHRIST AND THE SABBATH: Or Christ in the Old Testament and the Sabbath in the New, by Elder James White. Paper covers, fifty-six pages, sent post-paid for ten cents. Address, PACIFIC PRESS, Oakland, Cal.



PUBLISHED WEEKLY

By the Pacific Press Publishing Co.
(Entered at the Post-office in Oakland.)

Terms of Subscription.

Per Year (52 numbers), post-paid \$1 00
Six Months, 50 cts. Three Months, 25 cts.
To Foreign Countries, per year, \$1.50.

SPECIAL TERMS.

- 1. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$1.75.
- 2. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$2.50.
- 3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$3.00.

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

Signs of the Times,
Oakland, Cal.

Instructions for Ordering.

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

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

Foreign Money.—Do not send any.

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

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

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

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

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

TO CONTRIBUTORS.

THE SIGNS OF THE TIMES is a purely missionary enterprise. For this reason it has felt free to ask for contributions from its friends. It pays nothing for contributions, either prose or poetry, unless solicited by the editor, and then the fact is stated when the articles are asked for. This is a plan rarely followed, but sometimes deemed expedient.

How Prepared.—Write plainly, with typewriter or ink, with wide space between the lines, to freely admit of editing, writing of subheads, etc. Write on one side of the sheet only. Sign the name to the manuscript, as it becomes oftentimes separated from accompanying letter. Anonymous contributions are not used, whatever their merit. If the writer does not wish his name to appear, let him furnish a pseudonym for the public. But we wish the name.

Manuscript Returned.—We will return all unused manuscript desired if stamp and directions are inclosed. We are forced sometimes to return good manuscript mainly for three reasons: (a) Sometimes the articles are too long; (b) sometimes we have a number on the same subject; (c) sometimes our plans are such that an article can not be used till it is out of date. We therefore hope that no offense will be taken by those who have freely contributed their best thought if their productions are returned. When we receive so much matter, we can not use all.

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.

VIRGINIA HOMES.

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



BOLTON & STRONG

Engravers of
HIGH-CLASS PRINTING PLATES
HALF-TONES, ZINC ETCHINGS
COLOR PLATES, ETC.

510-512-514 Montgomery St.
San Francisco, Cal.

Illustrations used in the SIGNS OF THE TIMES
are engraved by us

MORE

REMINGTON Standard
Typewriters

are used in the twenty
leading office buildings
of San Francisco than
of all other makes put
together.

Remingtons, 413
All Others, 405



New Models Nos. 6, 7, and 8 (Wide Carriage).

WYCKOFF, SEAMANS & BENEDICT, { SAN FRANCISCO
PORTLAND
LOS ANGELES

No. 1517 ORDER
Pacific Press Publishing Company
Cor. 12th and Castro Streets
Oakland, Cal.
S. F. Office, 16 Crocker Bldg.
Oakland, Cal., May 5, 1900,
United Typewriter & Supplies Co.,
327 Montgomery Street,
San Francisco, Cal.
Please send us via
Be sure to send INVOICE AT ONCE, noting on it No. of this Order
Gentlemen:—
This is to confirm our verbal
order given to your Mr. Brown for the
purchase of nineteen (19) new No. 1
Densmore typewriters.
PACIFIC PRESS PUBLISHING CO.,
B. W. Jones
Manager.

The DENSMORE
Again at the Fore

The order of the Pacific Press Publishing Co. for NINETEEN
NEW DENSMORES is a powerful argument :: :: ::
The ball-bearing DENSMORE is pre-eminent for light
touch, high speed, good work and
long wear :: :: :: :: :: :: :: Send for circulars

United Typewriter and Supplies Co.
316 Broadway, New York
San Francisco, Cal., 327 Montgomery St.
Kansas City, Mo., 714 Delaware Street
Principal Cities



OAKLAND, CAL., SEPTEMBER 12, 1900.

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

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

CONTAINED IN THIS NUMBER.

Poetry.

| | |
|--------------------------------------------------|----|
| Trust Thou in God | 2 |
| Guarding the Tongue | 6 |
| The Cheery Heart | 10 |
| Strong Drink, THOMAS ROBERT WILLIAMSON | 12 |
| What Time Is It? | 14 |

General.

| | |
|---------------------------------------------------------|---|
| Deliverance, T. | 1 |
| Our Duty as Christians, MRS. E. G. WHITE | 2 |
| Can We Influence Healing Power? DAVID PAULSON | 3 |
| God's Great Purpose, FRANCIS M. WILCOX | 3 |
| Redemption, MRS. H. HURD HASKELL | 4 |
| The Burnt-offering, G. E. FINEFIELD | 5 |
| According to the Commandment, G. B. THOMPSON | 6 |

Editorial.

| | |
|----------------------------|---|
| Notes by the Way | 7 |
| Courage | 7 |

Outlook.—"A Disastrous Day"—Rapidly of Travel—Violence in the Land—"Craze for Doctoring"—Sunday-law Persecution, J. B. GREENWOOD—The Chinese Enigma. 8, 9

Missions.—"But God," a Bible Reading for Missionaries—Difficulties of Mission Work in China—About Puerto Rico 10, 11

The Home.—Demoralization of the Young Man, W. S. SADLER—How to Keep Well—The Cavern of Adeleburg. 12, 13

International Sabbath-school and Sunday-school Lessons 14

Publishers 15

The Weights.—When the Lord enjoins us to forsake the follies and vanities of this world, it is that the way may be made easier for us. He does not wish to deprive us of any pleasure that will help in the journey of life; we are only to put aside the things that would hinder in running a race for life. "Wherefore, . . . let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12:1.

THERE is a second coming of Jesus Christ. It is often spoken of as the "second advent." "We believe that He will come to be our judge." This human life of ours on earth is not intended by God, who gave it, to last forever. Here it is stamped by three dark shadows,—the shadow of sin, the shadow of sorrow, and the awful shadow of death. They will not be forever. There will be a close of what is expressively, if not unconsciously, called this earthly "scene;" and then a great change. Jesus Christ will be revealed, to good and bad alike, with a "glorious majesty" that may either be feared or welcomed, but can not be questioned or ignored. "Heaven and earth shall pass away; but My words shall not pass away."—Rev. H. M. Butler.

"Robbed of Their Sabbath."—The advocates of enforced Sunday observance have a stereotyped saying that "three million people are being robbed of their sabbath in the United States." There are just two classes of people that are being robbed in this respect, namely, those whom Satan has kept from access to the Word of God, and those who have been led by false teachers to believe that the Sabbath of the Bible has been superseded by the man-made first-day sabbath. These two classes comprise many times three million. By the "three million" whom it is alleged are "robbed of their sabbath" is meant men whose employment calls for their labor every day, especially on Sunday. But no man is compelled to labor either on the Sabbath or on Sunday. The man who chooses to labor on the Sabbath rather than give up his situation is not robbed. He simply chooses to serve mammon rather than God. The commandment of God says,

"The seventh day is the Sabbath of the Lord." The service of God includes keeping the Sabbath. "Ye can not serve God and mammon," therefore "choose ye this day whom ye will serve." But if you work on any day for a consideration, you have no just claim that you are thereby being robbed by the one whom you are voluntarily serving with a full knowledge of the situation.

Censuring Others.—Yes, you are right, that brother comes far short of perfection. He has failed more than once. He has even been taken in the very act, and the law demands his punishment. Moreover, if you are without sin, you may begin the stone-throwing; otherwise, you had better not be in a hurry about it. The Lord's advice is: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Matt. 7:1, 2. God has committed all judgment to the Son. John 5:22.

OUR NEXT SPECIAL.

FOR the past two years we have gotten out in the late autumn special numbers of the SIGNS OF THE TIMES that have been particularly valuable, and have been very extensively circulated.

We are planning for another special number this fall, which we think will exceed in importance and value anything we have been able to present heretofore. Two years ago our special issue was entitled the Quarter-centennial number. Last year the title was the World's Harvest number. This year our special issue will be entitled the World's Outlook number. At the close of the nineteenth and the beginning of the twentieth century there is a great deal of speculating in regard to the prospects and the problems before the world. These have been outlined centuries ago in the prophecies that God has given us, and they show most clearly that the coming of Christ is very near at hand. These themes will be presented in the forthcoming special issue in the clearest and strongest manner possible.

The paper will be well illustrated. It will be a double number, as heretofore, with a beautifully decorative cover design. We trust that all the friends of the paper will be thinking about the importance of this number of the SIGNS, and that they will be planning to give it as wide a circulation as possible.

Further facts in regard to prices, the articles it will contain, etc., will be given later.

FACING A CRITICAL SITUATION.

IN a recent Kansas City *Star*, Robley D. Evans, of the United States navy, is reported to have said:—

"In my estimation, the great powers of the earth are facing the most critical situation that has arisen in modern history. To put it vigorously, they are sitting on barrels of powder, and an explosion may come at any time. If it does come it will annihilate present national boundaries and change the map of the world so that it will not be recognizable."

The foregoing is certainly a very significant statement, and it expresses the feelings of thinking men everywhere. There is one thing further that must be kept continually before the world,—the meaning of all these things is that the second coming of Christ is right at hand. These startling events are fulfilling the great prophecies of the Scripture which tell of the terrible things that Satan will stir up in the last days.

We must not allow ourselves in these days to become entangled in these strifes, for the Lord desires us to keep our minds and hearts so clear that we will be able to see the unmistakable evidences of the approaching destruction of the world. There can be no mistaking that the end of all things is right at hand; and the glorious realities of the second coming of Christ, ushering in as they will all of the joys of eternity, are almost ready to burst upon the world.

THE ADVANCE GUARD.

WE have only said a little as yet about the World's Outlook number of the SIGNS OF THE TIMES, to be issued this fall, but already some of the brethren are telling us how many copies they desire. One says he will want at least two or three thousand.

We believe that when this important issue of the paper comes before our friends, all of the old workers will want many more copies than they have used of any special issue in the past. We also expect that there will be a large army of new workers desiring to enter the field.

The times are ominous. The opportunity of working for souls is fast passing away. The agencies that Satan is using in the world are becoming more intense in their malevolence. This should intensify the Lord's people to the highest point of faithfulness and activity in the work. Be on the lookout for this special issue, and be laying plans to circulate every copy that you possibly can. For any particulars about this World's Outlook number, address SIGNS OF THE TIMES, Oakland, Cal.

Militarism is threatened with a punishment that would be fatal if faithfully executed. The San Francisco *Examiner* says:—

"If soldiers do not cease participating in midnight riots, burglaries, etc., in this city, some newspaper or other, in a moment of desperation, is likely to stop referring to them as 'heroes.' This matter of having a 'hero' appear in the role of 'plugugly' at any time is becoming monotonous."

Without doubt, were it not for the possibility of a soldier's becoming a recognized hero, in some incidental or accidental way, it would be very difficult to raise even a militia company without conscription. The gauzy crown of public applause is a far greater incentive to the average human than the rather vague sentiment called patriotism. In ancient times, when athletic entertainments formed the principal public attractions, men would run long races or fight one another to the death just for a crown of garlands that would wither in a day, and human nature is ever the same. The only incorruptible crown and honor worthy of effort to obtain, are gained in service under the banner of the Prince of Peace.

Jesus Christ never lacked for an audience, nor did He disdain an audience of one. The people would follow Him by thousands to hear "the gracious words that proceeded out of His mouth." What did He say that was so wonderful?—He merely preached the Word of God (John 14:24; 17:8, 14), and made it plain by simple illustrations. So with John the Baptist, to whom the multitudes flocked from the cities to the wilderness to hear him preach the Word given him of the Spirit. What was the secret?—A message from God, and Spirit-filled lives. The missionary spirit has power to attract. Mrs. W. C. Grainger, of Shiba, Japan, writes to our *Missionary Magazine* concerning a native brother (Kuniya) who went out to preach: "He had no money for traveling expenses, so sold his boots and watch. He went from place to place, preaching to hundreds of people, and at one place he said there were a thousand present. He came home greatly encouraged. The people gladly gave him his board, and also helped defray his traveling expenses. A lady of unusual intelligence became so interested in the truth that she came 150 miles to hear more concerning these things, and to see us."

OUR FAMINE FUND HEARD FROM.

UNDER date of July 24, Brother W. A. Spicer, editor of the *Oriental Watchman*, writes from Calcutta:—

"Please thank your contributors to the fund for famine relief, and say to them that we will take pleasure in passing your fund on to the distressed districts. Thus far such amounts have been placed with mission relief stations of various denominations, wherever we knew of greatest need. We hope the rains may yet put a stop to famine and bring a year of fruitfulness. Even so, there is still the famine 'of hearing the words of the Lord.' There is, after all, the most pitiful famine in India. Missionaries are fearing that the general interest in relief of famine this year will react and lead to a dropping off of contributions for mission work in the future. That ought not to be."

"Be not thou envious against evil men, neither desire to be with them. For their heart studieth destruction, and their lips talk of mischief."

20991. Locust