

SIGNS OF THE TIMES

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

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FAITH AND REASON.

THE highest conception of true reason is through the medium of faith. Faith is always reasonable, and faith always reasons in the only true reasonable way.

THE ground or reason for faith is the Word of God. Faith reasons that if God says so, it is therefore so; for it is impossible for God to

and there it dwells, studying these words over and over again. And as the Word thus enters into the mind and heart, faith extends and grows into the broadest manhood, which is true Christianity.

THE surroundings of the individual will have but little effect upon him, provided his mind is centered in the Word of God. For upon this basis he is developing the heroism of

THE life of Abraham is not the only record we have of men who have developed the fullest and broadest faith in the very midst of idolatries, superstitions, vices, and crimes. It was amid all the debasing influences of an Egyptian court that Moses kept his fidelity to God, and by listening to the voice of His Word was able, when he came to years of maturity, to choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of



Abraham Going to Egypt.

lie. Thus, how clear it is that faith bases its reasonings on a foundation that is solid and secure. The Word of God is the only foundation that can not possibly fail, and thus it is made plain that all of the conclusions drawn from the reasonings of faith will be absolutely correct.

FAITH, using as it does the Word of God as its groundwork, does not trust to hearsay to ascertain what that Word is. It must know the Word for itself. It can not depend upon confessions of faith, or man-made theories of religious doctrines, but it must know the words that the Lord Himself has spoken. Hence faith goes to the Book of books, the Bible,

true faith. It was while Abraham was in Egypt, surrounded by all of the vices and wickedness of that exceedingly wicked nation, that he was developing that great strength of faith that brought him to the place where he was called "the friend of God." While he was sojourning in the land of Canaan, he was in the midst of an idolatrous people. Vices and superstitions were all around him, but he did not hear the sounds that came from this quarter, for Abraham was listening to the voice of God. God spoke to Abraham, and the record shows that when He spoke Abraham "believed in the Lord; and He counted it to him for righteousness." Gen. 15:6.

sin for a season." Heb. 11:25. It was amidst all the luxuries and abandonments of vice surrounding a Babylonian court that Daniel developed his faith and fidelity to God. And so the record gives us instance after instance of individuals who were able to see beyond the glamor and glitter of this world to the solid realities of that which is before us in the world to come.

BUT these individuals reached these heights of faith not through the ordinary operations of human reason, but by the more reasonable course of believing the Word of God. The individual who stops to reason out things in the way that men generally reason will never reach

any conclusion higher than his own finite impressions; his own circumscribed abilities will hold him within this narrow sphere, but when he adopts the great and true reason, and lays hold of God's Word by faith, he links himself at once with the infinite. His mortal existence of a few brief years here is swallowed up in the immortal eternity of the Father above. With endless years before him, and with constantly expanding abilities, he is ever growing toward the boundless expanse of joys and developments that God has for those who are sufficiently reasonable to lay hold of his Word as the only secure thing of the universe.

TO THE superficial thinker it seems folly to thus take God at His word, and to reason that because God has said so, therefore it is true. But he who will break away from the delusions of a superstitious and superficial world, can readily see that no mathematical theory could be more clearly demonstrated than the incontestable fact that God's Word stands secure, and that the individual who is resting upon that Word is standing upon the only ground that can never be shaken.

You often hear people say, "Be sure that you are right, then go ahead." The individual who desires to be sure that he is right in the great and vital question of spiritual truth, should know that the only thing that will enable him to have this assurance is the Word of God itself. God's Word is right, and the individual who has God's Word, and who knows that he has God's Word, and not a theory about it merely, knows perfectly well what is right and what is true.

THEN the only reasonable thing to do is to fortify the mind with the Word of God, that we may be resting all the time upon that solid foundation without which neither faith nor reason can stand.

AS LIGHTS IN THE WORLD.

GOD desires us to shine as lights in the world. Darkness has covered the earth and gross darkness the people; and Christ says to His followers, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We are to give the light of truth to others, ever asking, ever receiving, ever imparting, working in all simplicity through the sanctification of the Spirit.

Christ pointed out the position His people should occupy when He said, "Ye are the light of the world." From the members of the church is to go forth an influence which shall enlighten others. The Light-giver arranges the lamps so that all in His house (the world) may be enlightened. He has an inexhaustible supply of light, and He places those who truly believe in Him, where they will shine brighter and brighter. Constantly our light is to increase in brightness because we are constantly receiving light from the Source of all light. Beholding Christ, we are to become changed into His image, reflecting His light to the world.

Each soul united to Christ becomes a light in God's house. Each is to receive and impart, letting his light shine forth in clear, bright rays. We are held responsible by God if we do not let light shine to those who are in darkness. God has given each member of His church the work of giving light to the world, and those who faithfully act their part in this work will receive an increasing supply of light to impart. By His Spirit the

Lord will mold and fashion the human agent, quickening his energies, and giving him light wherewith to enlighten others.

Life always shows itself in action. If the heart is living, it will send the life-blood to every part of the body. Those whose hearts are filled with spiritual life will not need to be urged to reveal this life. The divine life will flow forth from them in rich currents of grace. As they pray, and as they speak, God is glorified.

There is no limit to the Lord's efficiency. He is prepared to advance and to add new territory to His kingdom. But His people must do their part in carrying forward this work. "Ask, and it shall be given you," is the promise. Our part is to rest on the Word with unwavering faith, believing that God will do according to His promise. Let faith cut its way through the shadow of the enemy. When a questioning doubt arises, go to Christ, and let the soul be encouraged by communion with Him. The redemption He has purchased for us is complete. The offering He made was plenteous and without stint. Heaven has a never-failing supply of help for all who are in need.

It is the Saviour's delight to see His followers co-laborers with God, receiving bountifully all the means of fruit-bearing, and giving bountifully, as workers under Him. Christ glorified His Father by the fruit He bore, and the lives of His true followers will produce the same result. Receiving and imparting, his workers will produce much fruit. "Hitherto," Christ said to His disciples, "ye have asked nothing in My name. Ask, and ye shall receive, that your joy may be full."

The God of providence still walks among us, tho His footsteps are not seen, tho His positive and direct workings are not recognized or understood. The world in its human wisdom knows not God. The Lord designs that through human beings His glory, not the glory of men, shall be manifested. It is His light that shines through His agencies. Providence and revelation work in divine harmony, revealing God as first, and last, and best in everything.

Christ is drawing sinners to Himself by the cords of love, seeking to unite them to Himself, that they may be laborers together with God, not in pride and self-sufficiency, but in meekness and lowliness. When sinners are converted, God is glorified before the principalities and powers of heaven and earth. These converted ones are a spectacle to the world, to angels, and to men. "Ye are My witnesses," God says. By looking to Me you are to become transformed in character; and by the manifestation of Christlike forbearance and love you are to reveal this transformation.

By imparting to others the love and tenderness which God has so abundantly bestowed on us, we are to let our light shine. We should put every gift of God to the best possible use, making it a producer of good. To God we can give nothing which is not already His; but we can help the needy ones around us. We can supply them with the necessities of this life, and at the same time speak to them of the wonderful love of God.

Christ has identified His interests with those of His people. He has plainly stated that we can minister to Him by ministering to His suffering ones. Words of encouragement and cheer, spoken when the soul is sick and the pulse of courage is low, these are regarded by the Saviour as if spoken to Himself. The heavenly angels look on in pleased recognition. In no better way can we express our love to God than by unselfish, self-sacrificing

actions, performed because the grace of God has been received into our hearts.

There are only two kingdoms in this world, —the kingdom of Christ and the kingdom of Satan. To one of these kingdoms each one of us must belong. In His wonderful prayer for His disciples Christ said: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy Word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world."

It is not God's will that we should seclude ourselves from the world. But while in the world we should sanctify ourselves to God. We should not pattern after the world. We are to be in the world as a corrective influence, as salt that retains its savor. Among an unholy, impure, idolatrous generation we are to be pure and holy, showing that the grace of Christ has power to restore in man the divine likeness. We are to exert a saving influence upon these in the world.

"This is the victory that overcometh the world, even our faith." The world has become a lazar-house of sin, a mass of corruption. It knows not God's children, because it knows Him not. We are not to follow its ways or imitate its customs. Continually we must resist its principles. Continually we must obey the words, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

MRS. E. G. WHITE.

REDEMPTION OF THE DOMINION.

THE dominion given to Adam embraced land, water, and air. He was given "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

There are three distinct things embraced in this dominion, viz., land, water, and air. All were forfeited by our first parents and given over to the devil; hence we read, "Cursed is the ground for thy sake." Immediately we find the land bringing forth thorns and thistles. The water passed into the enemy's hands, and in obedience to his will it is lashed into fury by destructive storms.

"The air, which had hitherto been of a mild and uniform temperature, seemed to chill the guilty pair." Satan had become "prince of the power of the air." In obedience to him it conveys germs of disease and death everywhere; "for death is come up into our windows, and is entered into our palaces to cut off the children from without, and the young men from the street."

The redemption of the dominion will remove from land, water, and air every trace of the curse. This was beautifully taught in the sacrificial service; for "the whole Jewish economy is a compacted prophecy of the Gospel. It is the Gospel in figures, for from the pillar of cloud Christ Himself presented the duty of man to his fellow-man." The future home of the redeemed was not left out of those figures; but Christ, as the great Restorer of the lost dominion, was presented to the world, revealed in types and symbols.

There was only one way by which the earth could be redeemed from the curse. "Blood it defileth the land; and there can be no expiation for the land, but by the blood of him that shed it." Num. 35:33, margin; Gen. 4:10-12. It is not in the power of sinful man to redeem it; there is only one of the human family that has a right to redeem.

The earth was cursed through the sin of man, and the redemption of the earth was taught by the offerings made by man for his sins. When a sin-offering was made for priest, ruler, congregation, or common people, some of the blood was always to be poured out "at the bottom of the altar of the burnt-offering." Lev. 4:7, 18, 25, 34.

This blood poured upon the ground typified the blood of Christ, that would redeem the land from sin. Deut. 15:23; Lev. 17:11-14.

The greater part of the diseases in the earth is the result of impurities in the air and water. The blood of the offering made by one that was to be cleansed from the disease of leprosy, was brought in contact with both the air and water. "Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop; and the priest shall command that one of the birds be killed in an earthen vessel over running water; as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water; and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field." Lev. 14:4-7.

The bird dipped in the blood, which typified the blood of Christ, flew through the air, a symbol of the precious blood that was to drop from Calvary's cross, and through its power remove from the air every taint of the curse, and give to man a new heaven and a new earth.

The killing of the bird over the running water was also significant of the work of Christ in redeeming the water from the hands of Satan. Cedar wood and hyssop were dipped in the blood, thus typifying the redemption of vegetation, "from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall."

There was beauty in the type; but let us compare it with the antitype. The redemption price was being paid for the land when in the garden the Saviour "sweat as it were great drops of blood falling down to the ground." The price was fully paid when the precious blood, forced out by the cruel nails, fell upon the ground beneath the cross.

From the wound made by the spear "there flowed two copious and distinct streams, one of blood, the other of water."

The two extremes of vegetation were represented on Calvary. The cross was from the forest, and "they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth." During His trial they "platted a crown of thorns," and "put it upon His head, and a reed in His right hand." Wicked hands took the reed, and struck the crown, forcing the thorns into His temples, causing the blood to trickle down His face. He bore the curse of the earth.

Truly "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree."

When Christ yielded up His life on the cross, He "rested from the work of redemption; and, tho there was grief among those who loved Him on earth, yet there was joy in heaven. Glorious to the eyes of the heavenly beings was the promise of the future. A restored creation, a redeemed race, that having conquered sin could never fall—this, the result to flow from Christ's completed work, God and angels saw. With this scene the day upon which Jesus rested is forever linked. For 'His work is perfect,' and 'whatsoever God

doeth it shall be forever.' When there shall be a 'restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began,' the creation Sabbath, the day on which Jesus lay at rest in Joseph's tomb, will still be a day of rest and rejoicing. Heaven and earth will unite in praise as 'from one Sabbath to another' the nations of the saved shall bow in joyful worship to God and the Lamb." MRS. H. HURD HASKELL.

DAYS OF TROUBLE.

THE storm clouds gather in the vaults above,
And deep-toned thunders their dark caverns move.
Their heaving motion tells of wind's mad strife;
They call aloud for life, for human life.

The sea is lashing; white with angry foam,
"Deep calleth unto deep," and answers come.
Hark, hear their maddened tones, with dangers rife!
They call aloud for life, for human life.

Old mother earth, who once, in love's embrace,
Nursed in her bosom true the human race,
Now heaving buries husband, child, and wife.
She also calls for life, for human life.

But mightier still the voice that comes from far,
Calling to arms, the gathering for war.
The nations call, with cannon, drum, and fife;
They loudly call for life, for human life.

They shall be satisfied, and drunk with gore;
They'll fall into the pit, and reign no more.
They staked their all, sad folly, such is life.
They staked for life, but only human life.

But God will be, through storm and earthquake
shock,

"Jehovah-nissi" * to His little flock.

And from the "wrath of man" and nations' strife,
He'll call to life, but blest eternal life.

CLARENCE SANTEE.

San Jose, Cal.

* The Lord my banner. Ex. 17:15.

GOD'S MEMORIAL.

"Thy name, O Lord, endureth forever; and Thy memorial, O Lord, throughout all generations." Ps. 135:13.

"Memorial: anything intended to preserve the memory of a person, an occurrence, or the like; something which serves to keep something else in remembrance; a monument."—Webster.

THE Bible gives us illustrations of this definition. When the children of Israel had crossed the Jordan, twelve stones were taken from the river, a stone for each tribe. And these stones were to "be for a memorial unto the children of Israel forever."

They were to be a standing memorial that that people passed dry shod over Jordan. "And He spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? then ye shall let your children know, saying, Israel came over this Jordan on dry land." Joshua 4:7, 21, 22.

There was a memorial of the deliverance of the children of Israel from Egypt. It was the passover. "This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever." Ex. 12:14; 13:3-9. This was a yearly memorial, to be observed as often as the fourteenth day of the first month arrived, for this was the day the Israelites came out of Egypt and were delivered from bondage.

God has caused His creative work to be commemorated. We read: "The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious; and His righteousness endureth forever. He hath made His wonderful works to be remembered." Ps. 111:2-4.

He has given us a memorial by which to commemorate His great creative work. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

The Sabbath was to the children of Israel a sign or memorial from the Lord, and thus is the reason stated: "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

The Sabbath was given to keep the Creator always in mind, and it is evident that if it had been faithfully kept there would not now be a heathen on the face of the whole earth. When the prophet would show the true God, and distinguish Him from all false gods, he uses this language: "But the Lord is the true God, He is the living God, an everlasting King. . . . Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." But the true and living God is the one that "hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." Jer. 10:10-12.

Would an apostle point heathen worshipers to the true and living God, he makes use of the Sabbath commandment, or the fact on which it is based: "Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, . . . as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you." And to do this he refers to God's great creative power: "God that made the world and all things therein." Acts 17:22-24.

The Sabbath was to be a sign or memorial of the true God forever. Again we read: "It is a sign between Me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31:17.

This sign was given to Israel forever. With propriety we may ask, Who are Israel? Paul can give us the desired information: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 9:4.

The promises here spoken of refer to the promises made to Abraham: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. When we receive Christ, then we sustain the relation of children to Abraham. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Verse 29. And James, in writing to the Christian church, addresses them thus: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad." James 1:1.

When the saints are redeemed, they will all remember God's great creative power. "Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things; and for Thy pleasure they are and were created." Rev. 4:11. And these redeemed ones have stated times to meet and worship and adore the true and living God; for we read: "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:23.

How long will this practise continue? "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain." Verse 22.

The Sabbath, which is the memorial of God's great creative power, will never cease to exist; for as long as it is a fact that God created the heavens and the earth, so long will the Sabbath exist as the memorial of that great event. When this sinful state of things gives way to a sinless new earth, the fact upon which the Sabbath institution is based will still remain; and the redeemed ones who will be permitted to live on the new earth will still commemorate the great creative power of God, while singing the song of Moses and the Lamb. Rev. 15:3. Thus the words of David at the head of this article will prove true: "Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations."

Sioux Falls, S. D. G. W. ROGERS.

THE SIMPLICITY OF LIFE.

TO the candid reasoner the subject of life beyond the grave has been made plain in the record which the Lord has given of the creation of man; so that without any great scholarship all who can read can understand the simplicity of life. There are many men who are interested in and study the anatomy of man, and so learn all about the framework of the human body. But the great problem to be solved, in which all men are interested, is, What is life in the body?

It is very generally believed that life in man is an immortal, invisible embodiment with an eternal conscious existence, and that it has been given a limited time to inhabit this visible body. These views are accepted by the world in general, and believed to be divine truth. But in the record which He has given us of the creation of man, the Lord has given no evidence whatever on which to base such a belief. The inspired Word says, "The Lord God formed man of the dust of the ground." The body, made from substances taken from the ground and skilfully framed together, was an instrument ready to be set into motion. So the Lord "breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. Now the body was made of perishable substance (earth), and because of sin man must return again to the earth. "For dust thou art, and unto dust shalt thou return." Gen. 3:19.

The body was made from perishable substances, and the instrument of power which produced life is a perishable substance. For the record says, "The elements shall melt with fervent heat, the earth also." 2 Peter 3:10. So, according to plain statements made by inspired writers, every constituent element which composes the general makeup of man, is perishable, and life must cease, or perish with the materials.

An illustration will show what life is. The life in man is comparatively the same as the life or motion of a steam-engine; it is the effect produced by the power which is applied. This may seem quite absurd to the many who are wrangling and striving over words, to define them to suit the popular belief; but when we study the formation of man as recorded in Gen. 2:7, in connection with our practical knowledge and observation, it is easy, indeed, to understand what life is.

The steam-engine, in its complete structure, has no power within itself; it can not make even a single wheel turn; but by the application of steam the engine is set in motion. Now the steam is not the life of the engine, but the

effect produced by the power of steam, when applied, is the life. And no machinery, of whatever nature it may be, can operate itself by itself; a power apart from itself must be applied to the machine to put it in motion. The power, then, which is applied is not the motion, neither is the motion produced without the power; but the motion is the product, or result of the power as it operates upon the machinery.

And so it is with the human body and every other body of flesh. The breath is not the life, neither is life in the body without the breath; life is the effect produced when the breath is breathed into the nostrils. The Lord, then, when He made man and every other body of flesh wherein there is life, made them as machines, with all their joints, organs, and tissues framed together, showing skilful workmanship on the part of the divine Creator. But with all the skill which He possesses, the Lord left every body of flesh which He created entirely helpless within itself to put the machinery of the body into action. The body, before life was produced in it, was devoid of all action, thought, or instinct. It was a mere dead machine or body, just as the engine is a dead engine without steam. Thought, therefore, is not produced, neither can it be until the power which operates the machinery of the body is applied, and acts directly upon the organ of thought. The brain, like all the other organs of the body, has its own peculiar office, and works mechanically and systematically, until through injury or disease it can no longer respond to the power applied; and then it ceases to act, just as the hands of a watch cease to indicate the time of day when its wheels stop running.

Then, to produce life in the body, the Lord created the air, a substance which, when He applied it in the process of breathing, brought the machinery of the body into action. So it is clear that the body is just as dependent upon the power which God has bestowed through the process of breathing, to bring its organs into action, as the engine is upon the power of steam to put its machinery into motion. It is readily seen, then, by the candid reasoner, that life and motion are simply the effect of the power applied. Therefore, when the power which operates the machinery of the body is withdrawn, life must inevitably cease.

Now we have shown that the atmosphere, or the breath we breathe, is not our life, but our life is simply the setting in motion of the organs of the body. When we realize how limited our power is to retain the breath in order that the machinery of our bodies may be kept running, we are better prepared to understand the true nature of life, its simplicity, and its duration.

The above illustration applies only to the life of the flesh, and not to the life of the redeemed. The life which the righteous shall receive in the resurrection, and by translation, will not be the result of merely breathing the air; but by the immediate Spirit and power of the Almighty we shall receive a life that will be equal in duration to that of our Saviour.

Perrydale, Or. WM. S. SCHWARTZ.

SHE TOUCHED HER.

SOME rude children in Madagascar were one day calling out, "A leper! A leper!" to a poor woman who had lost all her fingers and toes by the dread disease. A missionary lady who was near by, put her hand on the woman's shoulder, and asked her to sit down on the grass by her. The woman fell sobbing, overcome by emotion, and cried out: "A hu-

man hand has touched me. For seven years no one has touched me."

The missionary lady says that at that moment it flashed across her mind why it is recorded in the Gospels that Jesus touched the lepers. That is just what others would not do. It was the touch of sympathy as well as healing power.—*Selected.*

HEAPING UP TREASURES.

NUMEROUS scriptures show that many in the last days will possess immense fortunes. This is seen from the fact that when the Lord comes they will "cast their silver in the streets, and their gold shall be removed." Eze. 7:19. Their hoarded and ill-gotten treasures will be cast to the moles and the bats. Isa. 2:18-21; Zeph. 1:18.

The apostle James tells us that men will heap treasure together "in the last days." Chapter 5:3, R.V. No evidence is needed to prove that such is the present condition of things. The marvelous accumulation of wealth is looked upon with astonishment and alarm by the masses. They know that it portends trouble, and await the outcome with anxious expectancy.

As a sample of the accumulation of wealth, the New York *World* of Aug. 8, 1900, presents the following summary of the income of John D. Rockefeller and his brother William, the Standard Oil Company magnates:—

This man's wealth is so great that the oil industry, immense as it is, is not large enough to employ his riches. He owns an interest in innumerable railroads, banks, insurance and trust companies, mining corporations, and industrial enterprises.

He and his brother William control the New York, New Haven, and Hartford Railroad; the Missouri, Kansas, and Texas Railroad; and they are large owners in the Chicago and Alton Railroad; the Federal Steel Company; American Sugar Refining Company; American Glucose Sugar Refining Company; American Cotton Oil Company; National City Bank; Hanover National Bank; First National Bank of Chicago; Second National Bank of New York; the National Park Bank; Bank of Metropolis; the United States Trust Company; the Farmers' Loan and Trust Company; the Chicago Terminal Transfer Company; the Amalgamated Copper Company; the Anaconda Copper Mining Company; the Delaware, Lackawanna and Western Railroad; the Consolidated Gas Company; the Standard Gas Company; the Brooklyn Union Gas Company; the New Amsterdam Gas Company; the Union Gas Company; the Harlem River and Port Chester Railroad; the Leather Manufacturers' National Bank; the Mutual Life Insurance Company; the Cleveland, Akron, and Columbus Railroad Company; First Municipal Bond Insurance Company; the International Banking and Trust Company; and the Kern Incandescent Gaslight Company.

His investments in these corporations will bring his total income this year up to at least \$60,000,000, and perhaps to \$75,000,000. Based upon \$60,000,000, his daily income for every one of the 365 days in the year is \$164,383, one-fourth of which would be deemed an independent fortune by the average family.

An income of \$164,383 per day is nearly \$6,850 per hour, or over \$112 per minute. And this is but an illustration of the vast increase of wealth throughout the world. If this can not be truly said to be "heaping" up treasures, we hardly see what could be. And the Lord said this would be done in the "last days." The "last days," therefore, are here, and the Saviour is "at the door." How few are preparing to meet Him! Reader, are you preparing? G. B. THOMPSON.

Rome, N. Y.

WHAT is music if sweet words,
Rising from tender fancies, be not so?

Not the rich viol, trumpet, cymbal, nor horn,
Guitar, nor cittern, nor the piping flute,
Are half so sweet as human words.

—Barry Cornwall.



THE MEAT-OFFERING.

"I am that bread of life. . . . This is the bread which cometh down from heaven, that a man may eat thereof, and not die." John 6:48-50.

"He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." John 6:56.

THE meat-offering, also, was always offered with the burnt-offering and the peace-offering, and so could not be offered until the others which preceded it had been brought. It was the last of the offerings, always accompanying the peace-offering. The soul that participated spiritually in its meaning, must already have spiritual knowledge of the crucifixion of the sin-offering and the trespass-offering, the consecration of the burnt-offering, and the joy of the peace-offering. The meat-offering, therefore, represents the highest and sweetest and final experience of the soul in the knowledge of sacrifice.

The meat-offering consisted of fine flour, "bruised small." Oil was poured upon it, salt was always mingled with it, and frankincense was put upon it. Leaven and honey were by positive command always excluded. A "handful of the flour thereof, and of the oil thereof, with all the frankincense thereof" were burned upon the altar, with the burnt sacrifice, for "a sweet savor unto the Lord." The remainder of the meat-offering the priests ate in the "court of the tabernacle of the congregation. . . . It is most holy unto the Lord."

What does all this mean?—Like all the other offerings, it means Christ first, and also the Christian. Christ, who reached the uttermost possible heights of spiritual experience, fully experienced its meaning; the Christian does so more or less imperfectly. Of the meaning of this, as of all other spiritual truth, the life of Jesus is, to us, the highest interpretation. If we would understand the meaning of the meat-offering, we must look to Him.

One of the highest missions of Jesus was to reveal God. Man had lost the true knowledge of God, and, losing this, had lost eternal life; for "this is life eternal, that they might know Thee the only true God." It was the oft-repeated words of Jesus, "I am come that ye might have life." "He that hath the Son, hath everlasting life," etc. He gave this life by restoring that knowledge of God which is "life eternal."

He revealed God, however, not so much by teaching, as by *being*. He was, and is, Emmanuel,—God with us. He taught the truth of God, but, better than that, He lived the life of God here on earth, where men could see it. He lived this life in sinful flesh, and He did it so perfectly that He could say, "He that hath seen Me, hath seen the Father." Thus His life was given in the similitude of the highest of all sacrifices,—as a meat-offering,—that men might feed on Him and thus know God.

How plainly He states all this: "I am that bread of life." "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is My flesh, which I will give for the life of the world. . . . Whoso eateth My flesh, and drinketh My

blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." The Jews would not have found this so hard a saying if they had not lost the spiritual meaning of the meat-offering.

Jesus said, "As the Father hath sent Me into the world, even so send I, you." We too are to be revelations of God, not only in our teaching, but also in our being; not only in our words, but also in our lives. The world is hungry after God, even tho it knows it not. He is the desire of all nations. There are to-day, however, as of old, many who will not look *up* to find God. They never look that way except with nebular hypotheses and astronomical glasses. They will not, first, even look back nineteen hundred years to find God. There is one place, tho, where they do always look, even without asking,—look, too, it must be confessed, often with the bitterest disappointment; that is, to the lives of Christ's professed followers.

Nor are they forbidden to look here. It is the right and privilege of the unbeliever to look to the Christian. Christians are put here to be "living epistles, known and read of all men." Unbelievers are expected to receive the human witness of God first, but they are cautioned not to remain satisfied with that only. We read, "If we receive the witness of men, the witness of God is greater." The reason given is that the witness of God is within. "He that believeth on the Son of God, hath the witness in himself." Most people who come to know God, do so first through seeing Christ in others,—through feeding upon their lives. The only wrong, sad thing about it is that so many stop there without ever having the witness within,—without ever knowing God for themselves by a personal experience. The Christian should look higher than this to find God. For men to compare themselves among themselves, and satisfy themselves by being as good as others, is sin. They should look only at the ideal as seen in Jesus.

Now all this is the meaning of the meat-offering and its relation to the other offerings, standing as it does the last of the offerings, a revelation of the final and highest experience of the soul in the knowledge of sacrifice. When the flesh is crucified, burned without the camp as unholy; when the life is offered in the merit of Jesus, to be renewed by His power; when the whole regenerate being is freely given to God, to be consumed by His own sacred love-fire on the altar of sacrifice,—the peace-offering burning, too, on the burnt-offering,—then that life comes up as a sweet savor unto God. Then, too, men can feed on that life and find Christ, and, finding Him, find the Father also.

All this will be still more plain when we consider the materials that enter into the meat-offering, and those that are excluded from it. This sacrifice was composed largely of "*fine flour bruised small*." From such flour all the chaff had been excluded, and the wheat had been made fine and smooth by much beating. So, too, that life that is to be a revelation of God must be freed from chaff, or purified; and then, as was the life of Jesus, it must be "bruised," and so made tender and "perfect

through suffering." Upon this fine flour were poured the oil and the wine. Oil is ever a symbol of the Spirit, and of those divine graces which the Spirit only can bestow. So, too, the wine, the unfermented juice of the grape, is the symbol of the pure truth, just as the poisoned or fermented wine,—the wine of Babylon,—is a symbol of that mixture of truth with error which spiritually intoxicates. So Christ's caution to His church under the third seal, in the age of apostasy, was, "See thou hurt not the oil and the wine." The life, then, upon which men are to feed to find God, must possess the graces of the Spirit, love, joy, peace, long-suffering, gentleness, meekness, and faith; and it must also be "sanctified through the truth."

Leaven was excluded from the meat-offering. "Beware ye of the leaven of the Pharisees, which is hypocrisy." "Purge out therefore the old leaven." "Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." It is plain, therefore, what leaven means. There must be none of this corrupting power, none of this hypocrisy, malice, or wickedness, in a life which men are to feed on, to find God; in a life which is to come up as a sweet savor before the Father. There must be salt there, the preserving power, the opposite of leaven, the corrupting power. Yes, there must be salt there, for salt is the symbol of eternity, and the Christ-life is the eternal life, and "salt is good," and "ye are the salt of the earth."

Honey was rigidly excluded from the meat-offering. Honey is indeed beautiful to the eye, and sweet to the taste, until it touches the fire; then it is spoiled and creates a stench. The life that can reveal God must stand the fiery trial as did Christ's. Instead of the honey, put there the frankincense,—frankincense, a compound of sweet gums and spices,—which, tho sweet all the time, was so blended as to give up the sweetest fragrance in the flame. Such must be the life which comes up as a sweet savor unto God, because it reveals His love and His goodness unto others.

In this sacrifice of the meat-offering, only a little of the fine flour and oil and wine was burned upon the altar for a sweet savor unto God, while the priests ate the remainder. So that life is most pleasing to God that is the greatest blessing to others. "He loves God best who serveth most his fellow-man, and mine."

But while most of the other portions of this sacrifice were consumed by the priests, all of the frankincense, the sweetest part of all, and the part that exhaled its fragrance in the flame, was offered up to God alone. Consider for a moment what this means. On that last evening before the trial and the crucifixion, Jesus said to His chosen and most intimate disciples, "I have many things to say unto you, but ye can not bear them now." The sweetest, holiest thoughts of all, therefore, Jesus never expressed to any earthly friend. So far as human fellowship was concerned, He had to live that innermost life entirely alone. These thoughts were the very fruit of suffering. Like the frankincense, they yielded up their sweetest fragrance in the fiery trial. Yet, tho no human ear heard, tho no human heart understood, in these experiences Jesus was not alone, for the Father was with Him. These thoughts ascended to the Father only. They were the sweetest of all the sacrifice that went up to God alone. After days of contact with the blindness, bigotry, and prejudice of the scribes and Pharisees, and with the doubt and unbelief even of His disciples, Jesus found rest, peace, and

strength in those nights of prayer and communion with the Father.

It will be so with us. There will be thoughts and feelings born of trial and of suffering, of which we can not speak to another. If we should speak of them to any human friend, he would perhaps not understand. Perhaps he would entirely misunderstand. He has not been in the furnace that gave them birth. The Father knows, however, and these are to Him the sweetest thoughts of all,—the very frankincense of the sacrifice that gives forth its fragrance in the flame. No one else can understand, but there will be no secrets or misunderstandings between us and Him. He will give unto each of us "a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." "Name" means experience. When Abram, Jacob, and Saul each got a new experience, they each got, also, a new name. So we shall receive a new name; and, tho no other man will know, we shall know, and so also will He know that gave it to us. In this we must be content. It is ours to rejoice that He knows, to dwell here, and to revel in His love, and to wait, if need be, the eternal future for that close fellowship with our brethren for which all noble souls long. Then we shall see not only eye to eye, but also heart to heart. G. E. FIFIELD.

THINE to work as well as pray,
Clearing thorny wrongs away,
Plucking up the weeds of sin,
Letting heaven's warm sunshine in.

—Whittier.

AN UNMANAGEABLE BOY.

WHEREVER character is forming there God is waiting to lend a helping hand.

For many years a certain woman had been a member of the church; but somehow her experience seemed blank and uninviting. The cares of an unhappy home took all her time, and life was an endless grind.

This day had been more trying than usual. Everything had gone wrong. She was tired; husband had gone to his night work cross and gloomy; and her boy—it was for him she was anxious—he had acted worse than ever before. He was nine years old now, and nine years of mismanagement had shaped him a very unhappy character. The mother realized how little she herself could do to change it, but something must be done. Her life had been almost a prayerless one, but to-night tearfully she knelt in prayer. O, would God help her, not for herself alone, but for her darling boy!

The next day was wash day. There was much to be done, and the boy was pressed into service to help carry wood and water. All went well till an ice wagon came rumbling down the street. "Ah," thought the boy, "fine chance for fun!" And in a moment he was on the seat with the ice man.

Presently the mother needed wood, but the boy was gone. She was not much surprised, but, then, her prayer! Would God help her, after all?

In a few minutes some one climbed over the back-yard fence, and with downcast eyes came quickly into the house. "I thought of you, mama, and couldn't run away," was all he said; but tears told the story of a struggle.

And that day, as she worked, the woman sang for the first time in years:—

"If our hearts were pure and simple,
We should take Him at His word,
And our lives would be all sunshine
In the sweetness of our Lord."

E. J. DRIVER.

SWEET COMMUNION.

WHEN you woke from sleep this morning,
Tho the hour was rather late,
Did you stay to speak with Jesus—
And His benediction wait?
Did you thank Him for His mercy,
For His care through all the night,
That no evil had befallen—
That no tears now dim your sight?

Did you ask Him for the blessing
Of His presence through the day,
For His leading safely onward,
For His guiding, lest you'd stray?
Did you tell Him that you'd gladly
Go wherever He would lead;
That you'd try to do His bidding,
Helping every soul in need?

If you go without these blessings,
As you start another day,
Be assured your strength will fail you,
And you'll faint along the way.
O, live closer to the Master;
For unless you're very near,
Words of love He whispers to you,
Will not reach your listening ear!

BERTHA EDYTHE STRELINGER.

Detroit, Mich.

BETWEEN STATIONS—"THE RELIEF-VALVE."

"ALL aboard!" shouted the conductor, as he gave the signal to the engineer to start. The bell rang, and there was a general rush for the train; good-bys were said; and a great hissing of steam told that the "overland" was pulling out from the station.

The drive-wheels of the engine made half a turn, stopped, and the great train lay motionless. Half an hour later the conductor came forward to where the engineer was busy taking apart a little piece of the engine scarcely larger than an oil cup.

"The despatcher wants us to report to him before pulling out," he said.

"I'll tell you when I'm ready," gruffly replied the engineer, who was out of humor at the delay.

It was nearly an hour after this when the engineer reported that he was ready. They soon had a message from the despatcher to proceed.

What was the matter?—Just a simple little piece of machinery called the relief-valve was broken. It was unimportant-looking, and its duties were not very great as compared to those performed by some parts of the locomotive; but it blocked the wheels of that great train, with its hundreds of passengers anxious to get to their destination, and of the other "overland," waiting a few miles up the track at the accustomed passing-place.

"Behold, how great a matter a little fire kindleth!" James 3:5, last clause.

My friend, are you looking after the "relief-valves" of your character, or are you neglecting them? Know you not that they are liable to break, and block the wheels of an unfinished career? Are you daily drawing "coal and water" from the unfailing storehouse of God's wonderful Word and the living stream of the Fountain of Life? Do you go carefully over the engine of your soul every morning before going out on your usual run for the day?

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter 1:13.

DARIUS DALE.

"SANCTIFIED afflictions are spiritual promotions."

"BEAR YE ONE ANOTHER'S BURDENS."

THE apostle exhorts, "Bear ye one another's burdens, and so fulfil the law of Christ." Gal. 6:2.

Christ is the great Burden-bearer. The prophet says of Him: "Surely He hath borne our griefs, and carried our sorrows. . . . And the Lord hath laid on Him the iniquity of us all." Isa. 53:4-6. In taking upon Himself our griefs and sins, He opened to us the door of hope for this world and the next. And as He has borne our burdens, He bids us follow His example in bearing the burdens of others.

There are plenty of opportunities for burden-bearing.

"Life is indeed no holiday; therein
Are want and woe and sin."

Many a hand is stretched out for aid. "Ye have the poor with you always," the Saviour says. But there are other needy ones besides those who are suffering for the necessities of life. To many a toiler "bearing his load on the rough road of life," a little help may make all the difference between success and failure.

Our sympathy is called for. The world is full of people with sore hearts.

"Who of us know
The heartaches of the men we meet
Each day in passing on the busy street,
The woes and cares that press them,
Forebodings that distress them—
Who of us know?"

Some appeal for sympathy; others wear a smiling face. They do not like to talk of their own troubles, and are unwilling that others should make even a slight demand on their sympathies. They would forget sorrow. But in any case a few bright, pleasant words will awaken a quick response. The cheerful, sunny sympathy of unselfish love will touch the secret springs of the heart. And every attempt—

"To help to bear the burdens of their care
By tender word, and loving look, and prayer,"
will make the life a little brighter.

There are burdens of another kind that we must bear in some way, whether we will or not. The kinks and knots of human nature are past understanding, except by Him who "knoweth our frame," and "remembereth that we are dust." These infirmities of temper and disposition cause untold bitterness and heartache, and to meet them in the right spirit, a divine patience is needed. But we do not know "life's hidden forces." If we did—

"Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,"

often we should pity and forgive where now we blame.

Deep, tender, impartial sympathy is not natural to the human heart. There are human loves that are "strong as death," and capable of great self-surrender, as the love of a mother. But the strongest love, if it is not refined and quickened by divine grace, may be blind and partial, and fall into serious errors; for it has only human wisdom as its guide. The results of misguided parental love are too often seen in the marred and deformed characters of the children; dispositions are formed that are a lifelong pain to those who must suffer from them.

In Christ we have an example of ideal love. There was no admixture of selfishness in the pity that led Him to exchange the peace and joy of heaven for the strife and hate and cruelty of earth. And He says to us, "Love one another as I have loved you." When we have this divine love in our hearts, we shall know how to bear "one another's burdens, and so fulfil the law of Christ."

E. J. BURNHAM.



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THE PARTING INSTRUCTION OF JESUS.

WHEN any master, or leader, or employer, or head of a household, goes away for a time, his last instruction to those who are left to look after his affairs is deemed very important. His words are usually words of anxiety and solicitude for the success of his representatives in the conduct of his business. The directions or commands on such occasions are always the result of careful thought, after a minute consideration of even the minor details, as well as of the expected ultimate result. If the charge be of unusual magnitude and importance, there will be earnest consultation; and the last words of the chief will be carefully noted and remembered. Moreover, if the one or more representatives be faithful to the trust, they will be unusually watchful of the interest at stake because of the absence of the head of affairs.

When Jesus was about to ascend to heaven, He held several interviews with His disciples, in order that they might not only understand the reasons for His going away, but also the nature of their duties in His absence. His last instruction was both a promise and a charge—a promise of power commensurate with their responsibilities, and plain directions as to the use they should make of that power. This instruction was: “Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” Acts 1:8.

The next verse says, “And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.” And we learn from Luke 24:50, 51 that He was parted from them while in the act of bestowing His blessing upon them.

The leading thought, however, in the parting instruction of the Lord is that His disciples are to be witnesses for Him in all the earth, and that power direct from on high is essential to such witnessing. Notwithstanding all the experience and previous instruction of the twelve, under His personal supervision, they were not yet qualified for efficient witnessing in all the world. They still lacked the power, and He had told them to tarry in the city of Jerusalem until endued with power from on high. They were endued with this power on the day of Pentecost, when the Holy Spirit descended upon them; and there and then they began their powerful witnessing.

Now the sole duty of the believer while in the present life is to witness for Christ. “If thou shalt confess with t’ y mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be

saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” Rom. 10:9, 10. God brought Israel out of Egypt that they might be witnesses unto Him before all the world. And His mighty power that accompanied them was manifested before all Egypt, and before all the nations with which they came in contact. The tabernacle which Moses built in the wilderness, according to the pattern which God showed Him in the mount, was the “tabernacle of witness,” for all the services of the tabernacle were services of witnessing for Christ. As long as the Israelites were obedient, the power of God was with them to do efficient, faithful witnessing.

David shows the logical results of true conversion in consequent witnessing, when he says: “I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a Rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord.” Ps. 40:1-3.

John the Baptist was “filled with the Holy Ghost, even from his mother’s womb” (Luke 1:15), “and the child grew, and waxed strong in spirit” (verse 80). Of him we have this further testimony: “There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might believe. He was not that Light, but was sent to bear witness of that Light.” John 1:6-8. On one occasion, as John saw Jesus approaching, he said to the multitude, “Behold the Lamb of God, which taketh away the sin of the world.” Verse 29. “And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him.” Verse 32. Again he says, “I saw, and bare record that this is the Son of God.” Verse 34. The burden of John’s witnessing was that the people might “repent” of their sins, and thus “prepare” the way of the Lord, that He might be properly received.

Jesus Christ came into the world as a witness. He was the “faithful Witness” (Rev. 1:5), and “a faithful witness will not lie” (Prov. 14:5), “a true witness delivereth souls” (verse 25). “Behold, I have given Him for a witness to the people, a leader and commander to the people.” Isa. 55:4. He also was “full of the Holy Ghost; was ‘led by the Spirit’ (Luke 4:1), and was endued with ‘the power of the Spirit’ (verse 14). Moreover, He was obedient to the commandments of God. See Matt. 5:17, 18; John 15:10. Herein lies another essential to true witnessing. “Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.” Matt. 7:21.

We sometimes hear one say, “I am doing the best I can,” or, “I am serving the Lord in my poor, weak way.” Such service is not acceptable to God. He wants His people to “be strong in the Lord, and in the power of His might.” Spiritual weakness is unbelief. “God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.” 2 Tim. 1:7. Says Paul, “I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believ-

eth.” Rom. 1:16. Faith, obedience, and the power of the Spirit (and these three are one) are necessary to a “faithful witness” and a “good confession.” Let us keep in mind the parting instruction of our Master, and strive to be faithful witnesses till His return. G.

THE RESULT OF INGRATITUDE.

HUMAN nature is naturally ungrateful. One of the characteristics of the last days is unthankfulness. 2 Tim. 3:2. The reason of this is that there is more of the Satanic spirit in men than in any former age. In the last times sinners resist and reject greater light than in any former time. The coming of Christ is “after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness.” 2 Thess. 2:9-12.

Satan did not appreciate his exalted position in heaven. He became ambitious and jealous, and desired to be “above the Most High.” When he prevailed upon the head of the human race to disobey God, as he himself had, man became imbued with his ungrateful nature. This spirit reaches its climax in the individual heart with the final rejection of the Holy Spirit. Matt. 12:31, 32. God has mercifully offered pardon to all who will repent and turn back to Him; but, in the main, men have ungratefully spurned the proffered boon of eternal life, and the One who gave His own innocent life that sinners might be saved.

With succeeding ages God has given an ever-increasing light on the way of truth, but, notwithstanding this fact, “evil men and seducers shall wax worse and worse, deceiving, and being deceived.” 2 Tim. 3:13. Then because they persistently reject His overtures of mercy, and refuse to be persuaded, God eventually withdraws His protecting Spirit and leaves them to their choice and its consequences.

Men take “pleasure in unrighteousness,” and at last the pleading Mediator and His striving Spirit step out of the way and let the erring ones have unrighteousness to the full, and all that follows in its train. They choose to follow “all deceivableness of unrighteousness” until God gives them up to their hardness of heart, and lets them have the “delusions” they love so well. His Spirit strives to persuade and induce men to accept truth, but when persuasion fails utterly, there is no compulsion to abstain from unrighteousness. God’s sending “strong delusion” consists in His allowing it to come because it is sought after and preferred to His truth and love. In the end, the punishment of the wicked will be simply the logical result of their unbelief of God’s Word and their ingratitude for His merciful kindness.

“There’s a wideness in God’s mercy,
Like the wideness of the sea;
There’s a kindness in His justice,
Which is more than liberty.”

“O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!” Ps. 107:8. G.



A PITIFUL CONDITION.

THE newspapers reported a few days since that the great Rogers Locomotive Works at Paterson, N. J., are about to be shut down. These works have on their pay-roll some fifteen hundred men. One machinist has been in that shop for fifty-two years working steadily. Another one has been there fifty years. Still another for forty-five years, and another for forty-two years. Many others have been there for long periods of time. Now the crisis has come, and there is danger that the shop will have to be closed because of a lack of work.

In the very nature of things, when the country was building up and a great many locomotives were needed, the shops would have to be run very strongly, but any one ought to see that there must come a time when the demand would be quite largely supplied with the needed locomotives. Then there are other firms springing into existence that do the same work, and hence the constant danger of being thrown out of employment.

Now why is it that men will be so short-sighted as to work right along year after year at a job that they can not hope to keep always, and cognizant of the fact all the time that if they were thrown out of that position they would not know which way to turn for a livelihood? The Lord created man with a great variety of faculties, so he might be able to turn his hand to a great many different things. The individual who cultivates these abilities God has given him will never be at the mercy of circumstances, nor of the employing class. Every individual should learn to employ himself, and no one who is continuously employed by others can develop into the strength and manhood that are developed by being his own employer. When we work for others it should be from the standpoint of an accommodation to them and not from that of necessity on our part.

A great deal of the labor troubles that are in the country would be swept away if men were not "hoodooed" by the idea that certain classes are born to be employers, while others can never employ themselves. Instances are numerous where men have been employed year after year and thought they could not do anything except the job they were set at by their foreman or superintendent, but a reversal of some kind has thrown them out of their position, and, while they thought at first they could not do anything, yet necessity drove them to the exercise of the faculties they had possessed all these years, and they have soon found that they were able to make a success of employing themselves, and thus be independent of the employing class. In these days men should very carefully consider these important principles.

TO LEGALIZE GOOD FRIDAY.

A BILL was recently introduced into the Legislature of Massachusetts, providing that Good Friday be made a legal holiday in that State. The reason for the introduction of this bill, as given by the Boston *Pilot* (Catholic) is this: "As the closing of liquor saloons is compulsory in Massachusetts on legal holidays, it would be a satisfaction to right-minded Christians that the chance to desecrate Good Friday by the vice most repugnant to its spirit should be reduced to the minimum." Which is, in other words, a demand for State aid in the popularizing and promulgation of a religious custom. It is not an appeal for the protection of the people from the ravages of the liquor traffic; for they need that protection on one day as much as another, on work days as well as on religious festivals. Nevertheless, such demands are usually backed by the argument that compliance with them will elevate the moral condition of the people; when the fact in the case is that the morals of the people are a secondary consideration, and the elevation of a day, or religious observance, to a legal position is the object primarily sought after. A compulsory recognition of a religious ordinance is the end to be accomplished by such a law. If it result in reducing intoxication on that day, then the reduction of intoxication is used as a convenient

lever to help pry the day into power and prominence. If the lessening of intoxication were the thing sought, it would be sought on every day of the week.

The *Pilot* states that the provisions of this bill are already "approved by many Protestant bodies." Their approval has been shown by their demand that sanctity be legislated into Sunday to help the morals of the people, to reduce intoxication, and, ultimately, to get people to church. The argument is the same in either case. If Sunday, an institution of the church, has a right to State aid in maintaining its assumed sacredness, Good Friday has the same grounds for such assistance. Protestants should not deny to Catholics the legal sanctity for Good Friday which they themselves claim for Sunday. If one demand is right, the other is right; but both are wrong. And if intoxication is a menace to morals on Sunday and Good Friday, then it is a menace on every day of the week—and it is. And if the saloons can be closed on Sundays and Good Fridays, they can be closed every day in the week. If men and women desire the closing of the saloons, it is not necessary to make every day a church holiday in order to accomplish it.

The saloon is an unmitigated evil; but to use it, open or closed, to make legal or compulsory an ordinance of the church, is an evil also. Close the saloons, close them every hour of the day and every day in the year, but do it because of the curse they are, and not to create or perpetuate another evil in the form of compulsory religious observances.

C. M. S.

FLOCKING TO THE CITIES.

THE United States census so far as completed for 1900 shows a large increase in the population of the most of our leading cities. Toledo stands the highest, with an increase of 61 per cent.; Chicago comes next, with an increase of 54 per cent.; then comes Cleveland, with an increase of 46 per cent.; Buffalo and Greater New York each show an increase of 37 per cent.; while Baltimore has passed the half million mark, with an increase of 30 per cent.

This large growth of the cities indicates a dissatisfaction with country life, which is the natural life for man. It is altogether unnatural and unscientific for individuals to be herded together in large cities. There is sure to be a lack of work in these cities, and the idleness that is consequently enforced upon individuals who are there, breeds all sorts of crime and vice.

There is a certain excitement about city life that draws a great many individuals. They love to spend their time at the theaters, at the race tracks, and the other places of questionable amusement. All of this costs money, and the individual is tempted to risk what little he may have in betting, in order that he may get more. But if he loses, then he is still further tempted to resort to almost any kind of fraudulent work, even going to the depths of the basest crimes, in order to get money by means of which to indulge himself in the excitements and the amusements of the place.

Then there is another stratum of society in these large cities that descends to the lowest depths of slum life, and, living in this sphere, every ray of hope for a better condition of things is forever shut out. Individuals in this condition settle themselves down to lead the most miserable kind of an existence.

Some of the large cities are rivaling each other in their desire to increase their population, but, looked at from the true standpoint, it is no very flattering condition to think that so many of our large cities are doubling themselves, and some of them even more than doubling, in ten years. There is a time just a little way ahead of us when the angry forces of capital and labor will clash, and when that time comes this degraded and discontented, debased element that is filling all our cities will break loose, to murder, plunder, and burn.

And all the time that these cities are filling up, the country places are being desolated. There are thousands upon thousands of acres of unused land that might furnish happy homes to these people if they

were only encouraged to go out and take it up. The wealthy men who are holding these lands for speculative purposes will find before long in the great upheaval of society that is surely coming, that they have speculated in a wrong way. These men have an opportunity now to encourage individuals to leave the filthy depths of the slums and go out into the beautiful country, with its health-giving and purifying atmosphere, and make for themselves a decent living, and leave behind them their temptations to vice and crime. It may be that not nearly all of them could be induced to go, but there are a great many who, if they were helped a little, would gladly do so. But if this matter is treated with indifference, and the wealthy go on with their pleasures and frivolities as they are doing, it will only be a little while until they bring upon themselves the greatest disaster of all the ages.

These questions are worthy of candid and serious consideration. Men of wealth were never in such awful danger as they are at the present time. They ought to be able to see it, and they ought to be able to see that it is time for them to be taking an interest in something besides debasing pleasures, and the degrading pastime of continually pursuing wealth for the mere sake of having money and still more money. The craze for getting money and the craze for pleasure that are being manifested so strongly in this large increase in the population of our cities, are the seed-sowing that can but produce a bountiful harvest of terrible evils.

Such persons are flocking to the cities because they think a much better opportunity is afforded them there for making money and getting pleasure. Everywhere you will hear it said that there is no money any more to be made on the farm, and that it is simply drudgery to stay there. This is bearing false witness against the soil that God has given us from which to gain our livelihood; and unless this sentiment is changed, the evils that will follow can not be imagined nor combated. We may not hope in the entire mass of humanity to change this sentiment that is so strongly set on going the wrong way, but individuals wherever they are who see the evil that is coming should plan at once to set themselves upon right principles and go in right lines. And especially should those who are wealthy consider the responsibilities that are resting upon them to devote their interests as actively in the direction of alleviating these evils as they have been engaged in the past in the work of amassing wealth.

As already stated, the situation is a serious one and is worthy of most careful consideration.

T.

THE SUBMARINE WAR VESSELS.

FOR a number of years past naval experts have been experimenting with submarine boats. In this country perhaps the Holland is one of the best known of this class. In a recent night test in New York harbor two of the ordinary torpedo-boats and the Holland were sent outside the breakwater, soon to be followed by the Leyden. The last-named ship took up a position at the entrance of the harbor. As the torpedo-boats were to make the attack, it was the duty of the Leyden to detect them with her search-light, and that of course being done it would have been very easy for her to have destroyed them. She had no difficulty in detecting the two torpedo-boats that float on top of the water the same as an ordinary vessel, but the Holland made her dive and approached so close to the Leyden that she would have had no difficulty in successfully destroying her with a torpedo; then she went over to where the big cruiser New York was lying and demonstrated that she could have easily destroyed her with a torpedo, and went onto her dock. The Holland was not seen at all by either the Leyden or New York, altho a sharp outlook was kept for her. She did not dive on this trial any deeper than to bring her deck down to the top of the water.

The government has made an appropriation to build several of these submarine torpedo-boats, and in the great time of war that is just before us what terrible work these things will do! How ingenious are men in their work of destruction! And do not these things demonstrate that the power of demons, instead of the will of the Prince of Peace, is filling the minds of men to-day? Christ said, "Put up again thy sword into its place; for all they that take the sword shall perish with the sword;" but Satan has ever been seeking to destroy every individual he could, seeking to fill men with a craving for the de-

truction of human life. Of course if he can make them believe that it is the right and proper thing for them to do his work, he is all the more successful.

These things should cause serious reflection. The times in which we are living are freighted with omens of evil, even if we look at them from the standpoint of the world, but this is not the standpoint from which they should be viewed. They should be looked at through the light of God's prophetic Word, and that Word clearly shows us that while the world is rapidly filling with evil, yet that evil will not be suffered to continue forever. The Lord Jesus Christ is soon coming in person. He will come with all of the glory of heaven, to put an end to this reign of terror and to establish His eternal dominion as Prince of Peace. T.

THE SITUATION IN CHINA.

THE latest advices from China indicate that the Chinese Government is desirous of securing peace. Prince Ching has been received at Peking by the allied forces there, and will assist in the negotiations, while Li Hung Chang has received his credentials from the emperor as a special peace envoy. These credentials have been presented to the powers; but there seems to be a disposition on the part of some of the nations to wait further developments before negotiating with the Chinese Government. Altho Russian troops continue to land in China, Russia continues her preparations for withdrawing her legation and troops from Peking. France has signified her willingness to follow Russia's lead in this matter, and it is reported that the American troops have also been ordered to withdraw. Germany has given no indication of willingness to withdraw, and her position is the same as that of England. There is little to indicate what the course of Japan will be, altho she has declared her intention of demanding territory in China as compensation for her services during the war. Owing to the fact that Japan furnished so much more than her proportionate share of the troops now in China, she is expected to remain there as long as any of the other powers remain.

Russia seems very desirous of having all the foreign troops leave the Chinese capital, and in this the Germans and English see a deep design. It is even charged that Russia will receive three Chinese provinces as compensation for inducing the other powers to leave Peking.

A TERRIBLE VISITATION.

ONE of the most fearful calamities of modern times has just befallen the city of Galveston, Texas, and the wreck and ruin have reached out far toward the interior of the State. A hurricane which visited the West Indies on September 7 arrived in the Gulf of Mexico on the following day, driving before it a veritable tidal wave, which engulfed the entire island on which Galveston is situated. A strong wind from the north piled up the waters of the bay on the shoreward side of the island, and between the two contending forces the city of Galveston became a raging sea, the waves and the hurricane uniting to rack and beat to pieces every building that was not of the most substantial character. The storm continued from the evening of the 8th till the morning of the 10th, completely wrecking upwards of 4,000 buildings, and burying many of their occupants. The number of dead will never be accurately known, for hundreds of bodies have been carried out to sea. Many of these are being washed up on the beach along the coast, but others will never be found. Barge loads of the dead have been taken out into the gulf and thrown overboard, and many others have been cremated in piles of debris, as the number of dead is so great as to make ordinary burial impossible. It is estimated that as many as 5,000 persons lost their lives in Galveston alone, while scores, if not hundreds, were drowned or killed in towns on the mainland. The railroad bridges and wagon bridges connecting the city with the shore have been completely demolished, and all the wharves and docks and grain elevators have been destroyed. The property loss will amount to many millions of dollars. Soldiers have been sent to the scene, and the whole island has been placed under martial law. Human ghouls have busied themselves in stripping the dead of clothing and valuables, and have not hesitated to hack off the swollen fingers of the dead to secure the rings they wore. An urgent appeal for help has been sent out by the governor of the

State, and liberal responses are being made from many quarters. The storm is spending its fury along a line from Texas to the Great Lakes.

PROF. H. V. HILPRECHT, president of the University of Pennsylvania expedition to the ancient site of Nippur, has returned to Constantinople, and reports the discovery of the library of the Great Temple, with over 17,000 tablets dealing with historical and literary matters, all believed to be at least 2,280 years older than the Christian era. It is stated that the unexplored remains of this ancient library will require five years for excavation. The explorers believe that if the unexplored parts prove as rich in results as the portion already uncovered, there will be no example in the world's history, not even in Egypt, of so complete a recovery of the records of an ancient civilization. Nippur, from whose ruins these tablets are taken, was situated about midway between Babylon and Erech, those cities which comprised the beginning of Nimrod's kingdom. These studious archaeologists are coming to believe, from their studies of the buried history of Babylon, that the Babylonian "civilization" was superior to that of Greece and Rome. Thus is seen another reason for the scriptural designation of Babylon as the "head of gold," in comparison with the baser kingdoms that were to follow.

THE report of the third vice-president of the Catholic Total Abstinence Union states that "at many afternoon teas intoxicating liquor has taken the place of tea to a noticeable extent." It does not seem to have occurred to the author of the statement, however, that this was a natural consequence. The continual tipping of tea is responsible for much of the appetite for strong drink in both men and women. Tea drunkards are becoming more and more common, but the vast majority fly to something stronger before the "tea-drunkard" stage is reached, and become alcoholic drunkards. The connection between tea-drinking and liquor-drinking is much closer than many are free to admit.

THE position of the Boers in the Lydenburg Mountains was attacked by General Buller on September 7. The Boers were driven from their position, and, being compelled to retreat over a narrow road, lost heavily. The British occupation of the Lydenburg Mountains is believed to mark one of the closing acts of the war. The Boers are now planning to trek into German territory in East Africa, which will mean an overland journey of over a thousand miles through the wildest portion of Africa. It is stated that many of the Boers will take this trip, leaving all their possessions in the Transvaal, rather than live under the authority of their conquerors.

THE Japanese consul at Amoy, China, reports that the riots against native Christians in the Amoy district are becoming serious, and that the city gates in six adjoining districts have been completely closed. The United States consul at Shanghai has been making a systematic effort to ascertain the number of American and English missionaries that have been murdered in China. He has found that 93 have been killed, while there are 170 others in the disturbed districts that are not yet accounted for, the majority of whom have doubtless lost their lives.

THE yearly expenses of the sultan have been estimated at no less a figure than \$30,000,000. Of this \$7,500,000 is spent on the clothing of the women in the sultan's harem, and \$400,000 on his own wardrobe. Nearly \$7,500,000 is swallowed up in presents, \$5,000,000 goes for pocket money, and still another \$5,000,000 for the table. It seems impossible that so much money can possibly be spent in a year by one man. However, some 1,500 persons live within the palace walls, live luxuriously and dress expensively, at the cost of the civil list.

THE most important scientific report brought before the British Association at its recent session at Bradford, England, was that dealing with Sir William Preece's discovery of wireless telephony. The wireless telephone system has been established across a lake, and between certain islands and the mainland. Parallel wires are stretched along the shore of the island and that of the mainland, the end of the wires terminating in metallic plates in the sea. These wires are then attached to ordinary telephones, and the service is complete.

THO little has been said of the recent Zionist congress in London, this meeting of the Zionists was one of the most important yet held. Jews were present from all quarters of the globe, and much enthusiasm was manifested in their deliberations. It is confidently expected by the leaders of this movement that Jerusalem will yet be the home of the Jews, notwithstanding that the laws of Turkey in reference to Jews in Palestine seem designed for the special purpose of thwarting such a movement.

THERE has been much uneasiness during the week over the threatened strike of the entire membership of the United Mine Workers of America, including 143,000 men, laborers in the coal mines of the Eastern States. The strike, had it been declared, would have been one of the most gigantic in the history of the country, and one in which, without doubt, many lives would have been lost.

A SERIOUS riot occurred at Sarajevo, Austria, on September 7. The Austrian authorities had forbidden the Mussulmans to celebrate the jubilee of the sultan. The latter persisted, and were only quelled by the united efforts of the police, fire brigade, and three regiments of soldiers. Many of the Turks were shot by the soldiers before they could be dispersed.

THE north polar expedition, under the Duke of Abruzzi, nephew of the late King Humbert, reported at Tromsø, Norway, on September 6. The expedition reached a point in latitude 86.33 degrees north, thus penetrating farther north than Dr. Nansen's trip. The ship was frozen in the ice eleven months, and three members of the expedition perished.

A GREAT earthquake is reported to have occurred at Lituya, Alaska. On account of the few inhabitants of the country, only five are known to have lost their lives. Five of the immense glaciers which open into Lituya were destroyed by the earthquake and were sent crashing into the bay, partly filling it with great mountains of ice.

THE *New Voice* continues its publication of charges of official corruption in Manila. The reports brought by their special representative, who spent much time in the Philippines, brings to view a deplorable condition of things in the islands, where liquor and the social evil hold high carnival and receive equal protection.

A TERRIBLE disaster was narrowly averted off the coast of Massachusetts on September 9, when a large excursion steamer carrying 600 people crashed upon a submerged rock, tearing a hole in her side. The steamer was run ashore at full speed, and by the prompt use of life-boats the entire company was saved.

MISSIONARIES of the Presbyterian, Methodist, Congregational, and other denominations who have been working in China are appealing to their home boards to send aid to the suffering native Christians in Northern China. These boards are about to issue an appeal for money to be sent to that troubled field.

THE big freight steamer May Flint, while sailing to an anchorage in San Francisco Bay, on the night of September 9, became unmanageable, and crashed into the prow of the battle-ship Iowa. A great hole was stove in the side of the steamer, and she went down with her cargo of 5,000 tons of coal.

REPORTS from Colon, Colombia, state that the rebels have seized the city of Turbaco, near Cartagena, as well as the railway. The next day after the capture of Turbaco, government troops arrived, and a battle ensued, whose outcome has not been reported.

THE receipts of the American Board of Commissioners for foreign missions in the past eleven months of its fiscal year have been \$589,935, as compared with \$525,030 for the corresponding period of last year, an increase of \$64,905.

THE Japanese Government is calling home its subjects in other countries who are able for military service, and seems to be preparing for a long campaign, either in China or against unfriendly powers who are now there.

THE War Department and the Red Cross Society are both taking measures to relieve the distress among the Indians of Alaska, who are suffering from disease, lack of food, fuel, and clothing.

THE officers of the National W. C. T. U. have expressed their disapproval of the prayer chain inaugurated in Indiana for the defeat of President McKinley, and will not take part in it.

THE mayor of Trinidad, province of Santa Clara, Cuba, has telegraphed the military governor for assistance, as a cyclone has destroyed all the crops in the district.



ON THE OTHER SIDE.

We go our ways in life too much alone;
We hold ourselves too far from all our kind;
Too often we are dead to sigh and moan,
Too often to the weak and helpless blind;
Too often where distress and want abide
We turn and pass upon the other side.

The other side is trodden smooth and worn
By footsteps passing idly all the day;
Where lie the bruised ones that faint and mourn
Is seldom more than an untrodden way.
Our selfish hearts are for our feet the guide—
They lead us by upon the other side.

It should be ours the oil and wine to pour
Into the bleeding wounds of stricken ones,
To take the smitten and the sick and sore
And bear them where a stream of blessing runs.
Instead we look about—the way is wide—
And so we pass upon the other side,

O friends and brothers, gliding down the years,
Humanity is calling, and all
In tender accents, born of grief and tears!
I pray you, listen to the thrilling call.
You can not, in your cold and selfish pride,
Pass guiltlessly upon the other side.

—Selected.

ALCOHOL; ITS HISTORY, AND ITS EFFECTS UPON SOCIETY.

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

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History of the Use of Alcohol.

INTOXICATING drinks, the basal principle of which is alcohol, have been known and used by almost every nation mentioned in history. From the remotest periods, in the most ancient records, we find allusions to its use, and it has a history exceedingly interesting. "There is nothing new under the sun," and we accordingly find the spirituous beverage of to-day not among the inventions and discoveries of this great century of increased knowledge. Early discovered, the human family have tenaciously clung to it, seemingly finding in it the great antidote for dull care, sorrow, and the multitude of human woes. Generally considered a blessing, it has nevertheless been a viper nourished in the bosom.

We find reference made to intoxicants in the earliest historical records—the sacred classics—of the most ancient nations. The Rig-Veda, the sacred books of the ancient Brahmans of India, have references to two drinks of this character. A variety of beer, called *sura*, was made from rice, barley, and honey, with but little expense, and was popular among the common people. This was very intoxicating, and was in disrepute among the priesthood, by whom, however, the sacred wine, *soma*, was highly praised. This *soma* was offered as a libation to Indra, Vishnu, and other favorite gods, by whom it was also drunk. In order to make an acceptable offering, it was not necessary that the libation be entirely poured out, but the larger portion might be drunk, the pleasant after effects being a token of divine favor, and in nowise due to any ingredient common to the vulgar *sura*. The Chinese have for ages used these beverages, the early records mentioning wine made from grapes, and beer from rice.

The Bible gives an instance of intoxication

from wine as far back as twenty-three centuries before the Christian era, and in the history of Judea the use of wine, both temperately and intemperately, was always known. Many allusions are made in the Scriptures to both the good and evil effects of wine. It is thought that two different kinds of wine are alluded to, the good results coming from the pure juice of the grape, the ill effects arising from that which had undergone fermentation. The effects of "strong drink" are portrayed to be the same as to-day. Drunkards are described as reeling "to and fro." Besides mistakes in walk, stumbling, and losing their way, their sight was imperfect, and the judgment impaired as a result of the use of intoxicants. "They also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment."

The effect upon the stomach is also mentioned: "For all tables are full of vomit and filthiness, so that there is no place clean." The question is asked, Who hath woe, sorrow, contentions, babbling, redness of eyes, and wounds without cause? The answer is, "They that tarry long at the wine; they that go to seek mixed wine." And the wine at first enticing and attractive, at the last "biteth like a serpent, and stingeth like an adder." The drunkard was assured that he would "come to poverty," the same wretched condition witnessed to-day.

In the early history of Israel, drunkenness was severely punished. If a youth was ad-



dicted to gluttony and drunkenness, rebelling against the admonitions of his parents, he was to be stoned. Two priests, whose minds had become confused with liquor, burned common fire in their service instead of sacred, and for this were smitten with death. A woe was pronounced upon him who gave his neighbor intoxicating drink, and in later times all drunkards were declared to have no part in the kingdom of God.

The Egyptians early discovered the art of making intoxicating drinks from barley and grapes. We have the testimony of Herodotus and other historians, and find similar records in the mural paintings on the ancient monuments. On the tombs of Beni-Hassan, by some thought to be 5,000 years old, is still to be seen the work of the artists of that day, who seem to have delighted in portraying the scenes of their every-day life. Among these pictures are to be seen vineyards, and a system of irrigation. We get an idea of their processes of making wine, which was either trodden out or squeezed in a bag by twisting. The storage and fermentation are also represented. There are seen genteel people drinking in their houses, and also those drinking immoderately, who act like beasts under its influence. The accompanying cut shows one of their portrayals of

a man carried home drunk by his slaves. Women also are represented as indecently intoxicated.

"I MUST GO TO WILLIE."

DURING our Civil War there was a woman in Maine who received a letter which ran thus: "*Willie is sick; he is dying.*" The mother read the letter, and looking up to her husband, said:—

"*Father, I must go to Willie.*"

"No, wife, you can not go," he replied. "You know there is a line of bayonets between you and Willie."

She did what the Christian mother always does when her boy is in peril. She spread that letter before the Lord, and prayed all night. Next morning she said:—

"*Father, I must go to Willie. I must.*"

"Well, wife," he said, "I do not know what will come of this, but of course if you will go there is the money."

She came down here to Washington, and the President—Abraham Lincoln—who had to brush away a tear as he wrote, handed her a paper and said:—

"*Madam, that will take you to the enemy's line, but what will become of you after you get there I can not tell.*"

She took the paper and came down to the line and the picket; she handed him the pass, and he looked at it and at her, and said:—

"*We don't take that thing here.*"

"I know it," she said; "*but Willie, my boy, is dying in Richmond, and I am going to him. Now shoot!*"

He did not shoot, but stood awed and hushed in the presence of a love that is more like God's than any other that surges in the human soul in its deathless unselfishness.

All that mother thought of was her boy. Smuggled through the lines, she went down to the hospital. The surgeon said to her:—

"Madam, you must be very careful; your boy will survive no excitement."

She crept past cot after cot, and knelt at the foot of the one where her boy lay, and putting up her hands prayed in smothered tones, "*O God, spare my boy!*"

The sick man raised his white hands from under the sheet; the sound of his mother's voice had gone clear down to the brink of the valley and shadow of death, where the life of the young man was going out in its ebbing tide. Raising his hand, he said:—

"*Mother, I knew you would come.*"

That boy is a man to-day, saved by a mother's love.—*The Progressive Age.*

SOME POINTS REGARDING FOOD. No. 2.

Starch the Chief Food Element.

GRAINS are the most universal of all foods; and it is fortunate that it is so, for they contain practically the proper proportion of food elements to nourish the human system. The most abundant of these is starch, and that fills exactly the same place in the body that coal does in the furnace,—it supplies heat and force. Another important food element is the proteids, or albumen. Foods of this class can be represented by the furnace itself, for they build up the tissues. So if one should attempt to live wholly upon starch, he would have plenty of heat and energy; but the structure of the body itself would crumble away, and he would gradually grow weaker. Altogether too many, in taking up diet reform, do not take pains to learn how properly to substitute foods for those which

they leave off. We require from fourteen to sixteen ounces of starch a day, while we only require from two to four ounces of proteids and one to two ounces of fat. So starch is the most abundant food element we take in, and much of the subject of proper cookery must cluster around the starch question.

The human system can digest raw albumen and raw fat; but it can do nothing with raw starch, at least not until it has passed on into the small intestines. So the cook-stove lifts a great load off the digestive organs, and cook-stove energy is a great deal cheaper than nerve energy. Raw green fruits contain an abundance of starch, just the same as the potato does; but as the fruit ripens, nature goes on, and not only brings it through the cooked stage of starch, but actually changes it into sugar, so the work of digestion is practically done for the starch. That is why fruit is such a valuable food in fever; it really needs no further digestion. No such change takes place in the potato; therefore it positively needs cooking, while the fruit does not, except in some of the coarser varieties to soften up the cellulose or woody matter.

DAVID PAULSON, M.D.

TEACHING POLITENESS.

A MOTHER noticed a remarkable change in the deportment of her six-year-old son. From being rough, noisy, and discourteous, he had suddenly become one of the gentlest and most considerate little fellows in the world. He was attending the kindergarten, and his mother naturally inferred that the change was somehow due to his teacher's instruction.

"Miss Smith teaches you to be polite?" she remarked in a tone of interrogation.

"No," said the boy, "she never says a word about it."

The mother was puzzled, and all the more when further questioning brought out more emphatic denials that the teacher had ever given her pupils lessons in good breeding.

"Well, then," the mother asked finally, "if Miss Smith doesn't say anything, what does she do?"

"She doesn't do anything," persisted the boy. "She just walks around, and we feel polite. We feel just as polite as anything."

That was all he could tell about it, and his mother began to see through the mystery.

—Educational News.

THE CIGARET POISON.


THE teacher of a public school in Chicago found that eighty of her scholars smoked from two to twenty cigarets a day. Only six of these boys were able to do good work in their classes. The victims of the cigaret habit confessed that they were suffering constantly from headache, drowsiness, and dizziness.

Many declared they could not write well because their hands trembled. A number were "shaky" when they walked, and unable to run for any distance. They could not rouse themselves to meet the examination test. The teacher reported that they were sure to fail if asked to memorize anything. Several of the smokers were from four to five years too old for their grade, and it was found that after they began to smoke their progress ceased. Except in three instances, the scholars hardest to discipline were smokers. Truancy and theft were directly traced to indulgence in the habit. Boys who had reformed and joined the Anti-Cigaret Society said they "felt like different boys." —Youth's Companion.


The Spirit-Filled Life.

LLEWELLYN A. MORRISON.


S. J. HERRICK.




1. Je - ho - vah! Thou God of ere - a - tion! a-round us The wealth of Thy bou - ti - ful
2. How broad are Thy bless - ings, Thou God of sal - va - tion! Thou mad - est Thy peo - ple to
3. Thou God of re - demp - tion, how full are Thy fa - vors! A ran - som Thou gav - est that




love - we be - hold: Tho' a - liens a - far when the Ho - ly One found us,
love and be free, To joy and re - joice with su - preme ex - ul - ta - tion,
sav - est from doom, — Strong hope to in - spire all our hu - man en - deav - ors,



He brought us each in - to the heav - en - ly fold. He told us of Christ, who for
And be in their pu - ri - ty like un - to Thee: A - las for their choos - ing! by
And pain to put pur - pose and pa - tience in bloom. Thy prom - is - es shine with a




sin had been smit - ten, Re - veal - ing the gifts that were ours through His name;
bane - ful e - lec - tion — For - sak - ing Thy fount - ains for wa - ters of strife —
lus - ter su - per - nal, — Om - nip - o - tent pow - er Thy pleas - ures dis - play;




He brought a free par - don, death - seal'd and blood - writ - ten And en - tered our names in the
Re - fus - ing Thy coun - sel, re - straint and pro - tec - tion, They sought mid the car - nal for
Time boons are but types of the glo - ries e - ter - nal When Thou shalt have ransomed Thy

CHORUS.



Book of the Lamb. Ex - alt we the Fath - er! His feal - ty forth - tell - ing!
wis - dom and life.
peo - ple for aye.



We glo - ri - fy Je - sus, Re - deem - er and Lord! Sing praise to the Ho - ly She -



ki - na, in - dwell - ing! And pray for the Spir - it - fill'd life of the Word.

Copyright 1900, by S. J. Herrick.

This song and music will appear in a forthcoming book, entitled "Song Herald and Jubilee Trumpet."



THE HEAVENWARD CALL.

WHAT shall I do, my Lord, my God,
To make my life worth more to Thee?
Within my heart, through earth abroad,
Deep voices stir and beckon me.

Through strange confusion of the time
I hear Thy beckoning call resound;
There is a pathway more sublime
Than yet my lagging feet have found.

My coward heart, my flagging feet,
They hold me in bewildering gloom;
Come Thou my stumbling steps to meet
And lift me into larger room.

The dearest voice may lead astray;
Speak Thou; Thy word my guide shall be,
O, not from life and men away,
But through them, with them, up to Thee!

It is not much these hands can do;
Keep Thou my spirit close to Thine,
Till every thought Thy love shines through,
And all my words breathe truth divine.

With souls that seek Thy pure abode,
Let my unflinching soul aspire.
Make me a radiance on the road,
A bearer of Thy sacred fire.

—Selected.

THE NEED OF REFORMATION IN INDIA.

IN the statistics quoted in a former note, showing the seven-tenths per cent. of nominally Christian population in India, we have included the widespread Roman Catholic population. The Roman Church is the most numerous in India, and one finds her institutions everywhere. She has the best schools, it is said, so far as secular education is concerned, and they are multiplying continually. Their work is done very quietly, and there is little evangelistic effort among them, as village preaching. Francis Xavier, who came out in the sixteenth century to turn the people to the faith of Rome, had political influence behind him, so that it was hardly safe for the people within the Portuguese sphere of influence to resist his arguments too strenuously. Thus Rome began in India.

Now, shorn of secular power, the agents of the Roman Church still have a system which gives them the advantage. The mystery, the human authority, and the ease with which Catholicism is adapted to the minds of the people, bear ready fruit, and they seem to have more hold on their people than most Protestant missions. Protestant converts wander from one communion to another with an astonishing ease, and very often they try the Catholic fold, but apparently not as many get out of that as fall into it. A writer in the *Harvest Field*, a missionary journal in southern India, says of the Catholic converts:—

"The more respectable native Catholics observe caste. Pudupett, a district of Madras City, is almost entirely inhabited by this class, and in a stroll through it you may see Sivites and Vishnuvites wearing the distinguishing marks of their caste. The Sivite who follows the 'way of works,' has on his sacred ashes and the *pottu*, or circular dot, in the center of his forehead. The Vishnuvite who practises the 'way of faith,' has his *namam*, the trident-shaped mark of Vishnu, painted on his forehead. Round his shoulders is suspended the sacred thread. Outwardly you suppose these men to be respectable caste Hindus, but round the

neck of some you see small pictures of patron saints, and then you know that the people are Roman Catholic, and, more than this, you ascertain that, after joining the Catholic Church, the converts are allowed to observe all the usages of the particular caste in which they were born. The blend is a curious mixture of Christianity and Hinduism. Thus in their marriages the Christian part of the ceremony is celebrated in the church by the priest; the Hindu part is performed in the house of the contracting parties. The Hindu ceremonies last three days, and on the last day is the crowning ceremony of *Sheshai*, in which a Brahman priest pronounces Hindu prayers and scatters rice upon the bride and bridegroom. They have marriage processions through the streets with music and tom-toms. Another matter in which they closely resemble the Hindus is in their car festivals. Images of Christ, the Virgin Mary, and other saints are placed in the car, precisely as Hindu gods are placed, and the cars are dragged through the streets to the accompaniment of native and sometimes English music. The festival ends in a grand display of fireworks."

But this caste survival is not altogether peculiar to Roman missions. One finds it everywhere among Protestant converts more or less, and it is a thing that requires constant dealing with. This, together with the heathen or Moslem idea of woman, which has fastened itself more or less upon the Christian community, stirs one's soul continually. And in my opinion, it is one thing at the root of the confessed failure of self-supporting churches in India. Doubtless one reason why Protestant missionaries have not grappled with the question more energetically is the fact that in all likelihood the society that tried to put things on a living basis would lose a good proportion of its converts. But it would be a blessed loss to all the societies if they could but see it, and they might get down to a basis where they could build up. Frequently we hear of converts transferring themselves from one society to another over some question of discipline or of support. The necessity of coddling and helping communities to hold them seems to paralyze many missionaries. The practical situation that confronts the old and large societies, who might be supposed to have solved some of the problems, is shown by the following recent report from a Protestant missionary in one of the southern districts:—

"So far from caste feelings abating with the advance of Christianity, I grieve to say that they seem to increase as time goes on. We have had the oldest and best congregation in the whole district refuse to receive a trained Christian master of Chuckler origin, simply on caste grounds, tho the master's house is far from the village, and does not touch their own in any way. [!] Christians refused to receive him, because he was born a Chuckler—a lower caste than their own—and when pressed to do so, they threatened secession to Rome if this master was forced upon them.

"As a counterblast, the nearest Chuckler congregation has withdrawn from divine services with Christians of Pariah origin, and threaten to secede altogether if not provided with a master of their own."

Everybody knows that the trouble is that these poor people were taken into the church unconverted, supposing that they were Christians. And now after a generation of such things the little light has become gross darkness. The place to meet heathenism is at the

gate. This thing is so widespread among the missions, specially in South India, that the missionaries have organized a society to fight it. One can hardly understand the necessity of any different kind of society than the Christian church itself to fight caste and heathenism within the church. But unless there is co-operation the old, old trouble in India would be seen when pressure was brought to bear,—converts would transfer their allegiance to other societies. The situation is the most difficult imaginable on these grounds, and only by utterly separating one's self from all that is of the proselytizing spirit can any advance be made. Not converts to any mission nor to anybody, but only to the Lord Jesus Christ, are wanted. And on this principle one finds perfect freedom to work for any or all, regardless of the great cry that is raised in certain circles whenever one attempts to give the Word to one who is already a "convert."

The object of this anti-caste society is thus stated by the secretary:—

"The object of this society is to do something—to work and not merely to talk. Many missionaries say, 'O, yes, we disapprove of caste, but we do not believe in drastic measures!' and so on. But when we ask what their methods and measures are, they are silent. They use caste titles when addressing members of their congregations, as they are afraid of offending them—regardless of the fact that caste is offensive to God. Their reports attach caste titles to all names. They have their 'caste' schools, whereby the mission puts its *imprimatur* on caste. They allow communicants to approach the Lord's table in the order of caste. They marry with a *tali* that indicates caste. In God's acre the different castes are kept carefully apart from one another."

Does anybody that knows the message for these days wonder that Seventh-day Adventists in India do not recognize any boundary lines within which they must give the Word, and are ready to teach converts or Hindus that the times of ignorance God has winked at, but now He commandeth all men everywhere to repent, because the kingdom of heaven is at hand? Whether from among the heathen or the convert communities will come a larger proportion of believers in the message, no one can tell. But we know that the third angel's message of Revelation 14 is for every creature, and we thank God that we are free to give it to all who come within the sound of our voices or within reach of our literature. Many talk of the conversion of India as the Roman Empire was converted. And some Protestant missionaries draw lessons as to the methods and policy from the fathers of the early church. They fail to see that what they are studying as the development of the church of Christ, sweeping on to the triumphant conquering of the great empire in the early centuries, so far from being what they suppose, was really the growth of apostasy and the development of that awful man of sin.

It is a solemn fact that in modern missionary methods there is a tendency in the same direction. God grant that the multitudes of honest godly and heroic missionaries who may not now see the message for these closing days, may see it, and find it the help that it is. As for many ecclesiastically-minded managers of missions, some will of necessity stumble. Some are already teaching their converts, who first of all learned the Ten Commandments, that these are now of "low tone," and that as Christ kept them, we mustn't. And the doctrine is practised to an alarming extent.

W. A. SPICER.

"If thou wilt thyself be borne with, bear also with another."

THE BONZE MONKS OF CHINA.

FORMERLY when Chinese parents had a little baby girl that they did not want, they took it to the nearest river and pitched it in. Of comparatively recent years a Catholic institution called the Holy Childhood Society has been formed for the purpose of rescuing these innocent little ones from death and teaching them to lead good, useful lives. So now the girl babies, instead of being thrown into the rivers as formerly, are carried to this society by the mothers, who get two hundred capeques (about ten cents) for the baby, then turn themselves about without a seeming thought or care of what is to become of the baby. When it is a boy baby that the parents want to get rid of, they sell it to the bonze monks. Occasionally also the ranks of these monks are recruited by receiving children whose parents, for some favor received or desired, have vowed the unborn infant, if it should be a male, to Buddha. It should be consecrated from the hour of its birth. In such a case, when the little fellow is about three years old he is taken to a bonzery and put down in front of a big idol. From that moment he is in the care of the monks, and no possible opportunity is allowed him to escape. Recruits are also got from notable criminals, fleeing from justice, and from indigents who are willing to undergo the fiery initiation for the sake of a lifelong guarantee of boiled rice without much work or worry about getting it.

It is not likely that the earth's surface supports another religious organization that has as many queer, austere, cruel, revolting rites as these same bonze monks of China. Their monasteries are to be found in a number of different places throughout the empire. They are religious monks of Buddha, are called bonzes, and their monasteries are called bonzaries. The Caushau bonzery buildings, which shelter some four hundred of the monks, are situated in a beautiful green nook several leagues from the city of Caushau, which is in the province of Fo-Kien, and are backed by the Foo-Chow Mountains.

The bonzes are the most illiterate men in China. Very few of them can read, and most of the better class of the Chinese hold them in great contempt. While a certain portion of their number are from time to time detached and sent to the various chapels and pagodas in the neighborhood to care for the devotees, the greater number of them never leave their monasteries from the day of their consecration to death, but serve there their community as shoemakers, carpenters, gardeners.

A supreme torture awaits the poor bonze at the very gates of death. As his hour approaches, whether conscious or unconscious, his fellow-monks lift him up and toss him upon a huge fire, which they have prepared for that purpose. In the tortures of the flames that are built to consume his flesh, he gasps his last breath.—*Ruth Everett.*

ANGLO-EDUCATION IN INDIA.

THERE are reckoned to be 3,000,000 of these Anglo-educated Hindus in India at present holding positions of trust, from the clerk in a bank to the judge on the bench, or the

prime minister of the raja of an estate as large as many a kingdom. It is impossible for a man to go through such a course all in English, and remain an idolator as before. He may become a Theosophist, a Spiritualist, or a Brahmoist, but not a worshiper of sticks and stones. In nine cases out of ten he will also get sick of the social and family habits and customs of his fathers, and he will long for the pure and holy home ties which he sees exemplified in mission families all about. Many of these are professing Christianity, and we must see to it that the Gospel is lovingly and intelligently brought to the attention of such an interesting and influential section of the Hindu people.—*John McLauren, D.D.*

IN AN EVER-WIDENING CIRCLE.

WHO can tell where the effects of a good deed will end. Ofttimes it spreads in an ever-widening circle, till the little action scarcely noticed at the first has become the fruitful cause of immense good.

It is related that some years since a boy in the State of Pennsylvania gave some money to buy Bibles for people who could not buy them



A Chinese Farmhouse.

for themselves. It was not a large sum, but in the end it did a great deal of good. The man to whom he gave it (Rev. G. F. Dale) went as a missionary to Syria.

One day a lad came down from one of the little villages among the mountains, and asked for a Bible. He had an old silver coin that he had plowed up on the plain of Coele-Syria. This he offered for the Bible. It had no intrinsic value, but the missionary took it and gave him a Bible bought with the Pennsylvania boy's money.

Some time after the Bible had been given, the lad appeared again, and told the missionary that his people had tried to get his book away from him in order to destroy it. But he had made a chest for it, with a lock and key.

The missionary had to return to the United States for rest and to renew his strength. On his return he was told that two young men were to be received into the church the next Sunday. What was his surprise and joy to find that the boy who gave the coin for the Bible was one of them! He had studied the Bible, and it led to his conversion. The boy in Pennsylvania heard of it and rejoiced. He had helped to convert a heathen. The boy in Syria became a Christian worker.

It is for us to do right. In the providence of God lies the result. He alone knows the intricate relation of all things.—*Christian Work.*

OUR WORK AND WORKERS.

THE brethren at Everett, Wash., are erecting a new house of worship.

BROTHER C. NELSON mentions the baptism of two candidates at Lambertton, Minn.

THE baptism of nine candidates at Smith River, Cal., is reported by Brethren F. M. Burg and C. T. Everson.

THREE converts are reported at Redfield, S. D., where Brother W. G. Kneeland and others are laboring.

AUGUST 19 thirteen candidates were baptized at Omaha, Neb., making seventy-three who have united with that church within a few months.

FROM the *Missionary Visitor* we learn that fifteen persons have taken a stand for the truth at Pe Ell, Wash., where meetings have been held by Brethren S. W. Nellis and J. H. Hanson.

FOLLOWING the tent-meetings at Boulder Creek, Santa Cruz Co., Cal., ten persons were baptized, and at last report ten others had begun the observance of the Sabbath of the Lord.

A REPORT from St. Paul, Minn., by Brethren A. J. Stone and J. F. Anderson, notes the baptism of three persons, with four others who have decided to obey the truth. Still another who had been previously baptized had united with the church.

It may seem insignificant to note that attendance at meetings held in a certain place was hindered by the mosquito pest. But mosquitoes are an agency of the enemy. They are bred from stagnation, and stagnation is a result of sin, which is the "transgression of the law" of God.

SEVERAL years ago an attempt was made to stamp out the Sabbath of the Lord in the vicinity of Springdale, Ark., by means of Sunday-law persecution. However, the effort signally failed, and we learn from the *Reporter* of August 29 that "the church school will begin Monday, October 1. The building is nearing completion, and will soon be ready for occupation."

THOSE who desire to attend, or ought to patronize, Graysville (Tenn.) Industrial School should know that the institution has natural advantages of climate and scenery, in a quiet, fertile valley, that are wanting in many college locations. Students who attend school surrounded by such influences will come out purer and better than if educated under the contaminating influences of city life.

At the recent meeting of the Arkansas Conference officers were elected as follows: President, A. E. Field; vice-president, E. B. Hopkins; secretary and treasurer, Etta Hardesty. The president and secretary were each chosen to like positions in the tract society. Several new canvassers have been added to the list of workers. Four new churches were added to the conference, and marked prosperity was shown by the annual reports.

THE following note is a specimen of such as are frequently received at this office: "Some one has been kind enough to send me the SIGNS OF THE TIMES till November 1, and, becoming interested in keeping the seventh day, I send you \$1.00 to pay for one year's subscription, which I see you offer it for if sent before October 1. Please send two pamphlets on 'Marshaling of the Nations,' one 'The Seven Trumpets,' two 'An Astronomer's View of our Father's House,' and one 'The Great Day of the Lord.'"

CONCERNING the Missouri Conference and camp-meeting Brother R. M. Kilgore, superintendent of General Conference District No. 5, writes: "About five hundred persons were camped in Burge Park, Kansas City. During the meeting eighty persons went forward for prayers. Nineteen were baptized. The laborers present were Prof. B. G. Wilkinson, Brethren S. H. Lane, J. E. Jayne, J. M. Rees, H. Shultz, and Prof. P. T. Magan. The plan for the relief of our schools was presented by Professor Magan. Brethren D. T. Jones, R. C. Porter, and J. O. Beard were also present, and S. C. Osborne, district canvassing agent, labored in the interest of his line of work. About twenty-five canvassers engaged to enter the field. Brother J. M. Rees was elected president of the conference and also of the tract society. Brother R. C. Porter was elected to a place on the executive committee and president of the Sabbath-school association. Five tents will enter new fields immediately, each manned with a good corps of workers."

PERIODICALS WANTED.

LATE, clean copies of our papers for missionary work. Address, post-paid, W. J. Read, Girard, O. SIGNS, *Reviews*, *Instructors*, and other denominational matter for missionary work. Address, post-paid, C. G. Allen, 432 Indiana Avenue, Butte, Montana.



LESSON I.—SABBATH, OCTOBER 6, 1900.

THE CURSE OF THE LAW.

Lesson Scripture, Gal. 3:5-10, R.V.

5 "He therefore that supplieth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or 6 by the hearing of faith? Even as Abraham believed God, and 7 it was reckoned unto him for righteousness. Know therefore that they which be of faith, the same are sons of Abraham. 8 And the scripture, foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed. So then they which be of faith are blessed with the faithful Abraham. 10 For as many as are of the works of the law are under a curse; for it is written, Cursed is every one which continueth not in all things that are written in the book of the law, to do them."

NOTE.—For the sake of the connection, this lesson includes three verses of the preceding lesson, taking only three in advance. The earnest student will be glad of this opportunity to get the verses already passed over more firmly fixed in mind, and will find the lesson sufficiently long to occupy all the time and thought he can bestow upon it. Let us put a few questions to it; examine the text closely, and see how it answers them.

SUGGESTIVE QUESTIONS.

(1) How is the Spirit ministered, and by what means are miracles worked? (2) Is it by the works of the law, or by the hearing of faith? (3) What is the obvious answer? (4) With whose experience is the ministering of the Spirit and the working of miracles identical? (5) How did Abraham get righteousness? (6) Who, then, are the children of Abraham? (7) What was foreseen in the Scriptures? (8) What, therefore, was done? (9) In what words was the Gospel preached to Abraham? (10) Of what was the preaching of the Gospel to Abraham a proof? (11) Who, then, are blessed? (12) With whom are they blessed? (13) Who are cursed? (14) Why are they cursed who are of the works of the law? (15) What, then, would be their condition if they should do, and continue to do, all things written in the law?

NOTES.

1. "THEY which are of faith, the same are the children of Abraham." Abraham is the father of all them that believe, whether they be circumcised or uncircumcised. Rom. 4:11. No one, no matter of what nation or people, will enter heaven except as the child of Abraham. The faithful followers of Christ are the real seed of Abraham.

2. FROM the very beginning, long before the days of Abraham, it was foreseen that God would justify the heathen through faith. Faith is the only possible means of salvation; and unless it was the heathen who were justified by it, no one on earth could be justified, since all were heathen. In the fall of Adam, all men became heathen,—wanderers from the one true God.

3. THE preaching of the Gospel to Abraham was the proof that God would justify the heathen through faith; for Abraham was born a heathen. "The father of Abraham and the father of Nachor" "served other gods." Joshua 24:2. The very existence of the Jewish nation, therefore, and their separation from the nations of earth, was a standing witness to the fact that it was God's plan to save as many heathen as would believe.

4. THE Gospel was preached to Abraham in the words, "In thee shall all nations be blessed." If you wish to know what this blessing is, read Rom. 4:1-9. It is the blessing of forgiveness of sin. It is the blessing of the righteousness of God through the faith of Jesus Christ. This blessing has come upon all men, for "as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life." Rom. 5:18. What a pity that all will not take the gift thus freely bestowed!

5. ALL, however, who believe, who "are of faith," that is, of faith alone—not faith and works, but faith which works,—are blessed with faithful Abraham. Righteousness—right-doing, obedience to the law—comes by faith alone, and not by any works of law done by man. Christ is not dead in vain. See Gal. 2:21. Whoever would be justified by his own obedience is seeking to frustrate the grace of God, and to prove that it was not necessary for Christ to die. Every such attempt will fail.

6. SINCE they who are of faith are blessed, it follows that they who are of works are cursed, else God would be denying Himself. What is the matter with the law? Is it not good?—O, yes; it is all right! "The law is holy, and the command-

ment holy, and just, and good." Rom. 7:12. Then why is the one who does it under the curse?—He is not. Here is where so many stumble in their reading. It is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." This is of itself proof that the law is good, and that "blessed are they that do His commandments." If men did, and continued to do, all things that are written in the law, they would be blessed.

7. BUT "all have sinned, and come short of the glory of God." Rom. 3:23. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Therefore it is that "by the works of the law there shall no flesh be justified" (Rom. 3:20), and as many as seek justification by it are under the curse. Note that not only the wilful transgressors, but even the seekers after righteousness, if they seek it by their own works, are under the curse. Yet some will be blessed. Yes; "they which be of faith are blessed with faithful Abraham," because faith works by love, and love is the fulfilling of the law. We are made righteous by faith, and by faith are we kept righteous. "The just shall live by faith."



LESSON I.—SUNDAY, OCTOBER 7, 1900.

JESUS DINING WITH A PHARISEE.

Lesson Scripture, Luke 14:1-14, R.V.

1 "AND it came to pass, when He went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, that 2 they were watching Him. And behold, there was before Him 3 a certain man which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to 4 heal on the Sabbath, or not? But they held their peace. And 5 He took him, and healed him, and let him go. And He said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a Sabbath 6 day? And they could not answer again unto these things. 7 "And He spake a parable unto those which were bidden, when He marked how they chose out the chief seats; saying 8 unto them, When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. 10 But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher; then shalt thou have glory 11 in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. 12 "And He said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. 13 But when thou makest a feast, bid the poor, the maimed, the lame, the blind; and thou shalt be blessed; because they have not wherewith to recompense thee; for thou shalt be recompensed in the resurrection of the just."

NOTE.—At the time of this lesson Jesus was at Bethabara, beyond Jordan, near the fords, and this was in A.D. 30. In connection with this lesson, let both teacher and student learn the fourth commandment, not merely the words, "Remember the Sabbath day, to keep it holy," but the whole commandment. See Ex. 20:8-11. Study also Gen. 2:2, 3, and notice what entered into the Sabbath, what it took to make a Sabbath, and the particular day, and the one day only which has ever received what is enumerated therein. See also Isa. 58:13, 14; 56:2, 6, 7. It will be noted by reference to Acts 13:27, 42, 44 that the same Sabbath which the Jews had recognized, the same Sabbath referred to in the fourth commandment and in the references in Isaiah, was recognized as "the Sabbath day" long after the crucifixion of Christ.

Golden Text: "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted;" Luke 14:11.

SUGGESTIVE QUESTIONS.

(1) Into whose house did Jesus on this occasion enter? For what purpose? Upon what day was this? What were some of them doing? V. 1. Note 1. (2) Who is particularly mentioned as being present? V. 2. (3) What did Jesus say to the lawyers and Pharisees present? What in this verse shows that they had been questioning among themselves as to what Jesus would do with the diseased man? V. 3. (4) What reply did they make? What did Jesus do? V. 4. Note 2. (5) With what illustration did Jesus show them the reasonableness of healing disease on the Sabbath day? V. 5. (6) How did Jesus' illustration leave the Pharisees and lawyers? V. 6. (7) What action of those who were bidden led Jesus to speak a parable at this time? V. 7. (8) What instruction did He give them? Who might be present that would make it uncomfortable for

those who chose the highest seats? V. 8. (9) In that case, what would the self-exalted man be asked to do? How would one naturally feel at such a time? V. 9. (10) What would be a better thing for them to do when invited to such a gathering? What would quite likely result when one had done this? How would the one be regarded who was thus given distinction? V. 10. Note 3. (11) What truth does Jesus draw from this parable? V. 11. (12) To whom does Jesus next address His teaching? What instruction did He give to this Pharisee? Where would one receive his reward if only his friends were benefited by his action? V. 12. (13) Among whom should one's liberality be dispensed? V. 13. Note 4. (14) What would be the result to one who did this? Why does Heaven recognize such deeds? When will the one who does such good acts receive his recompense? V. 14. Note 5.

NOTES.

1. They were watching Him.—As upon many other occasions the scribes, lawyers, and Pharisees were watching for an opportunity to accuse Jesus. The diseased man may have been brought there for the purpose of testing Jesus whether he would heal him on the Sabbath day. Jesus disarmed their accusation before healing the man, that they might see the righteousness of His course. Having read their thoughts, He asked them a question upon whose answer they expected to catch Him. They dared not permit themselves to reply. He replied to His own question by healing the man.

2. Took him, and healed him.—"Jesus neither here nor elsewhere abolishes or lessens the force of the fourth commandment. It is still in force as a day of rest and of worship. It is absurd to think that God would abolish from His Word what He has written on the nature of man and still keeps in force there. The Pharisees had covered up the Sabbath law by writing over it their human traditions. Jesus erased their writings and restored the original commandment. Jesus swept away the cobwebs; He did not tear down the house. He only removed the rubbish with which the Pharisees had encumbered the Sabbath. Jesus restored the Sabbath law by restoring its spirit."—Peloubet. It was prophesied of Jesus that when He should come, He would magnify the law and make it honorable. Isa. 42:21. He was doing it by just such teachings as recorded in to-day's lesson. Matt. 5:17-19. It is also absurd to hold that God would abolish the Sabbath which He created in Eden, blessed and sanctified, and then institute another sabbath, and all without giving a word of instruction in reference to the matter. He has told us which day His Sabbath is, and He has never taken it back.

3. Sit down in the lowest place.—Not out of feigned humility; not for the purpose of being exalted above men. Such a spirit is as unchristian as that of him who rushes into the highest place. If God exalts men, it is because they have been humble in spirit. The exaltation comes as a natural consequence of genuine humility. There is also true courtesy taught in this lesson of the Saviour's. The Christian and the true gentleman will prefer another before himself. Those who seek to exalt themselves have little of heaven's spirit. They would be out of place there.

4. Bid the poor.—Jesus had set the grandest example of the carrying out of this instruction. He had come to bid the poor of earth, the blind, the lame, the oppressed, to the banquet of heaven, and they have nothing with which to recompense Him. He, like those who follow His instruction in this thing, will receive a reward at the resurrection of the just, when His people, those for whom He died, are gathered around Him.

5. At the resurrection of the just.—This is the first resurrection, spoken of in Rev. 20:4-6. There are to be two resurrections, one of the just, and one of the unjust. Acts 24:15. Those to whom heaven will be opened will be those who arise in the first resurrection. 1 Thess. 4:16.

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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.

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

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The world's outlook will be the special feature that will characterize the next special number of the SIGNS OF THE TIMES. It will be dated November 28, and will be ready for circulation November 1. The events in the world's history during the past year, that so strikingly fulfil prophecy, make it highly necessary that such a number of the SIGNS should be issued, and we believe that all will see the importance of giving it a wide circulation.

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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.

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SIGNS OF THE TIMES

OAKLAND, CAL.



OAKLAND, CAL., SEPTEMBER 26, 1900.

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NOTES BY THE WAY. No. 4.

WE reached the Vermont camp-meeting, Monday, August 20. The meeting had been in progress three days, and a spirit of devotion and prayer was manifest. It was held in the beautiful town of St. Johnsbury, on the Assumpsic River. The camp was situated in a pretty grove, on the river bank, half-encircled by the rapid, shallow, tho clear stream. Just above were the falls of the dam. The tents were neatly arranged, and there was but little dust. The weather was delightful, and the cool nights and the song of the singing river made sweet and serene the nights for sleeping. The writer and Brother Curtiss spoke in the aggregate five times. Later came Brethren H. F. Cottrell and Allen Moon, who also were at Virginia and Maine meetings.

THE meeting was a success, closing with excellent results, thirty-one being baptized, of which three were rebaptisms. Elder J. W. Watt was elected president of the conference and tract society. As we left before the meeting closed, we did not learn the names of all the officers. These we will give later. A State agent was elected, and the promise is good in the year to come for much larger success in the missionary work. The work in St. Johnsbury has been conducted under the charge of Brother Grant Adkins, formerly an employee of the Pacific Press, now a minister of the Gospel of Christ.

AUGUST 24 we left St. Johnsbury, Vt., for Ellsworth, Me., passing on our way through the White Mountains, in full sight of Mount Washington, arriving on the camp-ground in the evening, in time, weary and worn, to speak at the first meeting. This meeting was about the size of that of Vermont, about 200 being encamped upon the ground. Here we stayed until the morning of August 29, speaking seven times while present, leaving five days before the meeting closed, the last meeting—a social service—being the best of all. Pastor H. C. Basney was elected president of the conference and tract society, and Miss Eliza H. Morton secretary and treasurer.

At both these meetings we were right royally treated, and made welcome. There are many old soldiers of the cross in both of these States. The tendency is as age comes on to lay off the armor and retire from active service. But this is not God's plan. While the body may grow old, God designs to keep the heart and soul young and warm and fresh in Him. May the hearts and lives of God's children in Vermont, young and old, be as green as their mountains now are, and as free and full of life as the swift flowing rivers. More than this, may they drink from the living fountain and be "trees of righteousness, the planting of the Lord, that He might be glorified."

M. C. W.

In this week's issue is the closing article of "The River of Life" series, which we feel sure has been appreciated by our readers, especially by those who have read all the articles. We begin in the Home department a series on "Alcohol; Its History, and Its Effects upon Society," by W. H. Riley, M.D., of the Colorado Sanitarium. Next week we will begin a series by Alonzo T. Jones, editor of the *Review and Herald*, Battle Creek, Mich., based on the twenty-fourth chapter of Matthew. The first article will be entitled "The End of the World." Also another series by George B. Thompson, president of New York Conference, on the general subject of Creation and Redemption. The first article will be entitled, "How Things Were Made."

THE LAST CHANCE.

The price of single subscriptions to the SIGNS OF THE TIMES will be changed on October 1 from \$1.00 to \$1.50. In order to place every one, far and near, on an equality in point of time, we will accept, at the present price, all subscriptions posted to us not later than Sunday, September 30, and will set the date forward from where it is now, one year for each dollar sent. Let all who wish to take advantage of this, do so NOW. Address, SIGNS OF THE TIMES, Oakland, Cal.

There are many theories concerning the cause of the present trouble in China, but the one leading cause is selfishness. We are having "perilous times" in these "last days," because men are "lovers of their own selves, covetous," etc. 2 Tim. 3:1-5. As this is a prevailing characteristic of individuals, it must be also of the combinations of individuals known as nations. The Chinese are selfish and reserved, deeming themselves superior to other nations; therefore they wish to exclude other people from the empire. The other nations are selfish and aggressive, desiring to enforce modern ideas and customs upon the Chinese, for the purpose of gaining enlarged "spheres of influence." The selfishness of the western nations is antagonistic to that of the Chinese; hence the clash.

Arguments favorable to Sunday laws are often contradictory. One is that without such law many persons are obliged to work on Sunday or go without the necessities of life. On the contrary, a leading advocate of strict Sunday observance maintains that young men who conscientiously refuse to work on Sunday are always the gainers. Another argument is that the dealer who wants to close on Sunday must be protected by law lest he lose in competition with his rival who does not close. And this argument is stultified by the presentation of the same advocates that those who do business on Sunday are always losers. But there is no pretext for compulsory religious observance by civil law that is not inconsistent and therefore absurd.

"Zaccheus, make haste, and come down; for to-day I must abide at thy house." Reader, your name may not be Zaccheus, but it is nevertheless important that you "make haste" to-day and prepare for the Master's reception at your house. He is saying, "Behold, I stand at the door and knock," and to-day may be your last opportunity to have Him for a guest. "Behold, now is the accepted time; behold, now is the day of salvation."

THE DEMAND OF THE TIMES.

EVERY one is well aware that the world is in the midst of most thrilling events. There are distress and perplexity among the nations of the earth, and there are storms by land and sea. There are difficulties that threaten the whole fabric of society.

These things are filling the minds of men with fear and dread. The Word of God has foretold that such would be the case. He who is familiar with his Bible knows just what all these distressing things mean. He knows that they are the tokens by which the Lord designs that we may know that the end of all things is at hand. The outlook from the human standpoint is indeed very dark, but from the standpoint of the Word of God everything is bright and glorious, because there is nothing clearer than the great fact that the resurrection day and the coming of Christ in the clouds of heaven are right at hand.

Knowing these things, our souls should be thrilled with the importance of spreading this knowledge to the ends of the earth. The great mission of this paper is to give this truth to the world. It is the design of its publishers to thus place a medium in the hands of the friends of truth everywhere, through which they can rapidly communicate these great soul-stirring truths to their neighbors, in fact, to every one they can possibly reach.

From time to time we feel impressed with the importance of getting out special numbers that will give a forcible setting forth of the great themes of these times. The special World's Outlook number that we are now preparing for publication this fall will, we believe, be the very best issue of the SIGNS that has ever come from our press; and, being the very best, it will be the most important. Therefore it is necessary that every lover of truth do all within his power to place it in the hands of the people. Our opportunities for laboring for souls will soon be past, and while the hearts of multitudes of men are being filled with perplexity because of the things they see going on in the earth, we should embrace every opportunity to tell them the meaning of all these things.

This World's Outlook number will be one of the best assistants in this direction that has ever been issued, and we trust that the friends of the SIGNS everywhere will organize and work to the end of circulating hundreds of thousands of copies.

For further particulars concerning it, for suggestions in regard to circulating it, etc., etc., address SIGNS OF THE TIMES, Oakland, Cal. T.

An Important Gathering.—In response to the suggestion of Bishop McFaul that all Catholic societies in the United States should organize for political purposes, a large convention is to be held in Philadelphia on September 17, looking to that end. The object in view is to form a federation of all Catholic societies and associations for the purpose of "protecting" and furthering Catholic interests; to push the demands of the church through Legislatures, and compel officials to do the bidding of the church through fear of losing their political positions. With the present-day tendencies of the politicians to yield principle where position is threatened, the success of this organization is almost a foregone conclusion. In the growth of this organization one can begin to see how there will be brought about that condition of things which will make it possible for this country to produce an "image to the beast." With the legislation of the country controlled by the church, and the church controlled by its head at Rome, the image power is formed. Rev. 13:12-14. Since the suggestion was made by Bishop McFaul, Catholics are entering into the spirit of it with marked zeal, and it will not be long until the organization's lobbyists will be doing their work in the halls of Congress.

At the time the Raines Liquor Law was enacted in New York the temperance people thought they had won a great victory. But its operation has been anything but satisfactory. The *Christian Work* says, "The fact is, the Raines Law is the veriest fraud ever imposed upon the statute-books of the State." Temperance advocates always make a mistake when they attempt to curb the liquor traffic by taxing it. Its great political strength lies in its boast of how much it does to support the government. The masses are thus made to believe that the public could not do without its assistance.