

SIGNS OF THE TIMES

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

Volume 26. Number 45.
For Terms, See Page 15.

OAKLAND, CALIFORNIA, NOVEMBER 7, 1900.

Weekly, \$1.50 per year.
Single Copy, Five Cents.

OF WHOM SPEAKETH THE PROPHET?

HE was led as a sheep to the slaughter;
And like a lamb dumb before his shearer,
So opened He not His mouth;
In His humiliation
His judgment was taken away;
And who shall declare His generation?
For His life is taken from the earth."

down into the great desert, and into the regions beyond, and ask the weather-beaten Arab and the dark dweller in a darker land if ever there dwelt such an One among them. Visit the Acropolis and the Forum, and ask the philosophers and sages and senators to point to the shrine or tablet that commemorates the One of whom this remarkable language is spoken. Call again from the shifting dust of ages the

"But He was wounded for our transgressions,
He was bruised for our iniquities;
The chastisement of our peace was upon Him;
And with His stripes we are healed.
All we like sheep have gone astray;
We have turned every one to his own way;
And the Lord hath made the iniquity of us all
to meet on Him.

* * * * *



"And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went; and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him." Acts 8:26-31.

"Of whom speaketh the prophet this?" was the question of the eunuch to Philip. And the question has gone on from mouth to mouth, from land to land, from "the way which goeth down from Jerusalem to Gaza, which is desert," to the smiling isles that wait for His law; from the days when a great light shined in the world to the days when the gates are about to swing back before the onrushing glory of the second coming.

Go OVER into Egypt, and ask her Pharaohs and her magicians for information concerning the One of whom the prophet speaks. Go

glory and the learning of the far East,—Assyria, and Babylonia, and Media, and Persia, and Ind,—and the ancients of the land of Sinim. Surely they can tell you if the prophet spoke of One of peculiar repute who had once lived among them, of whom this language and the accompanying words were true.

Do THEY listen curiously and wonderingly to your question? Perhaps they would wish to know more about this One upon whom was heaped such evident indignities. The prophet can give them further information:—

Because He had done no violence,
Neither was any deceit in His mouth.

* * * * *

And He bare the sin of many,
And made intercession for the transgressors."

"So shall He sprinkle many nations."

No, THEY do not know Him. This Man, they say, is more than human; His character is divine. Since the beginning of the world, they admit, no man like this had appeared. No, search the world through and through, and in all its generations there is the one only

Man. Not in royal courts do we look for Him; not in the seat of the philosopher or sage or learned of any age, who are reputed wise. And yet He is the wisest of the wise, the source of the true science and philosophy. Should not, then, all men be attracted unto Him?—Yes, without question. But here is an astonishing thing: the wisdom and the science that proceed from Him are to the wise ones of earth foolishness. Why?—Because their own wisdom and righteousness of self have blinded their perception of the true. When they saw Him, they saw no outward glory. And so in their eyes He had no "comeliness," and there was no beauty that they should desire Him.

THE "righteous servant," the bearer of iniquities, the justifier of many, the intercessor for transgressors! A day is coming when the chiefest object before all eyes will be a great white throne and One who sits upon it. Before Him will be gathered all nations. The wisdom of the East and the West will be there, and the giant intellects of every age. Kings of the earth, and princes, and nobles, and priests, and magicians, and astrologers, and soothsayers, and necromancers, and every idolater, will stand among the vast throng. The rich and the poor, the refined and the base, the scientist, the scholar, the atheist, the agnostic and the gnostic, the infidel and the professor, and of others an unnumbered multitude, will be there. And as they look upon Him who is the source of their being, the source of truth and wisdom and righteousness and purity, sin will be unmasked, the vail will be torn from all eyes, the mists and the fogs of error will flee away, and a great light will illumine every mind. Then will the wisdom of the world, and the false philosophies and sciences, and the pernicious learning, and the pride and pomp and glory and riches and poverty of the world, appear in their true measure, and inexpressibly little will they appear. At that time the things of time and earth, the things of sense, and the purely intellectual without God, will assume their proper proportions, when face to face with eternity. And then, with the intense keenness of remorse over a priceless treasure lost through neglect, will be realized the beauty and loveliness and desirability of the spiritual life and the things that endure. And more than tongue or pen can tell will flood the souls that stand before the One of whom the prophet speaks, at that day.

OF whom speaketh the prophet?—Of the One who is the world's hope and salvation, of the chiefest among ten thousand. Altho He is "despised and rejected of men" because He does not meet their standard of pomp and glitter, and even "*we hid as it were our faces from Him; . . . and we esteemed Him not,*" yet through His holy life, and suffering, and death, an infinite power came among men, and is drawing here one, there one to His great heart of love. Now is the time, not hereafter, to consider eternal things and their relative worth as compared with things of time. The world is spiritually asleep—dead—and realizes not, unless it be awakened, that it needs a Saviour. Concerning the eunuch, Philip "preached unto him Jesus." Concerning the great, needy world, let there be preached unto them Jesus.

IN the midst of the bustle and clang of earth's occupations and pursuits, and the unrest of nations, there is a quiet spot, a place of a great calm. It is in the kingdom of the soul, the eternal and spiritual kingdom of Him of whom the prophet speaks. There dwell

they who have been washed and made clean. Do you see aught in His character that attracts you? Have you felt the drawing of His matchless love? Then enter the fuller life, the life with a boundless horizon.

L. A. PHIPPENY.

BE STILL.

O HEART of mine, be calm and still,
And ever trustful be;
Learn thou that God's almighty will
Is right and best for thee,
Tho from the shore
There stretch before
The raging billows of the sea.

And dost thou deem that He whose hand
Did first the sea outpour,
Who bade it sweep the shining strand,
With thunder in its roar,
Hath not the power
To make it cower
And tremble to the very core?

He brought thee, in His wisdom, here
Upon its verge to stand,
With rumbling chariots in the rear,
And hills on every hand,
Thy faith to test;
Then be at rest,
For this is God's benign command.

Behold! the winds are beating back
The sullen, angry sea;
The billows fly and leave a track
That leads to liberty;
So, heart, be still,
A higher will
Shall ever choose the best for thee.

—Selected.

IN THE MASTER'S SERVICE.

THESE twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel."

If the disciples had now preached the Gospel to the Gentiles or the Samaritans, they would have lost their influence with the Jews. By exciting the prejudice of the Pharisees, they would have involved themselves in controversy, which would have discouraged them at the outset. Even the disciples were slow to understand that the Gospel was to be carried to all nations. Until they themselves could grasp this truth, they were not prepared to labor for the Gentiles. If the Jews would receive the Gospel, God purposed to make them His messengers to the Gentiles. Therefore they were first to hear the message.

The Saviour continued: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go hence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves."

The Saviour portrayed before His delegated messengers the treatment they would receive as they bore testimony for Him. He would not allow them to enter upon their work as His messengers without telling them what they would meet. He had a complete knowledge of the struggles they would encounter. He showed them the plan of the battle, pointing out the dangers before them. They were not to go into the work blindfold, but were to count the cost of every trial.

"Beware of men," Christ said; "for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for My sake; for a testimony against them and the Gentiles."

Christ did not wish His disciples to engage in the warfare in their own strength, thinking that they could break down every opposing influence; for then they would be taken unawares by the enemy. He told them what they might expect. He told them that they must count the cost. At the same time He assured them that help from on high would be given them. They were fighting the good fight of faith, and they would not be left alone. Heavenly angels would fight in their ranks, and the mighty General of heaven would lead the way. They might fear that their sinfulness would make them powerless. They might feel that they could not stand against the enemy. They were to remember that Omnipotence could make them more than conquerors if they would go forward in faith, refusing to fail or be discouraged.

The Holy Spirit will supply with grace those who feel their inefficiency. Those who trust in the Lord will be surrounded with a wall of light and holiness. Christ says to His soldiers to-day: "Be of good cheer; I have overcome the world." "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

This spiritual wickedness will develop as time goes on. Laws will be made to compel men to worship God in accordance with human opinions. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God."

The powers of this earth will unite with the powers from beneath to oppress God's people. In the Revelation, John writes: "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the

image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

When Satanic agencies shall unite with the professed Christian world in opposing God, these words of the prophet will be fulfilled. In blind zeal "the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for My name's sake; but he that endureth to the end shall be saved."

God desires His servants to remember the instruction here given, that they may not be deceived in regard to what is coming upon the world. Of ourselves we can do nothing. Without the Spirit of God we are utterly helpless. Our strength lies in hiding in Jesus. God can do more in one moment to convict people than we can do in a lifetime. Therefore let us hold fast to the arm of Omnipotence. Let us lean upon Jesus. Thus we shall grow strong to do His will. The Lord is our helper. He will not leave or forsake us.

MRS. E. G. WHITE.

THE SABBATH OF THE SAVIOUR.

AND He said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28. We read of the Saviour in John 1:1-3; Heb. 1:1, 2, and Col. 1:16 that "by Him were all things created," and that "without Him was not anything made that was made." The Sabbath being one of the things which were made, it is clear that it was made by the Saviour when He rested at the close of the week of creation. Hence it was fitting that He should call Himself Lord of the Sabbath. No one will deny that it was the seventh day of the week that He called the Sabbath on this occasion. If He is "Lord of the Sabbath,"—the seventh day of the week,—then the seventh day of the week must be the "Sabbath of the Lord," or "the Lord's day." Compare Ex. 20:10; Isa. 58:13, 14; Rev. 1:10.

The Pharisees accused Christ's disciples of breaking the fourth commandment when they plucked a little grain to satisfy their hunger on the Sabbath. He who made both man and the Sabbath answered that "the Sabbath was made *for* man," not against him. The Sabbath is not a Moloch to which man must be sacrificed; neither is it a toy to be used or abused to satisfy every whim of man. It is a benign institution, ordained for man's highest good; and the Sabbath law runs, not crosswise, but parallel with every other law of divine origin.

When Jesus healed the withered hand on the Sabbath, the Pharisees questioned whether it was lawful to heal on the Sabbath. When He answered that it was "lawful to do well on the Sabbath," He recognized the validity of the Sabbath precept, which the Pharisees professed to keep so strictly, and at the same time passed sentence on their narrow ideas of its observance as being subversive of the spirit of the law. Matt. 12:10-13.

In answer to the lawyer's question, "Which is the great commandment in the law?" Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with

all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:36-40.

The great universal law of love embraces the two great principles of love to God and love to our neighbor. The first four precepts of the Decalogue, when rightly observed, show our love to God, and the last six, our love to our neighbor. These two great principles, and all the precepts which grow out of them, can never interfere with each other, but must always work together in perfect unison. Any seeming jar is always the result of a misconception on our part.

The Saviour's life is the only perfect illustration of the harmonious fulfilment of all the requirements of the law of love. Love to God, the first and great commandment, was perfectly revealed in Him; and love to His neighbors, the second great commandment, instead of being less important than the first, was "*like unto it*" with Him.

"In Thy life the law appears,
Drawn out in living characters."

In 1 John 4:20 we read, "If a man say, I love God, and hateth [loveth less, or persecuteth] his brother, he is a liar." Our protestations of love to God amount to nothing unless they are interwoven with actual manifestations of love to all God's children.

All these scriptures show that the two great principles of love to God and love to our neighbor are co-operative, and that when they are evenly inwrought in our hearts as they were in Jesus, we, like Him, will fulfil "all the law." We shall keep the same Sabbath which He kept, and just as He kept it. Our lives will be the harmonious fulfilling of all the precepts which grow out of the two great generic principles of love. Jesus kept the Sabbath in the flesh when He was on earth, and He will surely keep the same Sabbath in our flesh to-day, if we will only let Him; for He is "the same yesterday, and to-day, and forever."

GEO. A. SNYDER.

A TERRIBLE EXAMPLE.

SIN is a terrible thing. On every hand we see our fellow-mortals enslaved by it, bound with shackles no human power can break. But the blessed Jesus is by their side, ready to deliver them as He did the lunatic in the country of the Gadarenes. Mark 5:1-20. Pardon and deliverance are offered on condition that we repent.

But to the gentle entreaty of the blessed Gospel of peace many are turning a deaf ear. The pleasures of sin for a season look desirable, and the day of repentance is put off. The road to destruction is crowded; many walk therein.

What a fearful blunder! With vain regrets it will be deplored at last. The only thing to which the unrepentant sinner can look forward is death, eternal death. Listen! "The wages of sin is death." Rom. 6:23. The "wages" of sin! Have you ever worked for wages? Wages is the reward of labor; and when pay day comes, we are glad. See the employees of a factory, a mill, or a railroad, on pay day; they are generally cheerful when they receive their check for the week or the month. The writer was once for a short time employed in railroading, and can testify that with the rest of the employees he was always pleased to see the pay-car.

Now the Lord is a sure paymaster. He will surely give us the wages for which we have worked; for this is just and right. And the

"wages of sin is death." If you are out of Christ, allow me to propound these questions: How many who are reading this article desire their wages just now? How many would feel glad to see the pay-car of sin roll in, and the Lord hand you your wages at this very hour? Hands up! Not one, I am sure, desires this. Then why work for wages we do not want? Jesus has borne the penalty of sin,—death,—and we can go free if we will but turn to Him.

An example of the terrible retribution of sin is placed before us in God's Word. The Lord took Sodom and Gomorrah, sunken in vice and moral depravity so low that all desire for repentance was eradicated, and placed them before us as an awful warning of the consequences following upon the transgression of God's law. "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7. "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Peter 2:6.

These cities are not still burning. They are not always burning yet never consumed. No more will the wicked be. As cities they were annihilated, burned up, consumed, reduced to "ashes." So with the wicked. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "And ye shall tread down the wicked; for they shall be *ashes* under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1, 3.

Sodom and Gomorrah suffered the vengeance of "eternal fire," not a fire eternally burning, but a fire which was eternal in its consequences. It destroyed these cities eternally; as cities they will appear upon this earth no more forever. The wicked likewise "go away into everlasting punishment" (Matt. 25:46)—not everlasting torment, or exquisite torture, where, amid wails of agony, they burn, and curse their Creator through all the eternal ages to come.

They go away into "everlasting punishment;" that is certain. But what is the punishment?—"The wages of sin is death." Being without Christ, they have *no life* (John 3:36; 1 John 5:12); and having no life, they are dead. And having no life, or no Christ, through eternity they will remain *everlastingly dead*. They "go away" into a death from which they will never be resurrected. Consumed like stubble, dry and dead, they cease to be as completely as did Sodom and Gomorrah. "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37:10, 20.

Reader, it is a terrible thing to be without Christ. To be found at last without a Life-giver will be to have made a failure of life. It will mean to lose all; for when life is gone, all is gone. But, bless God, He still knocks at the heart's door. Will you not open to Him, and receive the proffered gift of eternal life?

G. B. THOMPSON.

Rome, N. Y.

"A WORD once sent abroad will never return; so be on thy guard, and keep the door of thy lips."



"GET READY, GET READY, GET READY!"

THE world is now in the time when "all these things" which Jesus mentioned as signs of His coming and of the end of the world, can be seen, and when all may "know that it is near, even at the doors." Accordingly it should be expected that all would be most interestedly observing all these things, and getting ready to meet Him "in peace without spot and blameless," and with the joyful greeting, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

It is in order that all may be thus ready and waiting to meet Him and greet Him, that the Lord has given all this instruction about His coming. He would not have a single soul taken unawares. The more forcibly to impress this upon all, he spake a parable, saying, "Behold, the fig tree and all the trees; when her branch is now become tender, and putting forth its leaves, *ye see it, and know of your own selves* that the summer is now nigh. *Even so ye also*, when ye see all these things coming to pass, *know ye* that the kingdom of God is nigh, even at the doors. Verily I say unto you, This generation shall not pass away, until all these things shall be accomplished. Heaven and earth shall pass away; but My words shall not pass away." As certainly and as easily as the people of the world know that summer is nigh when the trees put forth leaves, so certainly and so easily may the people of this world know that the coming of the Lord and the end of the world is *now* nigh, and that this generation shall not pass away, till these joint events shall be accomplished, and the kingdom of God be come in all its glory.

Accordingly Jesus urges upon all people in this time: "*Watch therefore; for ye know not on what day your Lord cometh.*" "Therefore *be ye also ready; for in an hour that ye think not, the Son of man cometh.*" "*Take heed to yourselves, lest haply your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come on you suddenly as a snare.*" "But *watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.*"

"*Take ye heed, WATCH and pray; for ye know not when the time is.* It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. WATCH THEREFORE; for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, WATCH."

And yet for all this instruction, all this warning, and all this exhortation, to know, to be ready, and to watch, only a few will do so. The great mass of the world's people will refuse the instruction, despise the warning, and resist the exhortation, and will follow the way of the world, even to ruin. So fully is this true that only the days of Noah and the days of Lot can supply a fitting parallel.

And thus the Lord says: "As were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before

the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; *so shall be the coming of the Son of man.*"

"Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. *Even thus* shall it be in the day when the Son of man is revealed."

Both in the days of Noah and in the days of Lot, all the people could have known as really as Noah and Lot knew what was coming, and so could all have escaped instead of all being destroyed. They *did* not know, simply because they *would* not know. They were instructed, they were warned, they were exhorted concerning the coming flood, and also concerning the impending destruction of Sodom; but they would not believe the word. They could have known all, simply by believing the word; but they would not believe, and therefore did not and could not know.

Even so it is now. The word is ample; the message is distinct; the instruction is definite; the warning is faithful; the exhortation is sufficient; but the great mass of the people will not *believe*, and therefore can not know. Every soul can know all, and so can be delivered from the coming destruction, and saved with the Lord's full salvation, if he will only simply believe the Word.

But they will not believe. Instead, they actually turn "scoffers, walking after their own lusts; and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation. For this they willingly are ignorant of, that *by the word of God* the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, *by the same word* are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:3-7.

Indeed, these scoffers are found even among the professed servants of the true Master. But they are evil servants; as saith the Master Himself, "If that evil servant shall say in his heart, My Lord delayeth His coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of; and shall cut him asunder, and shall appoint him his portion with the hypocrites."

From this it is evident that in these times there will be found among the professed servants of the Lord, unfaithfulness to Christian truth, and only pretensions to piety. Even so it is written: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; *having a form of godliness, but denying the power thereof; from such turn away.*" 2 Tim. 3:1-5. So much is this so that Jesus was forced to exclaim, "When

the Son of man cometh, shall He find faith on the earth?"

Nevertheless, there are some who will believe, who, like Noah, in spite of the evil tide drawing away from God, will set themselves to walk with God. These also, as Noah, will cease not to proclaim the truth of God for the time, and will warn the world that the Lord is coming, that the end is near, that destruction hastens, and that men must escape for their lives.

Therefore, and of these, the Lord says: "Who then is the faithful and wise servant, whom his Lord hath set over His household, to give them their food in due season? Blessed is that servant, whom his Lord when He cometh, shall find *so doing*. Verily I say unto you, that He will set him over all that He hath."

All these will gladly see the Lord come. And they will see Him coming in the clouds of heaven with power and great glory. For soon "the powers of the heavens shall be shaken; and *there* shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." "For the Lord Himself shall descend from heaven with a shout, and with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be *caught up together with them* in the clouds, to meet the Lord in the air; and *SO shall we ever be with the Lord*. Wherefore comfort one another with these words."

"In the resurrection morning we shall see the Saviour coming,
And the sons of God a-shouting in the kingdom of the Lord.

CHORUS.

"We shall rise, we shall rise,
When the mighty trumpet rends the azure skies;
We shall rise, we shall rise,
In the resurrection morning we shall rise.

"We feel the advent glory; while the vision seems to tarry,
We will comfort one another with the words of Holy Writ.

"By faith we can discover that our warfare'll soon be over,
And we'll shortly hail each other, on fair Canaan's happy shore.

"We will tell the pleasing story, when we meet our friends in glory,
And we'll keep ourselves all ready for to hail the heavenly King."

ALONZO T. JONES.

"NOT UNTO US."

"NOT unto us, O Lord, not unto us,
But unto Thy name give glory,
For Thy mercy, and for Thy truth's sake.
Wherefore should the heathen say,
Where is now their God?"

Thus opens the glorious one hundred fifteenth psalm, contrasting the true God with all false ones. When men take glory unto themselves, they are in that very place where the heathen will say, "Where is now their God?" Man worships that which he glorifies.

But he who glorifies self, has no god worthy of the name. He is man, whatever his profession, and the heathen know him only as man.

There is but one way by which to be saved from the reproach of the heathen, and that is to give all glory to God, counting self

without Him as nothing. He can then boast in the Lord, who made the heavens and the earth. All the good we can do is of God. Give to Him all the glory.

THE TEMPERATE MAN.

EVERY prosperous age has been an age of excesses and careless living. This has been the repeated story of history since the world began; consequently every age of prosperity has been followed by a period of decline. What is true of nations is true of man. In fact, it is only true of nations as it is true of their individual members. Warriors have conquered large territory, and then fallen a prey to the demon intemperance. It seems to be one of the depravities of human nature that when it comes to possess much, it uses to excess, and this always destroys the capacity to keep.

On the other hand, the temperate man will not only reserve the waste, but will acquire power to receive. Such a person is sure to accumulate in some way, either for himself or for others. Our forefathers were temperate men. It was their simple, sturdy, industrious life that laid the foundation for the greatness of our country; and the principles of true temperance can alone give assurance for the future.

The standard of temperance is a somewhat variable quantity. Almost every man has some standard to fit his special tastes. Most people are temperate in some things, while in others they go, either willingly or ignorantly, into excesses. Once when riding on a train, I overheard two men discussing the matter, and one was very strong in his conviction and practise that to be temperate was to be able to use just so much stimulant and not take any more.

The question, however, is not settled by individual opinion. Nature provides her standard; and those who adopt it, she blesses abundantly, while those who only partially adhere to it, she deals with patiently and kindly. Nature is not an arbitrary ruler. While no sin against her can go unpunished, she deals liberally with the wayward, and when they reform, will heal their wounds with even miraculous power.

Nature's standard of temperance is the natural use of all her functions and forces, and the banishment from the body and life of all foreign elements. Everything she has given us is to be enjoyed. She gives liberally, and tells us to use freely, but not to excess. She holds before us no hard and fast lines. Her ways are so liberal that we can adapt ourselves to them under any necessary conditions. A man may go to a country where it is necessary almost completely to change his diet and manner of dress; yet nature is just as close to him as before. Still, we can not depart from her ways with safety. When we take questionable food, when we follow a mode of life that is artificial and not real, we are outside of her protection.

The temperate man is temperate in all things,—in eating, in drinking, in work, in rest, in recreation, in dress, in his social life, and in the use of the functions of the mind. The temperate man excludes from his diet everything which does not contribute to the building up of the body. Only pure food is selected. All poisonous and deteriorated articles are excluded, as well as stimulants, condiments, and the indigestible. That which is taken is for the needs of the body. He does not exceed the maximum, nor take less than the minimum quantity necessary to support life with all its God-given energies. In select-

ing, preparing, combining, and eating food, he has due consideration for the needs and requirements of the system. His tastes are educated to enjoy that which his intellect chooses; and the latter will never run at cross-purposes with his natural tastes. The temperate man uses water for his drink. He uses the purest, and uses it freely, and at times when the upper part of the alimentary canal is not being used for digestive purposes.

Every man should have an object in life, to which he devotes all his energies. He has no time to lose or "pass away." His muscles and nerves are his agents for doing work. For the temperate man they work efficiently for this object. They have been well fed. They do not have to contend with poisons or foreign matter introduced into the system, or developed there, tho such elements often occur in the alimentary canal of an intemperate eater, entirely disarranging and perverting nerve functions.

The temperate man is never so anxious to make money or accumulate any possession that all his forces are enslaved to the passion. He never follows an occupation that makes it impossible to take proper exercise. The muscular system is used sufficiently to keep the blood freely circulating to all parts of the body. He will in some way bring the sweat to his brow, and not allow the eliminating activities of the skin to be forced upon other organs. He may make the head save the muscles from unnecessary work; but he will also make the muscles do sufficient work to keep up their nutrition, and to give the nervous system its corresponding growth.

The temperate man takes sufficient rest to allow the rebuilding of all the wastes of the body—a work which is largely carried on during sleep. When we take away from the minimum quantity of sleep which nature requires, we make our life so much shorter and more useless. The temperate man regulates his recreation according to the amount of work he does. Recreation is not for pastime, but for reconstruction. The manner and mode of securing recreation is guided by the form of work which has made recreation necessary, and by the opportunities which he has during recreation to contribute to the development of his life.

The temperate man clothes the body according to its requirements. It is clothed evenly, and the limbs are more thoroughly protected than the trunk. It is not overburdened with heavy wear, and yet there is sufficient to protect from sudden atmospheric changes. The material of his clothing is that which is best calculated to keep the skin healthy and the circulation good. There is never any constriction about the clothing that will prohibit the free use of all the muscles or hinder a free circulation in any blood-vessel.

The temperate man is social. He is of use in the world wherever he is placed. He makes society better wherever he goes. His healthy life has a healthy influence upon everybody around him. But his social functions are not exercised merely to please. His interest in everybody is to make them better; and the soul's power which influences always reacts upon himself. Any form of life which is artificial, and which does not contribute to the purposes for which he lives, is always excluded. The social life never interferes with his work or his rest.

The temperate man cultivates the functions of the mind as naturally as he cares for those of the body. Systematic exercise and rest for the brain pave the way for its strength, and for the accumulation of knowledge. The

wise direction of all the forces of his physical life prepares the way for true greatness.

The mind directs every care which he takes of his body, but it never interferes with its working. Thousands are suffering from meddlesome dealing with the forces of our physical life. They become so anxious that everything shall be just right, or every wrong shall be properly corrected, that nature has no chance to follow out her own lines, but is in the condition of a child cared for by an overanxious, zealous mother. The mother who undertakes to make her child grow according to her own mind rather than according to its nature, will continually hamper and harass it in every way, and will very likely warp its life all out of shape; and the man who undertakes to make his own life or his physical functions work according to a theory of his own, instead of carefully observing and following the various instincts and self-written laws with which every organ is provided, will often find his various physical functions in a similar unfortunate condition.

A. J. SANDERSON, M.D.

THE SIN OF IDLENESS.

THE Lord cursed the ground for Adam's sake, making it necessary for him to work for a living. "In the sweat of thy face," He declared, "shalt thou eat bread." This was not an arbitrary decree nor a matter of punishment, but the work he must do would be a blessing to Adam. Satan finds work for idle hands; but exercise promotes health, keeping poisonous matter out of the system. And his labor would give Adam an appetite for the plain but delicious food which the Lord had provided.

The apostle Paul says, "This we commanded you, that if any would not work, neither should he eat." This is not only a command, but it contains a principle. Without work, the appetite becomes poor, and the system overburdened in taking care of food which is not needed.

"And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee; . . . and if thou knowest any men of activity among them, then make them rulers over my cattle." Men of activity are always in demand. Activity means life; but idleness, lethargy and death.

"By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through." In other words, the lack of exercise, physical, mental, or spiritual, results in weakness and decay.

"He also that is slothful in his work is brother to him that is a great waster." But this is not his only relative; for idleness is the father of many vices and diseases. Time is our capital, and the way we spend it determines what our income will be. "Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger." "Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread." "Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelth, and thy want as an armed man." Physical, mental, or spiritual idleness will surely result in poverty of muscle, poverty of mind, and poverty of soul. "The slothful man saith, There is a lion without, I shall be slain in the streets;" but the man who goes out to meet the lion gets life and strength to overcome larger obstacles.

Idle hands are like idle words; both must be accounted for in the day of judgment. And not only is he idle who is doing nothing, but he also is idle who might be better employed. We should—

"Strive to live not long, but well;
How long we live, not years, but actions tell."
L. J. B.



OAKLAND, CAL., NOVEMBER 7, 1900.

MILTON C. WILCOX, - - - - - EDITOR.
A. O. TAIT, }
W. N. GLENN, } - - - ASSISTANT EDITORS.

All Manuscript should be addressed to the Editor.
For further information to contributors, see page 31.

LIFE AND IMMORTALITY. No. 5.

The Wonderful Law of Life.

ALL life is from God; for with Him "is the fountain of life." Ps. 36:9. This must never be forgotten. From the great Fountain, the Heart of the universe, pulses the life currents to all the creation from mineral to man.

God's life is given subject to two relations: (1) "The relation of the creature to the Creator; (2) the natural manifestations, fruits, developments, etc., as regards the law of the creature's own being.

In man, the first relation, as hitherto pointed out, is governed by the law of character, spiritual in its nature; the second relation of life, as regards the natural manifestations, developments, etc., is governed by physical law.

The first law is all-dominant in man's career. It is the law of God's life. Its basis is righteousness, the very character of God. For as "God is righteous in all His ways, and holy in all His works," His life must flow to all His creatures in harmony with His holy law. In other words, God's law is the law of His life. It is the expression of life's normal flow. According to it, life would flow on forever, knowing no perversion, no death. For "in the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28. "The commandment . . . was ordained to life." Rom. 7:10.

That law is the law of man's character. "Be ye holy; for I the Lord your God am holy," is the Lord's injunction to man. This law is given in a twofold form to man,—largely negative in the Decalogue; positive in the character of love in Jesus Christ.

It comes to sinful man in its negative form. That sin—"the transgression [perversion] of the law"—might be seen to be "exceeding sinful;" that man might forever know without excuse what sin was, God spoke His law from heaven with His own voice. God wrote His law in the beginning in man's physical being, but man so perverted it that with His own finger God wrote it again in tables of the enduring rock. It was a complete law in itself. "He added no more." Ex. 24:12; Deut. 5:22.

This is what James designates "the royal law according to Scripture," "the law of liberty," by which men "shall be judged," the law which prohibits killing and adultery. James 2:8-12. This clearly shows that the Decalogue is the royal law to which the apostle refers, the law of the great King.

Other scriptures clearly show the same truth. Here are four expressions:—

"All unrighteousness is sin." 1 John 5:17.
"Sin is the transgression of the law." 1 John 3:4.
"By the law is the knowledge of sin." Rom. 3:20.
"Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

The only law which declares, "Thou shalt

not covet," is the Decalogue. It enjoins all righteousness; it condemns all sin. There is not an act or principle of righteousness in all God's character but what the law witnesses to it. There is not a sin in the whole Satanic catalogue of transgression that is not condemned by the law. "But," says the antinomian, "the law, the Decalogue, says nothing about hatred or selfishness." Let us see. Each commandment is the expression of a principle, striking against the highest transgression of the principle, and including in its scope every lower transgression. For instance, "Thou shalt have no other gods before Me," not only condemns rival gods to Jehovah, but condemns all that selfishness which would even seek to divide affections with God. "Thou shalt not kill," not only prohibits murder, but every principle and passion which if developed to the ultimate would result in murder. It therefore condemns envy and pride and hatred. "Thou shalt not commit adultery," includes in its exceeding breadth every impure cherished thought.

Such is the nature of God's law in its negative or prohibitive form. In its positive form it is the law of love and life, enjoining love to God with all the heart, soul, mind, and strength, and one's neighbor as himself. In this way it was manifest in the life of Christ; and His blameless life no precept of the Decalogue condemned.

When man lived the perfect law of God, the eternal life of Christ flowed in continual streams into every fiber of his being. The physical law of his life was in harmony with God's righteous law. When he transgressed God's law, he perverted God's life in the law of his physical being. The transgression of righteousness is sin. The perversion of life is death.

Before man sinned, righteousness was incarnate, or infleshed, and would have forever so reigned if man had never transgressed. But after man fell, sin became incarnate. Man's physical nature became subject to a perverted law, the law of sin working counter to God's law of righteousness. Still God gave His life. Still from the great Heart of Heaven pulsed forth into humanity the streams of eternal life. But man received that life into a sin-subject body, and, tho it sustains him for a time, perverted life eventuates in death.

Such has ever since the fall been the law of man's physical being. He sinned, and he died. He could give to his posterity nothing more than he himself possessed, and hence all mankind are doomed to death. In all mankind by nature sin is incarnate. The mind, the soul, the affections are in harmony with sin. "The carnal mind [the minding of the flesh] is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. And "to be carnally minded is death." Death and all its concomitant woe and misery have been the heritage of the sinful race ever since the fall, and the whole creation has groaned and travailed, longing for deliverance.

Now, as in righteousness alone is life, it follows that man must obtain righteousness, in order to again receive into his own being the eternal life of God. How he may do this will be the subject of our next.

"RELIGION that is not in active service outside church never brings glory to Christ."

IS THE UNITED STATES A SUBJECT OF PROPHECY?

Identifications That Are Absolute.

THE great symbol books of the Bible are Daniel and the Revelation. In these prophecies nations and kingdoms are represented by wild beasts. In the application of these symbols to various Old-World powers, dynasties, and empires, there is general agreement among the commentators. It is a general principle that every great nation or empire which has had a molding influence upon the world, which has changed its trend or face, is regarded as of sufficient importance to be recognized of God in divine foretelling. So Babylon, Medo-Persia, Grecia, Rome, Egypt, Tyre, the Mohammedan power, and other ancient and eastern nations of importance, find place in the prophetic word.

There is another symbol concerning which there has not been so general agreement as to what power it applies, and that is the two-horned beast of Rev. 13:11-17. In not a few instances this beast is said to designate some phase of the Roman power. But a little study, to which we invite our readers, will show not only that the symbol does not apply to the Roman power, but will also show the power to which it does apply. Both symbol and power are so clearly identified that there can be no question in the mind of the devout student of prophecy concerning the matter. Here is the prophecy:—

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:11-17.

1. As to the Time.—When the prophet beheld this beast coming up, the ten-horned or "first beast," or "the beast" symbolizing Rome, had just gone into captivity. This was in 1798. But one power or nation of any account was then lifting itself above the horizon, and that was the United States of America. Here symbol and power met.

2. As to Territory and Nature.—The "first beast" came up out of the great "sea" of national strife and commotion (Rev. 13:1; 15:1), but this beast came up "out of the earth." It came up in territory not occupied by organized government and world powers. More than that, it was to be of the earth. Imperial dynasties are well symbolized by metals, which can be hammered, melted, or welded into one, such as gold, silver, brass, and iron. Daniel 2. But republican forms of government are fittingly symbolized by the clay, which will not blend with the iron. It is of the earth. This specification is met in this great nation. It came up out of the earth. "Like a silent seed," says the historian, "we grew

into empire." It gathered the children of earth from other lands. Molding aspirations were for liberty for all, not for a crown. It was a government of the people, by the people, for the people.

3. As to Its Character.—It "had two horns like a lamb." A lamb is used as a symbol or type of Christ from Genesis to Revelation. A horn is a symbol of strength or power. "And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as tho it had been slain, *having seven horns*, and seven eyes, which are the seven spirits of God, sent forth into all the earth." Rev. 5:6, R.V. "Seven" indicates completion, fulness. Seven horns, used of character, would indicate fulness of perfection and strength. "Two horns like a lamb" would indicate that the beast of Rev. 13:11 had two characteristics that were peculiar to Christ and His religion,—characteristics peculiar to no other religion and to no other earthly power; for of no other power symbol is it said that it has horns like a *lamb*. Seven horns are essential in the Lamb of God. Two of these are foretold to be distinctive features in the government represented by this symbol.

Are these met in the United States of America? What are the distinctive features or characteristics of this government—those which distinguish it from all other governments of earth? They are two, namely, the **Equality of Man and Liberty of Conscience.**

The very foundation of this government was the Declaration of Independence, which declared:—

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed.

The Constitution declares of the law-making power:—

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press.—*Amendment I.*

No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."—*Am. XIV, sec. 1.*

Emphatically are assured, in these fundamental American documents or charters, the equality of man in regard to inherent rights, irrespective of race or color, and freedom of conscience, or the absolute non-interference with religion by civil law.

No other civil government of earth ever embraced within its scope these features. Class or caste has been recognized either in Church or in State or in both. Special favors have been granted the Church allied to the State. America granted liberty of soul and body, so far as a civil government could, to every person.

Are these principles Christian? Are they of Christ? Listen to Him and His apostles.

As Regards the Equality of Man.—"One is your Master, even Christ; and all ye are brethren." Matt. 23:6. "God that made the world . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:24-26. To officers in the church: "Neither as being lords over God's

heritage, but being ensamples to the flock." 1 Peter 5:3.

As Regards Liberty of Conscience.—This means the *right to believe or not believe so far as human tribunals go. The soul is responsible alone to God.* "If any man hear *My words*, and believe not, I judge him NOT; for I came not to judge the world, but to save the world." John 12:47. "Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand." 2 Cor. 1:24. "Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:11. *The reason:* "My kingdom is not of this world." John 18:36. Therefore, "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4. "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Mark 12:17.

The teachings of Christ in these two respects,—the equality of man, and the utter separation of Church and State, or the non-interference of the State in religious matters,—were embodied in America's charters of existence as a nation. The nation had the "two horns like a lamb." The historian Bancroft well said:—

The Constitution establishes nothing that interferes with equality and individuality. It knows nothing of differences by descent, or opinions, of favored classes, or legalized religion, or the political power of property. It leaves the individual alongside the individual. . . . Religion was become avowedly the attribute of man and not of a corporation. In the earliest states known to history, government and religion were one and indivisible. . . . No one thought of vindicating religion for the conscience of the individual till a *Voice in Judea*, breaking day for the greatest epoch in the life of humanity, . . . enjoined to render to Cæsar only that which is Cæsar's. No sooner was this religion adopted by the chief of the Roman Empire, than it was shorn of its character of universality and enthralled by an unholy connection with the unholy State; and so it continued till the new nation, . . . when it came to establish a government for the United States, refused to treat faith as a matter to be regulated by a corporate body, or having a leadership in a monarch or State. Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea; but the American Constitution, in harmony with the people of the several States, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite Spirit of eternal truth might move in its freedom and purity and power.

With this perfect individuality extending to conscience, freedom should have belonged to labor. . . . In America freedom of labor was the moral principle of the majority of the people; was established, or moving toward immediate establishment, in a majority of the States; was by the old confederation, with the promptest and oft-repeated sanction of the new government, irrevocably ordained in all the territory for which the United States could at that time make the law. The federal convention could not at that time interfere with the slave laws of the separate States; but it was careful to impose no new incapacitation on free persons of color; it maintained them in all the rights of equal citizenship; it granted those rights to the emancipated slave; and it kept to itself the authority to abolish the slave trade instantly in any territory that might be annexed; in all other States and lands, at the earliest possible moment for which it had been able to obtain power.—*George Bancroft's History, Constitution, Book V, chapter 1.*

Equality of man and religious liberty were features peculiar to the Christian religion of all

religions, and peculiar to the great American republic of all governments.

The dragon voice we will consider in our next.

A CORRESPONDENT speaks of the control of the Holy Spirit as hypnotism. It is the very opposite. Hypnotism is a subverter of the will, a will weakener. Once yield to its power, and it is almost impossible to resist it thereafter. The Spirit of God is the Spirit of liberty. It will not use man unless he is willing to be used, and he is as free to refuse the second time as the first time. Of old it was said of one controlled by a hypnotic influence, "This is the great power of God." But there is a radical difference between the two, and God has revealed it in His Word

Do NOT flatter yourself that your thoughts are under due control, your desires properly regulated, or your dispositions subject as they should be to Christian principle, if your intercourse with others consists mainly of frivolous gossip, impertinent anecdotes, speculations on the character and affairs of your neighbors, the repetition of former conversations, or a discussion of the current petty scandal of society; much less if you allow yourself in careless exaggeration on all these points, and that grievous inattention to exact truth which is apt to attend the statements of those whose conversation is made up of these materials.—*H. Ware, Jr.*



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.

1084. H. O. C.—The twelve tribes of Israel which are spoken of in Exodus and elsewhere in the Old Testament were the natural seed, which were typical of the spiritual seed of Abraham, who inherit the promise. The name Israel will adhere to those who are saved in the kingdom of God. Isa. 66:22. True disciples of Christ are Abraham's seed. Gal. 3:29; Phil. 3:3. The twelve apostles will be the heads of the twelve tribes when Christ sets up His kingdom of glory. Matt. 19:28. See also Rev. 21:10-14.

The explanation of Matt. 16:28 is in chapter 17:1-27. In the transfiguration there was shown a representation of the kingdom of glory. There was Christ, the glorified King; there was Moses, who had been resurrected (Jude), representing the righteous dead who will be resurrected at the Lord's second advent; and there was Elias (Elijah), who had been translated without seeing death, a representative of those who will be translated at the coming of Christ. See 1 Thess. 4:15-18.

1085. E. L. DeL.—The expression "son of man," in Heb. 2:6, refers to the human race, as is plainly shown in the next verse, with which compare Gen. 1:26-28. Adam having failed, the original purpose of God will be fulfilled in Christ, who was also "made a little lower than the angels for the suffering of death," in man's stead. Heb. 2:9. For this reason Christ is also called the Son of man.

1086. E. L. DeL.—1 Peter 3:21 shows that baptism is not an outward washing away of uncleanness, but it is the answer of faith ("a good conscience") in the resurrection of Christ, through which we are saved. The expression in verse 20, "saved by water," is "saved through water" in Revised Version. The original preposition is, and may properly be, represented by several English prepositions, according to the sense. The "eight souls" were saved in the ark through, or during, the deluge of water. The next destruction of the earth will be by fire (2 Peter 3:6, 7, 10), and the righteous will pass through it safely housed in the New Jerusalem—the "camp of the saints" (Rev. 20:6-9).



THE CHURCH AND PROHIBITION.

THE *New Voice* (Prohibition) says, quoting the words of one of its editors, candidate for the presidency, John G. Woolley, that "the honor of the church is the issue of 1900."

It further rightly says:—

"The utterances of the church, through the voices of the chief of its pastors and through its great religious journals, during the past two years, have given the Prohibition party a right to expect, not merely scattered recruits from the church, but solid columns of re-enforcements."

It quotes from great representative bodies such utterances as these: "The liquor traffic can never be licensed without sin, and no political party has a right to expect nor ought to receive the vote of Christian men so long as it stands committed to the license policy, or refuses to put itself upon record in an attitude of open hostility to the saloon;" and the *New Voice* feels that to be consistent, and honest, and true, the church ought to stand by prohibition. The *New Voice* feels that the trouble is with the leaders. It further says:—

"Already the cry of a 'great leanness in Zion' has gone up; already up and down the land the inquiry, Why has the church no power? why is she discredited with the masses? is heard from church leaders. The answer is plain enough: If the church is without power, it is because she has taught the world by her conduct in the matter of government, year after year, that she is 'only fooling' when she rebukes sin; and the world has come to believe that Christianity is joining the dead religions."

"Magnify as much as any one will the faults and failings of the organized Christian church along any or all lines of human activity, still the fact remains, and is conceded by most thoughtful people, that the things that the church professes to stand for,—the fundamental principles of the religion of Jesus Christ,—are the basis of every high hope that may be entertained for the progress of the human race. The darkest periods of history have been the days when the church, betrayed by false leaders, has discredited itself before the world, and so cast suspicion upon those high principles. The gravest menace of the present is the peril that false leaders will again betray the church, so that, in blind action, it shall be untrue to its high profession, and the world shall again refuse to accept the truth that it professes, because of the falsity that it practises."

"God hath not left Himself without testimony; but the great churches that fondly believe themselves the special repositories of divine power stand in an hour of deadly peril."

They do. They are not only being tested in temperance reform, the test lies between the Word of God and plain, humble duty on one hand, and human tradition and expediency on the other.

TRUSTS.

THE *Saturday Evening Post* tells us that in recent years the combinations formed in this country have the enormous capitalization of over seven billion dollars, and gives a list of thirty companies, each of which capitalizes at over \$50,000,000. The above paper further says:—

"These thirty combinations are credited with capital amounting to two and one-third billions of dollars. The entire general stocks of money of all kinds in the United States, gold, silver, notes, and certificates, amounts to about \$2,700,000,000. So that if all the four hundred combines in the list should try to turn their capitalizations into cash they would use up every penny of the nation's money and then have only about forty per cent. of their demands. Indeed, the thirty corporations mentioned would nearly use up all our cash. Of course we know that business is transacted mostly on credit, and this gives an entirely different view of the case, but the comparisons show the real financial hugeness of the modern combinations."

"Congress and twenty-nine of the States have passed laws expressly designed and constructed to prohibit trusts, and yet the trusts have increased more rapidly since these laws were passed, and have grown more in capitalization than ever before in the country's history."

WHAT OF THE NIGHT:

WE are marching toward the unknown. Who knows what to-morrow has in store for us?—*Signor Francisco Crispi, ex-prime minister of Italy.*

The view ten years ago showed a placid, smiling river; now we see the boiling rapids of a torrent plunging toward what abyss no one knows. War has followed war with swift succession. . . . What the next stroke will be, who shall say?—*Springfield Republican.*

This is the most unsettled condition of the world since the crucifixion of Christ. The stability of government is no longer a fact. Change is in the atmosphere. It is just as true now as a thousand years ago, "Thou knowest not what a day will bring forth." . . . Statesmen are at their wits' end. Philosophers speculate in vain.—*The late Bishop Newman.*

The bonds of society are relaxed; traditional principles are losing their sacredness, and perils hitherto unknown are menacing the life of the social organism.—*Archbishop Ireland.*

"O watchman on the walls of State,
What of the night?"
The watchman said: "The hour seems late,
There is no light,
Save here and there camp-fires of war
Blaze fiercely bright,
And armed hosts, both near and far,
Prepare for fight."

"Or when the morning comes, or how,
I do not know;
The night is dark, seems darker now,
The clouds hang low.
Strong kingdoms reel and empires die,
And Peace comes not;
All nations in the darkness cry,
For what, for what?"

"O watchman on the church's walls,
What seest thou?"
The watchman said: "The shadow falls
As never now;
Earth's governments no longer stand
Stable and strong;
Injustice bold reigns in the land,
And sin and wrong."

"Philosophy knows not the way;
Statecraft is blind;
The omens of the coming day
They do not find.
Strange perils menace social life
Not known of yore;
The world is filled with doubt and strife
As ne'er before."

"O watchman true, on Zion's walls,
What of the night?
We know the heavy shadow falls,
The world's affright;
But is there not one radiant gleam,
One word of cheer?
Is there no pause to earth's sad dream,
No comfort here?"

The watchman said, with shining face,
"The night's far gone,
The day is coming on apace;
A glorious dawn
Awaits the children of the day;
For earth's dark night,
Where sin and death no more shall slay,
Breaks with the light."

"God's cloudless day is soon to rise,
Whose radiant glow
Has painted on earth's saddest skies
His covenant bow;
The day whose sun shall never set,
That knows no night;
The morn that never brings regret,
Forever bright."

M. C. W.

THE PURPOSE OF THE CZAR.

PERHAPS there is no nation more feared and less understood by her neighbors to-day than Russia, the great White Bear of the North; and yet the world understands that Russia has one unswerving purpose before her, from which she never deviates from one generation to another. That purpose is the ultimate domination of the continent of Asia. All her diplomacy is shaped to that end; and where she seems to yield from time to time, it is with the object of ultimate gain in the line of her ambition. Her recent declarations in reference to maintaining the integrity of China have been a surprise to European diplomats. They had thought Russia was desirous of obtaining Chinese territory; but it is because Russia is not working for a *portion* of China that she opposes China's dismemberment. Her purpose is the gradual absorption of the whole Asiatic continent. The dismemberment of China would mean that the other great nations would become more firmly established than they are now within the borders of what Russia considers her ultimate boundaries. Some of them are quite firmly established there now, and to dislodge such would mean a long and expensive war. Russia is now preparing for that war, and has been for many years. To that end she is husbanding her strength and hoarding her wealth. Because her diplomacy has this one essential objective, its different phases are misunderstood; and because of the already ponderous weight of her accumulating dominion, her slow, powerful progress is heartily feared. Like a great, irresistible glacier, she is forcing a channel for herself from her frozen home to the waters of the eastern and the southern seas, and, as she moves, she is storing up the power necessary to carry her project through.

Little is known of the great hoards of gold which that nation has locked up in her vaults. Some have considered Russia a very poor nation, one whose credit was questionable; and when she has negotiated loans, they have been looked upon by financiers as doubtful security; but Russia can afford to be considered a poor creditor if thereby she can keep the world in the dark as to her plans and preparations. The immediate is made secondary to the ultimate with her. Last year she contracted a loan of \$20,000,000 in the United States to pay for American war ships and American locomotives. She will pay it back gradually from imposts and excises, without having to touch that which she has laid away for the time of her great stress. She is now said to be negotiating another great loan, this time of \$100,000,000.

The czar, who is head of both Church and State, employs the Church as a collector for the State, and as a depository for the great sacred fund. Colonel McCarty, formerly United States military attaché at St. Petersburg, and afterward an attaché in the service of the czar, where he had special opportunity for learning the facts in the matter, gives in the October 11 issue of the *Independent* the following striking information:—

"Since the Napoleonic wars the Russian Church has had, in addition to its ordinary work, one great and specific charge intrusted to it, the hoarding of money in order to restrict the power of rival nations. Every year since 1815 Russia has added a vast sum to her secret hoard. In no war since then has she ever used a rouble of the money thus laid by. There are two great sources of revenue, both of them fully under control, and where the world could know nothing of them—Russian mines, and contributions to the church. Russia, in earlier days, was the one great gold-producing country. Since Peter's day she has been a large producer of gold, tho much larger than generally known, because only a part of the gold mined in Russia—it is mined by the government—has been reported. It has been secretly put into the church fund. The Russian mines were established by Peter the Great. But they have been very largely developed since, and in recent years gold-bearing rock has been worked to some extent, tho the great bulk of Russia's gold output has come from placer mining by convicts."

"A great fund has been created by collections from the people through the church. In Russia all citizens belong to the Russian Church. Every officer and soldier and every government official and employer, from the czar to the poorest *monjik*, contributes weekly to the church. It has been said by those who had means to know, that church expenditures have not for eighty years past exceeded one-half of the church collections. Twenty years or more ago the author had some means of knowing the extent of the accumulations from the Russian mines. And four or five years afterward it became his fortune to be able to learn something of the total from the mines and the church collections. At this time Russia's gold hoard approximated three billions of dollars,

and to-day it is nearly four billions at the rate of accumulation. Fully half of Russia's hoard has come from gold not counted in the world's production, because secretly treasured. This information comes partly from the statements of one of the highest officials of the church at St. Petersburg, who is familiar with the extent of the accumulation. In a single church in St. Petersburg the writer has seen, on an Easter morning, a cloth of the size of a blanket, so heaped with gold, paper money, diamonds, rubies, turquoises, and jewels of all kinds, that its corners could not be brought together. Rich and poor strip themselves of wealth on these great church days. The giving up of money becomes a religious frenzy and a paroxysm of patriotism. And on every Sunday, in every church in Russia, liberal contributions are made. The church is a most thorough and effective collector.

"There has been a belief generally entertained that Russia had no money and no credit. She has more money, considering the work she has to do, than any of her neighbors. She needs no credit. Russia is a slow country, but progresses very surely, and her government is never at the mercy of her money lenders.

"It is an interesting fact that the stock of gold in the Russian banks has, in late years, increased about enough to absorb the recent increase in the world's gold output. The Bank of England and the continental banks have remained nearly stationary, stood still, or lost gold; but the gain in Russian banks has been very large. The modern ammunition is gold. Russia has the largest stock of it in the world, and adds to it year by year, biding her time."

It had been considered that the Bank of France held the largest hoard of gold in the world, \$450,000,000, and that America stood second, with something like \$427,000,000 in gold; but how small are these when compared with what Russia has heaped together! Thus we can see with what a terrible perseverance this one great nation is preparing for the last great conflict. Truly, she is "biding her time;" but that time is not far distant. C. M. S.

NOTES OF ALARM FOR BAPTISTS.

In the *Bibliotheca* for October, Dr. H. C. Vedder has a striking article on "Fifty Years of Baptist History." According to his figures, in 1880 the Baptists of the United States numbered 1 to 53 of the population. In 1850 the ratio was 1 to 32, and in 1900 it is 1 to 16. But with this remarkable growth there are discouraging features. Doctor Vedder says:—

"It is not putting it too strongly to say that Baptists from the beginning of their separate history have been fully conscious that they had no justification for a separate existence except this loyalty to what they believed the Scriptures to teach, their conviction that the teaching of the Scriptures must be followed at all cost. But the last decades of the closing century have seen a very considerable weakening among them of this conviction, some important modifications of their understanding of what the Scriptures are and what they teach. If this weakening should become general, there can not fail to be a great denominational disintegration."

Still another note of alarm is found in lax discipline. On this point Doctor Vedder says:—

"Little serious attempt is made to exercise oversight of the lives of members and to hold them to accountability for departure from even a moderate standard of Christian ethics. . . . Nothing can explain such disuse of discipline but a general awakening of moral fiber. This is an alarming phenomenon, and goes far to offset all that has been recorded of material and spiritual progress."

These are not our words; they are from the testimony of a prominent Baptist. We call attention to them because this "weakening" in regard to their former creed—"Thus saith the Lord"—no doubt has a bearing on the readiness and zeal with which some leading Baptists lent their aid in support of the Catholic amendment to the California constitution at the late election. We say Catholic amendment, because the exemption of houses of worship from taxation, which is so much in the line of State support of the church, is fundamental Catholic doctrine, and the archbishop of San Francisco led the delegation of ministers in the personal appeal to the Legislature for the submission of such an amendment to a vote of the people.

THE typhoon which devastated the coast of Formosa and a part of the southern Chinese coast, as reported last week, struck the coast of Japan on the following day, doing much damage, and causing considerable loss of life. Hundreds of houses were destroyed or flooded, and a number of vessels were lost or wrecked on the coast. At one fishing station 200 fishermen were blown out to sea, and it is reported that all were drowned.

At the Pension Bureau there have been filed 34,000 pension claims on account of the Spanish-American War.

ON October 16 the price of Standard Oil stock went up from \$566 a share to \$583 dollars a share, an increase of \$17 on each share of stock in the company. This means that the wealth of Mr. Rockefeller was increased on that day by the sum of \$5,678,000. Are we living in ordinary times, when such an accumulation of wealth is possible in a single day? It was but a few days ago that Sir Thomas Lipton "cornered" the American pork market at \$12 a barrel, to "unload" again at an advance of \$16 to \$18 a barrel, thereby making a profit of about \$500,000. And so the work of "heaping" together treasure, of adding fortune to fortune—that certain sign of the end—goes on with increasing rapidity.

THE Surgeon-General reports a serious lack of physicians in the army, and recommends that more be secured for that service. His report also shows that 347 men have become insane during service in the Philippine Islands; that there are now on the sick list in the Philippines 5,129 men; and that the number of deaths among those on the sick roll is large, owing to the fatigue, exposure, and excitement of the long campaign.

THE Russian general at Wilna, in addressing some troops that had been brought back to Wilna on the very eve of sailing for China, said in explanation, "The czar decided it was necessary to bring you back to Wilna, so you might be ready here to join us against a foe we shall be ordered to meet." The Moscow correspondent of the *London Standard* asserts that the foe hinted at can be no other than Germany.

THE town of Guadalupe, Mexico, was completely swept out of existence on October 17 by a flood following a waterspout in the mountains. The citizens heard the roaring of the flood before it reached the village, and nearly all escaped from its path. The crops of the villagers were also completely destroyed, and they left destitute and shelterless many miles from any other village.

By an ingenious and simple device invented by Prof. G. W. Ritchie, of the Yerkes Observatory, the great telescopes of the world can be made to serve the double purpose of stellar research and photography. Ordinary telescopes are not designed for photographic use, but this device makes all the power of these great telescopes available in photographing the heavens.

CAPTAIN CUSHING, of the revenue cutter *Rush*, reports that at the present rate of decrease, the natives on the Aleutian Islands will soon become extinct. On one island only 110 remain of a once numerous tribe. On another island, once well peopled, only 73 persons remain in all. The captain reports the natives in a wretched condition from hunger and disease.

"THE archbishop of Canterbury has received a letter from a Kongo native who has learned to write. It runs: 'Great and good chief of the tribe of Jesus Christ, greeting: The humblest of your servants kisses the hem of your garments, and begs you to send his fellow-servants more Gospel and less rum.'"

"THE wide-reaching curse of the liquor traffic is strongly illustrated by the facts lately brought out, that the milk from cows fed with distillery hops contains nearly six per cent. alcohol, and so is as intoxicating as some beers. Thus we may be making drunkards of our children before they can walk."

JOHN SHERMAN, former Secretary of State, and for many years a prominent congressman, died at Washington, on October 22, at the age of 77 years. Mr. Sherman was born at Lancaster, Ohio, May 10, 1823, and for forty-four years held prominent positions in the national government.

THE steamship *Orizaba*, which was engaged in laying a cable between St. Michael and Nome, Alaska, was driven upon an uncharted rock near the former place and wrecked. The cable was saved, but no further attempt will be made to lay it until next summer.

AN agent of the Mexican Government is now in the Middle States buying up large numbers of saddle-horses suitable for the use of cavalry. The agent intimates that his government is preparing for war, but does not give the name of the hostile country.

It is thought that the fuel problem at Cape Nome has been solved by the discovery, on the Russian side of the strait, of large ledges of bituminous coal, 200 tons of which have already been landed at Nome, and sold at \$60 a ton.

THE steamer *Alameda*, which arrived at San Francisco from Australia on October 19, brought \$4,000,000 worth of sovereigns. The gold was at once sent to the San Francisco mint to be recoined into American double eagles.

ON President Kruger's departure from Lourenço Marquez for Holland, his baggage was carefully inspected by Portuguese authorities to see that he carried away no gold. This action was taken upon the demand of England.

CHARLES DUDLEY WARNER, the well-known American author, of Hartford, Conn., died in that city on October 20.

FOR several days reports have appeared in the daily press of the successful working of Count Zeppelin's air ship. The count conducts his experiments over a lake at Friedrichshafen, Germany, the air ship being moored to a protected float in the lake. He is reported to have made several successful ascensions, being able to steer the ship in any desired direction. It is conceded by many that the problem of aerial navigation has been solved. In speaking of Zeppelin's successful experiments, the *San Francisco Chronicle* says:—

"Of course, the success of Zeppelin's ship does not bring aerial navigation within the range of the practical uses of other media of transportation; but the idea is far enough advanced to warrant the belief that it may become an important and destructive agent in actual war, and, for the present, this seems to be the chief purpose of its construction."

A SEVERE earthquake shock occurred at Kadiak, Alaska, on October 9. The first shock was felt at 2:25 A.M., and lasted three minutes. In all twenty-seven distinct shocks were recorded, and the earth was in a continual tremor for six hours.

FIGHTING continues in the interior of Africa, between the British and the Ashantis. The British column met one repulse, but afterward captured three native villages and burned them, killing seventy of the natives.

GERMANY has secured from the sultan of Turkey a thirty-year lease on the island of Uroan in the Red Sea, to be used as a coaling station for her war vessels on their way to and from the Orient by the Suez Canal route.

PRINCE HOHENLOHE, imperial German chancellor, has resigned his position, on account of his disapproval of the German emperor's foreign policy. Count Von Buelow has been chosen by the emperor to fill the position.

THE longest balloon voyage ever recorded was completed October 12, the distance covered being 1,304 miles. The balloon with its occupants left Paris on October 11, and in thirty-six hours landed at Kiew, Russia.

A MACHINE to take the place of firemen on board steamers has been successfully tested at Tacoma, Wash. It is known as the automatic stoker, and by forced draft drives a stream of powdered coal into the furnace.

YELLOW fever is still epidemic at Havana, Cuba. Eighty-nine cases were reported on October 22. Many of the stricken ones were indigent people, who contracted the disease through sleeping in the streets.

THERE is a serious strike of London lightermen now in progress, and barges loaded with merchandise and provisions remain unloaded, causing much confusion at the docks and interfering with trade.

At a conference of the Chicago post-office authorities it was decided that in the future no boys should be employed who smoked cigarettes, or who were known to have once been addicted to the habit.

THE Norwegian steamer *Calanda* was sunk by colliding with the Japanese steamer *Ise Maru* near Iowashima, Japan, and thirty-three of the passengers and crew of the Norwegian vessel were drowned.

THE local legislature of Prince Edward Island has voted unanimously for the prohibition of the liquor traffic in the island—an example worthy of imitation by every organized community in the world.

A REPORT from the City of Mexico states that a young Italian scientist has discovered a remedy for yellow fever. The Mexican Government had offered a prize of \$100,000 for such a discovery.

MORE fighting is reported between the rebels and government troops in Colombia. The rebels have attacked Corezal, and the government is sending 4,000 troops to aid the garrison there.

OFFICIAL French reports show that the amount of wine produced in that country this year will be the largest recorded for thirty years, and will amount to 1,590,000,000 gallons.

FIFTY persons were killed by a boiler explosion on board a steamer plying between Tomsk and Barnaul, Russia, on October 23. Many others were terribly scalded.

GOVERNOR-GENERAL WOOD, of Cuba, has recommended to the Secretary of the Navy that the wreck of the battle-ship *Maine* be removed from Havana harbor.

ITALY and Austria have expressed their formal adherence to the Anglo-German agreement respecting China.

THE note-teller of the First National Bank of New York City is a fugitive and a defaulter to the extent of \$700,000.

THE guerrilla operations of the Boers in the Transvaal continue to give much trouble to the British troops.

PERU's former minister of marine has sailed for Europe to purchase a war ship and war material.

Six persons were killed at Lodi, Texas, on October 21, by a tornado which visited that place.

THE strike of anthracite coal miners is not yet ended.



LITTLE AND MUCH.

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank at the cold world's scorn,
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, brother, plain as I am,
It matters much.

It matters little how long I stay
In a world of sorrow, sin, and care;
Whether in youth I am called away,
Or live till my bones and head are bare;
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow-man,
It matters much.

It matters little where be my grave,
Whether on land or in the sea,
By purling brook or 'neath stormy wave,
It matters little or naught to me;
But whether the angel of God comes down
And marks my brow, with his loving touch,
As one that shall wear the victor's crown,
It matters much.

—From the Swedish.

ALCOHOL; ITS HISTORY, AND ITS EFFECTS UPON SOCIETY.

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

[All rights reserved.]

Alcoholic Drinks.

FROM the chemical properties of alcohol, and its close relation to other powerful chemical agents, we would hardly suppose it could be used as a beverage without dilution. Only in rare instances, where the stomach has long been accustomed to strong liquors, can alcohol be drunk without mixture. We find, accordingly, that alcohol is chiefly consumed in other beverages, such as wine, beer, whisky, etc. As we have previously remarked, all intoxicating beverages contain alcohol as their characteristic principle, which is produced by a variety of methods.

Wine is obtained from the juice of grapes. This, when expressed, is sweet and wholesome, but changes greatly in this respect within a very short time. The expressed juice is exposed to the air for several days, during which time yeast cells and germs from the air drop into it, and fermentation is begun. The sugar is decomposed in a few days to alcohol and carbonic acid, and the liquid no longer has its sweet, pleasant taste. After the yeast settles, the liquid is drawn off. If some sugar has not been decomposed, a sweet wine is obtained. Red wine is the product of fermenting red grapes with their skins; but if the skins be removed, a white wine is the result. Various colors and flavors are obtained by storing the wine in casks made from different kinds of wood.

The amount of alcohol in wine varies. It is stated on good authority that fermented liquors can contain not more than 17 per cent., but the addition of distilled spirits to weaker beverages sometimes causes fermented liquors to contain far in excess of this proportion. From a table by Brande, the alcoholic strength of wines ranges from 8 per cent. in elderberry and Rhine wines to 25 per cent. in Madeira and raisin wines.

Other intoxicating drinks are made in a similar way from the juices of different fruits, as cider from the juice of the apple. Anything containing sugar may be fermented and alcohol produced therefrom. Most alcoholic drinks, however, are produced from substances containing starch, which can be converted into sugar, the cost of production being much less than if fruits are used.

Perhaps the cheapest and most extensively used of common intoxicants is beer. This is made in large quantities from grain, especially barley, at a comparatively small cost. These grains are composed largely of starch (68 per cent. in barley), which is changed to sugar, from which alcohol is procured by fermentation.

The process by which the starch is changed to sugar is very interesting. In this process, some of the most wonderful operations of nature are employed to minister to an end for which they were never made. To bring about this change, the grain is made to sprout. The grain is first steeped in water for a time, then drawn out and laid in heaps or beds to heat and sweat. A warm temperature is maintained, and the heat, combined with the moisture, awakens the life principle in the seed. This arousing of the vitalizing element causes a change in the albumen at the base of the sprout, and a peculiar substance is formed, called *diastase*. This diastase has the power, at ordinary temperatures, of changing starch into dextrin and sugar. The little stem begins to grow, and as it gets beyond the covering of the seed, it begins to use the sugar for its growth. At this stage of germination the growth is checked by heating the grain in dry air. The grain at this stage is called "malt." The malt is pulverized and mixed with water, in which the sugar is dissolved. Hops are added to this solution—the "wort"—to clarify it and make it keep. After boiling, this is allowed to ferment, and the product is beer, containing from 2 to 5 per cent. of alcohol.

Ale and porter are made in much the same way as beer, but are fermented more rapidly. The malt used in making porter is browned, giving the liquor a darker color. They contain from 5 to 9 per cent. of alcohol.

For brandy, wine is distilled, and the distillate stored in casks which give it a variety of colors and flavors. It contains on an average about 50 per cent. of alcohol. Whisky is distilled from grain ferments. Fusel-oil and other products are contained in it. This contains from 50 to 60 per cent. of alcohol. Rum contains as high as 77 per cent.

In the use of these drinks it is evident that considerable alcohol is consumed. Vast quantities of the beverages are drunk every day in every nation; and in them, giving them the effects for which they are drunk, is alcohol, with its weight of influence on human woe. What the effects of this substance are, when thus used, will appear further on.

[The next article in the series is entitled "Consumption of Alcohol."]

THE more we know the more useful we become, if this knowledge is God directed. Therefore, while we affirm that ignorance is anything but helpful to the Christian, we also desire to say that the highest culture without godliness is complete ignorance, as compared with spiritual culture.—Rev. G. W. Dungan.

MOODY'S PRODIGAL BROTHER.

M R. MOODY related the following personal experience in a sermon on the prodigal son:—

"My father died when we were little children, and my good mother had a hard time with her large family of boys and girls. After a while one of the older boys took it into his head that he could make his fortune all alone by himself, and so he ran away.

"For years and years we heard nothing of him. Sometimes it seemed as if my mother's heart would break. 'O, if I could only know he was dead,' she would sometimes say, 'it would be better than this! Maybe he is sick and in need, or maybe he has fallen in with wicked men, who will make him as bad as themselves.

"We used to sit around the fire on the stormy winter nights and listen to the stories that mother used to tell us about our father, about what he said, how he looked, how he was kind to a friend, and lost a great deal of money by him, and so our little home was mortgaged, and we were poor; but if anybody had happened to speak the name of that lost boy, a great silence would fall upon us, the tears would come into my mother's eyes, and then we would all steal away softly to bed, whispering our good-nights, because we felt that the mention of that name was like a sword thrust to the heart of our mother.

"After we got to bed we would lie awake and listen to the roaring of the wind among the mountains, thinking perhaps he was out in the cold somewhere. Maybe he had gone to sea, and while we were snug in bed he might be keeping watch on the wave-beaten deck, perhaps climbing the mast in just such darkness and storm. Now and then, between the gusts, a sound would be heard like the wail of the summer wind when it used to make harp-strings of the leaves and branches of the great maple trees in the dooryard, now soft and gentle, then rising louder and louder. How we would hold our breath and listen! Mother was sitting up to pray for her lost boy. Next morning, perhaps, she would send one of us down to the post-office to ask for a letter—a letter from him, tho she never said so. But no letter ever came.

"Long years afterward, when our mother was growing old, and her hair was turning gray, one summer afternoon a dark, sun-burned man, with a heavy black beard, was seen coming in at the gate.

"He came up under the window first, and looked in, as if he were afraid there might be strangers living in the house. He had stopped at the churchyard, on his way through the village, to see whether there were two graves instead of one where our father had been laid so many years ago, but there was only one grave there; surely his mother was not dead. But still she might have moved away. Then he went around and knocked at the door, and his mother came to open it.

"Years of hardship and exposure to sun and storm had made him strange even to his mother. She invited him to come in, but he did not move or speak; he stood there humbly and penitently; and, as a sense of his ingratitude began to overwhelm him, the big tears found their way over his weather-beaten cheeks. By those tears the mother recognized her long-lost son. He had come at last. There was so much of the old home in him that he couldn't always stay away. But he would not cross its threshold until he confessed his sin against it, and heard from the same lips which had prayed so often and so long for him the sweet assur-

ance that he was forgiven. 'No, no,' said he, 'I can not come in until you forgive me.'

"Do you suppose that mother kept her boy out there in the porch until he had gone through with a long list of apologies, done a long list of penances, and said ever so many prayers? Not a bit of it. She took him to her heart at once; she made him come right in; she forgave him all, and rejoiced over his coming more than over all the other children that had not run away.

"And that is just the way God forgives all the prodigal souls who come back to Him. O wanderer, come home! come home!"—*Christian's Guide*.

A DAUGHTER WORTH HAVING.

TWO gentlemen friends, who had been parted for years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said:—

"Well, I'm off. I'm sorry, but it can't be helped. I will look for you to-morrow at dinner. Remember, two o'clock sharp. I want you to see my wife and child."

"Only one child?" asked the other.

"Only one," came the answer tenderly, "a daughter. But she is a darling."

And then they parted, the stranger getting into a street-car for the park. After a block or two a group of five girls entered the car. They all evidently belonged to families of wealth. They conversed well. Each carried a very elaborately decorated lunch basket. Each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable until the car again stopped, this time letting in a pale-faced girl of about eleven, and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on the way to the park. The gentlemen thought so; so did the group of girls; for he heard one of them say, with a look of disdain:—

"I suppose those ragamuffins are on an excursion, too."

"I shouldn't want to leave home if I had to look like that, would you?"

"No, indeed; but there is no accounting for taste. I think there ought to be special lines of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child, too? He glanced at the pale face and saw tears. He was angry. Just then the exclamation, "Why, there is Nettie; wonder where she is going!" caused him to look out upon the corner, where a sweet-faced young girl stood beckoning to the car driver. When she entered the car, she was warmly greeted by the five; they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.

"O, what lovely flowers! Whom are they for?" asked another.

"I'm on my way to Belle Clarke's. She is sick, you know, and the flowers are for her."

She answered both questions at once, and then glanced toward the door of the car, and saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting that she wore a handsome velvet skirt and costly jacket, and that her shapely hands were covered with well-fitted gloves, she left her seat and crossed to the little one. She laid her hand on the boy's thin cheeks as she asked his sister:—

"This little boy is sick, is he not? He is your brother, I am sure."

It seemed hard for the girl to answer, but finally she said:—

"Yes, miss, he is sick. Freddie never has been well. Yes, miss, he is my brother. We're going to the park to see if it won't make Freddie better."

"I am glad you are going," the young girl replied in a low voice, meant for no one's ears except those of the child. "I think it will do him good; it's lovely there, with the flowers all in bloom. But where is your lunch? You ought to have some lunch after so long a ride."

Over the little girl's face came a flush.

"Yes, miss, we ought to, for Freddie's sake; but, you see, we didn't have any lunch to bring. Tim—he's our brother—he saved these pennies so as Freddie could ride to the park and back. I guess mebbe Freddie'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened, and very soon she asked the girl where she lived, and wrote the address down in a tablet, which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little ones comfortless. Half the bouquets of violets and hyacinths were clasped in the sister's hand, while the sick boy, with radiant face, held in his hand a package, from which he helped himself now and then, saying to his sister in a jubilant whisper:—

"She said we could eat 'em all, every one, when we got to the park. What made her so good and sweet to us?"

And the little girl whispered back:—

"It's 'cause she's beautiful as well as her clothes."

When the park was reached the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car across the road into the park, the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the goat carriage, and treated them to oyster soup at the park restaurant.

At two o'clock sharp the next day, the two gentlemen, as agreed, met again.

"This is my wife," the host said, proudly introducing the comely lady; "and this," as a young lady of fifteen entered the parlor, "is my daughter."

"Ah!" said the guest, as he extended his hand in cordial greeting, "this is the dear girl whom I saw yesterday in the street-car. I don't wonder you call her a darling. She is a darling, no mistake. God bless her."

And then he told his friends what he had seen and heard in the horse-car.—*New York Evangelist*.

TONGUE AND EARS.

SOME one has said that a tongue alone works little mischief. When willing ears listen to what a tongue may say, and move other tongues to repeat what they hear, then evil begins. If one is not absolutely deaf, it is often wise to become so, so far as listening to what may be said that ought not to be said. Write it down in your memory that evil speaking is powerless unless willing ears wait that they may give currency to the evil words.—*Sabbath Recorder*.

EVERY sinner that turns to God proves another victory for good over the powers of evil. The angels see in each repentant sinner another proof of the ultimate victory of righteousness over sin.

ARE YOU DISSATISFIED WITH YOUR PHYSICAL CONDITION?

THE pathetic words, "O wretched man that I am!" spoken by Paul with reference to his *spiritual* condition, are echoed by thousands of chronic invalids all over the land respecting their *physical* condition. They likewise are raising the vital question, "Who shall deliver from the body of this death?" Many of these unhappy mortals flock to mineral springs, and drink large quantities of brackish water, hoping thereby in some way to atone for their physical transgressions. Others remain at home and swallow enormous quantities of various digestive tablets, which are guaranteed to cure all digestive disorders, while they give the suffering dyspeptic the comforting assurance that he can "eat what he likes," in deliberate defiance of the Scripture, which declares, "Be not deceived; . . . whatsoever a man soweth, that shall he also reap."

The problem as to how to get rid of their annoying bodies will soon be solved for many; for if they continue their health-destroying habits, nature will soon give up the struggle, and they will drop into premature graves. How much better it would be to die and be resurrected on the instalment plan! This is precisely the plan nature has ordained for us. Our old body is constantly being cast off, and a new body is being ushered in. Those who become sufficiently enthusiastic and intelligent in reference to the matter, may trade off, as it were, their sickly bodies for healthy and useful bodies; in other words, they may physically "put off the old man," and "put on the new man." To facilitate this change, so as to secure the best results, pure food, vigorous exercise, and tonic hydrotherapy are as essential for the body as faith, hope, and charity are for the growth of the soul.

DAVID PAULSON, M.D.

HORSES ONLY TWO FEET HIGH.

PERHAPS the most remarkable discovery ever made in America was the diminutive race of horses found recently near a great lake in the wilds of Wyoming. The tiny equines, tho less than two and a half feet high, were perfect specimens of fully-matured horses. Exact images of fine horse flesh as seen to-day, they were, nevertheless, smaller than any pony living at present. Amazement filled the minds of the scientific men who found the little animals.

Thousands of them inhabited the shores of the lake, yet they have never been found elsewhere. Perhaps some choice food peculiarly adapted to their needs grew only along its shores. It is doubtful if they were ever ridden by man, and certainly a human of normal size would never have attempted to bestride so small a creature. If dwarfs rode upon the Lilliputian steeds, no traces of their presence have yet been found.—*Selected*.

It is told of the late Earl Cairns that when he was a little boy he heard three words which made a memorable impression upon him: "God claims you." Then came the question, "What am I going to do with the claim?" He answered, "I will own it, and give myself to God." He went home and told his mother, "God claims me." When he was appointed lord chancellor he was teacher of a large Bible class, and his minister, thinking now he would have no time to devote to that purpose, said to him, "I suppose you will now require to give up your class." "No," was the reply, "I will not; God claims me."—*Exchange*.

**BE GLAD.**

Be glad when the flowers have faded?
 Be glad when the trees are bare?
 When the fog lies thick on the fields and moors
 And the frost is in the air?
 When all around is a desert,
 And the clouds obscure the light,
 When there are no songs for the darkest day,
 No stars for the longest night?
 Be glad when the world is lonely,
 And the heart has been bereft?
 When, of all the loves of the young springtime,
 Scarcely a friend is left?
 Be glad in the desolate valley,
 After the sunny hills?
 When the joy of the morning is far behind,
 And the gloom its task fulfils?
 Ah, yes! for the truest gladness
 Is not in ease or mirth?
 It has its home in the heart of God,
 Not in the loves of earth.
 God's love is the same forever,
 If the skies are bright or dim,
 And the joy of the morning lasts all day,
 When the heart is glad to Him.

—Selected.

without homes, or even shelter, save such as persons nearly as destitute as themselves can offer them temporarily, to their own great inconvenience and cost.

The number of this homeless class is estimated at eight thousand or more. Winter is less than two months away. Altho a mild climate, still snow and ice are known here. If tents would protect, which they would not, the sea sand and the quicksand would not hold them down; the first norther would leave their occupants as unsheltered as before, and hardships, colds, pneumonia, and consumption would finish what the storm has left.

Some substantial shelter must be had at once for these people, and it would seem to be the duty of those on the ground to put the facts in an intelli-

25,000 pieces 2x8, 16 feet long.
 10,000 pieces 2x4, 16 feet long.
 90,000 pieces 1x6, 16 feet long.
 50,000 bricks for chimneys.
 7,000 squares of felt roofing, 3-ply.
 50 kegs 8-penny nails.
 17 kegs 20-penny nails.

Carpenter's tools for 100 carpenters.

Bedsteads, bedding, chairs, tables, stoves, crockery, cutlery, and sewing machines sufficient to furnish about 700 four-room houses in a modest, comfortable manner.

Some 4,000 dwellings and all their contents were absolutely washed away or lie in the piles of wreckage—a worse than worthless mass, a menace to the safety of the remaining portion of the city.

The havoc wrought by the storm in Galveston alone was much larger in loss of life and property than at Johnstown, but the donations in money thus far have aggregated one-third less for both the city and the mainland than was given at Johnstown.



Scene on 24th Street, Galveston, Texas, after the Storm.



Wreck of Hotel and Post-office, Galveston, Texas, after the Storm.

gent form before the people of the country, who are not here and can not see for themselves, and who could not comprehend without seeing.

With this view the National Red Cross has, with the

co-operation of the general committee, obtained estimates of the best-known architects of the vicinity regarding the material needed for the construction of the necessary number of houses, tenements, or homes for the suitable sheltering of these now unsheltered thousands of suffering people.

The following is a summary made up from these joint plans, and represents substantially the lumber and building material that would be required to shelter about eight thousand people in the most ordinary one-story, weather-proof houses, built singly, or in blocks of tenements.

Summary.

Rough lumber, spruce, or pine:
 35,000 pieces 2x10, 16 feet long.
 4,000 pieces 6x6, 16 feet long.
 3,500 pieces 4x6, 16 feet long.
 5,500 pieces 4x4, 16 feet long.
 6,500 pieces 2x4, 16 feet long.
 Tongued and grooved flooring:
 90,000 pieces 1x6, 16 feet long.
 4,000 window frames and sash, 2 feet 10 by 6 feet 6.
 4,000 door frames and doors, 2 feet 8 by 6 feet 6.
 4,000 hinges, 3 inch, and screws.
 4,000 hooks and staples.
 125,000 pieces 1x12, 12 feet long.
 80,000 pieces 1x3, 12 feet long.

While the bountiful outpouring of the people's generosity enabled the general relief committee and the Red Cross to feed the hungry, clothe the naked, and render the streets of Galveston partially passable, nothing has yet been done toward reinstating the impoverished survivors in houses where they can escape disease and enjoy a slight measure of the comforts of which the storm deprived them.

It is for the purpose of awakening the sympathies of the American people, and further appealing to their bountiful instincts to rescue these sufferers from the hardships still confronting them, that the above statements have been put forth.

Of the material named, it is believed that Texas and Louisiana would prefer to furnish a large portion of the lumber. The other building material and household goods must come from those States which produce such articles.

AMERICAN NATIONAL RED CROSS,
 CLARA BARTON, *President*.
 STEPHEN E. BARTON, *2nd Vice-Pres.*

THE ABBOT'S CROP.

A STORY is told of an abbot who wanted to buy a field near his monastery. The owner would not sell it, but at last he consented to lease it for the growth of one crop. The abbot planted it with acorns; with oaks growing on it, he was sure of the land as long as he and his fraternity might want it. Satan outwits good people sometimes in a similar style. He gets the first planting of children's hearts, and he has them for life.

AN APPEAL

To the Manufacturers of and Dealers in Lumber, Hardware, Builders' Materials, and Household Goods, and to the Business Men in General of the United States.

GALVESTON, Texas, Oct. 7, 1900.

GENTLEMEN: By the conditions which surround us, conditions which only those seeing them would be likely to conjecture, and none so likely as yourselves to comprehend, we are constrained to address you.

This unfortunate seaport island and town had four weeks ago a population of about forty thousand persons. In one day and night it is estimated that approximately ten thousand of these were either drowned or killed by the fury of the storm. The buildings were largely slate or metal roofed; this broken rock must have been hurled through the air like cannon shot. The bodies found are badly mangled.

We believe it is reliably stated that there is not one house in the area of the storm undamaged by it. A large proportion of those persons formerly occupying them are entirely

BRITISH CENTRAL AFRICA.

THE degeneracy of the human race has reached a low degree in this region, according to accounts written by missionaries. Mrs. George H. Babcock, a missionary of the Seventh-day Baptists, tells of their condition, in the *Sabbath Recorder*. Here are some extracts:—

"Their custom of living is in a nude state, and they will remain for weeks on the top of high mountains, where the temperature may be 40° in the daytime and 29° at night, and yet wear nothing but the usual loin cloth in the daytime, and consider themselves well shielded by a thin covering of calico at night, provided they can light a fire and go to sleep with their feet toward the blaze.

"For their houses a wooden frame is formed in a circle made of strong poles. Around these split bamboos are bound crosswise and tied tightly, by wetted bark rope, on either side of the pole they clasp. The bamboo ribs are close together, and the structure appears like the beginning of a huge hamper. In between the split bamboo, mud is squeezed. This mud is made by the women carefully puddling it with their feet, and the mudding is nearly always done by women. Joined to the house there is a yard, inclosed by a reed fence about six feet high, and connected with the veranda. In this yard the women do most of their cooking.

"They are early risers. At 4 o'clock in the morning, women can be seen hurrying to a fountain, hoping to find water before the others come and get it all. This they carry in large earthen pots on their heads. The women gather fire-wood, pound the maize in a wooden mortar, grind it into flour, and also find the green herbs which are used in place of meats. These, with the stiff maize porridge, is the chief food. In the rainy season they have to work in the garden, in addition to their household duties.

"From early childhood they are taught impurity; but, notwithstanding this, we learn from all historic records that when taught the love of God and Christianity, this vileness leaves them, and they are as strongly moral and pure as they have been deep in impurity and vice.

"Polygamy is one of their greatest evils. The rich hold the power to purchase the greater number of wives. A certain number of cattle will purchase one wife. 'Women are often bargained for by their parents before they have entered their teens.' If her husband should drive her away by his cruelty, she could claim these cattle as her own. We are told that it is no uncommon thing to find gray-headed men, with half a score of wives already, choosing, bidding for, and securing, without the women's consent, the young girls of the tribe. These are often cruelly treated by the older wives, and their lives are one continuous quarrel and jealousy, followed by the most cruel treatment, that only the uncivilized could think to practise. The husband may have several villages where these wives live, as many as his riches may allow.

"Their most powerful belief is witchcraft. If a person is sick, the main question is, Who has bewitched him? If his plans have failed to mature, What evil spirit has been working against him? The witch doctor lives upon the fear of the people, and his power for evil over the people is unlimited. Wicked men and chiefs make use of him, and for punishment he can remove any person who is disliked or accused. They believe him to be the agent between them and their ancestral spirits, whom they believe in and worship,

and who, they think, give him power. The knowledge of medicine is considered to be an heirloom. Each house has a family spirit to whom they sacrifice, but the *itshanusi*, or witch doctor, must first be consulted.

"They believe in *hades*. Women are often found wandering about the country, smeared with white clay and fantastically dressed, calling themselves 'chiefs of *hades*.' They are greatly feared, for the natives believe that they can change themselves to lions and other wild beasts, who can devour any one who may not treat them well."

Yet Christ died for even these, and we who know the way of life are debtors to take the word of truth to them.

God's promise of daily strength is like a sure anchor, which holds even in the most terrific tempests of life. That anchor never fails; that cable never parts.

The Christian must not expect exemption from the cares, burdens, and disappointments of this life. They will come; and they may come like an avalanche. "Many," says the psalmist, "are the afflictions of the righteous; but the Lord delivereth him out of them all." And the way of deliverance is frequently through the acceptance of the strength which He gives to meet the daily need. In view of these things, the child of God should take courage, and bear with patience whatsoever burden may be placed upon his shoulders. Bear the burden just for to-day, and let the strength which God imparts help you to bear it.—*Christian Advocate*.

MANY hearts bleed for our poor missionaries in China. In our estimate, the present disturbance in China is the beginning of the greatest war that the history of the world has ever known. In the light of scriptural prophecy, it may be the "last dark night before the dawn of eternal day."—*Western Christian Union*.

OUR WORK AND WORKERS.

THE annual week of prayer will be observed December 22-29.

THE *Gleaner* reports the baptism of three candidates at Williamsport, Pa., October 14.

At Connellsville, Pa., Brother C. S. Longacre reports six persons observing the Sabbath of the Lord as a result of the faithful labors of the canvassers.

A VERY interesting and profitable Sabbath-school convention was held in the church in this city on Sabbath, October 20. Two sessions were held, and both programs were filled with pointed subjects and excellent music. There was a good representation from both the San Francisco churches and from Alameda.

In the *Wisconsin Reporter* Brother J. C. Neilson notes the addition of two persons to the company at Baldwin, and a full organization of the Sabbath-school; also one new member added to the church at Poy Sippi, and the near completion of their new church-school building; also the addition of four members to the church at Linwood.

BROTHER B. O. WADE, of Tokyo, Japan, when sending to this office an order for books and tracts, speaks encouragingly of the progress of the work in that country. He also mentions the fact that Sister W. C. Grainger has joined her daughters, who have found it necessary to go to the mountains on account of their health. Brother Wade finds that even in Japan "the harvest is ripe."

At the last annual meeting of Ohio, conference officers were elected as follows: President, A. G. Haughey; vice-president, H. H. Burkholder; secretary, E. A. Merriam; treasurer, A. A. Lander. The tract society officers are the same, excepting that the secretary is also treasurer, and Clara V. Radabaugh is corresponding secretary. Sabbath-school officers were chosen as follows: President, Ida M. Walters; vice-president, Katherine E. Miller; secretary and treasurer, Clara V. Radabaugh.

GOLD STANDARD
NO. 27.

This pen is made from the best pen steel by the most experienced workmen. The coating with real gold prevents rusting, gives a smoothness to the points, and can easily be kept clean and bright, as the ink does not adhere to the metal as with plain steel pens.

Sample box, 12 Pens, sent post-paid on receipt of 10 cts. Ask for No. 27.

SPENCERIAN PEN CO.

349 Broadway,

New York.

At Osceola, Iowa, three visiting brethren—F. L. Moody, C. W. Neal, and Chas. Heald—gave much encouragement to the church. An invitation being given to those who desired to unite with the church, twelve persons made application for membership. Five were children of members, and others had attended tent-meetings at Weldon last summer.

WE are now in the midst of the last great missionary effort that will ever be made in this world; therefore missionary effort must be made in every department of life. Hence a "training class for missionary mothers" need not strike the public as simply a novelty. The following from Mrs. E. H. Whitney will be read by many with suggestive interest:—

"So little has been said about this class and its work that doubtless few know of the excellent work it is doing. The course of instruction comprises regular lectures, recitations, and practical instruction and work throughout the year, with advanced work for any who may take a second year's instruction. The instruction is given by those who have made a special study of the work, and have had practical experience in their several lines—members of the Sanitarium Nurses' Training School faculty, teachers trained in the best methods of kindergarten, sloyd, kitchengarden, grade work, etc. The following are among the subjects taught: Kindergarten, child nature and character building, the training of children, physiology and hygiene, a short course in practical treatments, physical culture, hygienic cookery, domestic economy, sloyd, primary sewing as adapted to children's classes and city mission work, Bible study. The above courses vary in length from a week to ten months. To those whose proficiency during the first year makes further study seem advisable, courses are open for more advanced work—special studies in kindergarten work, the study of child nature and methods of training, normal methods of teaching, hygienic cookery, Bible study, kitchengarden, simple dressmaking, nursing, etc. As will be seen from the above program, the course offers an excellent preparation for missionary work, either home or foreign. Opportunity is given at the Haskell Home for a limited number of students to meet expenses of board, room, and tuition by work. For further information address Mrs. E. H. Whitney, Sanitarium, Battle Creek, Mich."

PERIODICALS WANTED.

CLEAN copies of *SIGNS*, *Review*, *Sentinel*, etc., for missionary work. Address, post-paid, Mrs. E. Foltz, 841 East Park Street, Butte, Mont.

"WHY BRAINS GET MUDDLED."

SUCH is the partial title of one of the seven excellent general articles which will appear in the Educational number of the *Pacific Health Journal*. Some of the others are: "Education vs. Cramming," by the president of Battle Creek College; "Hygiene of the Mind," by the superintendent of the St. Helena Sanitarium; and "Heating and Ventilation of Public Schools," by a prominent St. Louis architect. This number of the *Journal* will be well worthy of careful study and a wide circulation.

The price will be only \$2.25 per 100, and it will readily sell at 5 cents each. It will be ready early in November. Address *Pacific Health Journal*, St. Helena, Cal.

BABY'S FIRST WARDROBE.

Hygienic patterns for complete outfit, based on healthful principles. Twenty-two patterns, together with a beautiful booklet on the proper care of infants, sent post-paid, for 50 cents. Full directions for making, showing necessary material, etc.

Mrs. F. M. Kellogg, Battle Creek, Mich.
38 Washington Avenue.



THE SABBATH SCHOOL

LESSON VII.—SABBATH, NOVEMBER 17, 1900.

REVIEW.

(Galatians 1 to 3.)

HAVING studied the whole of the third chapter of Galatians, it will be well to pause and take a comprehensive view of it. As a preliminary step, however, read carefully through the first two chapters, so as to have clearly in mind the foundation of the third. If you can read and think through those chapters without the book in your hand, so much the better. Then read the third chapter through as a whole several times, noting carefully the connection of all the various parts as you pass along. The following questions may serve as a guide to the study, and may be suggestive of many more. Be careful, however, not to wander off into speculation. It is not by wandering, not by dreaming, or fancying, or guessing, that we arrive at an understanding of the Sacred Word, but by meditating upon it. Consider what it says, and the Lord will give you understanding.

SUGGESTIVE QUESTIONS.

1. What does the apostle call the Galatians?
2. What does he indicate has been done to them?
3. By what question does he remind them of how they had received the Spirit? By what means was it?
4. In what did their foolishness consist?
5. How had the Spirit been ministered unto them, and miracles been wrought among them?
6. With whose experience was this work of faith in harmony?
7. Whose children, then, are they who hold to faith?
8. What was foreseen in Scripture?
9. What proof did God give that He would justify the heathen through faith?
10. In what words was the Gospel summed up to Abraham?
11. What, then, do all who are of faith receive? Who are blessed? With whom are they blessed?
12. What of those who propose to save themselves by the law?
13. Why are they cursed?
14. Who are cursed?
15. Is the curse for doing the law?
16. Then what would follow if any one did the law?
17. But is anybody made righteous by the law?
18. What is the evidence?
19. Who only can live in the law? Has anybody done it? In what condition are all men by nature?
20. What has Christ done for us?
21. What is the curse of the law?
22. How has Christ redeemed us from its curse?
23. In what way was He made a curse?
24. Why did He thus redeem us from the curse?
25. What is the blessing of Abraham?
26. What have we seen the curse of the law to be?
27. Since the curse comes from *not continuing* in the law, to what condition must the redemption from the curse bring us?
28. Being redeemed from the curse, what do we receive?
29. What is true of even a man's covenant?
30. To whom did God make promises?
31. How explicit is this statement? Who is the Seed?
32. How was the promise of God confirmed to Abraham?
33. How long was this before the giving of the law?
34. Then what could the law not do?
35. If the inheritance were to come through the law, what would become of the promise?
36. But how was the inheritance assured to Abraham?
37. What, then, was the use of the law?
38. What purpose does it serve? For how long?
39. In whose hand is it?
40. Who is the Mediator?
41. What great comfort do we get from the fact that the law is in His hand?
42. Is the law then against the promises of God? Why not?
43. How does it stand related to the promises?
44. What must that which gives righteousness also be able to give? Who only can give life? Then from whom alone can righteousness come?
45. What has the Scripture done to all men?
46. Where has it shut them up? What for?
47. What is the only door of escape?
48. What office, then, has the law? To whom does it drive men?
49. When we accept Christ by faith, what do we find?
50. What do we become? What about putting on Christ? Who put Him on?
51. What is it to be baptized into Christ?
52. What, then, becomes of all national and social distinctions?
53. If we be Christ's, what are we? If children, then what?
54. Then who constitute the one Seed?
55. And when will be the time when the Seed comes to whom the promise was made?

The Winning of Margaret

How Margaret and her skeptical friend Ralph were converted. A well-told story. Price, \$1.00 per 100.

PACIFIC PRESS PUBLISHING CO.

New York City Oakland, Cal. Kansas City, Mo.

SATAN AND HIS ANGELS.

1. ARE there such beings as angels?

"And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham; and he said, Here am I." Gen. 22:11.

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." Ex. 23:20.

"My God hath sent His Angel, and hath shut the lions' mouths, that they have not hurt me." Dan. 6:22. See also Luke 2:9-15.

2. Are these angels higher than man?

"What is man, that Thou art mindful of him? . . . Thou madest him a little lower than the angels." Heb. 2:6, 7.

3. Are these angels mightier than man?

"Angels, which are greater in power and might." 2 Peter 2:11.

4. What else does the Bible call the angels?

"Who maketh His angels spirits; His ministers a flaming fire." Ps. 104:4.

5. Have all the angels always remained without sin?

"God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter 2:4.

6. What should we do in regard to the spirits?

"Beloved, believe not every spirit, but try the spirits whether they are of God." 1 John 4:1.

7. How should we try them?

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

8. What is the commander of the fallen angels called?

"Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

9. In what other ways is he designated in the Bible?

"And the great dragon was cast out, that old serpent, called the devil, and Satan." Rev. 12:9.

10. What did Jesus say He saw Satan do?

"And He said unto them, I beheld Satan as lightning fall from heaven." Luke 10:18.

11. What was the position he once occupied in heaven?

"Thou art the anointed cherub that covereth." Eze. 28:14.

12. What was then his name?

"How art thou fallen from heaven, O Lucifer, son of the morning!" Isa. 14:12.

13. What are the evil angels able to do?

"For they are the spirits of devils, working miracles." Rev. 16:14.

14. Of what did Jesus warn His disciples?

"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24:24.

15. In whose name will they perform these signs and wonders?

"Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" Matt. 7:22.

16. What may we expect in the last days?

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1.

17. How will Satan have power to appear?

"For Satan himself is transformed into an angel of light." 2 Cor. 11:14.

18. How will Satan be able to work?

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. 2:9, 10.

19. What will be the effect of these miracles?

"And deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Rev. 13:14.

20. What kind of spirits are they?

"For they are the spirits of devils, working miracles." Rev. 16:14.

21. Why will people be deceived by these things?

"Because they received not the love of the truth, that they might be saved." 2 Thess. 2:10.

22. What is the truth?

"Thy law is the truth." "All Thy commandments are truth." Ps. 119:142, 151.

MRS. M. C. BURNHAM.



THE SUNDAY SCHOOL

LESSON VII.—SUNDAY, NOVEMBER 18, 1900.

THE TEN LEPROUS CLEANSED.

Lesson Scripture, Luke 17:11-19, R.V.

11 "AND it came to pass, as they were on the way to Jerusalem, that He was passing through the midst of Samaria and Galilee. 12 And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off; and they lifted up 13 their voices, saying, Jesus, Master, have mercy on us. And when He saw them, He said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, 14 they were cleansed. And one of them, when he saw that he 15 was healed, turned back, with a loud voice glorifying God; and he fell upon his face at His feet, giving Him thanks; and he 16 was a Samaritan. And Jesus answering said, Were not the 17 ten cleansed? but where are the nine? Where none found that returned to give glory to God, save this stranger? And He said unto him, Arise, and go thy way; thy faith hath made thee whole."

NOTE.—The lesson section includes the lesson and all references to leprosy in the New Testament.

Golden Text: "Be ye thankful." Col. 3:15.

SUGGESTIVE QUESTIONS.

(1) Through what portions of the country was Jesus passing on His way to Jerusalem? V. 11. Note 1. (2) Who met Him as He entered a certain village? What were they required to do when persons approached them? V. 12. Note 2. (3) What did they cry out to Jesus? V. 13. (4) In replying to their supplication, what did Jesus tell them to do? What occurred as they went on their way to obey the Saviour's command? V. 14. Note 3. (5) How many of them turned back, when they saw they were healed? What did he do? V. 15. Note 4. (6) In what way did he express his gratitude? What was the nationality of this man? V. 16. (7) What questions did Jesus ask him? V. 17. (8) What other question follows the two which He asked the Samaritan leper? V. 18. (9) What did Jesus then tell the restored leper to do? What did He declare in reference to the leper's faith? V. 19.

NOTES.

1. **Passing through the midst.**—The country through which Jesus was passing was a country infested with lepers, and many colonies of lepers exist there to the present day. "No towns, and few large villages in the central region, are without the little leper colony, the denizens of which sit by the roadside all day, crying aloud for help, and lifting up their voices as they hear or see each traveler approach. It seems as tho the curse of leprosy had continued to overshadow those districts especially."

2. **Stood afar off.**—Leprous persons were forbidden by law to approach others. It was a sort of quarantine which they were compelled to maintain against themselves. If persons approached a leper, he must give them warning of his condition by the sad cry, "Unclean, unclean."

3. **Go and show yourselves unto the priests.**—This command was in accordance with the law laid down in Leviticus 14. The person who was cured of leprosy must show himself to the priests and make an offering, after which he was officially pronounced clean. The lepers to whom Jesus gave this command understood what it meant, that Jesus had answered their prayer. It meant the same to them as His reply to the leper recorded in Mark 1:41, "I will; be thou clean;" and yet the record indicates that their healing did not manifest itself until they began to carry out the Saviour's command. They showed their faith in that they started while the evidence of leprosy was still upon them.

4. **Glorifying God.**—There was no disobedience in this turning back, but a sincere desire to render praise to God for a great blessing. There was no disobedience in the other nine going on; but between the course of the one and the nine there was a great difference. The one must show his gratitude before anything else; the others must have their cleansing recognized and themselves reinstated among their people. But the one who was more anxious to glorify God than to please himself received a blessing which the others never knew. This is indicated by verse 19. Being made whole was more than having his disease removed. What leprosy does for the body sin does for the soul. Being primarily a result of sin, it illustrates in an outward form what sin is doing in the inner man.



PUBLISHED WEEKLY

By the Pacific Press Publishing Co.

(Entered at Oakland, Cal., as second-class mail matter.)

Terms of Subscription.

Per Year (52 numbers), post-paid \$1 50
 Six Months, 75 cts. Three Months 40 cts.
 To Foreign Countries, per year, \$1.75.

SPECIAL TERMS.

1. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$2.50.
2. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$3.25.
3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$4.00.

Sample copies sent on application.

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

Signs of the Times,
 Oakland, Cal.

Instructions for Ordering.

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

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

Foreign Money.—Do not send any.

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

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

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

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

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

TO CONTRIBUTORS.

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

Dr. Alexander Haig, the eminent specialist, of London, England, says: "The less animal flesh that people take, the better they come out in trials of force production, and especially in endurance;" and medical authorities everywhere are agreed that the eating of flesh meats is a prolific source of cancer, chronic rheumatism, and gout.

SANITAS NUT FOODS

The Most Remarkable Dietetic Discoveries of the Century

Do away with the risks incurred by meat-eating. They are not substitutes for anything, but are nature's original foods, imparting vigor, health, and mental activity, and making life worth living. For 10 cents in stamps to pay postage, we will send you free, samples, recipe book, and a copy of the *Nut Cracker*. Ask your grocer for our foods.

SANITAS NUT FOOD CO., Ltd.

110 WASHINGTON AVE., N. Battle Creek, Mich.

AGENTS FOR THE PACIFIC COAST

St. Helena Sanitarium Health Food Co.

St. Helena, Cal.

1422 Market St., San Francisco, Cal.

BAPTISM: Its Significance, Its Nature, and the Necessity for It. By E. J. Waggoner. *Bible Students' Library*, No. 79. Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.



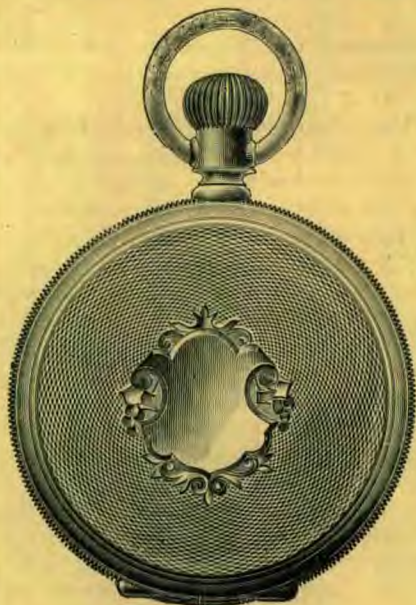
Don't Say

Incubators are a fraud just because you bought a cheap-John machine that was absolutely no good. Ninety per cent. of our customers are dissatisfied users of other makes. We make a specialty of repairing the hurt feelings of those who were afflicted with "Non-Hatchers." The results of the first hatch with a Jubilee will act as a powerful tonic on your system, and you will champion the cause of the best of incubators. The treatment is not as expensive as patent medicine, and you will not regret the expenditure. If you are ailing on the Incubator question and desire a remedy, write for our catalogue.

JUBILEE INCUBATOR CO.

517 Thirty-second Street Oakland, Cal.

Genuine Waltham Movements



The Waltham is too well known to need any recommendation. In the above offer the publishers sincerely believe is a rare chance to obtain a good watch. We have examined them personally, and can recommend them as being just such watches as we would be inclined to purchase. These watches would usually retail for at least \$15.00 and \$10.00 for the gentlemen's and ladies' respectively.

This offer is made as liberal as possible because the object is not to make a profit on the premiums, but simply to encourage readers and friends to aid in increasing the circulation of the SIGNS.

N. B. If preferred, you can have the Elgin movement instead of the Waltham

If interested in the offer, write us, addressing

SIGNS OF THE TIMES

OAKLAND, CALIFORNIA

Santa Fe Route

Only line with its own tracks from San Francisco to Chicago. Through Pullman Palace and Tourist Cars leave every morning at nine o'clock.

PERSONALLY CONDUCTED Tourist Excursions every Monday, Thursday, and Saturday, in Vestibuled Tourist Cars.

The service on these Personally Conducted Excursions, in all that counts for comfort and convenience, is equal to the Palace Cars, and for elegance in finish and interior furnishings they are very pleasing. The wood-work is finished in imitation of mahogany, the seats are upholstered with clean, cool rattan with extension backs, as in the Palace Cars. A porter is in charge of each car to attend the wants of passengers. Clean linen and bedding, the proper lavatory and toilet accommodations are provided. These cars are built on the same plan as the Palace Cars and in the day the beds become comfortable seats. The aisles are carpeted and the windows double, to keep out the dust, and wide to allow an unobstructed view of the scenery en route.

Full information regarding the Santa Fe Route, with handsome folder and correct map of the section through which it runs, may be had at the Company's offices. Call or write

1118 Broadway, Oakland

641 Market Street, San Francisco

"Living by Faith." (Spanish.) A translation of *Bible Students' Library* No. 75; 16 pp.; price, 2 cents. Address, PACIFIC PRESS PUBLISHING CO., Oakland, Cal.

Incubators are a fraud just because you bought a cheap-John machine that was absolutely no good. Ninety per cent. of our customers are dissatisfied users of other makes. We make a specialty of repairing the hurt feelings of those who were afflicted with "Non-Hatchers." The results of the first hatch with a Jubilee will act as a powerful tonic on your system, and you will champion the cause of the best of incubators. The treatment is not as expensive as patent medicine, and you will not regret the expenditure. If you are ailing on the Incubator question and desire a remedy, write for our catalogue.

JUBILEE INCUBATOR CO.

517 Thirty-second Street Oakland, Cal.

Gentlemen's Watch

The works are solid nickel. It contains fifteen jewels, compensated balance, patent breguet hair-spring. The case is solid silver, either open face or hunting. It is handsome, but not showy; valuable, but suggests no extravagance; a neat, attractive, and very serviceable watch. Stem winding and setting.

One of the above described watches given free to every one sending us 15 new yearly subscriptions to the "Signs of the Times" at \$1.50 each

Ladies' Watch

Also has solid nickel works, seven jewels, patent breguet hair-spring, solid silver case, very neatly engraved, beautiful hunting, or open face if preferred. Stem wind and set.

This is given free to every one sending us 10 new yearly subscriptions to the "Signs of the Times" at \$1.50 each



Barred Plymouth Rocks, Black Langshans, Fancy White Wyandottes—three best breeds, Poultry Extra Quality. Prices reasonable, satisfaction guaranteed, circular free.

C. H. Tyrrell

SIOUX RAPIDS, IOWA

Scripture Answers to Worldly Questions

A tract that is calculated to be a help to those who are halting between two opinions. A. G. L. No. 33. 25 cents per 100.

PACIFIC PRESS PUBLISHING CO.

New York City

Oakland, Cal.

Kansas City, Mo.

VIRGINIA HOMES.

You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading the *Virginia Farmer*. Send 10 cents, for three months' subscription, to

FARMER CO., Emporia, Va.

THE TALENTS. By M. C. Wilcox. A brief essay on "The Parable of the Talents," showing that the talents represent the various gifts of the Spirit which God bestows as he will upon those who are consecrated to him, with the duties and blessed privileges involved therein. *Bible Students' Library*, No. 77; 16 pp., price 2 cents.



OAKLAND, CAL., NOVEMBER 7, 1900.

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

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

CONTAINED IN THIS NUMBER.

Poetry.

Be Still	2
Little and Much	10
Be Glad	12

General.

Of Whom Speareth the Prophet? L. A. P.	1
In the Master's Service, MRS. E. G. WHITE	2
The Sabbath of the Saviour, GEO. A. SNYDER	3
A Terrible Example, G. B. THOMPSON	3
"Get Ready, Get Ready, Get Ready!" ALONZO T. JONES	4
"Not unto Us"	4
The Temperate Man, A. J. SANDERSON, M.D.	5
The Sin of Idleness, L. J. B.	5

Editorial.

Life and Immortality	6
Is the United States a Subject of Prophecy?	6

Question Corner.—Nos. 1084-1086 7

Outlook.—The Church and Prohibition—Trusts—What of the Night?—The Purpose of the Czar—Notes of Alarm for Baptists	8, 9
---	------

The Home.—Alcohol; Its History, and Its Effects upon Society, W. H. RILEY, M.D.—Moody's Prodigal Brother—A Daughter Worth Having—Are You Dissatisfied with Your Physical Condition? DAVID PAULSON, M.D.	10, 11
---	--------

Missions.—An Appeal—British Central Africa 12, 13

International Sabbath-school and Sunday-school Lessons 14

Publishers 15

Our India Famine Fund.—As we go to press we receive a letter from Brother W. A. Spicer, editor of the *Oriental Watchman*, Calcutta, acknowledging receipt of our second remittance of \$700. We will give his letter next week.

The strength of any character is in its righteousness. Sin may appear strong, but its cables are ropes of sand. Sin is inherent weakness, existing only by virtue of the power in the righteousness it has perverted. "The strength of sin is the law."

God is not arbitrary in what He asks of man. All His commands is but the expression of His own nature, and for the eternal good of His children. We may not see it now, but do His will, and wait results. Did we not know of seed-time and harvest, we would say that he who casts his beautiful wheat into the ground is a fool. He would tell us to wait the harvest. So God speaks to us. But He tells us to "sow to righteousness, and reap in mercy." "To them that love God, God worketh all things with them for good." Trust Him and know.

Hearing and Giving.—Said Jesus: "Take heed what ye hear; with what measure ye mete it shall be measured unto you; and more shall be given unto you. For he that hath, to him shall be given; and he that hath not, from him shall be taken away even that which he hath." Mark 4: 24, 25, R.V. From this these conclusions are clearly evident: (1) We are to be careful to hear only that of good quality, which will bear perfect fruit. (2) We are to hear that we may give. This is the law of Christian growth,—hearing, witnessing; receiving, giving. He who hears but to keep, loses what he hears and dies of stagnation. He that hears in order that he may give to others, shall receive—"to him shall be given." (3) We are to give liberally. "With what measure ye mete, it [that same measure] shall be measured unto you." Give, and you shall receive. Give more, and more shall be given unto you. The monopolist of earth seems in his hoarding of uncounted millions to have secured a great harvest; but in reality he has had the use for only a little while of sordid gold, and he has bartered in his selfish hoarding the eternal riches of the glorious inheritance of God. The true gain is the long gain, and the eternal riches begin now in a heaven-wrought character, which holds communion with the Highest.

The Lord destroys nothing but sin. When He destroys men, it is when men have so identified themselves with sin, have so committed themselves to an evil course, as to prefer it to righteousness. Then death is but the fruit of their own choice; for "sin, when it is full grown, bringeth forth death."

True Christian Fellowship.—Onesimus, a servant of Philemon, ran away from his master and went to Rome. Paul was acquainted with Philemon, who was a devout Christian, but whether he was converted before or after his servant left him is not stated. When Paul went to Rome he met Onesimus, and the latter was converted. Then Paul sent him back to his master as bearer of a letter, in which the servant was highly commended as a Christian brother. His appeal to Philemon is very touching. He sent Onesimus, "not now as a servant, but above a servant, a brother beloved." Then the aged apostle, now in prison, gives his note of hand to pay whatever the former servant might have owed his master when he ran away. As a dissertation on practical Christian fellowship, the brief "Epistle of Paul to Philemon" is a rare specimen. Read it carefully.

ALMOST READY.

THE World's Outlook issue of the SIGNS is now partly on the press, and copies of it will be ready soon after this paper reaches its readers. We are sure that you will not be disappointed when you see this special issue of our paper. And we are sure also that you will feel an irrepressible desire to place it in the hands of as many persons as possible. Many persons have already ordered a supply. Have you? Is there not a score or more of persons that you would like to present with this Outlook number of the SIGNS?

HAVE YOU?

THE question that is asked is, Have you sent in an initial order for the World's Outlook SIGNS? Of course you have had it in mind to do it ever since you saw the first advertisement of it. But have you actually done it? This is a very important question. The papers that you intend to order, but that you may neglect, have in them the possibility of the eternal salvation of souls. When the matter is considered from this standpoint, how weighty are the issues involved!

Will the reader assist in placing this special number in the hands of the people? It will be a double number—36 pages including cover. **Single copy, 10 cents; 5 to 20 copies, 5 cents; 25 or more copies, 4 cents. Sent singly to lists of not less than 5 names at 5 cents each.**

These prices include postage.

Orders will be received now and filled in the order of their receipt. Address, SIGNS OF THE TIMES, Oakland, Cal.

WHAT SOME PROTESTANT CREEDS SAY.

* THE thirty-nine articles of the Protestant Episcopal Church declare:—

"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."—Article 6.

"No Christian man whatsoever is free from the obedience of the commandments which are called moral."—Article 7.

"It is not lawful for the church to ordain anything that is contrary to God's Word written."—Article 20.

The Methodist Episcopal Church is to all intents and purposes the same in its articles 5 and 6; and in Catechism No. 2 of the same church, p. 38, the moral law is defined as follows:—

"86. What is the rule of our obedience?"

"The moral law. 'If thou wilt enter into life, keep the commandments.' Matt. 19: 17.

"87. Where is the moral law given?"

"In the Ten Commandments. Ex. 20: 1-17."

John Wesley, on Matt. 5: 17, says:—

"It was not the design of Christ to revoke any part of the law. It can not be broken. Every part of it remains in force upon all men in all ages. Neither time, place, nor circumstances make it liable to change."

Our Baptist brethren declare:—

"We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heav-

enly instruction; that it has God for its Author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried."—*Baptist Convention of New Hampshire.*

From the "Advance Almanac for 1894 and Manual of Congregationalism," we take the following:—

"5. We believe that the Scriptures of the Old and New Testaments are the record of God's revelation of Himself in the work of redemption; that they were written by men under the special guidance of the Holy Spirit; that they are able to make wise unto salvation; and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged."—P. 56 *Creed of 1883.*

The Presbyterian Confession of Faith thus speaks on the same point:—

"The Bible contains the whole counsel of God concerning all things necessary for His own glory, or man's salvation, faith, and life.

"The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard to the matter contained in it, but also in respect of the authority of God, the Creator, who gave it. Neither doth Christ in the Gospel any way dissolve, but much strengthen, this obligation."—Article 5.

"Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it, the Spirit of Christ subduing, and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done."—Article 7.

Other Protestant declarations are similar. The great fact is that Protestants are face to face with these principles in the Sabbath question. Will they follow the Word? or will they repudiate both that and their articles of faith?

"**Extravagant.**"—The publishers of the *Brotherhood Star* have sent us an article from the October issue of that journal, entitled "Politics and the Christ Life. These first two sentences are all that any one needs to read in order to get the gist of the whole. Here they are:—

"Vital interest in politics is a marked evidence of the Christlike spirit. If that statement seems extravagant, it is because of the false notion men have of politics."

If interest in politics shows a Christlike spirit, it is strange that neither Christ nor His apostles took any interest in the politics of their day. The politics of their time needed reforming as much as in any age of the world, yet Christ consistently assumed the position that His kingdom was not of this world. John 18: 36. The apostles maintained a like attitude; and the after history of the church shows that the more its members mingled in politics the more corrupt it became. The extravagance of the statement above quoted lies rather in the false notion men have of the Christlike spirit.

God plants no seed thought in the human heart which may be a blessing to mankind that man has any right to monopolize. Whatever God gives to any one which may in any way be a blessing, He gives that it may be ministered to others. The farmer hides the seed in the earth, not that it may be lost, not for earth's special blessing, but that earth may multiply it for blessing others. "For there is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light." Mark 4: 22, R.V. He who holds for his own delectation, profit, or honor, any of the gifts of God, is perverting God's blessings, and sooner or later the blessings will become a curse, the light darkness. But he who gives, multiplies God's blessings, and increases his own capacity to receive.

As shown by the "Church Year Book" there is a marked falling off in Sunday-school attendance in England. It is not only in the Established Church, but also in the Wesleyan and Calvinistic Churches that the decline is manifest. This, too, while the population of Great Britain shows an increase at the rate of 300,000 a year. Some of those who are most deeply concerned over the matter think the trouble lies in the classification along the line of the social status. Of course anything that shows a "respect of persons" is not Christian, and can not expect to succeed in really Christian work, whether it be in England, America, or in any other country.