

ORDERS FOR STEEL ARE FAIRLY HEAVY

Contracts Filled at Minimum Prices, but Long-Time Shipments Not Accepted.

NEW YORK, Nov. 15.—The steel mills had orders for finished steel products, mainly because of the large contracts for re-equipment. Further heavy work is assured because of additional orders for cars placed.

The bars, plates and shapes satisfactory from a tonnage standpoint, but most of the business was at steel prices. Manufacturers other than car builders endeavored to place contracts for long-time shipments at prices, but the mills refused to do business at the minimum, other than to cover specific contracts for material.

Contracts included 52,000 tons for steel rods and 105,000 tons for California lines. Between 15,000 and 16,000 cars were ordered, the largest being for the Baltimore & Ohio, and additional for the Southern. Orders were placed for thirty-one locomotives. The principal building contract is the Continental-Commercial National Bank at Chicago, requiring 11,000 steel shapes. A sudden buying boom surprised the pig iron trade for fully 100,000 tons of foundry and steel-making iron as an ingredient of the large railroad equipment and low prices for pig-iron districts. One feature of interest was the purchase or upward of 100,000 tons of foundry iron for export to Europe during the first half of 1912. Foundry iron consumers in eastern territory placed numerous orders aggregating 75,000 tons, and much more was placed in the west, including 25,000 tons basic Bessemer.

Songs in the Night.

"Why art thou cast down, oh my soul? Why art thou disquieted within me? How long shall I yet strive with God, yet shall yet strive with him?"—for these were experiences of the prophet, and the helpful blessing which they will bring to me. "The Lord will command his loving kindness in the daytime"—in the glorious day of Emmanuel, when Satan will be bound, when the earth is freed, and the Sun of Righteousness will beam forth with healing rays of restoration.—Acts III., 19-21; Matthew XIII., 43.

But what about the night time of the present, while sin and death still reign,

The World Knoweth Us Not.

The world understands practically nothing about these things—this spirit of new life, with all its accompanying righteousness. It understands nothing about the anointing of the Holy Spirit, under the influence of which old things pass away and new hopes and aims and objects have taken their place. But each one who has passed through these experiences understands them; each one begotten again is aware of the change in his mind, his will—knows that he has come up into his Son, even as Peter, within him, to exercise faith, trust, confidence, and to rejoice in his tribulations, knowing that they were not marks of disfavor, but to the contrary, proofs of his loyalty; and that thus God was judging and preparing him for his future service.

God's Ordination Versus Man's Ordination.

We fear, however, that if this line were distinctly seen, sharply drawn, many who are now prominent ministers, preachers, doctors of divinity, would be seen to be deluded in their service. Many of them have never had the ordination of God, and hence are unable to see spiritual things themselves and equally incompetent to present such things to others. They have not been created or ordained of the Lord to preach.

On the other hand, many of the Lord's people, misled by the human distinctions between clergymen and laity, and the privileges of the diaconate, according to the church, fall into a trap, recognizing that they are ordained to preach, and that unless they are continually preaching they are failing to accomplish the dying will of the Master fully. The one who has received the anointing of the Holy Spirit,

This does not mean, however, that all who are anointed of the Holy Spirit are appointed of the Lord to preach in the same manner, for as the apostle explains, we have talents differing one from another, and as our Lord's parable explains, we have talents differing one from another, and our opportunities in life are among the same. Our talents may not have the talent for presenting the divine message of mercy and truth in a private manner, and may be very effective in their ministries, in their service to others, in their talents and opportunities for more public service.

The sisters, for instance, not scripturally authorized to engage in the more public functions of preaching, but they nevertheless have talents, and these may be a more private way of showing forth the praises of him who has called us from darkness into his marvelous light and who has appointed us to preach, to declare, to make known the good tidings.

Well did the Master say that those hungering and thirsting for righteousness should come to him if they would be filled. This is the class described by the psalmist. In the context he likens himself to an antelope, famished for water and seeking a spring. He declares, "My soul thirsteth for God, for the living God; yet he was miserably used, his enemies' power led to waves of trouble which rapidly buried him, and they said, 'Where is thy God?' If as you say, you are his servant, thy child, surely he would not permit thy enemies to have success."

But the prophet continued his hope, and all true Christians, whom he typically represented, have continued to trust, continued to sing songs of thanksgiving to the Lord, and to go forth for the morning in which will come their own resurrection change. So the prophet said, "When shall I come and appear before God?" and again, "I shall be satisfied when I awake in thy likeness."

Yet He Learned Obedience.

St. Paul's experiences were not only peculiar to himself, but they were typical—illustrative of the experiences of Messiah—Jesus, the head, and the church, his body. For nearly nineteen centuries the waves of adversity have been overwhelming the Lord's anointed—each in his turn. St. Paul said, "We have these tribulations of our Lord to value the value of these tribulations." Of our Lord he says, "Yet he learned obedience by the things he suffered." He humbled his own flesh, suffered even the death of the cross; wherefore God also hath highly exalted him—to the heavenly glory and divine nature.

God has made similar promises to the church and to her children, who shall also reign with him. If it was necessary that Jesus should suffer before entering into his glory, assuredly it will be necessary for those who are the church's children, to abide close to demonstrate their love and loyalty before suffering for righteousness' sake, before they can enter into glory with him—before "the marriage of the lamb."

The Church's Present Mission.

Our present mission, then, is not that of heralding the gospel. The apostles are doing that work continually. Our mission is to lay down life itself in assuring all the broken-hearted to a true knowledge of God and a true appreciation of the gospel message and its subsequent plan for the world. We then as ambassadors for God, beseech them to be reconciled to God and to come into harmony with Him. But even though our work be ministered blind, we know that only the blind, hearted and broken-hearted are likely to hear and to respond. The message once confined to the Jews, as God's "chosen people," is no longer confined to them. It has come into the Gentiles first, now equally to the Gentiles last, that hath equal ear to hear, let him hear."

Those who have not the ear cannot hear this message, even though the sound of the gospel come out of the earth, and the words of the message to the ends of the earth. In due time during Messiah's kingdom, all the blind eyes will be opened and all the deaf ears will be unstopped. And knowledge of God will be world-wide and unimpeded. We have the promise of the world's acceptance for the special class who hunger and thirst after righteousness. These are called the "good." These are the ones that unto Me saith the Lord, "Those who have made a covenant with Me by sacrifice."

The Church's Future Mission.

Although the present time is the judgment day or trial day for the spirit begotten, the new creation only, nevertheless the effects of the reign of sin and death and the works of darkness are not confined to the church. Although God's children receive extra waves of trouble as part of their special training, the world has a heavy load.

St. Paul speaks of the judgment of creation and we can readily understand why the world's fewer waves of trouble are much more troublesome than the many of the Christian. Those divine promises teach the Christian to demonstrate his love and loyalty before suffering for righteousness' sake, before they can enter into glory with him—before "the marriage of the lamb."

The World Has Lessons, Too.

Although the present time is the judgment day or trial day for the spirit begotten, the new creation only, nevertheless the effects of the reign of sin and death and the works of darkness are not confined to the church. Although God's children receive extra waves of trouble as part of their special training, the world has a heavy load.

Dr. C. W. Higgins, the oldest and only scientific specialist in Salt Lake City.

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Please send for a list of questions to Dr. C. W. Higgins, Salt Lake City, Utah.

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