

SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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DOOM OF SODOM; ITS LESSON FOR TO-DAY.

NEARLY four thousand years ago there nestled in the very heart of the garden of the East one of the most opulent, splendid, and luxurious cities of antiquity. To the valley of the Jordan had been given the glory of Lebanon, the excellency of Carmel and Sharon. Resplendent with the tints of leaf and blossom and redolent with their fragrance, it was, in the language of inspired Writ, "as the garden of the Lord." Upon its breast was set, as a bright and shining gem, the far-famed Sodom. In her trade and money vaults Sodom was the ancient London; in her arts, fashions, and luxury, she was the olden Paris.

But when in the very plenitude of her power and splendor; when her presses were bursting out with new wine; when she had more than heart could wish, she forgot the Giver—forgot God, the Author of all good. First she became rich, then proud, then idle, then gluttonous and drunken, then lecherous and bestial. These, in turn, work destruction, issue in death. Note the testimony of the prophet Ezekiel: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me; therefore I took them away as I saw good." Pride, idleness, luxury, these wrought her ruin. Pride is the mother of ingratitude; idleness and luxury give birth to all forms of vice and crime. Her moral sensibilities starved, her conscience dead, she could no longer respond to the pleadings of divine mercy. The cup of her iniquity soon ran over; she became a stench in God's earth, a foul blot in His universe. "The wages of sin is death." She suffered the "vengeance of eternal fire."

God had promised Abraham that He would spare the city if there were fifty, forty, thirty, twenty, or even only ten righteous souls within her walls. But that number was not there,

Even after the angels, or messengers of divine vengeance, had entered the city, the Lord sent a message of warning through His one remaining servant, Lot, to the people of the doomed city, saying, "Up, get you out of this place; for the Lord will destroy this city." But "he seemed unto them as one that mocked." They regarded Lot as a visionary alarmist. They reasoned that all things appeared as they had always been.

Lot himself was so incredulous as to make it necessary for the angels to resort to physical constraint to save him and his wife and two daughters from the fate of the city. They were saved as a brand plucked from the burn-

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.*" Luke 17:28-30.

In tender love God sent a message of warning and mercy, through Noah, to the antediluvian people. They scoffed at the messenger and scouted his message. They all perished. The people of Sodom laughed as they heard Lot proclaim his heaven-sent message. They all likewise perished. John the Baptist, filled with the Holy Ghost, proclaimed to the Jews the coming of the One mightier than himself.

Only a handful believed. Christ came to His own, and His own received Him not. Hence their house was left unto them desolate. A pall blacker than night soon shrouded Jerusalem; in the year A.D. 70 her streets ran with the blood of more than one million of her sons and daughters. "So shall it be in the days of the Son of man."

In the books of Daniel and the Revelation and in the twenty-fourth chapter of Matthew and the twenty-first chapter of Luke are many lines of prophecy bearing distinctly on the coming of Christ in power and glory. The student of these prophecies

must admit that every one of them shows conclusively that the return of our Lord is near, even at the door. Thousands of the Master's servants are to-day proclaiming that solemn fact "to every nation, and kindred, and tongue, and people." As in the days of Lot, however, the people, not only outside the pale of the church, but the vast majority within, are completely occupied in eating, drinking, planting, and sowing, etc. They make these things supreme, and the kingdom of God and His righteousness secondary. By their lives professed Christians are saying, "My Lord delayeth His coming." Through the apostle Peter we are told that in the last days scoffers will say, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were."

"In the last days," says the apostle, "perilous times shall come. For men shall be lovers

ing. Tho in body Lot's wife fled from the city, she left her affections behind; her heart still lingered within the city's walls. She turns to once more feast her eyes upon her idols. The awful issue every reader knows. Here let us note and heed the admonition of the Saviour. Speaking of the days of the Son of man, the days when He is about to come again, He commands us to "remember Lot's wife." Looking back after putting our hands to the plow, proves us unfit for the kingdom of God.

Our Saviour clearly teaches that the flames which consumed the ancient cities of the plain shed their warning light down even to the end of time. The woful doom of the Sodomites because of unbelief was recorded for our admonition upon whom the end of the world has come. Note the Saviour's words: "Likewise also as it was in the days of Lot: they did eat,



"The Dead Sea . . . is the Melancholy Monument to Sodom's Folly and Fate."

of their own selves, . . . lovers of pleasure more than lovers of God; having a *form* of godliness, but denying the *power* thereof."

True, we can not know the day nor the hour of His appearing, but we are solemnly *commanded* to know when it is near. For "unto them that *look* for Him will He appear the second time without sin unto salvation." The prophecies bearing upon the second advent of Jesus were given for the *express* purpose of enabling the people living in the closing days of time to know that their Lord is about to come again and receive them unto Himself, that where He is, there they might be also. These prophecies our Lord tells us are "as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." As certainly as God's Word is true, those who refuse to heed this message of the second advent—who stop their ears and shut their eyes to it—will suffer the fate of those who scoffed at the message of Noah, of those who laughed at the fears of Lot, and of those who despised the lowly Nazarene.

The Dead Sea, dark, sullen, brackish, and destitute of all forms of life, is the melancholy monument to Sodom's folly and fate, and the awful monitor to all succeeding generations—an awful reminder of the woful fate which awaits all who abandon themselves to the vices made possible by the possession of great riches.

That this is an age of unprecedented wealth is notoriously patent. American millionaires have yearly incomes ranging from \$1,000,000 to \$30,000,000. Since 1860 our national wealth has grown from thirty billion to seventy-one billion dollars. By reference to the fifth chapter of James we learn that riches would be heaped together in the last days. Ex-Senator Ingalls, of Kansas, a few years ago declared that society had become hopelessly "stratified into the condition of the superfluously rich and the hopelessly poor."

Read the column in our city dailies devoted to society events, and you will see that feasts and banquets costing from one thousand even to a hundred thousand dollars are occurrences extremely common among the money lords and ladies of metropolitan society. "Abundance of idleness and fulness of bread" will in our age work death and ruin just as certainly as it did in that of Sodom. Ladies of wealth and fashion are dawdling over champagnes and iced teas, coddling and pampering dogs, while thousands of the children of the poor, half-starved, half-clad, are growing(?) up in utter ignorance, squalor, and vice.

"Be patient therefore, brethren," says the Lord to His poor and suffering, "unto the coming of the Lord. . . . Stablish your hearts; for the coming of the Lord draweth nigh." Then "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." GEO. W. RINE.

THE KINGDOM OF GOD FIRST.

THE Saviour says that if we will seek Him first, He will add everything else we need; for He knows all our temporal wants. He does not say, "Seek first the treasures of this world, and the kingdom of God shall be added unto you." But many act as if the text read thus, and spend the precious time God has given them in heaping together earthly treasure, which perishes with the using.

One who shrinks from duty the performance of which will apparently bring pecuniary loss, even tho he may gain the advantage he

desires—which is seldom the case—will find the expected good a viper to sting his soul. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

The day is not far distant when a correct estimate will be placed upon the value of worldly possessions, even by the inhabitants of the earth. Then its treasures will be cast aside as utterly worthless; they will be thrown to the moles and bats. But alas for their possessors! It will then be too late to transfer them to the bank of heaven.

Who, in that day, would not prefer a crown of glory, and an inheritance that is incorruptible, and undefiled, and that fadeth not away, to the treasure of this earth? Let it be the one aim and object in life to seek "the kingdom of God and His righteousness," and there need be no fear but that every temporal need will be supplied. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

LAURA E. CUSHING.

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THE TRUE SABBATH.

SWEETLY dawns the day of Sabbath
As the sun sinks in the west,
And our Lord, the great Jehovah,
Brings the symbol of His rest.
With what memories it comes freighted
Fresh from Eden's glorious birth,
Grand memorial of creation,
God's own rest day on the earth.

Nature smiled in perfect beauty,
Fragrance filled each gentle breeze,
Fruits and flowers in rich abundance,
Birds made vocal all the trees.
Adam, who had vast dominion,
There proved recreant to his trust;
Then was heard the dreadful sentence,
"Dust, return again to dust."

But the Sabbath, sacred, holy,
Stands unchanged by human fall,
Lives because of Christ's own presence,
And it brings His peace for all;
Pregnant with a wealth of treasure,
Big with blessings for our race,
In its sacred calmness mirrored
See the light from Jesus' face.

MRS. J. B. GOLDSBOROUGH.

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THE PARABLE OF THE HOUSEHOLDER.

No. 1.

AFTER Jesus had spoken the parables recorded in the thirteenth chapter of Matthew, he ended by inquiring, "Have ye understood all these things?" They said unto Him, "Yea, Lord." Then said He unto them, "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

"Things new and old." The Gospel is not merely the New Testament. It is the Old Testament as well as the New. One is not complete without the other. Jesus declared that the truths of the Old Testament are just as valuable as those of the New. Christ was just as much man's Redeemer in the beginning of the world as He is to-day. No one has ever been saved except by faith in Him. In the Old Testament dispensation, as well as in the New, He was the only one who could speak pardon to the sons and daughters of Adam.

Christ was the foundation of the whole Jewish economy. But the Jewish nation unduly exalted the forms and maxims which had been handed down from rabbi to rabbi. They taught error instead of truth. Many of the

doctrines they cherished were not in the Bible; but were the opinions of men. The Jewish leaders thought themselves to be the most religious people in the world; but Christ said to them, "Ye do err, not knowing the Scriptures, nor the power of God," "teaching for doctrines the commandments of men." Ye make void the law of God by your traditions.

This many of the teachers in the churches are doing to-day. They propagate error by teaching for doctrine the commandments of men. In no way do their lives honor God or the Scriptures. Falsehoods which have been handed down from century to century are taught as the Word of God. If these are questioned, those who advocate them do not say, "Let us search the Word of God, which is the test of all doctrine; let us compare scripture with scripture, for the Word of God is the treasure-house of all knowledge." Instead, they utterly refuse to make unprejudiced investigation.

Many of those to whom the people look for instruction are not leading their flocks to the pure water of life. If by reading the Word one is awakened to search for truth, if by seeking to know what the Scriptures teach, he shows that he would become a wise householder, he is charged with doing great mischief. He sees the truth, not as the ministers have declared it, but as Christ has presented it in the Old and New Testaments, and as a faithful steward he tells those around him; for he would have them share with him the message of grace. But how is he treated by the religious teachers?—Just as Christ was treated by the Jewish leaders. He is held up to ridicule. The ministers denounce him from the pulpit, declaring that he is causing division in the churches. Eternal interests are at stake, but those who ought to receive the light with rejoicing, fight against the Word of God as dangerous. They do not say to those they think are misled: "Come, let us examine this subject together. If you have received light, give it to us; for we need every ray of light that is shining from the Word of God. Our souls will be imperiled if we entertain and teach error."

If those who are now advocating error would listen to God speaking in His Word, they would see that they are teaching for doctrine the commandments of men. They would refuse to follow the example of the Jews by reiterating assertions which have not a "Thus saith the Lord" for a foundation. This is the only true course for those to pursue who would teach God's Word. True knowledge will be found by every humble searcher. Men of every rank, learned and unlearned, may understand the Scriptures for themselves. The Eternal Mind has declared the truth, and this truth is of the highest value to those who receive and practise it.

By Christ's death on the cross, human beings have been raised in the scale of moral value. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ looked into the mind of man, and He saw that it was debased and corrupted by sin. He determined to present in the most attractive light the principles of the Gospel, that man might receive and obey them. He desired to refine, purify, ennoble the powers He had given to man, that they might act the part for which they were created. If permitted, the lower passions will obtain the mastery over the whole being. Christ would have these passions subject to the higher powers of the mind.

Christ presented the cross to His disciples. "If any man will come after Me," He said, "let him deny himself, and take up his cross,

and follow Me." The cross must be lifted by all who receive Christ as their Saviour. God does not forgive sin to encourage us to continue in sin. It is to bring sin to a close, that the divine nature may take possession of the being, and the riches of heaven be poured into mind and heart. God has made every provision that the divine resources may flow freely, and we are to deem no sacrifice too costly in order that the treasures of truth may be given to the world. To fall short of this is a betrayal of sacred trust.

Those who claim to preach Christ while they declare that the law of God is abrogated, do not preach the truth. Had not God's law been unchangeable, Christ need not have suffered on Calvary. He died that the transgressor of the law might be pardoned, and return to his loyalty. He took human nature upon Himself, and suffered for us, that we might have another trial, that we might be given opportunity to leave the banner of rebellion, and stand under the banner of the Prince of Light. And He declared, "I have kept My Father's commandments." In Him is no sin. "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin." Christ's sacrifice would have converted the world to truth if false teachers had not upheld false doctrines, making it appear a virtue to trample on the law of Jehovah.

God would have His people proclaim to the world the great truths of redemption. He would have them tell of the great sacrifice made to restore the almost obliterated moral image of God. When men partake of the divine nature, they will bring forth from the treasure of the heart things new and old. They will open to those around them the great truths of the Word of God in our world.

In order to possess the heavenly treasures, man must have a faith in the truth that works by love and purifies the soul. He must search diligently and earnestly, and He must impart to others what He has received. He can not continue to receive heavenly treasure without communicating to those around him. He must not consult his own pleasure or ease. A great responsibility rests on him to give the truth to others, that they also may receive its saving principles, and with heaven-born zeal develop an enlarged comprehension of and appreciation for the heavenly treasure. As a faithful householder he is to bring forth from the Old and New Testaments eternal, unchangeable truth. As he does this, the treasure in his possession will increase.

When the truth is received into the heart, the habits and customs are conformed to Christ. The learner feels bound to uplift the Saviour. The truth works by love and purifies his soul, and he regards God's commands, not as being abrogated, but as unchangeable truth, given to the world from the beginning. He presents the treasures of God's Word in a fresh and agreeable way, because the truth has taken possession of his mind, his heart, his entire being.

MRS. E. G. WHITE.

MAKE yourself an honest man, and then you may be sure that there is one less rascal in the world.—*Carlyle*.

My friend, you make very free with your days; pray how many do you expect to have?—*De Quincey*.

If a hive be disturbed by rash and stupid hands, instead of honey it will yield bees.—*Emerson*.



FROM PRISON TO A PALACE.

Gal. 3:22-29.

(Continued.)

The Law Preaches the Gospel.—"But," says one, "the law says nothing of Christ." No; but all creation does speak of Christ, proclaiming the power of His salvation. We have seen that the cross of Christ, "Christ and Him crucified," is to be seen in every leaf of the forest, and indeed in everything that exists. Not only so, but every fiber of man's being cries out for Christ. Men do not realize it, but Christ is "the Desire of all nations." It is He alone that "satisfies the desire of every living thing." Only in Him can relief be found for the world's unrest and longing. Now since Christ, in whom is peace, "for He is our peace," is seeking the weary and heavy-laden, and calling them to Himself, and every man has longings that nothing else in the world can satisfy, it is evident that if the man is awakened by the law to keener consciousness of his condition, and the law continues goading him, giving him no rest, and shutting up every other way of escape, the man must at last find the Door of Safety. In Christ alone will the sinner find release from the lash of the law, for in Christ the righteousness of the law is fulfilled, and in Him the righteousness of the law is fulfilled in us. Rom. 8:4.

Faith Emancipates.—When faith comes we are no longer under the gaoler, no longer in prison. "For ye are all the children of God by faith in Christ Jesus." No longer slaves in chains, to be cast out, but sons, to be received into the Father's presence as rightful members of the family, and heirs of all that He possesses. Faith is freedom, for the Spirit is given to all that believe (John 7:39; Eph. 1:13), and "where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17).

When Does Faith Come?—Strangely enough, many have supposed that there was a definite time fixed for faith to come. This passage has been "interpreted" to mean that men were under the law until a certain time in the history of the world, and that at that time faith came, and then they were henceforth free from the law. The coming of faith they make synonymous with the manifestation of Christ on earth. We can not say that anybody ever *thought* so, for such an "interpretation" indicates utter absence of thought about the matter. It would make men to be saved in bulk, regardless of any concurrence on their part. It would have it that up to a certain time all were in bondage under the law, and that from that time henceforth all were free from sin. A man's salvation would therefore depend simply on the accident of birth. If he lived before a certain time, he would be lost; if after, he would be saved. Such an absurdity need not take more of our time than the statement of it. No one can seriously *think* of the idea that the apostle is here speaking of a fixed, definite point of time in the history of the world, dividing between two so-called "dispensations," without at once abandoning it.

When, then, does faith come?—"Faith cometh by hearing, and hearing by the Word of God." Rom. 10:17. Whenever a man receives the Word of God, the Word of promise, which brings with it the fulness of the law,

and no longer fights against it, but yields to it, then faith comes to him. Read the eleventh chapter of Hebrews, and you will see that faith came from the beginning. Since the days of Abel, men have found freedom by faith. The only time fixed is "now," "to-day." "Now is the accepted time." "To-day if ye will hear His voice, harden not your hearts."

How Great Is This Freedom?—What is the freedom that comes by faith? That is easily settled by a few texts of Scripture. Christ dwells in the heart by faith, and makes one comprehend "the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." Eph. 3:18, 19. This is the "large place" in which Christ causes the believer to walk at liberty. The whole universe is His. "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory." 1 Sam. 2:8. "For he hath looked down from the height of His sanctuary, from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death." Ps. 102:19, 20. For "God, who is rich in mercy, for His great love where-with He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus," "far above all principality, and power, and might, and dominion." Eph. 2:4-7; 1:20, 21. This is "the glorious liberty of the children of God," the liberty to which the law shuts us up, and towards which it drives us. So emphatically is it true that the law is not against the promise.

Putting on Christ by Baptism.—"As many of you as have been baptized into Christ have put on Christ." "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" Rom. 6:3. It is by His death that Christ redeems us from the curse of the law; but we must die with Him. Baptism is "the likeness of His death." We rise to walk "in newness of life," even Christ's life. See Gal. 2:20. Having put on Christ, we are one in Him. We are completely identified with Him. Our identity is lost in His. It is often said of one who has been converted, "He is so changed, you would not know him; he is not the same man." No, he is not. God has turned him into "another man." Therefore, being one with Christ, he has a right to whatever Christ has, and a right to the "heavenly places" where Christ sits. From the prison-house of sin he is exalted to the dwelling-place of God. This, of course, presupposes that baptism is with him a reality, not a mere outward form. It is not simply into the visible water that he is baptized, but "into Christ," into His life.

One in Christ, the Seed.—"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." "There is no difference." This is the key-note of the Gospel. All are alike sinners, and all are saved in the same way. They who would make a distinction on the ground of nationality, claiming that there is something different for the Jew than for the Gentile, might just as well make a difference on the ground of sex, claiming that women can

not be saved in the same way and at the same time as men, or that a servant can not be saved in the same way as his master. No; there is but one way, and all human beings, of whatever race or condition, are equal before God. "Ye are all one in Christ Jesus," and Christ is the One. So it is that "He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ." "For ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." There is but one seed, but it embraces all who are Christ's.

Christ Not for Himself.—Christ did not live and die for Himself. It was not necessary that He should bear the curse of the earth in order to possess it as God; for it never passed out of God's ownership. Christ came as the Son of man, to win back as man, for man, that which man had lost. "He taketh on Him the seed of Abraham." Therefore it is that it is impossible that the seed should be complete in Jesus alone, as a single individual. He is the representative man. God's purpose is to "gather together in one all things in Christ." Eph. 1:10. So the seed includes every soul who can be induced to accept the Lord Jesus, and become one with Him. And this gives the glorious assurance that whatever He has is ours.

"Till the Seed Should Come."—It needs not many words now to determine what is meant by the phrase, "Till the seed should come, to whom the promise was made." We know what the seed is, and we know that it has not yet come in its fulness. To be sure, Christ was once manifested on earth in the flesh, but He did not receive the promised inheritance, any more than Abraham did. Abraham had not so much as to put his foot on (Acts 7:5), and Christ had not where to lay His head. Moreover, Christ can not come into the inheritance until Abraham does also, for the promise was "to Abraham and to his seed." The Lord, by the prophet Ezekiel, spoke of the inheritance at the time when David ceased to have a representative on his throne on earth, and He foretold the overthrow of Babylon, Persia, Greece, and Rome in these words: "Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until He come whose right it is; and I will give it Him." Eze. 21:26, 27.

So Christ sits on His Father's throne, "from henceforth expecting till His foes be made His footstool." Soon will He come, but not until the last soul has accepted Him that can by any possibility be induced to accept salvation. When He comes to execute judgment, and to slay those who said, "We will not have this Man to reign over us," He comes "with ten thousands of His saints." Jude 14.

Then will the Seed be complete, and the promise will be fulfilled. And until that time the law will faithfully perform its task of stirring up and pricking the consciences of sinners, giving them no rest until they become identified with Christ, or cast Him off altogether. Do you accept the terms? Will you cease your complaints against the law which would save you from sinking into a fatal sleep? and will you, in Christ, accept its righteousness? Then, as Abraham's seed, and an heir according to the promise, you can rejoice in your freedom from the bondage of sin, singing:—

"I'm the child of a King,
The child of a King;
With Jesus my Saviour,
I'm the child of a King."

E. J. WAGGONER.

MYSTERY SERIES. No. 1.

The Mystery of the Beginning.

TO the human mind the universe is full of deep, dark mystery. Even those things most familiar through daily association, when technically considered assume a cold reserve that checks every advance toward their hidden spring of existence. The ability of the tiny plant to absorb earth's moisture, and convert it into stalk, leaf, and flower; the process by which these same plants are assimilated by the animal system to maintain life and growth; the power of the human brain to think, reason, and calculate—these, with many similar points of inquiry, have, in large measure, ever eluded the research of scientific investigation. True, some superficial things in these lines have been brought to light; but the *depths of nature's energy* have never been explored, for the reason that, at the very threshold of inquiry in this direction, science has met an agency so delicately subtle and profound as to defy every attempt to discover its mystical source.

Life, in its various forms and methods of operation, is an unknown quantity. Its existence is *recognized*, because its influence is felt, and some of the products of its being are seen. We feel its pulse-beat in our own organism; we see others moving about by the operation of its power; we note its play of expression in the eye and cheek of a friend; we mark its expansion in twig and blade of vegetation; but beyond these mere externals, the mind of man has never penetrated. The secret of life's power has never been disclosed to its beneficiaries. Altho permitted to enjoy the wealth of its service, they are denied the comprehension of its inherent faculty.

The only approach to knowledge in this direction is through a divine revelation. But even this fails to disclose the secret of life's virtue, not because the revelation is faulty, but because the capacity of human understanding is limited. No language with power to convey such a mystery has ever been discovered, and so the spring or fountain of life is still concealed in Him whom no man has seen at any time. Ps. 36:9; John 1:18.

The source of this wonderful mystery is somewhere, in something, in somebody; but where? in what? and in whom? No one of earth has power of mind or speech to disclose the secret. A voice has been heard from above, however, proclaiming itself by the incommunicable names of I AM (Self-existent), God Almighty (Infinite Power), and Jehovah (Sure Performance). Ex. 3:14; 6:3. In this august Personage, then, lies concealed that life on which the life of all else in the universe depends for existence. He is indeed *above all*, and *through all*, and *in all*. Eph. 4:6.

The question was once asked, "Canst thou by searching find out God?" Job 11:7. This has often been tried through the aid of science, but, after prolonged methodical tests, the confession has been made necessary that far back and beyond all power of human research, there yet remained an unexplored expanse, enshrouded in impenetrable mystery. This is but the verification of a statement made ages in the past, declaring that "God is great, and we know Him not, neither can the number of His years be searched out." Job 36:26.

The first and greatest mystery of the life of God is its creative energy. The silent yet sudden appearance of matter produced by an unseen force; its continuance in space as an integral part of an invisible whole; the regular movements of each division exactly conforming in time and position with every other part, as if controlled by some inwrought intelligence—these, while too wonderful for man fully to

fathom, are to him the assurance of an intelligent Designer and Creator.

Not only is design detected in the harmonious movements of heavenly bodies, but each minute speck of creation reveals the same in its form and equipments. The specific properties of the fly, and its adaptation to external nature, are as complex and manifold as the properties and adaptations of a planet. It is, therefore, not the *magnitude* of a material body by which the power and wisdom of the Creator is to be estimated, but the perfection and harmony of its parts.

The whole creation partakes, more or less, of the nature of that from which it came forth. Activity is a law of its being. The workman does not impart elasticity to the mainspring, but simply molds the steel into a shape from which it may give out its latent power. Regularity is not given to the balance-wheel by human skill. That is an inherent property which is manifested when proper adjustment is given the material of which it is formed. The force of mechanism is an eternal principle which asserts itself whenever the proper relations of certain objects are secured. These facts reveal the wisdom of an Infinite Architect, in producing matter adapted to the needs of an intelligent creation.

The steam-engine in its first form was adapted to few purposes, but in its present complex structure is capable of great accomplishments. In its steady development from the first simple mechanism to its present mammoth and complex form as seen in the ocean steamer, no new mechanical force has been originated. Only new parts and adjustments have been added which have developed the old force in new directions, adapting it to the accomplishment of new purposes. All these developments were latent in the power of steam, and were placed there at the first by the force of the Mind which designed the creation.

The mind of man is another evidence of the intelligence of the Life from which creation has come. The fact that some men admire in others what they themselves are unwilling to become, shows that the human race has been endowed with the capacity to appreciate moral excellence in advance of present attainments. A sense of present moral imperfections, and a strong desire for higher attainments, have often been expressed by the yearning heart of man.

Another fact which reveals divine intelligence in creation is the fact that man reaches his highest and best conditions in life under the influence of a faith which sees a future state that is purer and better than the present; that produces love and reverence for a pure Being who inhabits eternity; that connects the duties and trials of the present with the service and joy of the future.

Thus an intelligent life-action is seen running through every fiber of creation, connecting all its parts from first to last. The principle of progress in development, shown in everything, testifies that the highest good was designed to be reached in every department of creation. Then the conditions under which the last and highest piece of the Creator's work progresses toward good, affirms the design for a perfect character in man,—one which is a part of the character of his Author.

To consider such a creation as is revealed by the law of progress through inanimate things, by the moral nature of man, and the character of the Creator, one must be impressed that the first great Cause of all things is not only self-existent, but supreme and wise and good. The nearer man comes to the measure of goodness himself, the more his mind will become conscious of the divine impression upon him. The image and attributes of the Infinite One will be

reflected from his soul as from a mirror, and will proclaim to all with unmistakable voice that God is, and that "He is a rewarder of them that diligently seek Him." Heb. 11:6.

And yet all these things, being only created elements, have not the power in themselves to reveal the *full and accurate* intention of their creation. The heavens may "declare the glory of God," and the firmament show "His handiwork;" passing days may utter speech to the thoughtful mind, and the resplendent nights impart knowledge to the student that an intelligent Mind and omnipotent Hand arranged and controls all things. But these can not reveal the divine purpose of their being. Nothing in sight can do this. Revelation alone can give the needed information in this line, and that can be received only through simple, trusting belief of the truthfulness of the revelation given.

JOHN ORR.

WHERE ARE THE DEAD?

TO this question the Bible makes reply that the dead are in their graves. Says the Saviour: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." John 5:28, 29. When lamenting for his son whom he supposed to be dead, Jacob said, "I will go down into the grave unto my son." Gen. 37:35.

To king Josiah the Lord sent this message: "I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place." 2 Kings 22:20.

On the day of Pentecost the apostle Peter based an argument in proof of the resurrection of Christ upon the fact that David was still in his grave. He said: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." "For David is not ascended into the heavens." Acts 2:29, 34.

But perhaps the clearest testimony upon this question in all the Word of God is found in the book of Job. When brought face to face with death, the patriarch considered this question, thus: "Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" And again he asks, "If a man die, shall he live again?" And then, filled with the spirit of inspiration, he triumphantly exclaims: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee; Thou wilt have a desire to the work of Thine hands." Job 14:10, 14, 15.

Just what the patriarch meant by awaiting his change is made clear by the thirteenth verse of the seventeenth chapter: "If I wait, the grave is mine house." He would in the grave await the resurrection, when he, in common with all who are in their graves, shall hear the voice of the Son of God. John 5:25. The change of which he spoke was not the change that takes place at death, as some have imagined, but the change spoken of by the apostle in 1 Cor. 15:51-53: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Glorious change! And sublime the faith that more than thirty-three centuries ago,—more than fifteen centuries before Christ met and conquered death and the grave,—made it the sheet anchor of the soul.

C. P. B.

WILL POWER.

THERE is no chance, no destiny, no fate,
Can circumvent, or hinder, or controul
The firm resolve of a determined soul.
Gifts count for nothing; will alone is great;
All things give way before it, soon or late.
What obstacle can stay the mighty force
Of the sea-seeking river in its course,
Or cause the ascending orb of day to wait?
Each well-born soul must win what it deserves.
Let the fool prate of luck. The fortunate
Is he whose earnest purpose never swerves,
Whose slightest action or inaction serves
The one great aim.
Why, even death stands still
And waits an hour sometimes for such a will.

—Ella Wheeler Wilcox.

CREATION.

THIS word invariably calls to mind the first verse in the Scriptures: "In the beginning God created the heaven and the earth." This great manifestation of power is frequently used by God Himself to establish His omnipotent name. The true God alone can create.

When reading of the wonderful miracles performed in past ages by the prophets and later by the Son of God Himself, we sometimes feel that we have exercised much faith in accepting the statement that such things really occurred, and the same is true of the creation of the heavens and the earth in six days. Of course we *believe* because God's Word says so, and the apostle Paul says that by faith we "understand" these things, and "understand" means to "know." But how can all really *know* that these wonderful works were performed? For all will not accept the authority of God's Word. Let us take, for instance, the feeding of the great multitude with the few loaves and fishes. This is inconceivable, because miraculous; yet if the most skeptical *saw* the miracle performed, he thinks he would believe. Men have great faith in their own eyesight; and for ages scientists have been endeavoring, patronizingly, to harmonize *some* of the miracles with the workings of nature as they see them; but most of the divine records have been entirely rejected, because with their finite minds no parallel or natural reason could be discovered. But every work of nature is a miracle, and is equally skeptical and without parallel. We believe, not because we understand, but because we *see*; and we think we *know* because we see.

When we plant an apparently lifeless seed, and see the green speck appear above ground, quickly followed by leaves, buds, flowers, and fruit, we behold a present work of creation as marvelous as any recorded. When the passing clouds drop their refreshing showers, we behold another mighty miracle. When we study the glorious heavens, the work of God's hands, and watch the movements of mighty planets, we see God's upholding power. When we look at our own bodies, lo, God is momentarily creating in a wonderful manner! Altho our flesh and blood continually decay, returning to lifeless dust and invisible gases, the great Creator is almost as rapidly creating new life. Were it not for the death verdict passed because of sin, life measuring with the life of God would then be answered. This is our future confidence.

Eternal life is to many an inconceivable and therefore an impossible state; yet it is no more wonderful than our present existence. The God who can so miraculously sustain us now, can immortalize us then. We *see* all these things with natural eyes; faith will enable us to see God in them, for the great Creator's hand

daily performs all the beautiful miracles of nature. Have we a purity of heart which enables us to "see God"? When we look at the flowers, do we see His love as well as His marvelous creative power? When we examine the divinest work of His hand, even with the most powerful microscope, do we see His perfection as well as His omnipotence? When we look at our wonderfully made and sustained bodies, do we see His mercy and long-suffering as well as His wisdom? If we do, by faith we can easily "understand" how the heavens and the earth were framed by His Word, and how even the laws of nature could be suspended or entirely changed by His great wisdom.

Let us constantly train our eyes to *look* for the King, to see His perfect character and His creating power in everything by which we are surrounded. By beholding we shall become changed; as we continually see Him, we shall become like Him; as we learn to love His creations, we shall desire to serve Him better; our faith will expand, our confidence will grow, and every vestige of doubt will quickly be dispelled.

W. H. B. MILLER.

THE NEED OF A GOSPEL OF HEALTH.

THERE was never a time since Adam fell and brought sickness, pain, and death into the world when the tender services of the medical missionary were needed more than at the present time.

Disease has become so frequent that as we meet our friends the most natural question is in reference to their health—we almost expect to hear them say, "I am not feeling very well." There are reasons for all this. This condition does not come without a cause. It is sad to say, and yet it is true, that one-half of all deaths take place before individuals reach the age of five. It seems as tho before the helpless child has had time to learn to break nature's laws, it is forced into it by the ignorance of its parents. Is there no one to rise up against this awful tide of wo?

We hear much of yellow fever in the South; and what a stir was made when cholera invaded the port of New York! But what was this compared with those multitudes who perish before they have time to reach the years of accountability? All this means that humanity is learning wrong habits; it means that, either willing or unwilling, many persons are laying the foundation for both disease and crime.

Our lives must be given to the work of saving humanity—not simply saving them spiritually, but saving them physically as well.

If we should stand by the water's edge and see a boat-load of people suddenly plunged into the watery grave, the first instinct would be to devise some means of helping them. But all around us humanity is just as truly going down. New diseases are appearing as the result of the invention of new death-dealing habits. Such terms as "nervous prostration," "softening of the brain," "cancer of the stomach," "mania," and "melancholia," are becoming household names everywhere. Humanity seems as blind to-day as to the real root of this awful physical degeneration as were the Jews in the time of Christ to the real cause of their spiritual diseases.

What is needed is a "John the Baptist" who will show the people their sins, and bid them repent, and point them to "the Lamb of God that taketh away both the physical and the spiritual sins of the world, for He bore our sicknesses." DAVID PAULSON, M.D.



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KNOWLEDGE, FALSE AND TRUE.

(Concluded.)

True Knowledge.

WHAT is the true knowledge? How may we obtain it? What is its end? its object? its result? It is stated in the text we quoted in the beginning: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." It is not a new Bible doctrine. It is older than modern systems. Said the old Idumean emir: "Acquaint now thyself with Him, and be at peace; thereby good shall come unto thee. Receive, I pray thee, the law from His mouth, and lay up His words in thine heart." That higher knowledge, the only true knowledge, is knowing God—not knowing of God, but knowing God. Knowing Him, we know all, for God comprehends all.

How may we know Him?—Only through Jesus Christ; for He is the only Man who has perfectly revealed God to the children of men. He declared to the worldly educated: "I know Him; and if I should say, I know Him not, I shall be like unto you, a liar; but I know Him, and keep His Word." "All things are delivered unto Me of My Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and He to whomsoever the Son will reveal Him."

1. What is it then to know God?

2. How may we know God?

We can not know a thing by knowing of it. We know of many people; we really know but few. To know a thing or a person we must come into harmony with it or him, and only so much as we are in harmony do we truly know. He does not know music who is not in harmony with the music. Until he is in harmony there is discord and harshness. We do not have sympathy or cooperation in a good work until our souls are in harmony with it. Even so can we never know God until our souls are in harmony with Him. We may hear about Him, we may know of Him, but until our heart-strings vibrate in harmony with His mighty heart of love, our wills respond to His great will, we do not know Him, we can not know Him. But how may we know Him? How did the Man Jesus know Him? If we learn that, we may learn how we may know Him. For the Anointed of God did not come to teach a knowledge which He did not experimentally and practically know. He had no text-book to which to refer for definitions in abstruse theories or sciences. He referred to no key the solution of intricate problems which vexed His pupils. He knew them all in His own divine life by knowing

God. He had worked out the problems in the nights of prayer when others pleased or slept.

What was the foundation of that knowledge?

1. It was *absolute submission* to the will of God. It is expressed in the following words of the apostle: "Have this mind in you, which was also in Christ Jesus; who, being originally in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a bond-servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted Him, and gave unto Him the name which is above every name," etc.

This was the mind which ruled Jesus Christ. Hear Him again: "For I came down from heaven, not to do Mine own will, but the will of Him that sent Me."

"Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work." John 4:34.

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" John 14:9.

And because Christ thus emptied Himself, poured out His life, submitted His will, for all time, it pleased God to fill Him with divine plenitude of power and grace. "For it pleased the Father that in Him should all fulness dwell." And when the Father dwelt in Him, Jesus represented not Himself but the Father. All of Christ's excellences were the excellences of God. He could say: "Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you, I speak not of Myself; but the Father, that dwelleth in Me, He doeth the works." And at the close of His wonderful earth life He could in confidence submit His soul, His cause, and His all, to God, and declare: "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do."

How shall we receive the same life?—By *having* the same mind, by yielding all, once for all, and every day, every moment. Thus speaks the Master: "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

And thus speaks Christ through one who knew Him:—

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead." Phil. 3:8-11.

"For the which cause I suffer also these things; yet I am not ashamed; for I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day." 2 Tim. 1:12, R.V.

Says the beloved disciple:—

"And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar,

and the truth is not in him. But whoso keepeth His Word, in him verily is the love of God perfected; hereby know we that we are in Him." 1 John 2:3-5.

What blessed instruction and assurance is this! God through Christ has called us into this same blessed school. Listen again; in His prayer to the Father He declares of His disciples: "They are not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy Word is truth. As thou hast sent Me into the world, even so have I also sent them into the world."

And, that they might be fitted, He fills the empty, willing vessels even as God filled Him. "That ye might be filled with all the fulness of God." "And in Him are ye made full." And thus as Christ revealed God the Father to the world, but did not reveal Himself, so will those who empty themselves for Christ's sake reveal the Son to the world.

In this are knowledge and positive assurance which the conjecture or hypothesis of the world can not give. We may speak with all truth, "For I *know Him* whom I have believed." Knowing Him, we shall see and know ourselves in the clear light of Heaven's revealing. Only so can we know ourselves; for God only knows the heart of man. But knowing the Creator, He will reveal to us the creature.

This harmony with God, emptiness of self, glad submission to His will, the reception of His Word,—simple faith,—brings into our entire being the life of God, *eternal* life, of which His Holy Spirit is the earnest. "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." And we further "know that to them that love God, God worketh all things with them for good, even to them that are called according to His purpose."

Do not be discouraged, therefore, if you have not obtained all that you longed for in the way of book culture in the great schools of the world. You may not have so much to unlearn. Moses, after being learned in all the wisdom of the Egyptians, found it necessary to take a forty years' post-graduate course with God in the deserts of Midian, working for his board in the meantime caring for the sheep of his father-in-law. Paul, after graduating in a course that was the first among his own countrymen, confessed, "What things were gain to me, those I counted loss for Christ." And he learned more in his three years' retirement in Arabia, yea, in the few days following his journey to Damascus, where the Lord met him, than he had learned in all the previous years before.

O, make the knowing God the basis of all your knowledge! Knowing Him, having His Spirit, filled with His words, you may be able to discern between the good and the evil, you may separate the wheat from the chaff.

And then the possibility of knowing God! What does it mean? Does it mean that you will be cramped and narrow and short-sighted? Nay, verily, God's commandment is exceeding broad, and its dimensions lengthwise are eternity. What a field for investigation, for expansion—the unfenced realms of God! Only finite capability will limit the opportunity or quantity. Would you be a painter? What glorious scenes, what vistas of beauty, will then open before you? There will be no need to hasten. Tuition will be free.

Would you study astronomy? You may have longed to study that and other interesting

studies here, but may have given it all up for Christ's sake. Do not mourn your hope as dead. It wants more glorious birth, with better facilities. In the redeemed land it will not be hypothesis, but fact. The eye will not gaze through an atmosphere hazed by sin; it will be as clear as the azure air of heaven's dome. The vision will not be dimmed with mortality. You will not be confined to the heights of medium mountains, but gifted with superhuman powers; you may wander from world to world, from sun to sun, and forever bring home to a sinless earth new proofs of God's wonderful works.

Would you study music?—There are no such masters of melody on earth as heaven knows. There is music everywhere there, even as discord here. The rolling of the spheres will be the grand bass to the sweet treble of the growing flowers and songs of birds which ears attuned to the harmony of God will hear. But the sweetest music of all will be the grand new song learned only in the school of experience, learned only in knowing God. The minor chords will be absent; it will be only grand major symphonies, sweet enchanting melodies, and glorious songs of triumph, in which all may have a part, with none of the envyings and jealousies which earth now knows. Knowing God, most wonderful knowledge! How easy will be all the minor lessons; how clear all sciences of inanimate things! Who would not know Him, and Jesus Christ, whom He sent?

A STRIKING PARALLEL.

WHEN Christ was about to make His first advent, the whole Jewish nation was strongly cherishing a fatal error. There was, perhaps, not a single individual but what believed that the Messiah was to come as a temporal prince. The prophecies foretold how Christ was to come, but prejudices and a lack of spiritual discernment through a failure to study those prophecies kept the Jews of nineteen hundred years ago from a knowledge of the great truth that God had for them.

The Messiah Himself finally came, as foretold by the prophets. His birth, His life, His teaching, and all His mighty works were a direct fulfilment of prophecy. Yet the Jewish nation as such rejected and crucified Him. And the Jews are still looking for the Messiah, notwithstanding the fact that the God of their fathers sent Him to them nearly two millenniums ago. And, furthermore, when He was here upon earth in person He came in fulfilment of the very prophecies that the Jewish doctors had in their hands and were expounding every day. Their explanations were wrong, it is true, but they need not have been if they had followed the Word of the Lord that was in their hands, in the place of holding to popular error and tradition instead.

The first advent of Christ was a most important event in the history of the world. And the whole Jewish nation is a standing monument of the fatal spiritual death that came to those who shut themselves away from the truth that God's Word contained for that time.

Another supremely important event is now confronting the world. Jesus has said, "I will come again" (John 14:3), and "unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. 9:28). Every prophecy and every sign of our time

points to the fact that this promised second coming of the Messiah is right at hand. But a fatal error has overspread the world in this time that is equally as misleading as that which so completely blinded the eyes of the Jews at the first advent.

The Word of God plainly says that "in the last days perilous times shall come," and "evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:1, 13. The Master says: "Many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24:11-13. And again He says, "Nevertheless when the Son of man cometh, shall He find faith on the earth?" Luke 18:8.

The foregoing scriptures are perfectly plain. They are explicit in saying that the last days shall be "perilous," that "evil men and seducers shall wax worse and worse," that because of "false prophets" and "iniquity" those who are saved will have to "endure unto the end," and finally the question is asked if there shall be any faith when the Son of man cometh.

The facts in the world to-day are in perfect accord with the Scriptures of truth. The murders, the robberies, the vices, the embezzlements, the briberies, and all of the rest of the appalling array of evils in this our day show that "perilous times" have come, and that "evil men and seducers" are indeed waxing "worse and worse." It is perfectly plain that the world is confronted with evils to-day the like of which have never appeared in such malignant and all-pervading proportions. Men's faces grow pale at the thought of what is coming on the earth.

But, despite the testimony of Scripture and the existing facts which so strikingly harmonize with the Word of God, we hear men saying that the world is growing better all the time, and that soon we will have a millennium, in the which there will be nothing but peace and righteousness. It is a strange anomaly that men can stand within the dark shadows of desolating evils, and, while their faces are blanched because of the terrors that the prevailing situation inspires, yet they will fulfil prophecy by saying, "Peace, peace, when there is no peace."

And it is not true that men can not or do not see these things. God's Word is plain, and God's Spirit through His Word brings conviction to every heart. You may speak out and say, "That is not so." But time is too precious for you to stop to argue the matter with finite man. Ask your own conscience when alone with God: "What convictions have I been stifling? What manifest truth have I been resisting? What error has the heavenly Father plainly unmasked before me, and yet I am clinging to it because of my prejudices and pride?" And when you have honestly answered these questions, not to man, but to God, yield to your convictions of truth as you love your life.

The delusion of a *temporal kingdom* at the Messiah's first advent, led all, excepting a few, of the whole Jewish nation astray. Yet there were some then who saw the truth and yielded to its convincing testimony. The delusion of a *temporal millennium* now, just before the second advent of Christ, is leading nearly the whole world into the fatal error. Do you see

the striking parallel? Study the Scripture and ask your heavenly Father to guide you to the right side.

T.

ONE HUNDRED AND THREE YEARS AGO.

IN his farewell address, Sept. 17, 1796, George Washington, the first and one of the most highly-honored Presidents of this republic, said, "I constantly hoped that it would have been much earlier in my power, consistently with motives which I was not at liberty to disregard, to return to that retirement from which I had been reluctantly drawn." The "Father of His Country" was in a very different frame of mind in regard to grasping a public office from what many men are to-day. Think of the bribery, the general dishonesty and trickery, that are practised in capturing an office to-day, and compare it with the spirit of George Washington a hundred years ago, and it will help you to see how the public men of the nation are degenerating.

We know that there was sterling integrity and a high sense of honor among the people in Washington's time, for George Washington was the people's unanimous choice in those days. He was the kind of man they wanted, and they secured him as their chief magistrate. And it was his conscientious convictions of duty, and not his love for office or his thirst for "boodle," that led him to assume the responsibilities of his high calling from the nation.

If there was more than a mere minority of the people to-day who really were concerned about the frightful condition of things, and who demanded better public servants, would they not get them? Did you ever reflect upon this? Did it ever occur to you that there was a deep and far-reaching meaning in this?

T.

DO YOU KNOW?

THE Lord gives in His Word certain signs that are to appear as evidences of the second coming of Christ. And He says to us, "When ye shall see all these things, know that He [margin] is near, even at the doors." Matt. 24:33.

The Lord does not give signs of His coming that are hard to be seen. And not only may these signs be readily seen, but God's Spirit comes to each one to impress them upon his mind and heart. And the fact that some stifle their convictions and refuse to hear the voice of God's Spirit and Word does not change the great truth that He is sending conviction into every heart as the signs of the Master's coming are seen.

It is the great good-fortune of those who are living to-day to have the privilege of seeing "all these things" that the Saviour said would mark His coming. Are your eyes open to this fact? Do you see in the world to-day the signs of His appearing? And do you **know** that the Master's coming "is near, even at the doors"?

The Lord wants us to "know" of His coming. And he who is following the Saviour closely has the definite knowledge now that the great event is right at hand? Don't treat this subject lightly. Don't allow your prejudices to close your mind to the reception of the important truth that the Master's coming is near. The Lord has made every provision for you to **know**.

T.



THE OUTLOOK



THE WHITE MAN'S WAR.

HARK to the clank of the saber and lance,
And list to the thunderous tread
Of the hurrying hoofs where the chargers prance
Over the dusky dead.
Down in the desert's darksome lands,
Or down where the sea-winds blow,
The white man stands with crimson hands
Over his fallen foe.

List to the scream of the shrapnel shell,
And the song of the Maxim gun,
As rank on rank the dark men fell,
The white men one by one.
Look on the scene as the sun goes down,
And count them, ye who can—
The ones who scoffed at the white man's frown
And fell in the battle's van.

Sullen and silent and low they lie,
And pierced and shattered and bare;
But the breath of the hurt one's moaning cry
Is rising everywhere.
Stern is the face of the detailed squad,
Lantern and spade in hand,
As they hurry to hide from the world and God
Their work in the dark man's land.

Dig for them deeply, tumble them in,
Bruised and bloody and bare:
For this is the burden of those who win
As you are winning there.
Then Mother Earth will bathe the wound
Your surgeons can not reach,
And gather to her sodden ground
The sorrowing hearts of each.

Such is their fate, and such of yore
The folly of their stand,
When white men try the white man's war
Down in the dark man's land.
But judge ye not, O men who seek
The cannon-studded field,
That earth holds only foes so weak
As those ye've taught to yield!

Over the nations and to and fro
There spread the clouds of hate,
And their armies grow with the hate they show,
And the hour of the strife is late.
Their forts are stored with shot and shell,
Their ships are riding low
With their weight of mail, and loaded well
To meet an equal foe.

Earth is agroan with burdens now
To fill the tented field
With men of war and teach them how
Her deadliest arms to wield;
And what the white man there has done
The white man yet will do
When earth's great battle is begun
And whites are facing you.

Sound if ye will, but must you know
That when the blast is blown,
'Tis not the arm that bends a bow
That's matched against your own.
The serried ranks of other lands
Will hasten to the fray;
And, win or lose, more skilful hands
Will battle in that day.

Think of it not as vacant dream,
This conflict yet to be,
When Armageddon is a gleam
With tramping soldiery.
No holy form will go before
To stay the slaughtering hand
When white men try the white man's war
Up in the white man's land.

C. M. SNOW.

THIS IMPATIENT, NERVOUS GENERATION.

THE drug stores have numerous remedies for nervousness, both in the way of patent mixtures and medicines that are to be mixed according to the prescription of the practising physician. Among doctors there are specialists who devote their whole time to the study of nervous diseases. The papers are full of advertisements that recommend this and that medicine as a sure cure for the various nervous ailments, and it is very common to hear of persons who have been stricken down with nervous prostration. All of which serves to show that this generation is very rapidly breaking down its nerve force. And when the nerves are broken down, a person is a

general wreck. He is totally unfit for any of the practical and necessary duties of life.

If one asks for the causes of all this nervousness, they are not hard to find. Drunkenness is increasing every succeeding year. The city of Chicago alone during 1897 drank \$80,000,000 worth of beer. It is estimated that the same city drank \$20,000,000 worth of other kinds of alcoholic drinks in the same year. And there is no evidence that Chicago is materially worse than any other large city. The wine, beer, and spirits consumed in the United States have more than doubled in the last twenty years. The amount of strong drink used in this country averages about thirteen and one-half gallons for each person. Any honest physician will affirm that strong drink is a great destroyer of the nerves. Any one who habitually uses it must of necessity become nervous, and therefore irritable.

Nearly every man or boy that you meet uses tobacco, and in many localities it has become very popular for the women to use the "filthy weed" also. The physicians tell us that tobacco is as bad if not worse than strong drink in destroying the nerves.

Tea and coffee are almost universally used. And the facts as presented by physiologists show that the poisons in these beverages are also nerve irritants. For, altho they seem to soothe the nerves, in reality they simply stimulate the nervous system, while they are actively at work breaking it down.

The foods that the majority eat are highly seasoned and stimulating rather than strength giving. Pickles, mustard, pepper, ginger, horseradish, and all kinds of hot stuffs that irritate, and abnormally and unnaturally stimulate, the delicate tissues of the stomach are freely mixed with the foods.

The excitement that prevails in the world in driving business and running after pleasures and follies has the tendency in itself to break down and wear out the nervous energies most rapidly. But the use of liquors, tobacco, tea, coffee, and the like, precipitate the ruin. And with all these agencies working so intensely it is a necessary result that men are becoming more and more irritable, excitable, and impatient. It could not be otherwise. If the hand is placed in the fire it is bound to be burned. There is no possible escape from this result. It is true that some remedial agents may be employed and the burn healed, but burning must surely follow contact with the fire. And even if the burn is healed, there usually remains a scar.

If you have any doubts as to the impatience and irritableness of the people of this generation, just watch them as they are jostled in a crowd, accidentally brushed against in the street, or unexpectedly required to wait a few moments for the car, and see how they will act. Notice them as their path is crossed in any way and see how instantly they manifest their impatient, irritable, and ugly dispositions. And by the sure and unmistakable workings of physiological law we know that this condition of things must keep getting worse and worse. For the habits and manner of life of the people of this age can not produce anything else but greater and ever still greater havoc in the nervous system. And with the nerves all broken and unstrung any one knows the results that invariably follow. The Lord can and will deliver every one who will let Him. But there are so few comparatively who yield themselves to God except as a matter of form, that the prospect at best is not the brightest.

Now did you ever think that it is just such inflammable material as comprises the people of this generation that men would try to have us believe are getting better and better, and that this excitable and impatient age is to bring about a universal peace? You might as well talk of peace and calm in a nursery where nothing but fretful and irritable children were caged, as to talk of a reign of peace among a people so devoid of the elements that combine to make peace.

The outlook from every standpoint is war and not peace. Not only do the gigantic preparations for war among all the nations show this, but the very condition of the people shows that it could not be otherwise. The only way of escape is for the people to be changed. But there is no prospect on which to base such a hope. The elements that combine to make things worse are strengthening their hold upon men day by day. And all of this is in harmony with the Bible prediction that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3: 13.

T.

SOME SEE IT.

It is refreshing to note that some influential men in our nation see the evils of drifting away from the sure principles of the Constitution, and have the courage to present powerful arguments against the widespread ideas of expansion and imperialism. Ex-senator George F. Edmunds, Senator Geo. F. Hoar, and others have spoken out in clear, ringing arguments against this evil tendency of our nation.

In concluding a speech of two and one half hours' length before the Senate, January 9, Senator Hoar, of Massachusetts, a staunch Republican, said:—

"Shall America begin the twentieth century where Spain began the sixteenth?"

"The Monroe doctrine is gone. Every European nation, every European alliance, has the right to acquire dominion in this hemisphere when we acquire it in the other. The senator's [Platt] doctrine put anywhere in practise will make of our beloved country a cheap-jack country, raking after the cart for the leavings of European tyranny."

"Our fathers respected above all the dignity of labor and rights of human nature. The one thing created by God a little lower than the angels was a man. And they meant to send abroad the American flag, bearing upon its folds, invisible perhaps to the bodily eye, but visible to the spiritual discernment, the legend of the dignity of pure manhood."

"That legend, that charter, that fundamental truth, is written in the opening sentences of the great Declaration, and now the senator from Connecticut would repeal them. He would repeal the great character of our covenant. No longer, as the flag floats over distant seas, shall it bear on its folds to the downtrodden and oppressed among men the glad tidings that there is at least one spot where that beautiful dream is a living reality."

"The poor Malay, the poor African, the down-trodden workman of Europe, will exclaim as he reads this new doctrine: 'Good God! Is there not one place left on earth where in right of my manhood I can stand up and be a man?' Will you disregard every lesson of experience? No tropical colony was ever yet successfully administered without a system of contract labor strictly administered and enforced by the government."

"Beneath the great dome to which the pilgrim from afar first repairs when he visits the capital of this country hangs the great picture which delineates the scene when the nation was first baptized into immortal life. Shall the scroll first be stricken from the hand of Jefferson and another put there which shall read: 'Governments derive their just powers from the consent of the governed—some of them. Men are created equal—some of them. Taxation and representation go together—for us, not for other men. Life, liberty and the pursuit of happiness are held in the Philippine Islands at our will, and not at the will of the people?'"

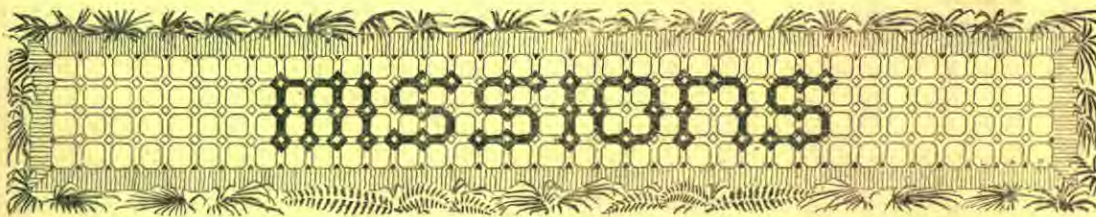
"And then shall we turn the picture with its face to the wall and put instead of it a representation of some great battle where the guns of our navy and our army are turned on the men struggling for their liberty at Iloilo?"

Mr. Hoar quoted Abraham Lincoln's declaration, "No man was ever created good enough to own another," and added:—

"No nation was ever created good enough to own another."

Surely such sterling truths as these are worthy of earnest study and careful consideration. If the United States has the right to "benevolently assimilate" one group of islands on the other hemisphere, what will restrain it from entering any other port, and subjugating by force of arms any other tribe or nation? If it can enter the Philippine Islands as a "friend to protect the natives," what shall restrain it from entering any other foreign land where natives may need a friendly power to protect them from the aggression of France, England, or Russia? If its profession of "friendship" to Filipinos is sincere, then, as a friend should, why shall she not leave their dominion when her presence is not wanted? It is not friendly to enter another's possession, ransack about, and force one's presence where it is not wanted.

T. E. BOWEN.



"NOT FIT FOR SERVICE."

ONE night—'twas a Saturday evening—
I sat alone in my room,
Watching the fading daylight
And the steadily-gathering gloom.
I longed and watched for an opening
A word for my Master to say,
Ere the twilight gave place to darkness
And the week had passed away.

I knew that there had been moments
Afforded me through the week
When I might have witnessed for Jesus,
But I hadn't the heart to speak.
And now, when I would have spoken,
The privilege was denied.
So I went with my sorrow to Jesus,
And why was this? I cried.

Ah! the Master knew all about it,
And He said (and I knew it was right),
"The tool is too blunt for service;
I can not use it to-night."

The shaft to be used must be polished,
Must be hid in the Master's hand.
The arrow while hid in the quiver
Must be sharp to perform His command.
Then polish and sharpen me, Master,
Tho' painful the process may be,
And make me an instrument fitted
To be used any moment by Thee,

MRS. JENNIE M. DALY.

THE CHINESE.

WHAT a difference there is in people about communicating what they know! Some possess a natural gift for imparting interesting information, while others pass over facts and incidents which they might have made most entertaining and profitable.



Typical Chinese. The Central Figure Is a Hat-maker.

It was my pleasure to listen to a returned missionary from China recently, and I should like to tell some things he said. You have no doubt seen Chinese idols, and have been sad to think there were people so ignorant of the knowledge of the true God. This missionary said that these idols are all over the country in China, not only in homes and shops, but by the roadside. In some places there are many together, the middle one the tallest, and the smaller ranging along down the row. A Chinaman will not enter a ship where there is no idol. Superstition covers the whole empire like a pall. They do most absurd things to appease

evil spirits. They have no horses, mules, or beasts of burden of any kind, the men and women being their own burden-bearers; consequently they have no roads, but only foot-paths, which they make very crooked and circuitous indeed, in order to cheat the evil spirits, who they think are ever on their track. Now, would you not like to tell them the true way to escape evil, that is, to keep in straight paths morally, and close to the side of the dear Redeemer in prayerful living? I am sure I hear you say, "Yes, indeed." You can tell them by denying yourself some things, and thus saving the money, which is so much needed to send the Gospel to them. Some of you can go yourselves and teach them when you are older. They are eager to learn, and when converted make very earnest Christians. They believe in a great spirit, that he is omniscient and omnipresent, but they know so little about Him! How pleasant it seemed to this missionary to break to them the bread of life, to explain to them the truths of the Bible as he journeyed with them in their boats to and from market, and sat in their shops, mingling with them and seeking opportunities to do them good, as did the Saviour when He was here among men!

Only a few years ago China kept her doors closed against foreigners, and the Gospel could not reach her. Now missionaries may preach and teach without let or hindrance.

O, how white the fields for the harvest! The Chinese are reverential, but so superstitious! If they find a stone that they can fancy bears any resemblance to a human being with arms folded, they count it good luck, and make it an object of worship. Only think of the difference the

Gospel makes in our condition. To it we owe the best that we have—schools, churches, and all the blessings of a Christian civilization. Even the common comfort of a bed the Chinese do not enjoy. A lady physician says they sleep on shelves, almost packed in, and one smokes his pipe of opium until he drops asleep, when another takes it up and smokes it, and so it passes on. Not very fastidious, you say. No, no. With the Gospel, they receive our ideas of cleanliness and sanitary habits, as well as of morals and religion.

A missionary said long ago that when a man was converted the first thing he wanted was a clean shirt.

The refining, elevating tendency of the Gospel is felt in all lands wherever known. Is it not, indeed, heaven born? Yet so condescending, ever reaching down to the poor and degraded, but ever to lift them up, to bring them into a higher life, a life above mere animal enjoyment—even eternal life, already begun in the soul, with all its sweet and hallowed influences, joys, hopes, anticipations, and expectations!

How anxious we should be to bear some humble part in this great work of spreading the Gospel, and cheerfully give up some of our superfluities! If half these, and the diamonds, and other jewels went into the treasury of the

Lord, how soon would the heathen world rejoice, and blossom as the rose!

MRS. SUSAN BIRDSALL ROBERTS.

Elmira, N. Y.

FROM THE HELPING HAND MISSION, SAN FRANCISCO.

A Few of the Ways in Which Missionary Work Can Be Done.

A LITTLE boy from Fields Landing, California, writes us: "I am a little boy ten years old. My papa pays me fifty cents a



Chinese Confucian Temple.

week to drive the cows for him, and I send one dollar, which is to buy one book of meal tickets to be used at the Helping Hand and Medical Mission to help feed the poor; and may God's blessing go with my mite.

"WILLIE G. WILSON."

Some of the boys at the Healdsburg (Cal.) College have organized what they call the "Boys' Missionary Society." During their spare moments they come together and make small ornamental, useful household articles, then sell them from house to house. The money thus received is sent to the mission for the purpose of furnishing and endowing a bed.

One sister in Santa Barbara, Cal., who is seventy-two years of age, while lying in her bed for about a year, with a broken hip, pieced several quilts, and then, with the assistance of another sister, who is seventy-four years old, the quilts were put together. The material for the quilts was purchased, together with sheets and towels, by another sister, and they were sent to us to be used in the mission.

We have come to a time when gardens will be planted. Would it not be an excellent time for father and mother to teach the children at home how to work for God? Have you a farm, or garden spot? then let the children have a portion of it, furnish them with suitable seeds for planting, then give them instructions in preparing the ground, tell them that they must take care of it, and whatever it brings forth let them give to the Lord's poor. As you deal out the seed to them, just before planting, gather the household together and ask God to bless the seed, that it may bring forth

a crop to His glory. Encourage the children to do little deeds of kindness, and parents will be richly rewarded by beholding noble men and women as the children grow older.

The other day I called at the San Francisco Morgue. Here I saw the remains of four men and one woman; two of the men were unknown, and as I looked into the face of each, I was sure I had seen their faces a few days before at the mission. But when I came to the third bier, I was not mistaken, for I was looking at the face of poor Donnelly, a man with whom I had prayed and labored so many times, and each time he would say, "Sometime I will turn; sometime I will be a better man." But I said, Donnelly, sometime you will let the chance to be saved go by just once too often. And so he did, for one morning, after a long-protracted spree, while walking in the park near the mission, the poor man fell to the ground dead,—life's race over, and what a record!

At the evening meeting in the mission, after the visit to the morgue, I had been telling the men what I had seen, and had been urging them not to wait, for there was danger in every moment spent in waiting. I then turned the meeting over to the men, and among the first to rise to his feet was a tall, fine-built, well-educated man, who said: "I am thankful that I am alive, for I have been with poor Donnelly many a night drinking in Chinatown. He is dead, and I am alive, and I will live to work for others from this time on. God has done a most remarkable work for me, and I praise His holy name."

One young man came to the mission, gave himself to the Lord, and for about a month had the privilege of speaking a word in praise to God, when he was taken sick and died in a few days. With this brother we can say, "Blessed are the dead who die in the Lord," for we expect to meet him in the "first resurrection."

Brother Whitney, who had been known by our people in this State, and in Kansas, was a member of the mission family for several months. He was faithful in his testimony for the Lord every evening in the meetings. He, too, was taken sick with pneumonia and lasted only a few days. We expect to meet Brother Whitney also when the Master calls to His sleeping ones to come forth.

B. F. RICHARDS.

ROMANISM AND CHRISTIANITY IN CHINA.

WE have before spoken of the serious difficulties imposed upon Protestant missionaries in China, by the Catholic propaganda of Rome. This propaganda has achieved, in appearance at least, important successes. But it may be well to examine somewhat more closely the value of these successes, for many of them will be found to be far from resembling moral triumphs. *Le Missionnaire* gives this view of the case:—

"This very often is the way in which the question presents itself to the heathen Chinese. It is in vain that they have entrenched themselves in the citadel of Confucianism. The most intelligent of them begin to perceive its weakness. The late political events have dealt the power of the old philosopher a stroke from which it will probably never recover. The literati, the 'readers of books,' the obstinate disciples of the sage so long held divine, have not known what to do to save their country, or to shelter her from the keenest affronts.

"They begin now to allow that it might not be so bad to give over this decrepit system, and to borrow some new principles, perhaps even a

new religion, from these abominable foreigners, these men so long condemned or even driven out with stones. In a word, missions may well be looked into as, perhaps, a means of saving the empire.

"But which missions? There are two, Roman Catholic and Protestant. Which shall be preferred?—Naturally, they think that which lays on its disciples the less burdensome yoke; that which puts up with the least costly conversion, or is even not unwilling to dispense with conversion, provided that certain outer forms, and these not too numerous, are taken up in outward practise. Very well. These more convenient requirements are those of the Roman mission. And the Chinese have that old and easy beat of the human heart which inclines them to this side. 'The Catholics,' say they, 'render Christianity more easy.' And they add, with a naïvete of which they are not always conscious, 'The Evangelicals have the truth, but the Catholics have the power.'

"But the two chief obstacles to Protestant missions in China are these:—

"In the first place, the power of Chinese heathenism resides at present, not in the worship of idols, but rather in the worship of ancestors. The false gods have decidedly lost their influence. The worship of them becomes colder and colder; facts have shown, only too well, their utter good-for-nothingness. But ancestors! In them is gathered up all the family and thereby all the commonwealth. Not to give them homage any longer, not to offer prayers to them—in short, to give over treating them as divinities, would be to shake the pillars of the state. And there are Chinese who have received baptism, having strong claims on our confidence, who are still entangled in these meshes, which are so incredibly strong.

"Secondly, a considerable number of former disciples of Confucius are to-day ready to embrace Christianity, not by reason of a real conversion, but by enlightened self-interest. They have not come to this willingness through a feeling of sin; genuine repentance may have grazed their souls, but nothing more; Jesus is not in their view as the one Saviour. Ask them why they wish to become Christians. They will placidly answer you, 'Because Christianity is good.' Only, this adjective *good* has for them a meaning wholly earthly, nay, grossly earthly. It means with them that the Gospel opens the way to good places and good friends: in other words, is a fairer road to prosperity than idolatry. We must, at all costs, stand for a deeper Christianity in our churches and give to our flocks guides thoroughly surcharged with the Spirit of God. This is now one of our chief duties."—*Missionary Review*.

OUR WORK AND WORKERS.

DURING January four persons were baptized and united with the church in Denver, Colo.

A CANVASSERS' institute was begun on the 22d ult. at New London, Wis., to continue four weeks.

THE addition of four members to the church at Cañon City, Colo., is reported by Brother G. W. Anglebarger.

IN the *Oklahoma Gleaner* we note a report of Brother E. T. Russell which mentions the organization of a church at Watonga, O. T.

THE collections of the fourth Sabbath in January throughout the Sabbath-schools of New Zealand were devoted to the work of furnishing the Health Home in Christchurch.

A LETTER from Sister Vesta J. Farnsworth, of January 19, notes that fifteen persons had accepted the doctrines of our faith at Wanganui, N. Z., as a result of labor subsequent to the camp-meeting held at that place in the autumn. There was still a good interest.

FOUR general meetings are announced for Montana in April: Livingston, 4-9; Great Falls, 11-16; Missoula, 18-23; Butte, 25-30. The last on the list is to be a laborers' and canvassers' institute.

THE new sanitarium building at Keene, Texas, is said by the *Reporter* to be "progressing finely." The building is three stories high, and when completed will have accommodations for an extensive patronage.

NEW YORK CONFERENCE seems to be taking on new life; there is a manifest disposition to give the "pioneer" a chance to do its work in that great and important field. The SIGNS list has more than doubled in the last two months.

GOOD reports of sales of the Quarter-Centennial SIGNS still reach us from various localities. Brother O. S. Ferren sold 700 copies in Cheyenne, Wyo., and was continuing the work in other places at last report, although he often "wallowed through snow knee deep." At the doors he would say, "I can't wait for pleasant days; my business is urgent." He has sold to all classes of people, from the governor down. Other brethren were also meeting with success in the work.

BROTHER C. McREYNOLDS says of the work in Galveston, Texas: "The mission that has been running under the care and management of Mrs. Yates, and which receives the fostering care of the popular churches, has been turned over to our workers. The various departments of work carried on are Gospel meetings, a mission Sunday-school, free kindergarten, free dispensary, treatments for both men and women, a free reading-room, and they hope to start a lunch counter soon." Brother H. Menkel has charge of the work.

OUR general agent for Wisconsin, Anna M. Jensen, writes to the *Reporter*: "Some of our brethren are taking a great interest in the SIGNS' work. Also our church schools are having good success in selling the Quarter-Centennial number. One school writes me that they have sold about 400 copies, and feel it has been a great blessing to them. Another, 200 copies. Still others tell me they are going to take up the work. Why should not all our schools take hold of this work and thus be gaining an experience in missionary work? It was my privilege to spend a few hours at Fort Atkinson in selling the special number, and in 25 houses I sold 22 papers. I fully believe this paper will sell right along till another comes out. Brethren, let us not become weary in this good work, but continue till all have been warned, and the dear Lord will take us home."

REPORTING to the *Workers' Record* of February 1, Brother L. W. Felter says:—

"The first year's existence of the Kansas City Mission is in the past. One year ago to-night a number of those who were interested in the work assembled at the mission, and the building, which had been used for a saloon, gambling den, and immoral purposes generally, where men and women were debauched, degraded, and dragged downward toward eternal destruction, was dedicated to the work of arresting souls in their downward course, turning their faces Zionward, and assisting them in their efforts to be restored to the image of their Maker. The first day the mission was opened, we served 3 or 4 meals, but, it soon became known, and soon we were serving 100. This winter it runs from 130 to 180 per day, and during the year 30,300 have been served. Of these about 500 have been worked for and 250 given away. The first night we had 2 beds; at present we have 65, and the total number furnished during the year is 12,500; 240 pieces of clothing have been distributed, and 35 families helped."

A LETTER from Sister Mina Braucht, dated Apia, Samoa, January 18, to Sister Cora Chapman, of Oakland, Cal., gives this bit of information, which will be of interest to many of our readers:—

"The Samoan governmental affairs are in rather a sad condition just now, and we have been passing through a civil war. You may have seen something already in the papers about it. One party had threatened to exterminate the white people, so we have not known what a day or a night would bring forth. But we did not fear, for we knew that the angels of the Lord were encamped round about us. The first battle was fought one week ago Sunday, and our house was in the midst of the battle-ground. The bullets were flying all about us, some hitting the iron roof, and one knocked the arm off a rocking-chair that stood on the upper veranda. Tho the natives have been looting and burning all around us, thus far ourselves and the property have been unharmed. We and the natives say, as they went by, that this place is *sa* (forbidden). It seems that they have been forbidden to touch anything here. The experiences through which we have just passed have drawn us nearer to the Lord, and we have learned lessons of trust. The promises of God never seemed so precious to me as during this time of danger and excitement."



LESSON XI.—SABBATH, MARCH 18, 1899.

THE BAPTIST'S LAST TESTIMONY OF CHRIST.

Various Parts of Judea, A.D. 28.

(John 3:14-36; 4:1-6.)

14. "AND as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in Him have eternal life.
15. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through Him. He that believeth on Him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only-begotten Son of God. And this is the judgment that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest His works should be reprov'd. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.
22. "After these things came Jesus and His disciples into the land of Judea; and there He tarried with them, and baptized.
23. And John also was baptizing in Ænon near to Salim, because there was much water there; and they came, and were baptized. For John was not yet cast into prison. There arose therefore a questioning on the part of John's disciples with a Jew about purifying. And they came unto John, and said to him, Rabbi, He that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to Him. John answered and said, A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before Him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease.
31. "He that cometh from above is above all; he that is of the earth is of the earth, and of the earth he speaketh; He that cometh from heaven is above all. What He hath seen and heard, of that He beareth witness; and no man receiveth His witness. He that receiveth His witness hath set his seal to this, that God is true. For He whom God hath sent speaketh the words of God; for He giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.
1. "When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John (altho Jesus Himself baptized not, but His disciples), He left Judæa, and departed again into Galilee. And He must needs pass through Samaria. So He cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph; and Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus by the well. It was about the sixth hour."

NOTE.—The texts inclosed in marks of parentheses, while not essential to the lesson study, will be found to throw much light upon the lesson, and are suggested for those who wish to study further.

SUGGESTIVE QUESTIONS.

1. In His discourse to Nicodemus, by what familiar illustration did the Saviour reveal His mission to earth? John 3:14, 15. (Num. 21:9; John 12:32.)
2. What motive gave Christ to such a work? Verses 16, 17. (2 Cor. 8:9; Rom. 8:32.)
3. By what do men escape condemnation from sin? Verse 18. (John 5:24.)
4. What proves the condemnation of man? Verses 19-21. (John 1:9-12; Eph. 5:13, 14.)
5. After finishing this discourse, where did Christ and His disciples go? What did they do? Verse 22. (John 4:2; Acts 10:37.)
6. Where was John the Baptist working during that time? Verse 23. Note 1.
7. During a dispute which arose between John's disciples and some Jews, what report was brought to John concerning Jesus? Verse 26. (John 1:15.)
8. By what magnanimous reply did John reveal his greatness? Verses 27-30. (Mal. 3:1.)
9. What did John then say was to be the nature of Christ's testimony? and why? Verses 31-33. (John 3:11; 8:26.)
10. In His testimony to the world, whose words was Christ to speak? and for what reason? Verse 34. (John 7:16; Col. 2:9.)
11. When Jesus knew of this report having been carried to John, what did He then do? John 4:1-3.
12. By what route did He attempt the journey? Verse 4. Note 2.
13. At what city of that count? Verse 5. Note 3.
14. In His weariness at noonday, where did Jesus seek rest? Verse 6.
15. While Jesus sat there, who appeared at the well? Verse 7.
16. In order to engage her in conversation, what favor did the Saviour ask of her?

Side Lights.—"Desire of Ages," pp. 167-182; "Spirit of Prophecy," vol. 2, pp. 68-74.

NOTES.

1. **Ænon near to Salim.**—The location of Ænon is not now positively known. It is quite generally conceded to have been west of the Jordan, and some think about eight miles south of Scythopolis. The name itself is merely the Greek rendering of a Chaldee word which signifies "springs." See map.
2. **Through Samaria.**—About 925 B.C. Omri, the sixth king of Israel, built the city of Samaria within the tribe of Ephraim, and named it for Shemer, the man of whom he bought the territory. 1 Kings 16:24, 25. It was then made the capital of the ten tribes, and the name of the city was bestowed upon the kingdom itself.
3. **Sychar.**—Nowhere mentioned in the Bible except in John 4:5. It is quite generally believed to have reference to the important city of Shechem. It lies in a sheltered valley, having Gerizim on the south and Ebal on the north, and is said to have been the paradise of the Holy Land.



LESSON XII.—SUNDAY, MARCH 19, 1899.

CHRIST THE GOOD SHEPHERD.

Lesson Scripture, John 10:1-16, R.V.

1. "VERILY, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But He that entereth in by the door is the Shepherd of the sheep. To Him the porter openeth; and the sheep hear His voice; and He calleth His own sheep by name, and leadeth them out. When He hath put forth all His own, He goeth before them, and the sheep follow Him; for they know His voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which He spake unto them.
7. "Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before Me are thieves and robbers; but the sheep did not hear them. I am the door; by Me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy; I came that they may have life, and may have it abundantly.
11. I am the good Shepherd; the good Shepherd layeth down His life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them; he fleeth because he is a hireling, and careth not for the sheep. I am the good Shepherd; and I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father; and I lay down My life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and they shall become one flock, one Shepherd."

Golden Text.—"I am the good Shepherd; the good Shepherd layeth down His life for the sheep." Verse 11.

SUGGESTIVE QUESTIONS.

- (1) What does Jesus say of those who try to enter the sheepfold by some other way than the door? V. 1. Note 1.
- (2) What is the character of Him who enters by the door? V. 2. Note 2.
- (3) Who opens to Him? How do the sheep regard Him? What does He do for the sheep? Who is the porter? V. 3. Note 3.
- (4) How do the sheep manifest their regard for the Shepherd? V. 4. Note 4.
- (5) How do the sheep regard a stranger? V. 5. Note 5.
- (6) How did the Jews regard the parable? V. 6. Note 6.
- (7) What then did Jesus say of Himself? V. 7. Note 7.
- (8) What of all who ever came before Him? V. 8. Note 8.
- (9) What will result to those who enter in by the door? V. 9. Note 9.
- (10) For what purpose does the thief come? And for what did Christ come? V. 10. (11) What else did Jesus say of Himself? V. 11. Note 9.
- (12) How does a hireling differ from the good Shepherd? And what is the result? V. 12. (13) Why does the hireling flee? V. 13.
- (14) In what other way is the good Shepherd distinguished? V. 14. (15) What is His knowledge of the Father? What spirit of sacrifice is emphasized by repetition? V. 15. (16) What is said of "other sheep"? V. 16. Note 10.

NOTES.

1. **"He that entereth not by the door."**—The first five verses of this lesson constitute a parable. Primarily it is to show that Christ is the Shepherd of God's flock, or people, in the earth; in other words, that He was the Messiah. He is the "chief Shepherd." 1 Peter 5:4. As His ministers on earth are under shepherds, or assistants (verses 1-3), the parable applies, secondarily, to them. They must enter the fold by the door, and do their work in a legitimate manner. They are selected from the flock, and are part of the flock; therefore they, as well as the

flock, must follow the Word and example of the chief Shepherd. Whoever will not do this is a destroyer, and not a true shepherd.

2. **"He that entereth by the door."**—Christ came according to the Scriptures (Luke 24:27; John 5:39), which had been indicated by His own Spirit (1 Peter 1:11); therefore He had entered "by the door." So the under shepherd who acknowledges the authority of Christ, and follows the directions given in His Word, also enters "by the door." He enters upon the work in a legitimate manner, having only the interest of the Master and the welfare of the flock at heart. Every one claiming to be a shepherd must be tested by the Word and example of Christ.

3. **"The porter."**—The Holy Spirit is the porter. Christ was begotten by the Spirit; and was anointed and set apart to His office by the Spirit. By this He was given power, and when He was about to leave the earth, committing the work to human agents, He commanded them to tarry at Jerusalem until "endued with power from on high." Luke 24:49. They were to have this power when the Holy Ghost should come upon them, and that would give them authority to witness for Him in all the world (see Acts 1:8), and to feed the flock (John 21:15-17; 1 Peter 5:1-4).

4. **"His voice."**—Christ was the Word of God (John 1:1, 14), therefore His voice was the voice of God (chap. 14:24), and "he that is of God heareth God's words" (chap. 8:47). They follow because they know the voice. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Chap. 17:3.

5. **Will not follow a stranger.**—Why?—Because they do not know his voice. He may wear the outward garb of a true shepherd, and might be able to deceive the eye; but God's sheep "walk by faith, not by sight." 2 Cor. 5:7. Despite all appearances, they follow the rule which the Scriptures give as a protection against false teachers: "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.

6. **"They understood not."**—For the reason that they were not His sheep, notwithstanding their loud profession of being the children of Abraham.

7. **"I am the door."**—Christ is not only the "chief Shepherd," but He is the door through which all other shepherds, as well as the flock, must enter the fold. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. The Holy Spirit opens this door to the fold for the sheep.

8. **"All that came before Me."**—This does not refer to prophets and teachers generally, but to all who had made claim to Messiahship, all teachers of false methods of salvation. No matter how many followers they may have had, the true sheep did not follow them.

9. **"The good Shepherd layeth down His life for the sheep."**—The same obligation is laid upon all His disciples: "Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren." 1 John 3:16.

10. **"Other sheep."**—Out among the Gentiles were sheep to be gathered in. They were scattered to the uttermost part of the earth. Hence the commission to be witnesses to the farthest limit. See Mark 16:15; Acts 1:8. **"Not of this fold."**—He does not mean the Jewish fold as the Jews understood it, but the fold or flock of the true Israel, the true people of God. The people are the flock; the fold is the true church, or spiritual kingdom.

A FAIR OFFER.

I will lease my fruit farm one year to prove that it will pay 10 times as much as a grain farm—short winters, climate mild and healthful. Will sell cheap, in order to invest means in a Gospel enterprise.

W. W. GILES, Occoquan, Virginia.

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GOD SHALL BE MY TRUST.

WHEN o'er my brow the evening shades are falling,
And dreary storms unceasing round me blow,
Then, may I hear the voice of God still calling
Where He would have me go.

In that glad home my footsteps shall be pleasant,
For nothing there shall in that land decay,
And Christ shall be my helper ever present,
My portion and my stay.

Then when the sands of life above me drifting
Shall shut me from the peaceful, sacred light,
May floods of sunshine, with their rays uplifting,
Burst on my clouded night.

And may I feel my Father's blessed Spirit
Forever calming all my troubled fears,
Altho no sacred gift, no boon I merit
In this sad world of tears.

O, grant me, Lord, a place among those mansions,
A shade and shelter in that goodly land
Among those living fields of green expansions
Always at Thy right hand!

When o'er my heart earth's heavy clouds are stealing,
Then, I would breathe to heaven a contrite prayer,
And long for Thy dear presence, ever healing
My troubled life from care.

When all my earthly days at last are numbered,
May I behold, O Christ, Thy loving face!
Thus freed from earth, and all things that encum-
bered,
I'll rest in Thine embrace.

MRS. ALICE M. AVERY HARPER.

Laingsburg, Mich.

A BOY WANTED.

A GENTLEMAN said one day, "One of the oldest legends in London is to be found in the shop windows every day; it is *only* a legend, for the want can not be supplied."

"What is the want," asked a friend, "that is set forth?"

"A boy wanted"—but there *are* no boys now."

"O, come, that is hard on the boys! Just come to my place to-morrow, and you shall see. I have advertised for a boy, and they will come in swarms. You shall be umpire," said the friend.

So, on the morrow, Mr. Bean seated himself at his table and awaited the arrivals; his friend, who prided himself on his discernment of character, and who judged a boy by the way he opened a door, or held his hat, and many other little things, was posted behind a screen, where he could see but not be seen.

The first boy came in, and to the question, "Not afraid of work, are you?" answered, "Fraid o' work!—not I. You just try me."

"No, thank you," said the voice from behind the screen.

Number Two could not look you straight in the face; he had three places in two months.

"What was the cause of your leaving?"

"O, the guv'nors didn't suit me—not liberty enough."

"Well, you are free now—go and enjoy your liberty," said the voice.

Number Three would do anything.

"I've only one fault, sir, I says, when I speaks for myself, and that is, *I does too much.*"

Again the voice spoke:—

"One fault is enough. You can go."

Presently the door handle was seized firmly,

the door was opened fully, yet respectfully, and before the boy was well in the room the voice whispered, "Here's the successful candidate."

An honest-faced boy entered. His answers were just "yes" and "no" at first, but when the merchant told him the wages given, he said:—

"That is a shilling more than I have been getting, and my mother will be very glad of it, sir. We are very poor, so poor mother has to work hard until I can earn enough to keep her."

"When can you begin work?"

"At once, sir. I brought an apron and a few things with me."

The merchant laughed. "That was rather premature, was it not? You are one of hundreds after the place; do you know that?"

"Yes, sir, but mother and me had it out before I came, and she very seldom goes far out, does mother, sir," said the boy.

"Had it out? What do you mean, boy?"

"Mother just prayed about it, sir; mother loves praying."

"Well, the son of a praying mother ought to be some good, so I'll take your name and that of your late employer."

Mr. Bean and friend had a good laugh at the voice. "I'll never forgive you, Brooke, if your discernment is at fault to-day, tho I like the looks of the boy, I confess."

The references were found to be quite satisfactory, and John Sears entered the merchant's office to do anything he was bidden. And he did not leave that office until all under him did as he bade them. He became head of the firm, and a successful Christian merchant. He would say, "Ah, it was all my dear, praying mother, and when a praying mother makes a praying son, the business is sure to prosper!"

John Sears was right. There is a worldly saying, "Nothing succeeds like success," but to the Christian nothing succeeds like prayer; for it is the telephone between the soul and God, and has been known to move mountains. You, my boy reader, must be a praying boy and a praying man if, as a Christian, you would be a prosperous man. Remember, there is always "a boy wanted." Be that "boy." Be so obliging, so honest, so reliable, so pure, so unselfish, so truthful, such an enemy to meanness, such a hater of the wrong, and such a champion of the right, that you will be always "wanted." The law says a man is "wanted" when the police are looking for him because of theft or other misdeeds. May you be wanted because, like John Sears, you "have set the Lord always before you," and in life's contest you will be the successful candidate.—*Our Own Magazine.*

THE STOMACH NOT TO BLAME.

A PATIENT once said to his physician, "Doctor, I believe there is something wrong with my stomach."

"Not a bit of it," replied the doctor. "God made your stomach, and He knows how to make stomachs. There may be something wrong with the stuff you put into it or something wrong with the way you stuff it in and cram it down; but your stomach is all right."

Another patient said, "The stomach has come to be a curse to the human family." This man evidently longed for an iron-clad stomach, devoid of nerves.

The truth is, the stomach is not the offender; like every other involuntary organ, it is under the direct and constant control of its Maker. Like every other organ, it has a specific work to do, and will do that work faithfully and well, without pain or inconvenience, providing it is properly treated.—*D. H. Kress, M.D., in Good Health, February.*

HOW TO LIVE A CENTURY. No. 5.

"CAN I not do as I please with my own?" is asked. Perhaps you can, but wait a moment. Who told you you were the rightful owner of this wonderfully constructed piece of machinery called the body? Where are your papers to prove your ownership? When, where, and of whom did you buy it? Can you tell the amount of the purchase price? and do you hold the receipt for the money paid?

"Ye are not your own." "Ye are bought with a price." "I have redeemed thee, I have called thee by thy name; thou art MINE." "Ye have sold yourselves for naught; and ye shall be redeemed without money," are the words of the rightful Owner. His title to the property in question is beyond dispute. He holds the deed, and has had it faithfully recorded in the books of heaven. Millions of angels witnessed the transaction, and know of the price paid, so let us settle it forever that we do not own the body we now occupy.

We are simply tenants, dwelling in property that belongs to another; therefore the greater becomes the necessity of giving more attention and concern to it, so that we can keep it in good repair, habitable and presentable.

The apostle Paul says in his letter to the Romans, chapter 12, first verse, "I beseech you therefore, brethren, by the mercies of God, that ye present your BODIES a living sacrifice, holy, acceptable unto God, which is your reasonable service." The owner of property is always pleased when it is brought before him in a presentable condition; therefore present your body sound, well, healthy, holy, and let the Owner look upon it.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile [destroy] the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17. This is another reason for giving the body the best of care, for it is a temple in which the holy God would dwell. He would come home and help us keep house. If we destroy His property, His house, or temple, He will destroy us.

How we can defile the body is the next thing for us to consider. "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself." Dan. 1:8. Here we find that the knowledge Daniel had of his body taught him that if he ate or drank unwholesome or improper food he would defile his body; therefore he made up his mind that he would not do it; and as Daniel had a body subject to disease and death, the same as we have, whatever would defile his body will do the same for ours.

In the conversation that took place between Daniel and Melzar, the reader can easily see that the steward insisted that Daniel would be

obliged to eat the food ordered by the king, and if he would not, and should in time get sick, the king would ask what he had been eating, and if the king should learn that Daniel with his three brethren had not eaten the food prescribed, he would cut Melzar's head off; but Daniel reasoned with Melzar and said: "Prove thy servants, I beseech thee, ten days; and let them give us pulse [peas, beans, and grains] to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat; and as thou seest, deal with thy servants." What a fair test this is—a trial for ten days! Daniel is willing to leave the question of diet to the honest judgment of the steward; a test case is to be made, and Melzar alone must decide and settle the question whether the grains and vegetables that Daniel, Hananiah, Mishael, and Azariah proposed eating contained sufficient nutriment to keep the bodies of those men strong, hearty, robust, and well, without resorting to the flesh of dead animals, or drinking the king's wine.

A careful selection had been made in the young men of Babylon, for we read in the fourth verse, "Children in whom was *no blemish*, but *well favored*, and *skilful in all wisdom*, and *cunning in knowledge*, and *understanding science*, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans." The brightest and smartest young men in the land are called to join the king's class; the opening day for the school has come; the four Hebrew captives are placed in the same classes, and given the same studies as the bright young men of Babylon received. No partiality is shown; but when the time for eating and drinking came, the four Hebrews were permitted to adhere to their vegetarian principles, but the others were placed at the king's table, where they ate his meats and drank his wine. This regimen was continued for ten days, and read the verses which tell the result: "So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." Dan. 1:14, 15.

Melzar became satisfied after the examination that the vegetarians had the best food, so he permitted them to continue as they had been living, till the close of the school. When the whole school was brought before the king for final examination, the text says: "And the king communed with them; and among them all was found *none* like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them *ten times* better than all the magicians and astrologers that were in all his realm." Verses 1:19, 20.

Daniel, with his three companions, lived on the foods originally provided by the Lord when He first told man what he was to eat. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29.

Those schoolboys believed that He who made and prescribed their diet knew what was best for them. So they took Him at His word, and we have seen the result by the decision rendered: Countenances fairer and fatter in flesh; in matters of wisdom and understanding ten times better. What a victory this was! Melzar saw it, so did the king; but do you, dear reader, see it?

Benjamin Franklin once said: "A vegetable

diet promotes clearness of ideas, quickness of perception, and is much to be preferred by those who labor with the mind."

Dr. De Neville says: "Four classes of substances are necessary for the maintenance of life,—the albuminoids, the carbohydrates, the fats, the minerals. Now meat contains but three of these, while the vegetables contain all four. Vegetable food is also necessary for our intellectual life; the phosphorus contained in vegetable food is almost double the amount contained in animal food. . . . Those who believe that meat gives the rose color to the cheeks and lips are in error. As Professor Mussa has shown, the amount of iron oxide contained in vegetable food is much greater than that found in meat."

Linnaeus, the distinguished botanist, who lived in the eighteenth century, when speaking on the natural dietetic character of man, says that his organization, when compared with that of other animals, shows that fruits and esculent vegetables constitute his most suitable food. And says Sir Henry Thompson, "It is a vulgar error to regard meat in any form as necessary to human life."

B. F. RICHARDS.

THE CORRECT SITTING POSITION.

A CORRECT attitude in sitting requires proper height and width of seat, a desk or a table of the proper height, when desk work is required, and care upon the part of the pupil to sit upon his seat in a proper position. The height of the seat should be such that the feet may rest squarely upon the floor without undue pressure upon the large nerves and blood-vessels at the bend of the knee. A high seat not only produces undue pressure upon the nerves and vessels, thus causing cold feet, numbness, and other unpleasant symptoms, and possibly also a deficient development of the legs, but has the effect to drag the trunk forward, thus creating a tendency to relaxation of the muscles of the trunk and posterior curvature.

The seat should be of such width that the hips can touch the back of the seat while the soles of the feet are still resting squarely upon the floor.

The relation of the person to the seat should be such that while the hips and shoulders touch the back of the seat (the back of the chair should be of sufficient height to reach the shoulders), the center of the back remains free from the seat, owing to its concavity. The cen-



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ter of the back can not touch the back of the seat without relaxation of the muscles and resulting flatness of the chest and waist, unless, of course, the seat back has a forward curvature. —J. H. Kellogg, M.D., in *Good Health*.

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NEWS AND NOTES

International.—M. Felix Faure, president of France, died suddenly at his home in Paris, on February 16. Apoplexy was the cause of his death, induced, it is supposed, by the great strain upon the president's mind on account of the Dreyfus case and the threatened revolution. His successor, M. Emil Loubet, was elected by the General Assembly on the 18th. It is stated that the suddenness of the presidential crisis saved France from a revolution. The disorderly elements did not have time to organize. The anti-revisionists and many anti-Dreyfus papers are heaping insults upon the new president, who they fear will favor Dreyfus. . . . A five-foot seam of coal of a superior quality has been discovered within nine miles of Dawson. . . . President Zelaya, of Nicaragua, has declared that republic in a state of siege. He is sending troops to the seat of the rebellion as fast as possible. . . . The British Government has appointed a commission to arbitrate the Chile-Argentine frontier dispute. . . . M. Threud, a French inventor, has perfected a bullet-proof coat of mail to be worn by soldiers. The coat is constructed of a secret combination of metal and cloth, and, tho light in weight, has proved its ability to stop a bullet from a modern rifle. . . . One hundred rioters were arrested in Paris on Sunday, February 19, while participating in demonstrations against the newly-elected president. . . . A report from Stockholm states that King Oscar has again taken up the reins of government which ill health had compelled him to lay down for a time. . . . A serious conflict has taken place between Russians and Chinese at Talien-wan, in which 300 Chinese were killed. Talien-wan is a port which has been occupied by the Russians, who are administering its civil affairs; and the battle is supposed to have occurred over a question of taxes. . . . The government forces of Ecuador have defeated the rebels, and the country is said to be again pacified. . . . The United States and Mexico have agreed upon a new extradition treaty to take the place of the one which lapsed a few weeks ago. The new treaty is to be retroactive, so as to cover crimes committed since the expiration of the former treaty. . . . The rule of the Belgian king Leopold over the Kongo Free State, which is now being nullified by the natives, is said to have been for the past few years a veritable reign of terror. The country has been ruled for the purpose of making money out of the 42,000,000 ignorant blacks who inhabit it. . . . The governor of the State of Guarico, Venezuela, has started a revolution against President Andrade. . . . The Joint High Commission of Canada and the United States, whose sessions have been held in Washington, has adjourned until August 2, to meet in Quebec. The points of greatest friction were the Alaska boundary and the duty on lumber. Agreement was easily secured between the commissioners over many minor questions.

Domestic.—An amendment to the constitution of North Carolina has been adopted by both members of the General Assembly, which is designed to eliminate the ignorant negro vote of that State. It is to be submitted to a vote of the people in 1901. . . . The government has under consideration the sending of a detachment of troops to the Alaskan boundary, where trouble is expected on account of the indefiniteness of the line. . . . The Central Pacific Railroad Company has finally been compelled to deposit with the government notes covering its debt of \$58,812,715. The notes are twenty in number, each one calling for nearly three million dollars. Four of these notes are to be paid within one month, and the others in sixteen semiannual payments. In case of failure to make any of these payments on time, the whole amount becomes due at once, and as the government has a lien on the Central Pacific and all its branches, the security is regarded as ample. . . . The preparations of the Navy Department for the transportation of additional troops to the Philippines continue. Three additional transports have been chartered on the Atlantic Coast and three on the Pacific, and will be fitted up at once for carrying troops. . . . The chief of police of Chicago is preparing to provide the police of that city with bullet-proof vests. The cost of the vests will be \$25 each, and they are supposed to be able to stop a forty-two caliber bullet. . . . Memorial services for the sailors who lost their lives in the sinking of the Maine at Havana were held in that city February 15, the anniversary of the destruction of that ship. . . . A separate bill appropriating \$20,000,000 for payment to Spain under the provision

of the treaty of Paris, was passed by the House under a suspension of the rules. Vigorous efforts were put forth to secure an amendment to the measure declaring the policy of the government in the Philippines; but none were successful. . . . The court of inquiry appointed to inquire into the charges made by General Miles in reference to the meat furnished the army during the late war, met at Washington and began its work on February 20, General Miles being the first witness examined. . . . The House has refused to attach the Nicaragua Canal Bill as a rider to the Sundry Civil Bill, thus taking a position directly opposed to the Senate, and rendering it extremely improbable that there will be any legislation during this session authorizing the construction of the canal.

The Philippines.—Every day brings reports of fighting of a more or less desultory character between the Americans and Filipinos around Manila. The Filipinos use smokeless powder and are hidden in the brush while trying to pick off the Americans. They are said to be gathering in force before some of the American outposts, with the evident intention of making another attack. . . . The United States transport Sheridan sailed from New York for Manila, via the Suez Canal, on February 19, carrying 1,835 regulars. Two other transports are already on their way with a similar number of regulars. It is said to be the plan to push the fighting vigorously as soon as these men arrive. . . . An engagement took place on February 21 between General King's division and the Filipinos who were massing on his front. The Filipinos were driven back two miles, leaving fifteen dead and four wounded on the field.

Scientific.—A plant for seasoning wood by electricity is now said to be in successful operation in Charlton, England, the process being of Franco-German invention. It is demonstrated that the results of five years' natural seasoning can be obtained in a fortnight by the new process. The timber is immersed in a solution of borax, resin, and carbonate of soda, and the electric current driven through the timber thus arranged, forces the sap out of the wood and fills the veins with the artificial substitute. A fortnight in the open air completes the work. . . . Walter Nernst, of Germany, has invented an electric light which requires no glass bulb to protect its filament, gives a light much brighter than the incandescent light, and requires about one-half as much power to operate.

Fires.—The Wisconsin Chair Factory, at Fort Washington, Wisconsin, was reduced to ashes on the night of February 20. The loss to the factory and adjoining property is placed at \$360,000. . . . Fire destroyed three six-story business blocks on Market Street, Philadelphia, on February 16. The loss is placed at nearly \$400,000. . . . Over a million dollars worth of government property was destroyed by fire at New York on February 15. The fire started in the machine shop of the Brooklyn Navy-yard, and destroyed many models, parts and plans of battle-ships, and practically wiped out the steam engineering department of the navy-yard.

Casualties and Calamities.—An express train at Forest, Belgium, telescoped a loaded passenger train, on February 18, killing twenty persons outright, and injuring more than one hundred. The locomotive of the express leaped upon the roof of the passenger coaches, crashed through them, and ground the passengers to death beneath its revolving wheels. . . . A great proportion of the Florida orange trees have been killed or almost hopelessly damaged by the recent severe cold wave that swept over the East and South.

New Trusts.—Arrangements are being perfected for the formation of a gigantic glassware trust, comprising all the principal glassware manufacturers of the country. Some of the largest firms have already joined the combination. . . . The Pipe Manufacturing and Machine Company, of Pittsburg, Pa., is the latest trust in the iron and steel line. Thirty-two manufactories throughout the United States were represented in the deal which was consummated February 16.

Unawares "YE DID IT UNTO ME."
"And He said, 'The sin is pardoned,
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For, failing to comfort the least of Mine,
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TO CONTRIBUTORS.

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

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

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

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To ALL interested in carrying the Gospel of Jesus Christ to the inhabitants of other lands, and who desire to assist in supporting missionaries already there and others who may engage in the work, the opportunity is given to make an offering to the Foreign Mission Board of the Seventh-day Adventist denomination. Such donations should be sent to W. H. Edwards, the Treasurer of the Board, 1730 North Fifteenth Street, Philadelphia, Penn.

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HAVE you been keeping track of the facts that our news columns found on page 14 of each issue are giving in regard to the formation of trusts? Such colossal combinations of capital could hardly have been dreamed of in the past. You should keep the first eight verses of the fifth chapter of James well in mind. This scripture is being most remarkably fulfilled before the eyes of this generation. By how many will it be seen?

A pastor in an Eastern city is having dancing taught as a part of the work of his church. Recently he cut the price to ten cents a lesson. The dancing masters of the place say they can not afford to teach for less than twenty-five cents a lesson, and are meeting to denounce church dancing-schools. Pastors who study the life and work of Christ until they become familiar with His character will see plenty to engage every capability of heart and mind and hand without conducting dancing-schools. Better get those young people interested in doing real work for the Master, and then dancing and everything else of its kind will be seen as too frivolous to furnish any pleasure.

A correspondent of the San Francisco Call, writing from Queensland, Australia, gives an account of most shocking crimes that are being committed in that country. In concluding his report the correspondent says, "An epidemic of crime seems to prevail in Australia at the present time in the shape of murder and unmentionable offenses." As we read of the shocking murders and brutalities in all parts of the world the prophetic words of Jeremiah come forcibly to mind. He says: "For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Wo is me now! for my soul is wearied because of murders." Jer. 4:31. How long can the mercy and justice of God endure the appalling crimes of this age?

Faith isn't feeling, dear soul. More than all else, faith should be exercised when feeling is absent. There are those who imagine that they, or some one else, have great faith when they have great feeling. The feeling may be spurious. It may be an overflow of animal spirits. It may be mere excitement. It may be true joy in God, the fruit or effect of faith; but do not confound the two. We are nowhere told to feel, but to "believe," "have faith;" that is, accept God's Word. Know that that Word in you will do just what God says it will, if you will only let it, if you will receive it gladly. And then, however dark it be, however feeling may be, the Word abides unchangeable; and faith rests on the unchanging word. Read Mark 11:23, 24.

"FALSE CHRISTS AND FALSE PROPHETS."

THE twenty-fourth chapter of Matthew is the Saviour's answer to the questions, "When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?"

In verse 24 of this chapter He says, "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Then not simply "signs and wonders," but "great" signs and wonders shall be shown by false Christs and prophets to deceive those who are seeking to follow God.

Have you given any serious thought to the wonderful things that so many are claiming to do to-day as mediums, hypnotists, faith healers, and the like? Some truly marvelous things are done, but make no mistake in regard to the source from which they come. God does miraculously heal the sick. This we know for a surety. But it does not follow that all "faith healing" is from God. We are warned in the foregoing scripture against false powers that shall work "wonders" to deceive.

We see only the beginning of the wonder-working that is soon to flood our world. God has asked us to be on guard lest we be deceived by that which is false. If ever there was a time when men needed to faithfully and prayerfully study the Bible, it is now. For all who do not have its light will surely make shipwreck of everything in these times of last-day perils.

"A CATHOLIC COUNTRY WITHOUT RELIGION."

THIS is the testimony of a Catholic priest concerning Porto Rico. It is the testimony of "Father" Sherman (son of the famous general), who was appointed chaplain of a Missouri regiment at the beginning of the war with Spain. In a Jesuit magazine, the *Messenger of the Sacred Heart*, for December, he has an article entitled "A Month in Porto Rico," in which occurs this admission:—

"Porto Rico is a Catholic country without religion. The clergy do not seem to have any hold of the people. They are part of the Spanish establishment. The Spaniards here are Catholics, some Porto Rican women are Catholics, the men are *legally* Catholic, which means they are baptized, married, and buried Catholics."

Supposing, of course, that he means they are without the Christian religion, his statement may be taken as fact. He might go farther, and say the same of Cuba and the Philippines, and every other Rome-ruled country. But the admission is decidedly damaging to the claims of Romanism as a Christianizing influence. In this connection we are reminded of the statement of a certain Catholic dignitary who, in emphasizing the pope's solicitude for this country, said that what "the church" had done for other countries, she would gladly do for the United States.

How They Promote.—It has been stated by an ardent Sunday-law advocate that "Christian morality and the Christian religion tend powerfully to promote the best interests of the State;" but they do this only when separate and severed from State influences and statute law. The religious, separate, indirect, every-day influences of the true Christian are potent to uplift and transform. He is backed in this by Infinite Power. But his political influence is no greater, he can poll no more votes, than his unchristian neighbor. But if all were nominally Christian, neither man nor State can be voted Chris-

tian. California without a Sunday law is just as good as the other States which have the strictest laws of that character. California has God's law, and her men are free to obey if they desire. What Christian could ask more?

HOW "ESTABLISH SUNDAY"?

THE *Christian Work* says with characteristic candor:—

"Those brethren who are trying to make out that the Sabbath and Sunday were identical terms with the apostles are climbing a very steep hill. Even the apostles attended the temple and synagog at first. It was later, as the Christians became separated from the Jews, that Sunday took the place of Saturday. Sunday is the one holy day of rest and worship we want. And we can have it without trying to establish it on a fictitious basis."

Yes, "it was later," way down in the flood of incoming corruptions, well on toward the Dark Ages. But God never made any such transposition of Sunday in the place of Saturday. But, again, how can Sunday be "a holy day"? Man *can not* make it sacred or holy, and God never has so made it. But on what basis will the *Christian Work* establish it? It can not on the Word of God; for there is no ground for Sunday there. Even hoary tradition is against its sacredness. The only hope of establishing Sunday is by civil law; but all will find at last that civil law as a basis of religious dogma, creed, or institution is a miserable failure; it is the basis of politics, a fictitious basis. The only Sabbath of the Bible is the seventh day. The sabbath of tradition and force is the Sunday.

AN item of current news reads as follows:—

"Galveston, Texas, February 15.—This afternoon a beautiful sword and Bible, purchased by the Sunday-school children of Texas, were presented to Commodore John W. Philip, who commanded the battleship *Texas* during the war with Spain. The sword was made by the firm that designed the Dewey sword, and it cost \$3,500."

In the old dispensation, and under circumstances that were peculiar to that time, God directed the Israelites to use the sword. Just why that was, we may not, as yet, fully understand, but there need be no difficulty in understanding Christ's words to us now. He says, "Put up again thy sword into thy place; for all they that take the sword shall perish with the sword." Matt. 26:52.

Just how any one can read the foregoing statement of Christ's and still think that the Bible and the sword should go hand in hand is something hard to be understood. He who actually and truly believes in the Lord Jesus Christ can surely find nothing in His life or teaching that harmonizes in any way with the use of the cruel sword. It is to be hoped that Commodore Philip will study this Bible that has been given him until he finds it to be the repository of the divine gems that are not to be compared with the carnal sword nor any of the other things that the men of this world hold so dear. And he who really knows Jesus of Nazareth, he who has been brought into actual touch with His strong yet gentle life, has found something that is not to be exchanged for any of the unsatisfying glories or superficial splendors of the battle-field.

An Object That Will Surely Fail.—A certain religious-political paper states its "object" in these words: "To make Christian principles operative in public affairs." In this object it must surely fail. First, because its aim is to do so by the aid of human law, which can not "make" Christian principles operative in any sphere. No human power can "make" Christian principles operative. Human government is altogether a power of force, while Christian principles can be made operative only by the power of love. Secondly, the Spirit of God is the only power that can set in operation the principles of Christianity. The Spirit of God is the Spirit of love, for "God is love." The basic principle of practical Christianity is, "All things whatsoever ye would that men should do to you, do ye even so to them." Men can not be "made" to carry out such a principle as this. The civil government or any human power *can not* do it. The Spirit of God *will not* attempt it; for it wields only a persuasive, and not a compulsory, power in bringing men into harmony with Christian principles. The object of the paper referred to must surely fail, as will every other effort to make Christian principles an object of force.