

# SIGNS OF THE TIMES



"GO YE THEREFORE AND TEACH ALL NATIONS" MATT. 28:19.



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# Independence Number

THIS SPECIAL ISSUE  
OF THE

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ORIGINAL  
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DESIGN



**SIGNS OF THE TIMES**

Will bear date of July 4, 1899

The PRINCIPAL ARTICLES will be:

Principles of True Americanism as Set Forth by the Founders of the Republic  
Departure from Those Principles as Shown in Religious Legislation  
Departure as Shown in Imperialism and Expansion  
America in the Light of Prophecy  
Historical Sketch of the Progress of Religious Liberty Principles

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# SIGNS OF THE TIMES

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

Volume 25. Number 21.  
For Terms, See Page 15.

OAKLAND, CALIFORNIA, MAY 24, 1899.

Weekly, \$1.00 per year.  
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## "THIS MAN RECEIVETH SINNERS."

"THEN drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and the scribes murmured, saying, This Man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

The scribes and Pharisees prided themselves upon the idea that they were God's chosen people, and they were filled with self-righteousness. "Christ came unto His own, and His own received Him not." He did not flatter the Pharisees or exalt them in any way. He received the publicans and sinners whom the Jews heartily despised, and, because His lessons of humility, compassion, and love rebuked their selfishness and pride, they would none of Him, but turned from Him in scorn. They made great ostentation, wore long robes, and stood praying on the corners of the streets, but none of these pretensions to piety awed the great Teacher or drew from Him one word of approval. They flattered themselves, but He did not flatter them. The teaching of Christ was against all vanity and pride, for these were abhorrent to the Most High. It is the humble and the contrite whose prayers are heard in heaven. The Lord declares that He knoweth the proud afar off. He says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word."

When the scribes and Pharisees saw the publicans and sinners following Christ and listening with living interest to His teaching, they could not tolerate either Teacher or listeners. They hated Christ, and said, "This Man receiveth sinners, and eateth with them." By this accusation they thought to make the false impression that Jesus loved the association of those who were sinful and defiled, and was insensible to their wickedness. To this reproach Jesus replied by the parable of the lost sheep. "God so

Lord God shows what is the estimate He puts upon man. To the question, What is the price of the soul of man? the answer is, The life of the only-begotten Son of God. And as Christ came to save man, high or low, rich or poor, white or black, are any to be treated with contempt? Satan has studied to lay in ruins the image of God, and through intemperance and sin obliterate all trace of His character in man. Christ came, clothing His Divinity with humanity, that He might meet humanity and not extinguish humanity by Divinity. He came to save the lost sheep, and became a servant in lowly ministry to lift up the lowly.

The science of salvation is a grand theme, and all the glory of restoring the image of God in man is to be laid at the feet of the Eternal. Holy angels have left the royal courts, and have come down to earth to encamp in the valleys in chariots of fire, a vast army, not to despise, not to rule, or require man to worship them, but to minister unto those who shall be heirs of salvation. Could human eyes be opened they would see in times of danger when Satan goes forth as a roaring lion, seeking whom he may devour, that heavenly beings encamp round the little flock who love and fear God.



loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The parable of the lost sheep places man in the position of one who is helpless and undone. All are lost unless they are transformed in character.

The lost condition of the sheep necessitates the coming of the True Shepherd, that, at any cost to Himself, He may seek and save those that are perishing. Those who are wise in their own conceit do not realize the position in which they are placed by this parable. The Son of man came to seek and to save that which is lost. Doth not the shepherd leave the ninety and nine in the wilderness and go after that which is lost until he find it?

In giving His only-begotten Son to save us, the

The heavenly Shepherd left the ninety and nine to seek the lost one. However dark the night, however severe the tempest, the Shepherd goes forth, at every step calling by name His lost sheep, until He hears its terrified, faint, and dying cry. Then He hunts amid the dangerous places, crosses the tangled briers, and finds His sheep. He rescues it from peril, places it on His shoulder, and with rejoicing returns to the fold. At every step He cries, "Rejoice with Me; for I have found My sheep which was lost." "And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost."

Could we see the heavenly angels watching with intense interest the steps of the Shepherd as He goes into the desert to seek and to save the lost, what





Students' Home, South Lancaster, Mass.  
(From photo by editor.)

wonder would fill our hearts! "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons [in their own estimation], which need no repentance." It is he who is sick who feels the need of a physician, and the mission of Christ to the world was to seek and save those who were perishing. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

MRS. E. G. WHITE.

#### PROGRESS AS INDICATED IN THE EDUCATIONAL WORK.

[By the President of Battle Creek College.]

EDUCATION and religion are twin sisters, and so dependent is the one upon the other that a re-

hitherto darkened, it became necessary to materially alter the course of study previously offered and make that Word the basis of the educational effort.

In England the same conditions existed. It was in Oxford and Cambridge that the truths of Protestantism found adherents. Milton, Tyndale, Bilney-Cranmer, and others testify to the fact that those who were learning to think were ready for the Gospel; and when that light found them, they were willing to sacrifice all, even life itself, for the spread of those principles.

It is almost needless to follow the movement across the Atlantic. Protestantism came to New England, and as, through adversity, its principles were more fully developed, we find that one of the earliest acts of the people of Massachusetts was the founding of Harvard College.

There was a strong religious motive behind the establishment of that institution, for Fiske, speaking

of the Reformation of the sixteenth century in Germany should find its leader at the head of a school to which young men flocked, until Luther, writing to a friend, said, "We are as busy as bees here at Wittenburg."

It is, moreover, an unmistakable fact that when the light that shone from the Scriptures awakened minds



South Lancaster Academy, Mass.  
(From photo by editor.)

With this object in view Battle Creek College was founded in 1874. Its aim as an educational institution has been well stated thus by one of its founders:

"Our school was established, not merely to teach the sciences, but for the purpose of giving instruction in the great principles of God's Word, and in the practical duties of every-day life."

It is painfully true that for nearly twenty years this institution, while having such an exalted standard before it, nevertheless failed to reach it because of an attempt to compromise with the systems offered by schools which made no such profession. However, between the years of 1891-98 the question was constantly kept before the minds of educators in the church, and as new schools were established (Union College, near Lincoln, Nebraska; Walla Walla College, in Washington; Keene Academy, in Texas; Mt. Vernon Academy, in Ohio; Graysville Academy, in Tennessee, and South Lancaster Academy, in Massachusetts, and others in various parts of this country and various foreign countries, as Cape Town, South Africa; Cooranbong, New South Wales, and in Denmark), it became more evident than ever before that the only salvation of the youth was to take a firm stand for that system of education which the Word of God makes plain. "They shall be all taught of God." "Thy word is a lamp unto my feet and a light unto my path." "The words that I speak unto you, they are spirit and they are life." It was decided to cut loose from the established ideas, and, accepting by faith the Word which they believed to be their life, to launch into new and untried fields.

Classical and scientific courses, musty with the spirit of the middle ages, were replaced by those lines of work which will prepare young people to raise the fallen, to relieve the sick and heal the broken-hearted; which would help them to apply honorable principles in trade rather than crowd others down for their own elevation; which will lead them into foreign fields, and will enable them to grapple with the problems of life, and point the downtrodden to the Lamb of God, who has a home in waiting for them.

The avowed object of the educational institutions among the Seventh-day Adventists is to make Christian workers; and to this object they hope to be true. Degrees and worldly honors are not the goal towards which students having in mind the spread of the Gospel, are aiming. "They left all and followed Him" is exemplified in the present curriculum.

Truth in its purity, truth in its simplicity and strength, is the object for which the schools aim.



Union College, Near Lincoln, Nebraska.

ligious revival, a reformation, if you please, is invariably either accompanied or closely followed by the development of a system of education. We are warranted in making the statement even stronger. To those acquainted with the great tidal waves of moral advancement which have from time to time swayed humanity, it is already clear that the work of some school, or the influence cast by the efforts of some man or set of men to get their fellow-men to think for themselves, has been necessary to start the movement.

The secret of the ability of the Papacy to hold nations in subjection during the period known as the Dark Ages was due alone to the fact that men were not allowed to read, to think, or to express an opinion. The first indication of original thought met with the most severe censure, and failure to return to the position *automata* has brought many a strong character to the stake.

Freedom of conscience, the fundamental principle of Protestantism, spread, in spite of all efforts to prevent it, because the Scriptures, the two witnesses which prophesied in sackcloth for 1,260 years, had been brought to light, and it was as impossible to hold thought in check when truth was planted in the brain as to stop the germination of a seed once planted in rich soil, warmed by the spring sun, and watered by the dews of heaven.

of Henry Vane, who presided over the assembly that laid the foundation, says: "Thorough republican and enthusiastic lover of liberty, he was akin to Jefferson and to Samuel Adams. Like Williams, he was a friend to toleration." Whether or not the university has remained true to its purpose is not for us to say. To those who hear the calls for workingmen, men able to meet the stern realities of life, and see that we must look elsewhere than to the classical graduates of our famous educational institutions, a question arises whether it would not be well to return to the principle recognized by Luther, and place God's Word in its proper place as an educator.

To a denomination professing to adhere closely to the Bible the question of the education of its youth came with peculiar force. It was the duty of Seventh-day Adventists, if true to their trust, to warn the world of the second coming of Christ. If the world and its allurements were matters of but slight importance compared with eternal interests, should not the youth, during the years when their minds were peculiarly susceptible to impression, be placed in an atmosphere conducive to spiritual growth?



Healdsburg College, Cal.; College on Right, Students' Home on the Left.





Walla Walla College, Wash.

Christ is the way, the truth, and the life. The Word of God is the first and greatest text-book, and His will, as revealed in nature about us, in the heavens above, and the earth beneath, follows closely after. Testing all things by the Word of God, finding there a principle of truth for every phase of life, a student can not err. Neither need he, with such a guide, be led to adhere first to one theory in science, then to another, only to find the most cherished one fatally defective when a strong ray of light from the throne of God is cast upon it.

In order to bring the best results intellectually it has been found advisable to follow the suggestions made to the father of the race when driven from the garden, that henceforth by works he should earn his bread. Work is the greatest blessing which survives the curse, and man can now return to his former position of physical, mental, and moral strength only through this avenue. Manual training is therefore placed upon the same basis as those lines usually denominated intellectual pursuits.

infirmities of others need to hear but little of discipline. A calm, sweet spirit pervades the school, so different from the spirit of rivalry, or buffoonery, so often pervading college life. Games in a large measure give place to work for others. Simplicity of diet and dress are the order of the day. How could it be otherwise since all we have is but a loan? And while there are needy ones on earth, we must share our clothes and food. Then, too, strong minds are found only in properly-nourished and properly-clothed bodies. Those things tending to sensuality, whether in thought or action, are restrained by the longing for the inward purity of the Man of Nazareth.

Is it a thing to be wondered at that, living in such an atmosphere, characters should develop which are willing to carry the Gospel of salvation to earth's remotest bounds?

Restraint and compulsion are unnecessary. Ask a young person if he is ready to answer a call for a missionary teacher, a nurse, or a minister, and the answer, almost without exception, is, "Here am I, send me." Workers are now in course of preparation to encircle the earth with the message of glad tidings and of a soon-coming Saviour. From East and West, from North and South, come calls for workers.



Mt. Vernon Academy, Ohio.

## HIMSELF FOR ME.

[Galatians 2:20.]

A GUILTY sinner! Who can save?  
At Calvary's tree  
I found my answer. There He gave  
"Himself for me."

At God's right hand He ever lives  
My priest to be;  
And there before the throne He gives  
"Himself for me."

The skies are dark; my hidden way  
I can not see,  
Yet I may take His hand and say,  
"Himself for me."

Through hours of weariness and pain,  
Tho long they be,



Battle Creek College, Mich.

Classes are conducted in tailoring, shoemaking, dressmaking, broom making, carpentry, cooking, nursing, and farming. Each department represents a phase of work which has the Word of God for its foundation. Young men and women have the privilege of learning a trade which will render them self-supporting.

Since Battle Creek College has taken its stand as a training school for Christian workers it has made a special effort to put its students into positions where they can do actual missionary work. The command, "Go ye . . . and teach all nations," has been heeded in a marked manner during the school year of 1889-1899.

The college conducts a mission at Jackson, Michigan, for the purpose of giving students an opportunity to develop their ability in city mission work. It has been a power for good to both the school and to the students privileged so to work. The sick have been treated, the hungry fed, the poor clothed, and to all classes the Gospel of Christ has been preached.

Students whose hearts have been touched by the

Prospects were never so encouraging for the educational work. Never were young people laden with such burdens of responsibility; never were they more earnestly responding to these God-given calls.

It is a mighty work, but it will be cut short in righteousness, and those who have borne the burden here will find, ere long, that those which seemed the heaviest but serve to prepare for an eternity of progress.

E. A. SUTHERLAND.

"Often when I have been asked what are the causes of crime, or what is the peculiar cause that sends most of our men to prison, I have of late years invariably answered, 'The want of family discipline.' The indulgence of the father and mother, who allow the child to grow up without any discipline to form character, leads almost inevitably to evil ways, and, consequently, prison."—*Ex-Warden A. A. Brush, of Sing Sing.* And the Word of God informs us that *disobedience to parents* is one of the marked characteristics of the last days. See 2 Tim. 3:1-5. How striking is the fulfilment!

My heart can sing that sweet refrain,  
"Himself for me."

O restless heart, O struggling will,  
Thy peace is He!  
These words the surging waters still—  
"Himself for me."

My lonely heart, can any bring  
Fulness to thee?  
Admit thy Bridegroom's love and sing,  
"Himself for me."

O, matchless love of God, to send  
His Son to be  
My Saviour, Lover, Helper, Friend,  
"Himself for me."

—New York Observer.

SAV, why do you linger? O, why do you wait?  
Mercy's door is now open. Come ere it's too late;  
For the sweet voice of Mercy will soon cease to plead;  
Then come, I implore; to the warning give heed.

The night is soon coming; the day is far spent.  
O, come, I entreat you! Repent, O, repent!  
Then turn to the Saviour, and pardon receive,  
And He'll accept you, if you'll only believe.

MRS. E. R. COLBURN.





Central Publishing House in Battle Creek, Mich., East Building.

### PROGRESS AS INDICATED IN THE PUBLISHING WORK

[By the Editor *Review and Herald*.]

THE publishing work of which we here speak is that of the Seventh-day Adventists, which began in 1849, and has just now reached the termination of its first half century. In estimating its progress, and the influences which have contributed to its success, something more than merely statistical figures are necessary. We must take into account the conditions under which it commenced, the work it was established to accomplish, the opposition it has had to meet, and other difficulties it has had to encounter.

The cause in which it boldly threw to the breeze its banner, was no less than a new theological departure in the religious world. Some of the principles and views it was designed to promulgate were not such as received any countenance in Christendom, nor such as would naturally find favor in the human heart. It started with no prestige of great names, nor endorsement from earth's high places; and the only human means behind it were the daily wages drawn by the day laborer from the harvest-field and the wood lot.

In addition to this, consider the field it was to occupy, and the work it was intended to do. It was established in the wake of a movement which had stirred the whole eastern portion of the United States to its profoundest depths; a movement which had caused more agitation, and aroused more antagonism and opposition, than any religious movement for a hundred years before; a movement which had apparently proved false in all its pretensions, and lay buried under the stigma of ignominious failure. The task it was to undertake was to vindicate this prostrate cause, to remove this stigma, to show to an incredulous and scoffing world that the failure was only apparent, not real, that a wrong application of only one prophecy, in only one particular, had led to all the apparent failure and the disappointment. It was to show that the prophecy did not warrant the

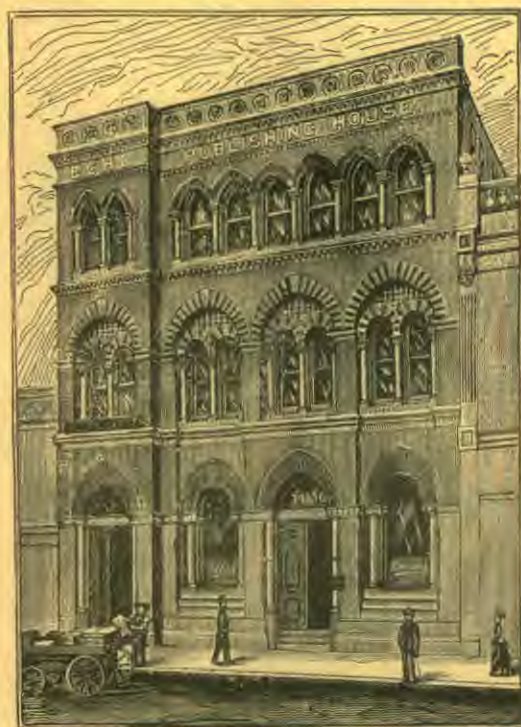
claim that the Lord was to come in 1844, or on any particular day that could be specified, but only that the sanctuary was to be "cleansed"—a different event of a different nature (see works on the subject of the sanctuary); that consequently the doctrine of the soon coming of Christ was still a current and pertinent theme; but that before that event there was to be a reform in the practise of the people, touching the law of God, specifically in reference to the Sabbath, against which all Christendom, with the exception of one denomination, was set in hostile array; and that the church was to have in exercise the gifts of the Spirit, which all men stood ready to denounce as fanaticism, deception, or, worse still, as demonology.

What hope was there that a publishing interest inaugurated for such a purpose, could possibly succeed? What warrant could any one see to induce one to embark in such an enterprise as this?—It was simply this: The great advent movement which had just preceded, had called out a study of the prophecies, more thorough and exhaustive than had been witnessed since the days of the apostles; and the new light then arising showed additional steps to be taken, a further work to be done. A few devoted persons whom God was evidently teaching, read their duty in Rev. 10:11. The message that came to John (who there stands as the representative of the church after the trial of verses 8-10, symbolizing the great disappointment of 1844), namely, "Thou must prophesy again before many peoples, and nations, and tongues, and kings," was to them an announcement that a further message, or rather a continuation of the same message, with additional and important features, must be given anew to the world; and when the prophecy says "must," those to whom the light is given, if they maintain their integrity, have no alternative but to obey. Implicit faith, unhesitating obedience—these were the motives which nerved the pioneers in this work to their boldness and activity. But what fruit could be expected from their efforts? In the lamentation of the ancient prophet, it would seem that they might

have exclaimed, "Who will believe our report, and to whom will the arm of the Lord be revealed?" The thought that it was of God; and that some would be found who would themselves yield to the impulses just named, gave the movers the only ground of hope for progress in their work.

The means first used for the promulgation of new views is usually the living voice, or word of mouth. The next is the printed page, a periodical, or a means of communication among the friends of the movement, and books as permanent and continual advocates and defenders of the cause and its purposes. Beginning in 1845, adherents brought in by the spoken word soon became so numerous that some publication was demanded to acquaint the workers with one another, and to unify the work. Accordingly, in 1849, a small sheet called *The Present Truth* was started by Elder James White, the pioneer in the publishing work, in Middletown, Conn., and published more or less regularly there for two years, when, enlarged in size, and with name changed to *The Advent Review and Sabbath Herald*, it was moved to Paris, Maine, and issued as a semi-monthly. Under the latter title it continues to the present time, weekly, as the organ of the denomination.

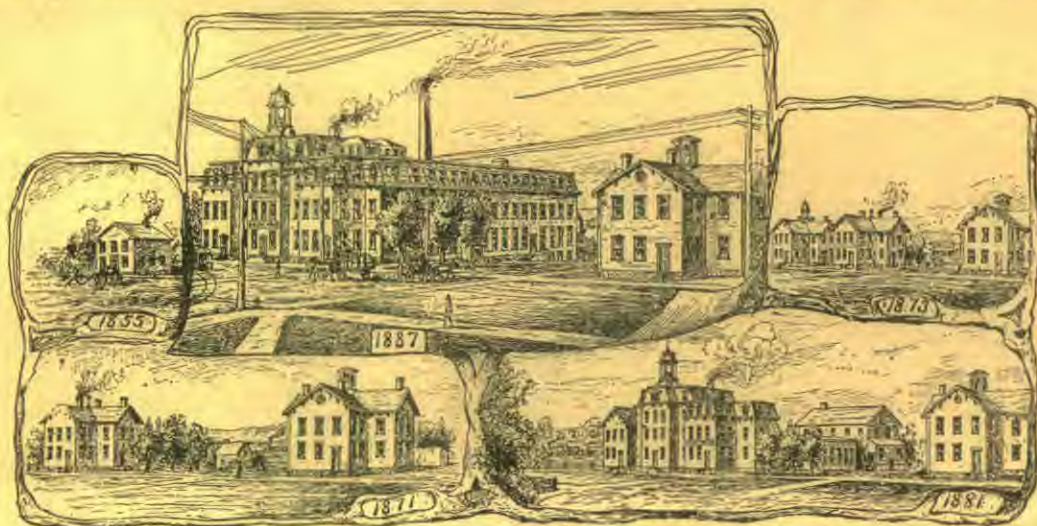
The first number of the first paper, the *Present Truth*, named above, when ready for the mail, and addressed to all the then known friends of the movement, was easily contained in a single hand satchel,



Echo Publishing House, Melbourne, Australia.

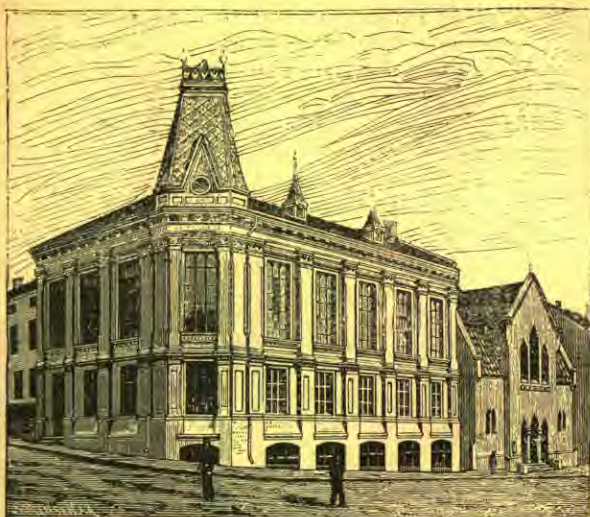
and carried by the editor, on foot, to the post-office, five miles away. The *Advent Review*, after being issued for a few months in Paris, Maine, from the year 1851, was moved to Saratoga, N. Y., and afterward to Rochester, N. Y. In 1855 it was moved to its present location, Battle Creek, Mich., where the brethren had erected a humble building for its future use, and where it has since had a local habitation of its own. Nothing was done in the line of tracts, pamphlets, and books till 1854, and then in a very small way.

In 1861 there was formed a legally incorporated association, under the laws of Michigan, which took into its hands the management of all the then denominational publishing interests. Previous to this move, it had all been in the hands of one man, Elder James White, the pioneer above mentioned. To this time he had been the sole manager. In this year, 1861, a new brick building was erected. To this, as the growth of the work demanded, additions and consolidations followed in 1871, 1873, 1878, 1881, 1887. See illustrations bearing these dates. The main structure, three stories in height above the basement, has a street frontage of 120 by 185 feet, comprising 80,000 square feet of floor space. The building is supplied with 2 steam elevators, and equipped with all facilities for doing first-class work in every department of book and job printing, bookbinding, electrotyping, drafting, and engraving by all processes. It has twenty-five presses of various sizes, steam paper cutters, machinery for folding, stitching, embossing, ruling, and trimming, and every form of facility which modern ingenuity and inventive genius



Central Publishing House at Battle Creek, at Different Periods.





Publishing House, Christiania, Norway.

have produced for the purpose of accomplishing first-class work in all branches of the publishing business; and all the machinery, from the electrotype foundry to the electric-light plant, and the elevators, is run by a hundred horse-power engine, and boilers of still greater capacity. Across the street from the main building, as shown in the illustration, is the so-called "west building," in which is located the banking department, attorney's office, packing and shipping rooms, wholesale and retail, salesrooms, besides storerooms sufficient to hold \$90,000 worth of finished books. These two buildings are as closely connected by telephones and speaking tubes as if under one roof. The capital invested is \$250,000. From 275 to 350 hands are employed, varying according to the pressure of the business. Nearly a quarter of a million dollars' worth of work is turned out each year. It is often necessary to put on a night force of workmen to keep pace with orders. And from two to four hundred tons of Gospel literature is sent out every year.

Should the reader now wish to take his bearings in reference to the progress which these facts indicate, let him place beside this steam-driven, busy establishment the one solitary man, in 1849, wending his way on foot toward the post-office, bearing in a single satchel the entire first month's output of the publishing work as it then existed.

The foregoing has been spoken only of the central publishing house located at Battle Creek, Mich. But the message, being world-wide, was prophetically des-



Publishing House, London, England.

igned in the divine program to go, not only to all parts of this country, but "to every nation, kindred, tongue, and people." Work was commenced on the Pacific Coast in 1868, and a publishing house was incorporated in Oakland, Cal., April 1, 1875. Not to enter into particulars, this office, in all its equipments, equals, and in some respects surpasses, the Battle Creek house. It is one of the largest and most complete publishing houses west of the Rocky Mountains. The investment amounts to over \$225,000. Some 200 persons are employed. Both of the offices named maintain branches at important centers; the first, in Chicago, Ill.; Atlanta, Ga., and Toronto, Ont.; the second, in Kansas City, Mo., and New York, N. Y.

An office of publication was established for Central Europe, at Basel, Switzerland, in 1884, and a large building was there erected for its use, \$60,000

being invested in the enterprise.

The publishing work was commenced in Christiania, Norway, in 1880, and was prospered till the building shown in the illustration became a necessity, and was erected in 1885, at a cost of \$60,000. Over 35 hands are employed, and the output in the different Scandinavian languages is large.

In 1885 also, mission work was commenced in Australia; and in the following year, 1886, a monthly, now weekly, journal was started in Melbourne, called the *Bible Echo*. Published at first in a rented office, a lot was subsequently bought, and the building shown in the illustration was erected. The ground, building, and office fixtures involved an outlay of about \$25,000.

A youth's paper and a religious liberty journal are now published there.

In 1884 the General Conference started a monthly journal, called *The Present Truth*, in Great Grimsby, Eng. In 1887 this was moved to London, where it is still published, having now a weekly circulation of 16,000 copies.

Papers are also published in Cape Town, South Africa; Calcutta, India; Buenos Ayres, Argentina; Kingston, Jamaica, West Indies, and Guadalajara, Mexico. Besides these there are local or State papers issued in nearly every conference in this country. In the seven leading offices about 40 periodicals are issued in the leading languages of the world. Nearly twoscore languages are now found in our catalog of books and pamphlets. Thus the publishing branch of the work is doing its part to speed the message to the accomplishment of its designed purpose, to carry to all nations, tongues, and kings the warning of the coming of the great day of the Lord.

What has led to the wonderful growth and expansion exhibited in the foregoing facts and figures?—It is the blessing of God upon the onward march of study and investigation to which the students of prophecy have been inspired in these last days, accompanied by the faithful preaching of the Word, and the multiplication of friends to the views presented. Growth of publishing facilities to meet these conditions was the natural and inevitable consequence.

But, aside from the increased labor and expense necessary to achieve these results, the message has shown its vitality and vigor by the way it has surmounted other obstacles. One of these has been the opposition it has had to meet. The opposition from without, from non-professors and hostile religious denominations, was easy to bear. That simply acted as a tonic to give vitality and vigor to the cause, and inspire its friends with new zeal. Thus it tended to the furtherance of the work rather than to its hindrance. But opposition from within was more ominous of mischief. As even the apostles had false brethren in their day, so in this cause opposition has from time to time developed in the very ranks of its professed friends, bringing out elements calculated to reproduce the scenes of Acts 20: 29, 30.

In more recent years religious professors, not understanding what they were doing, have been taking advantage of the remnants of some old medieval laws still remaining on the statute-books of many States, and have tried to hinder the work by legal



Polyglot Publishing House, Hamburg, Germany.

pains and penalties. But so far they have not been able to accomplish any visible results. They seem to overlook the fact that in dealing with this cause, the one great element they must reckon with is the heaven-born vitality with which it is endowed.

So over all these disturbing factors—opposition from prejudiced professors and the openly profane worldling, over internal defection and financial burdens, the work has moved steadily forward, thereby showing that a providence higher than any worldly wisdom, and stronger than any earthly power, was

working in its behalf. And this has inspired its friends to rest down calmly in the same assurance that Gamaliel expressed in regard to the work of Christ in his day: "If this counsel or this work be of men, it will come to nought; but if it be of God, ye can not overthrow it." Acts 5: 34-39.

URIAH SMITH.

Abraham Lincoln said: "Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prizes liberty as the heritage of all men in all lands, everywhere. Those who deny freedom to others deserve it not for themselves, and under a just God can not long retain it."

And when the nation that freed the negroes in North America establishes a despotism over the black man in the Philippines, it is inviting the inroads of its own decay. A hundred years ago the United States was leading the world in the most substantial and glorious reforms. To-day she has turned her back upon her foundation principles, and her mighty influence among men and nations is in the direction of the most alarming perils. And it should not be forgotten that the unerring lines of prophecy have foretold that when America goes down the whole world goes with her.



Pacific Press, Home of the "Signs of the Times," 1899.





OAKLAND, CAL., MAY 24, 1899.

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## ALL OF GOD—ALL FROM GOD—ALL TO GOD.

THE sentiment of the true child of God, the disciple of simple faith, is expressed in the following words of the psalmist:—

"Not unto us, O Lord, not unto us,  
But unto Thy name give glory,  
For Thy mercy, and for Thy truth's sake."

The boast of the true Christian is not in man, nor in any combinations or confederations of men; his confidence is not in himself, nor is it in aught he has done or can do.

Believing God's Word, he knows that all things come of God through Jesus Christ. 1 Cor. 8:6. He knows that "all flesh is grass, and all the goodliness thereof is as the flower of the field." Isa. 40:6. He knows that "the heart is deceitful above all things, and desperately wicked," and only God can know it; hence He only can control it and make it what it ought to be. Jer. 17:9, 10. Believing God's Word, man knows that "all have sinned and come short of the glory of God;" that "by the deeds of the law shall no flesh be justified in His sight;" and that the only righteousness man can obtain, a righteousness to which the law bears witness, is the righteousness wrought out by obedience in the perfect life of Jesus Christ, and revealed to us in the Gospel, and given to us if we believe. See Rom. 3:20-23; 1:16, 17; 5:19.

Believing God's Word, the child of faith knows that the Creator of all things is the mighty Recreator or Saviour, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorifieth, let him glory in the Lord." 1 Cor. 1:30, 31. Believing God's Word, he knows that the Creator-Redeemer creates anew "in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. "For it is God which *worketh* in you both to *will* and to *do* of His good-pleasure." Phil. 2:13. But God will not by His Spirit work out a different character, or perfect obedience to a different law, in the children of Jesus Christ than He did in Jesus Himself over eighteen centuries ago. In both instances it is God's pleasure, God's will.

All good is of God through Jesus Christ the Creator. All good is from God through Jesus Christ the Redeemer. To His name be all the glory through Jesus Christ, world without end.

For His *mercy's* sake; for His *truth's* sake. It is in mercy He calls us. It is in mercy He pardons. It is in mercy and by His truth that He strengthens and establishes. It is in mercy that He gives us a part in His work. It is all of mercy and grace and truth on His part; it is all of faith in His Word of truth, on ours. And therefore let every Christian say, as he contemplates God's work wrought through godly men or organizations of men:—

"Not unto us, O Lord, not unto us,  
But unto Thy name give glory,  
For Thy mercy, and for Thy truth's sake."

The language of unbelief and apostasy is:—

"Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad."

"Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?"

But the language of faith is:—

"He restoreth my soul."

"Come and hear, all ye that fear God, and I will declare what He hath done for my soul."

"My soul shall make her boast in the Lord; the humble shall hear thereof and be glad."

## INCREASING LIGHT.

THE wise man tells us, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

Herein is set forth a principle manifest in all true growth and progress.

It is true of the individual Christian. His greatest light is not that which shone upon his pathway at his conversion. True, there are many who are forever pointing back to the very hour and day and year, the very occasion and place and people, when, and where, and among whom, and under what circumstances their conversion took place. At every social meeting the experience is repeated with brokenness of heart and tears, coupled with mourning and complaint over the present.

We would in nowise minimize any genuine experience in the mighty power of God. We would take from the heart of none the pleasure of the new birth. In some Christian lives these experiences have been marvelously rich in blessing and revelation and peace.

But, bright as any of these experiences are, God did not design that the very brightest even should be the climax of blessing or revelation or joy. The conversion of the sinner is like the shining of the day star, bright and effulgent in the gray dawn of the morning. God designs that the increasing light shall chase away the darker shadows, dispel the morning mists, shine out even the bright herald of morning, and flood all the earth with waves and deluges of sunshine till the perfect day shall be marked by the ripeness of high noon. God never wishes the Christian to lament for "the days that are gone." He never wishes him to long that to-day were yesterday. God wishes to reveal clearer light to-day than He did yesterday. He would give new light and life to-day. He would feed the soul on the manna fresh from the heavenly table. He wishes to give new joy, new strength, new power, new victories. The child life of the Christian began at conversion. God desires a rapid development through lusty, loyal youth to a strong, sturdy, vigorous manhood, which in moral power and soul illumination never knows decline. If this be not the case, the trouble is with the human, not with God.

The principle of progression is also true of the church as a whole. God designed from the time when He called her out of Egypt that His church should be the light of the world, flashing the bright rays of truth and salvation farther and farther into the great pall of sin and darkness which overshadows mankind till the whole earth should be lightened with His glory.

Abraham had more light than Noah; Moses, more light than Abraham; Elijah and Isaiah and Ezekiel and Daniel, more than Moses. And when Jesus Christ came, those who listened to His marvelous teachings, and witnessed His wonderful life, saw light far exceeding anything the world had yet known. Said Jesus to His disciples: "Verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." And the apostle Paul, referring to this fuller, clearer revelation of the Gospel, declares it to be "according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." And again, in referring to this very Gospel, we are told that in other ages "it was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit," to the intent and the extent "that now unto the principalities and powers in heavenly places might be known through the church the manifold wisdom of God."

But it has all been in Jesus Christ from the beginning. And from age to age, as Satan developed new plans and schemes for the destruction of man, God has revealed more and more of His wonderful resources, His all-abounding grace, His unlimited power, His infinite love—to save.

Following the marvelous revelation of God's love at the first advent of Christ, the church turned her back upon the light, and walked in her own shadow into the Dark Ages. But God did not leave her. When man's need was greatest, when the night was darkest, out of the infinite storehouse of God's Word flashed the light of His Gospel. It kindled the lamps of Huss and Wickliffe and Luther and Tin-

dale and other noble souls, and they shone out to the world. True, these lights were still dimmed by the shadows of pagan and papal tradition. These souls at first saw men as trees walking; but their eyes were opened. Oftentimes their moral conduct would not endure the test of greater light, but they were far in advance of the dying, corrupted church to which God sent them as messengers.

Luther had more light than Huss. Zwingle had light Luther did not have. John Wesley, of a later day, had more light than Luther. Baptists had light which other denominations have been slow to admit in theology, tho they have in scholarship. And in some form each of the great denominations holds in theory or have emphasized some great truth not possessed or emphasized by others. Certainly in no one have we the fulness of the Gospel.

Does not this very condition of things show that God has yet new light to give to the world, light which will lead into one fold all hearts in all companies and creeds of men who long for the light and truth as it is in Jesus? Seven centuries before Christ the prophet of God had declared: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isa. 40:3. For seven long centuries that voice was not heard in the desert waste of a backsliding church, till we come to the days of John the Baptist. He fulfilled the prophecy, and the acceptance of his message "justified God." John 1:19-23; Luke 7:29, 30.

And now what mean the messages God has recorded in the prophecies for these days of development? What means the great threefold message of Rev. 14:6-12, which warns against all error and false worship, which leads to all truth by leading to God, which has power to heal all the divisions of Babylon by the balm of the everlasting Gospel, and which will gather out from all nations, tongues, and kindreds a remnant people, little flock tho it may be, of whom it is said, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus"? What mean these and hundreds of other scriptures? These scriptures are not of man, but God.

Reader, what mean all these warnings, admonitions, appeals, entreaties, commandments of God's Word for these days? What means the greater light which is to lighten the world with its glory, and call God's people out of Babylon—confusion, discord, division? (See Rev. 18:1-4.) These are not denominational questions, or questions of sect; they are questions vital to the souls of this generation. How are you, O soul, deciding them?

## THIS ISSUE—WHY PUBLISHED.

IT is with no spirit of boasting that the facts and illustrations contained in this issue are set forth to the world. We have no other desire than to "preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." These things we publish to answer the questions so often asked, "Who are Seventh-day Adventists?" "What are they doing?" and to tell what God hath wrought through mortal man, despite opposition, unpopularity, poverty, and all the weaknesses and limitations of humanity. This issue will answer these questions partially. That the answer may be better understood, it may be well to note a few facts:—

1. At the time of the great advent message—1830 to 1844—all Christendom was divided as now into discordant sects. Spiritual life was low. And yet there was a longing in the heart of many a devoted Christian for a revival of God's work and a healing of the breaches of Christendom—the wounds and divisions and backslidings. The condition of the Christian world was that of Babylon, confusion; and concerning this the Lord says, "We would have healed Babylon."

2. The message of healing was the proclamation that the great judgment day was at hand; that Christ was coming. That message stirred the world. It was designed to bring the church back from all union with, all yielding to, the world and its spirit and motive, back from all creed power, to the one true God and His Word. It began its work in special power about sixty-five years ago. Its preaching was not confined to William Miller, then a Baptist minister; it was preached by ministers of all denominations. Not less than three hundred ministers of the Church of England alone, it is said, were bearing to



the world the message, "The coming of Christ is near." Based on the great lines of prophecy and on various signs of that all-important event, the message went with power to every nation of earth.

3. There were misconceptions, misinterpretations of prophecy, extreme positions, and fanaticism at the time. There has been in connection with the time of every special message God has given to man, emphatically so at the time of the first advent.

4. Involved in the message of Christ's literal coming and personal reign is preparation to meet Him and a fitting of character for His work here and His everlasting kingdom hereafter.

5. The healing message is set forth in brief in Rev. 14: 6-14. All positive truth is contained in the first part of the message, proclaimed by God's messenger, symbolized by a flying angel, having "the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

The message implies that the church is influenced by the fear, or reverence, of man, by human creeds and dogmas and opinions and pomp and show and numbers. The implication was true sixty years ago, and more emphatically true now. God calls to "cease from man," and to fear Him and Him alone. No longer obey men, no longer render them homage or worship, but "worship Him," the Creator. Men are exhorted to fear God and render to Him glory, or honor, in view of that impending judgment before which comes every soul, and from the decisions of which there is no appeal. It is demanded that men shall worship Him because they owe all to Him as Creator, the Creator-Redeemer.

See you not, reader, how the heeding of this message would turn the church from all of earth and human to the divine? See you not how heeding it would turn one from hoary tradition to the Word of God; from man-made, dead creeds to the living oracles; from the pagan claim of inherent immortality to life only in Christ? Do you not see how it would turn from a base counterfeit sabbath to the Sabbath instituted and kept by Christ, a part of that immutable law of God which is the rule of the judgment? Do you not see that it would lead to the Gospel in its primitive purity and power, to its freedom from form and godlessness, from its union with the world and connection with the State, from dependence on forms and mere intellectual food, to the simple power of the Word and Spirit, received by faith? See you not how heeding that message would lead to a restoration of the gifts of the Spirit of God manifest in the early church? Do you not see how walking in this light would develop a class following in the footsteps of Christ, a people of whom it is said, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14: 12)?

6. This is what that people, called Seventh-day Adventists, saw in that message after the disappointment of 1844, caused by a misconception of the sanctuary question, involving Christ's priesthood and the work of the Gospel. The disappointment cut the honest-hearted loose from men; it turned them with humility of soul and agony of heart to God. Their mightiest argument was their need and God's promises; and this they presented by simple faith. They saw by faith that they were a long way from the perfect path of Christ, as revealed in His Word. They turned to the Word, regardless of man. They find there the seventh-day Sabbath, instituted of God in the beginning, embodied in the immutable Decalogue, observed by Jesus Christ, the memorial of creation, the sign of Christ's power to redeem and sanctify. They find more than a dozen great highways of prophecy, and many signs pointing unmistakably to the great fact that Christ's coming is near. Around these two great, downtrodden truths cluster all the great truths of revelation,—life in Christ, regeneration, sanctification, the reward of the righteous, the doom of the wicked, Christ's priesthood and kingship as revealed in type and prophecy, religious liberty, the outpouring of His Spirit, and the restoration of all God's gracious gifts to His church.

7. All these things people did not find at once. It was not their superior learning or intelligence or ability or spiritual acumen which discovered these wondrous truths. God revealed them because in simple faith the people wished to know and do

His will. One by one He revealed them. Each truth involved a cross, and humanity has been slow to lift crosses, not seeing by faith that the cross strengthens. Even the name "Seventh-day Adventists," which was adopted in the wisdom given of God, involved a cross—it was unpopular, because the two important truths which it stood for are unpopular. Yet if men would only accept them! How the reception of God's Sabbath by the church would forever settle all Sunday legislation! How the truth of His soon coming would take the church out of politics and mesalliance with the State!

If the faith of this people had been simpler and more constant, God would have revealed His truth much sooner and in much greater power. They have been "slow of heart to believe," slow of feet to follow. But God's patience and love still wait and win, and for this we praise Him.

In this we have answered the first question. The people called Seventh-day Adventists therefore are, so far as they are of any worth, what the great truths of the Word of God have made them. They would have been far mightier if they had been more willing. In this they have no ground for boasting, but rather for the deepest humility. Possessing truth which should have been regarded as a glorious girdle, a crown of glory, it has been regarded too much as a humbling cross, when in every ray of its blessed light are power and salvation.

What are they doing? Rather, What has God wrought, despite the limitations which humanity has placed upon Him? The articles and illustrations of this issue will answer the questions to some extent. Let that suffice. All that has been truly done has been of God. To Him be the glory.

But, further, He always has an object in revealing His truth to men. It is not that they may hoard it; it is not that those to whom it is revealed are naturally better than their fellows, or that they have made themselves better; it is not God's approval of their learning or ability; it is not to elevate them before the world. He takes the broken vessels of earth, the low, the weak, the unlearned, the despised; and to them He reveals His truth; to them He intrusts His treasures. He does not do this that they may "hold down" the truth or hoard the treasures, but that they may give all freely, fully, to a great, needy world, in such a way that it may be seen that the excellency is of God and not of men, "that no flesh should glory in His presence." See 1 Cor. 1: 23-31; 3: 21-23. To Him be all the glory and praise forever. Pilgrim, the way is a good way; will you not go with us?

#### RAPID DEVELOPMENTS.

IN this age of steam and electricity everything is rushing. Men can no longer brook delays. Everything must come around with a whirl, else there will be a storm of impatience manifested.

The great inventions of this time have set the whole world to gossiping, discussing, and quarreling. Every country seems to lie just next door to every other country, and whatever the people may be doing in one part of the world is immediately known everywhere, and freely and often vigorously commented upon.

In order to meet the requirements of this driving age men have resorted to every kind of stimulant and nerve-excitant that the science as well as quackery of the day can produce. Everybody is in a hurry. They have scarcely time to be civil.

With society at such high tension, discussions of whatever topics may arrest the public attention are intense in earnestness and often even vehement. Men think fast; they quickly form conclusions in harmony with their best knowledge of truth, or with their sordid, selfish interests, as the case may be.

Now it must be evident to any one, if he takes a calm moment to think about it, that such pent-up feelings as characterize this time will soon burst out somewhere. The conflicting opinions, the clamoring voices, the intense sentiments of to-day will surely bring forth a great social storm in the near to-morrow. A foreboding of this is upon every mind. Talk with men and women wherever you will and you will find that they are resting under an irresistible conviction that there are dangers and calamities just ahead of us that they would gladly see dispelled; but they can see no way of doing this. Inevitable and imminent doom seems to be hanging over the world.

And in the face of all these manifest dangers, men

seek to drown their anxieties in the wildest pleasures, follies, and vices. And this intensifies the possibilities of speedy calamities; for every danger signal that may be raised, every warning that may be given, is received with the imbecile sneer of the hilarious and intoxicated. When men can not be led to seriousness in the face of the rumblings of the social and political tornado that must surely fill the earth with desolation and distress, what can be done for them?

While Satan is madly working to stir up all this strife and evil that we see in the world, God is working with omnipotent power to impress men with the meaning of it. You may sneer at the thought. You may ridicule the idea if you will. Yet nevertheless you know that in your sober moments of reflection you are deeply impressed by the movings of the unseen Spirit of God that the end of all things earthly is right at hand. The convictions of this divine Spirit follow you everywhere and seek to lead you to the shelter from this bursting storm—the shelter so kindly provided by the tenderest care of a loving Father.

In the very nature of things the crisis must soon be reached; for everything is driving with a constantly accelerated whirl and rush. Men are plunging into every form of vice and crime to-day with an abandon the like of which has never been seen. Society is split up into factions, and clubs, and unions, and is ready for some one to give the word, or take the lead, and then such scenes of uncontrollable terrors will begin as the eye of man has never looked upon, except in prophetic vision.

We are already in the borders of that time of trouble spoken of by the prophet Daniel, such as never was since there was a nation. And at the furious pace at which everything is going, how long can the time be delayed before we are in the very storm center of all the perils so vividly described by the pen of prophecy, that are to crowd these last days with heart-failing fears? T.



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

#### 929. "From My Flesh." Job 19: 26.

IS THE rendering, "Yet without my flesh shall I see God," of Job 19: 26, correct? E. J. W.

The Revised Version renders:—

"And after my skin hath been thus destroyed, yet from my flesh shall I see God."

In the margin three alternative renderings are given, as follows:—

"And after my skin hath been destroyed, This shall be, even from my flesh shall I see God."

"And tho after my skin this body be destroyed, Yet from my flesh shall I see God."

The third marginal reading simply suggests "without" for "from." These show that the weight of evidence in the R.V. is for "from," not "without." Spurrell renders, "Yet in my flesh shall I gaze upon God;" Young, "Then from my flesh I see God."

#### 930. Why Not Dance?

Why do you object to dancing, when such references as Jer. 31: 4-13 seem to approve of it? J. W. B.

It depends on where you dance, with whom you dance, how you dance, and for what you dance. Anciently the sexes danced separately. (See Ex. 15: 20.) They danced at proper seasons. They danced in moderation, instead of excess. They danced for the glory of God. Now if you can thus dance, and God's Spirit so move you, by all means dance. But "let all things be done decently and in order."





Basel Sanitarium, Switzerland.

other things being equal, the great Teacher unlocks more fully the storehouse of His treasures to those who, desiring to use them to glorify Him and to benefit their fellows, come to Him for the key, than to those who seek only their own fame or the advancement of their favorite science in the development of an isolated fact. To the former, isolated truths fall into line as parts of a harmonious whole, and, seen in the light of divine illumination, their relation to each other grows clear and beautiful. This idea of co-work with God, thus briefly and imperfectly suggested, lies at the foundation of the work of which we are speaking, and all who are connected with it, from superintendent to call-boys, are ready to acknowledge that, while human effort has been freely bestowed, it is because the work is God's that it has met with so fair a

measure of success.

This sense of partnership, so to speak, with God in everything, whether it be a scientific research or the doing of an errand, in proportion as it is recognized by the workers, dignifies all service. The injunction of the apostle, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God," becomes thus a vital, every-day experience.

It was early in this last half century that the move-



South Lancaster Sanitarium, Mass.

## PROGRESS IN SANITARIUM AND HEALTH WORK.

[By the Editor of the Medical Missionary.]

### Underlying Principles.

THE question is often asked by visitors at the Battle Creek Sanitarium, as they observe the methods of investigating and treating disease, and developing strong bodies out of weak ones,—as they note the educational work carried on, the turning of lives almost shipwrecked through ignorance or vice into channels of physical and spiritual salvation, and as they see the large family of workers going to and fro about their daily work, "What or who is the power behind all this? What is the influence or discipline that holds and guides the work? By what means has it reached its present size and influence?" The answer is: It is not the work or power of one man or set of men; certainly not the power of wealth, but the result of the working out of the principles on which the institution is based.

All truth is of God, and all real advance along scientific or other lines is but, as Kepler recognized, the "thinking of God's thoughts after Him."

But the standpoint of the investigator makes a vast difference with the result of his investigations. He who not simply "thinks God's thoughts after him," but who so trusts himself consciously to divine guidance that God may think through him, will be "taught of God," and will reach results that the blind groping after truth, who with equal natural ability and preparation trusts only to himself and magnifies human wisdom, can not hope to attain. The motive, too, with which men work is taken cognizance of, and,



St. Helena Sanitarium, California.

ment which resulted in the Sanitarium at Battle Creek had its beginning. With the foundation of this work the names of Elder James White and his wife are inseparably connected. Others, as Elder J. N. Andrews, J. N. Loughborough, and Captain Joseph Bates, who has the distinction of having organized the first temperance society known, also appreciated the truth that physical and spiritual regeneration are closely connected, and all these promulgated their belief by voice and pen, advocating a careful attention to the laws of life as an important means of spiritual growth.

Out of this agitation after several years came the Health Reform Institute, established in 1866, for the treatment of the sick by means of nature's own remedies. The sacredness of the body and the close relation between man's physical and spiritual nature were among its dominant ideas. Disease was recognized as the result of the transgression of physical law, and the first step in its cure must be the correction of the wrong habits of life which had brought the disease, nature being aided by all rational means in her efforts to rally. Growing naturally out of this principle was another, that men and women needed not only to be cured of their infirmities but so taught that they might live as far as possible free from them afterward, and thus be able to render higher service to God and humanity.

This was more than thirty years ago, when such ideas were comparatively new, not to say heretical, to most minds, and they met with opposition more or less active from various sources. It is not the purpose of this article

to trace the history of the Sanitarium work, except so far as it illustrates the relation between its growth and the value and expansive force of the principles upon which it was founded, for in spite of opposition it did grow beyond the most sanguine hopes of its friends.

In 1878, pushed by the demands for such extension, the modest cottage in which the work began was superseded by a beautiful brick building, equipped with every approved facility for treating disease, and manned by physicians who spared no effort or scientific research. As the exigencies of the work have demanded, further additions have been made from time to time in buildings and equipments. The main building has been enlarged at different times till it has more than doubled its original capacity. In 1888 a hospital was also erected, with a capacity nearly equal to that of the first brick building, built ten years previously. This was designed for surgical and charitable work, and hundreds of sufferers who could not have obtained the treatment otherwise have been restored to health and usefulness by the opportunities which the hospital afforded, without charge, or at greatly reduced expense.

From the very nature of the work and its underlying principles, it must reach out and take root elsewhere, and this it has done. Fourteen sanitariums similarly organized, based on the same principles, and working along the same lines, have been established at different periods, most of them, however, at comparatively recent dates. The Sanitarium at St. Helena, California, beautifully situated among the mountains of the Pacific Coast, is the one exception to this last statement, the first steps toward its establishment having been made in 1878.

A branch of the Battle Creek Sanitarium was established in Chicago in 1893. The Nebraska Sani-



Colorado Sanitarium, Boulder, Colo.



Sanitarium at Samoa.



tarium, at College View, Nebraska, was opened in 1895, and has increased in patronage till it has become necessary to rent a part of the buildings of Union College to accommodate its work.

About the same time a similar work was developing at Portland, Oregon, which soon outgrew its original quarters and was compelled to remove to those more commodious.

The necessity for a home for the unfortunate victims of lung disease who flock to Colorado led to the organization of a sanitarium at Boulder, Colorado, which was opened in a fine and well-equipped building built for the purpose, and dedicated in 1896. Its patrons, however, are not by any means confined to this class, numerous other maladies being treated with equal success.

A sanitarium has been in operation at Keene, Texas, for about two years.

A beautiful building erected for sanitarium work is nearing completion at Guadalajara, Mexico. It has progressed slowly in construction, and the rooms have been called for and occupied by patients long before they were finished and ready for occupancy.

At Claremont, near Cape Town, in South Africa, a large building was erected and dedicated in 1897. Patients arrived before it was opened, and soon crowded out even the employees of the institution. Additions were speedily made, doubling the original



Sanitarium Hospital, Battle Creek, Mich.

overflowed into other buildings, and still is crowded.

At Apia, on the island of Upolu, in the Samoan group, a building has been erected within a few years for sanitarium purposes, to which the natives of all ranks have come from that and other islands of the group for surgical and medical treatment.

In Calcutta, India, is equipped another sanitarium. Surely the field is a needy one.

In Honolulu, in our new Hawaiian possessions, a

work has kept pace. To share with others the light of the gospel of health seems as blessed a privilege and as imperative a duty as to proclaim any other phase of the Gospel, for, according to the principles of this work, it is not a divided but a complete Gospel, which preserves "blameless" "the whole spirit and soul and body" "unto the coming of our Lord Jesus Christ."

Accordingly an important part of the work at the training schools connected with these sanitariums is the preparation of the students not only to care for the sick, but to give instruction in the laws of health, that they may go out to others with the good tidings of a better physical life and the way to attain it. Physicians, medical students, and nurses engage in this work of proclaiming the gospel of health as they can be spared from the institution, and the calls are often more than there are people to answer. In these "schools of health," as they are called, instruction is given in dietetics, healthful cookery, physical development, healthful dress, and other practical points bearing upon health. The educational part of the work and the ability to teach others how to prevent sickness is, indeed, considered as almost equal in importance to the ability to care for the sick.

District nursing, or searching out and caring for the sick poor at their homes, might hardly be considered an essential phase of sanitarium work, yet



Sanitarium at Battle Creek, Mich. The Smaller Cut is of the Original Building, 1866.

capacity, but even now the room scarcely keeps up to the demands of the public upon it.

In Basel, Switzerland, a fine, substantial building, beautifully located in the suburbs, was fitted up in 1896 as a health institution, and has since received patients from various parts of Europe.

A year ago a summer palace of the royal suite, beautifully situated at Skodsborg, near Copenhagen, Denmark, was purchased and transformed into a sanitarium. It was speedily filled with patients, has

similar work has been carried on for several years.

In Sidney, New South Wales, a very successful work has been inaugurated, which has of late been more fully equipped, and has apparently a very promising future before it.

In each of these institutions there is provided a system of help for the sick poor, and thousands of dollars of their earnings, all, in fact, not needed in the work of the institutions themselves, are expended in benevolent work for this class.

Several of the sanitariums mentioned maintain branch work, or out-stations.

Each of these institutions is under the direction of physicians who hold to the same vital principles in therapeutics or who have been trained at the Battle Creek Sanitarium, aided by nurses, many of whom are graduates of the Battle Creek training class for medical missionary nurses, and others trained at the local sanitariums. The spirit of all these institutions is therefore essentially one, and they keep closely in touch with each other and the mother institution, tho independent in their local management.

With this "lengthening of cords" and "strengthening of stakes" the educational

there is none of this group of institutions whose nurses do not engage more or less in such work, carrying with them not only comfort and relief for the sick, but the Gospel, including not only the way to Christ, but information in general sanitation and the care of the health, which they might never get from any other source.

It would not be just to close this imperfect sketch of the principles and work of these sanitariums without referring to the influence of spiritual truth upon

(Continued on page 12.)



Sidney Sanitarium, Australia.



Claremont Sanitarium, South Africa.





### "COME; FOR ALL THINGS ARE NOW READY."

I DREAMED that a messenger from the King  
Uttered a message that stirred my soul,  
Offered a robe and a golden ring,  
And a song of joy for my wail of dole,  
And pointed up to the palace gate,  
And hurried on as if he were late,  
Crying and calling in every street  
"Come to the feast, come all and eat;  
Come, for all things are now ready."

One turned to his farm, and one to his team,  
And one to his bride,—one here, one there,  
Some said, "'Tis a myth, and a foolish dream;"  
Some, that the robe was exceedingly fair,  
Some scoffed at the message and messenger,  
And some did weep for the rags they wore,  
And some bought others of pleasure or care,  
And yet the messenger cried the more,  
"Come; for all things are now ready."

When the gates of the rich were closed to him,  
And they refused what he offered them,  
He showed his glories to eyes grown dim,  
And gave them the ring and the costly gem.

He turned to the poor and lost and lone,  
And won them sweetly by what he read  
Of a place at the feast by the side of the throne;  
And they put on the garments of praise,  
and said,  
"Come; for all things are now ready."

And suddenly seemed the guests were called.  
Some came halting, and some came blind,  
Wearing their garments of rags, forestalled  
To meet the King with rebellious mind,  
And some in the garments the Master sent,  
White as wool and of glorious light.  
And angels harped on an instrument,  
As the chosen came to the portals bright,  
"Come; for all things are now ready."

And ere they entered, the King came in  
To examine the guests, and when He found  
Some without garments save those of sin,  
He cast them out; but the pure He crowned.

They marched straight on to the realms of peace,  
Where the song fails not, and there falls no night,  
And I heard the echoes that did not cease  
Come from the harps of the saints in white,  
"Come, for all things are now ready."

And the Bridegroom came, and raised His arm,  
And beams came forth from the place of power;  
And His voice had a music of utmost charm,  
As He greeted His guests in that happy hour,  
And bade them welcome, greatest and least,  
To the marriage supper of countless cost,  
And girded Himself, and served the feast  
To innumerable thousands who once were lost,  
Who had come when all things were made ready.

This was the dream, that was not a dream;  
For, lo, when I wakened, at my door  
I saw the messenger's garment gleam;  
I heard him cry as I'd heard before,  
I left my weaving of worthless life;  
I threw my garments of rags away;  
I donned the garment with glory rife;  
I joined in the message, and gladly say,  
"Come; for all things are now ready."

Will you come, O youth, O little child?  
Will you come, O mother, father, friend?  
The feast of earth is fierce and wild;  
The feasting of pleasure will have sad end.  
Will you come for the garment of Jesus' worth,  
For the crown of love, for the feast of bliss,  
And call to the sad-hearted children of earth  
To come to the feast that they should not miss?  
"Come, for all things are now ready."

HOPE ONSLOW.

### MATTIE LEE'S RAG CARPET.

[A True Story.]

"THERE, now!" said Dora Lee, as she stepped from the little sitting-room into the kitchen, with pail and scrubbing-cloth in hand, "I believe this house is clean from one end to the other. If we only had a carpet for the front room, and new wall paper, and some white muslin curtains for the win-

dows, it would be real nice and cozy. Seems as tho we might have a rag carpet. Grandma's house has a carpet in nearly every room in it, and some of them are just as pretty as boughten ones. Don't you s'pose we can make one, mother?"

Mrs. Lee, or Mattie Lee, as every one called her, looked up at her daughter's direct question with a wan smile on her pale face. "I did try to make one a long time ago," she answered with a sigh. "But I was sick a long time, and the rags were put away. When I got better I did not get them around again, there was so much else to do. After Frank and Bertie and Bessie were born I never could get any time."

"I remember it," said Dora; "Katie and I were little things then, but we thought we could help sew rags, but our rags wouldn't hold together. But I am fourteen now and Katie is twelve. We will sew all the rags if you will only cut them. Katie and I have talked it all over, and we mean business."



"The next day they ransacked trunks."

"Well, dears, we might try it." And Mattie looked with a motherly pride at her two bright-faced girls with a more cheery, hopeful look on her face than it had worn for a long time. "If," she added anxiously, "I can get the money to buy the warp and to hire the weaving done. You know, my children, it is sometimes hard to get necessary things to eat and wear."

Dora and Katie knew that very well, and they also knew the reason why. Their meals were often scanty, and their clothes were so shabby that if it had not been for the presents that came so frequently from grandma's they would often have been without a decent suit of apparel in the house. They had often seen their mother weeping as tho her heart would break, and they knew it was because their father, Frank Lee, spent a great part of his wages at Hughes' tavern, for intoxicating drinks.

Frank Lee drank occasionally when Mattie Dixon married him, but as he worked hard, and provided fairly well for his family for several years, she felt no uneasiness.

But of late his visits to the tavern had been growing more frequent, and, as a consequence, he had grown morose and selfish, and the home comforts had sensibly diminished. The children learned to shun his presence when he returned from town, with flushed cheek and unnatural eye. Mattie, too, wept silently, for she had found that reproaches only angered him. Mattie was a frail little woman, illy fitted to bear the burden of poverty and the care of six small children.

Dora had grown strong and self-reliant from having to act as nurse and housekeeper in her

mother's frequent illnesses. Into her sympathetic ear Mattie confided the sorrow of her life, which she felt too weak to bear alone. Dora was courageous and hopeful. "Don't cry, mother," she would say. "We'll have a prohibition law one of these days, and then Hughes will have to shut up his old rum-hole, and go to work for a living."

The great joy of the children's lives was going to Grandma Dixon's to stay a few days or a few weeks. There was seldom a time when there was not one of the children there, tho since Dora and Katie had become such a help at home, their visits had been shorter and less frequent. They keenly felt the difference between their own meagerly-furnished home and Grandma Dixon's white farmhouse, with its bright carpets, lace curtains, and well-supplied table.

Grandma felt sorry for Mattie and the children, and it was seldom that they came home without some addition to their wearing apparel and some dainty for their mother.

Since Dora's last visit her longings had taken shape in a resolve to have a rag carpet like grandma's.

"Perhaps," she said softly to her mother, "if the house was pretty and comfortable pa would like to stay at home better."

Tears came into Mattie's eyes, and a ray of hope into her heart. She entered into Dora's scheme with almost childish enthusiasm.

The next day they ransacked trunks and boxes and barrels, where they found plenty of material for their purpose. In fact, as Katie remarked, "more rags than anything else."

The cutting and sewing went steadily on for some weeks. Grandma promised to help about the coloring. Even Frank seemed quite interested, and praised the girls for their industry. Perhaps he felt a little self-reproach for his neglect and unkindness toward those nearest and dearest to him. At any rate, he worked more steadily and squandered less. Mattie seemed her old light-hearted self once more.

About the time the rags were weighed for the last time, and pronounced sufficient, Frank had finished a good job (he was a mason), and came home with plenty of money in his pocket.

"Now, Mattie," said he with a gay smile, throwing some bills into her lap, "here's the money for your carpet. Perhaps it will

get the paper too."

"Frank, you are just as good as you can be!" said Mattie impulsively, throwing her arms around his neck.

"O, nonsense!" said Frank, but there was a mist in his eyes as he left the room. A sense of his unworthiness came over him, and he resolved to do better, to break the chains that bound him to so vile a habit, and to do his duty more faithfully to the little flock intrusted to his care.

That evening he seemed more like his old, cheery self, as he laughed and played with the little ones. The children were all delighted, and Mattie thought she had never been happier in her life.

For several weeks Frank came home with money in his pocket, or his hands filled with necessary supplies. It was in early autumn when the carpet came home from the weavers. It was unrolled on the floor for a general inspection.

"It is really prettier than I thought it would be," said Dora with a satisfied air.

"It is just beautiful," said Katie enthusiastically.

"It is just as pretty as grandma's," was Lulu's comment, which, in Lulu's estimation, was the highest compliment that could be paid.

"It's a daisy," cried Frankie; and he would have turned summersaults on it if his mother had not held him back.

Bertie signified his appreciation of it by lying down and rolling over it.

"Pretty, pretty," lisped baby Bessie, patting the red and yellow and green stripes with her chubby fingers.

Mattie was as pleased as the children. Altho she



had been married fifteen years, this was the first carpet she had ever had.

Mrs. Harvey, a near neighbor, the most stylish of their acquaintance, came in the next day. "I really must compliment you, Mattie," said she; "I have seldom seen a prettier rag carpet. If you wanted to sell it, I would gladly give you sixty cents a yard for it, tho the usual price is fifty cents. I would like it for my dining-room."

"We don't want to sell it," said Mattie quickly. So the matter was dropped.

They decided to do the fall cleaning and to paper the little sitting-room before making the carpet. Frank had yielded to temptation more than once. In truth, he had not decided to quit drinking altogether, only to be very temperate, and spend more for his family, and less for himself.

Mattie worked beyond her strength during the papering and cleaning, and this, with the mental strain caused by anxiety for her husband, threw her into a slow fever, with frequent fainting spells. To relieve these a bottle of brandy was procured. Frank watched over her anxiously until she grew better, and slept naturally. He felt worn and exhausted, but could not eat or sleep. While striving to crush the restless craving within, it flashed into his mind about the brandy bottle on the stand by his wife's bedside. The demon within urged him on, and he arose from the old lounge in the kitchen, where he was trying to rest, and stole noiselessly into the room where his wife lay quietly sleeping.

MRS. ROXANA C. BAKER.

(Concluded next week.)

### ONE MILLION SLAUGHTERED.

Are you, lady, particeps criminis?

ONE million bobolinks killed in one year! That bare statement has a throb of pity in it for those to whom sunny meadows and the song and perfume of the fields have a certain charm, which the money market lacks. It hardly needs the dependent statement that the million were killed to adorn women's bonnets—certainly, it requires no reflections upon the vanity and cruelty of the tender-hearted sex to point the futility of the sacrifice. Such reflections are too obvious, and, when made, belong too entirely with other details of the moral code the neglect of which seems a necessary consequence of the ease with which they are accepted.

Everybody knows that it is cruel to massacre birds; everybody knows that the massacre is due to women's adoption of fashion. Having been large-minded enough to grant this, why should everybody be troubled further? But Robert of Lincoln has won his own place in a good many hearts, and personal attachments are harder to put aside than moral obligations. We can not think of a million of him being slain in one year with quite the same calmness with which we admit that it is tyrannous, having a giant's strength, to use it like a giant; there are too many pictures before our eyes of riotous brilliancy of buttercups and daisies, heavy grasses swaying in the golden sunlight beneath the weight of a gay, live creature.

Gaily dressed,  
Wearing a bright black wedding coat,  
White are his shoulders and white his crest,

while in our ears sounds the bubbling song of the

"Braggart and price of braggarts,  
Pouring boasts from his little throat."

Decidedly it takes too much shine and melody out of the world not overstocked with them to silence one million of those insouciant, confident little throats in one year.—*Hartford Courant.*

### HOW GEORGE MULLER SOUGHT GOD'S WILL.

In 1877 Mr. Muller said that for forty-eight years he had sought to be guided by the will of God; and in doing this he had adopted certain methods. Following these methods he had never had occasion to retrace his steps nor to doubt God's guidance in the decisions he had made. Here is his method; it is good; try it:—

"1. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. A large share of the trouble with people generally is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When

one is truly in this state, it is usually but a little way to the knowledge of what His will is."

"2. Having done this, I do not leave the result to feeling or simple impressions; if so, I lay myself liable to great delusions."

"3. I seek the will of the Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures, and never contrary to them."

"4. Next I take into account providential circumstances. These often plainly indicate His will in connection with His Word and Spirit."

"5. I ask God in prayer to reveal His will to me and to guide me aright."

"6. Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge; and then if my mind is at peace, and continues so after two or three more petitions, I go ahead accordingly. In trivial matters and in transactions involving most important issues I have found this method always effective."

### THE "CYCLE STOOP."

THERE is cycling and cycling, cycling for pleasure and health, cycling for speed and money. The former, with the cyclist erect, the lungs expanded, the pace not too rapid, is an exhilarating and healthful exercise, and the wheel thus used, with a proper saddle, is a blessing to many. It has also proved a blessing to many workmen, enabling them to live out in the suburbs of large cities, in better surroundings and at less rent.

But the cyclist who rides for speed and fame and money, or he who imitates such, drops his handlebars, arches his back, raises his chin, and forms a double curvature—antero-posterior—in the spine, as the result of the constant humping of the back.

In addition to the "cycle stoop" we have the "bicycle face," developed by the bent professional or his amateur admirer. "God made man upright; but they have sought out many inventions," observes the wise preacher. The drop-handle riding is one of the inventions which bring man down from the upright position. Let cyclists be men, upright men.



LESSON XI.—SUNDAY, JUNE 11, 1899.

### CHRIST RISEN.

Lesson Scripture, John 20:11-20, R.V.

- 11 "But Mary was standing without at the tomb weeping; so, 12 as she wept, she stooped and looked into the tomb; and she beheld two angels in white sitting, one at the head, and 13 one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know 14 not where they have laid Him. When she had thus said, she turned herself back, and beheld Jesus standing, and knew 15 not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if Thou hast borne Him hence, tell me where Thou hast laid Him, and I 16 will take Him away. Jesus saith unto her, Mary. She turneth herself, and saith unto Him in Hebrew, Rabbouni; 17 which is to say, Master. Jesus saith to her, Touch Me not; for I am not yet ascended unto the Father; but go unto My brethren, and say to them, I ascend unto My Father and your 18 Father, and My God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that He had said these things unto her. 19 "When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the 20 midst, and saith unto them, Peace be unto you. And when He had said this, He showed unto them His hands and His side. The disciples therefore were glad, when they saw the Lord."

Golden Text: "Now is Christ risen from the dead."

1 Cor. 15:20.

### SUGGESTIVE QUESTIONS.

- (1) What is said of Mary Magdalene on the morning of the resurrection? V. 11. Note 1. (2) Whom did she behold? What was their position? V. 12. (3) What did the angels say to Mary? What was her reply? V. 13. Note 2. (4) As she thus spoke, whom did she see near her? V. 14. Note 3. (5) What did Jesus say to Mary? Who did she think He was? How did she reply to His queries? V. 15. Note 4. (6) Then how did He

address her? What was Mary's response? V. 16. (7) What did Jesus forbid her to do? Why? Upon what mission did He then send her? V. 17. Note 5. (8) How did Mary execute her mission? V. 18. (9) What were the disciples doing on the evening of that day? Who suddenly appeared in their midst? What salutation did He give them? V. 19; Luke 24:33-36. Note 6. (10) After this salutation what did Jesus do? Then what was the experience of the disciples? V. 20; Luke 24:38-43.

### NOTES.

1. **At the Tomb.**—This lesson begins abruptly. The last lesson closed with the death of Jesus on the cross. The intervening circumstances of the burial, the setting of the watch, the official sealing of the tomb, and the resurrection, are all passed by, and we have brought to view Mary standing at the empty sepulcher weeping because her Lord was not there. From Mark's account we learn that there were three women at the tomb "very early in the morning of the first day of the week." Mark 16:1, 2. But as they were sent to tell the disciples what had occurred (Luke 24:10), it is evident that Mary Magdalene had returned to the sepulcher (compare first ten verses of lesson chapter and Mark 16:9). This first day of the week was not the Sabbath, for "the Sabbath was past" (Mark 16:1), and these women had "rested" upon it "according to the commandment" (Luke 23:55, 56).

2. **Still in darkness.**—Mary was still in darkness concerning the resurrection. She was weeping because she thought the body of Jesus had been taken to some other place, and her only anxiety was to know where it was, that she might do it further honor. All the teaching of Jesus regarding His resurrection, and a future life only through that means, had as yet been misunderstood.

3. **Saw Jesus.**—Not only were ministering angels there to care for the dead body of their Leader, and to speak words of comfort to the mourners, but Jesus Himself came just in the time of deepest sorrow. How much of sorrow might be assuaged from day to day if the afflicted ones would only have faith to see Jesus by their side, as well as to believe that His angels are "all ministering spirits sent forth to minister for them who shall be heirs of salvation." Heb. 1:14. True, Mary did not at first recognize Jesus, but He was there nevertheless.

4. **"Why weepest thou?"**—That was no time for weeping. The greatest victory in the history of the universe had just been accomplished in behalf of the disciples of Christ. Why should any of them be weeping? Why were they not all there rejoicing? Why were not all of them at the tomb early that morning to witness the resurrection? Had He not told them that He would rise again the third day? Matt. 16:21-23; Mark 8:31; Luke 9:18-22. The simple answer to these queries is the sad word "unbelief." Shall we heed the lesson? "This is the victory that overcometh the world, even our faith." 1 John 5:4.

5. **"I am not yet ascended."**—This is a positive refutation of the doctrine of the immortality of the soul. It is positive proof that Jesus Christ, the Son of God, died, and was dead until the third day. He "died" for our sins according to the Scriptures, was "buried," and "rose again the third day according to the Scriptures." 1 Cor. 15:3, 4. This is emphasized by the further statement that "if Christ be not raised, your faith is vain; ye are yet in your sins." Verse 17. If Christ continued His life while the body was dead, and His immortal soul was in heaven during that time, then He did not die, and it was not true that He had not ascended. That, later in the day, He did permit His disciples to touch Him, is proof that He ascended that day, presented His offering to the Father in behalf of the human race, and returned to further prepare His disciples for their important work in the earth.

6. **"Peace be unto you."**—This was a repetition of the song of the angels when announcing His birth: "Peace on earth, good-will to men." The offering had now been accepted in Heaven, and the way of peace had been made sure for all who would walk in it. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." Isa. 26:3. But for such only. "There is no peace, saith my God, to the wicked" (chap. 57:21); "the way of peace they know not" (chap. 59:8). "Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

W. N. G.

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. Address, 1739 North Fifteenth Street, Philadelphia, Penn.





Guadalajara Sanitarium, Mexico.

## Sanitarium and Health Work

(Continued from page 9.)

the sick themselves. Many a failure in health comes because of sin or sorrow or mental burdens and while rational treatment may greatly relieve, and instruction as to the care of the health may be very beneficial, the cure can not be complete till the soul has laid its burden of sin or sorrow or care upon the great Burden-bearer. Many an invalid having been relieved of his apparent malady has gone out to repeat the experiences of the past and to be worsted again in the struggle, and relapse worse than at first, because he had not learned where lay the secret of both physical and spiritual strength, and how to avail him self of it.

On the other hand, many a one has come for help to these institutions, broken in health, discouraged with the fruitless struggle against the power of evil habits, and has gone away rejoicing in the power of Christ to save "to the uttermost" the whole man, and grateful beyond expression to the physicians and nurses who, while ministering to his bodily wants, had also known how to point him successfully to the great Physician—Healer of soul and body.

MRS. E. H. WHITNEY.

## TWENTY-FIVE YEARS OF WORK

[By the president of the General Conference.]

OF the little more than half a century of the existence of the Seventh-Adventist movement, the last twenty-five years has witnessed a rapid growth and extension of their work. Up to the year 1874, the work of this people was confined almost entirely to the United States of America, and more particularly to that portion lying eastward of the Missouri River and parallel with the southern boundary of the State of Missouri. The early pioneers of this movement held to the belief that, inasmuch as the United States was a government of such liberal laws, and freedom was granted to every man to worship God according to the dictates of his own conscience, it would, within the time allotted to the

message, become the home of the persecuted and oppressed of every nation; hence they thought that to preach the message in the whole United States would be a fulfilment of the threefold message of Rev. 14: 6-12, as the message so proclaimed here would, according to the above reasoning, reach the sincere, honest, and accessible souls of all nations.

The Lord's plan of having the "Gospel of the kingdom" preached in all the world was different from all this human planning, and comprehended an actual interest established in the various nations of the earth, even before "many people, nations, tongues, and kings."

In following briefly the execution of that plan, we would note that in the year 1874 the first mission in territory outside of the United States was opened by Elder J. N. Andrews, in central Europe, with headquarters at Basel, Switzerland. In that field now is a conference consisting of 14 evangelistic laborers, 24 colporters, and 24 churches, with 743 members. The German field in Europe was opened in 1876. During 1898 a conference was organized. It now has 32 evangelistic laborers, 50 colporters, and 50 churches, with a membership of 1,534. The



One of the Nebraska Sanitariums, Near Lincoln.

Scandinavian field was first entered in Denmark, in 1877, by Elder J. G. Matteson. In Scandinavia are now 3 conferences, 37 evangelistic laborers, 77 colporters, and 61 churches, with a membership of 1,995.

The message was first carried to Great Britain by Elder J. N. Loughborough in 1878. There is now 1 organized conference, consisting of 30 evangelistic laborers, 41 colporters, and 15 churches, with over 800 members. The Australasian field was opened by Elder S. N. Haskell and others in 1885. In that field are now three organized conferences, 78 evangelistic laborers, 50 colporters, 7 teachers, 2 physicians, 15 trained nurses, and 35 churches, with 2,000 members. Russia was first entered by our ministers in 1886. There are now 10 evangelistic laborers, 5 colporters, and 28 churches, with a membership of 995. In Turkey there are 7 evangelistic laborers, and a membership of 120. Our first work in South Africa was at Cape Town, in the year 1887. That field now has an organized conference of 10 churches, 300 members, 8 evangelistic laborers, and 8 physicians and medical missionaries. British Guiana was entered in 1887. It now has 7 laborers, 4 churches, and a membership of 140. The work was opened in Argentina, South America, in 1891. There are now in that field 13 laborers and 11 churches, with a membership of over 311. In Brazil, which was first entered in 1891, we have 18 laborers, 10 churches, and 300 members. Our work was opened in Jamaica, West Indies, in 1892. There are now 22 laborers and over 600 Sabbath-keepers.

The work was first commenced in India in 1893. We have now 31 evangelists and medical missionaries there. Matabeleland, South Africa, was entered in 1894, with 1 physician, 1 minister, and 3



Nebraska Sanitarium, Near Lincoln.

teachers. It now has 15 laborers. In Mexico the work was opened at Guadalajara, in 1894. As the result of that beginning, we now have a sanitarium and school, 7 evangelistic laborers, 10 physicians and medical missionaries. Chile, South America, opened in 1895, already has 14 laborers and 3 churches, with 100 members. Japan was entered in 1896, with 2 laborers, 1 a native educated in America, and now has 10 additional teachers and a flourishing school.

In the year 1881 ship missionary work was begun in Hull, England. Since that time ship missionary work has been opened and prosecuted with success in the following cities: Liverpool, England; Hong-kong, China; San Francisco, Cal.; New York City, N. Y.; Port Said, Egypt; Hamburg, Germany, and elsewhere.

## Membership.

In 1874 there were 60 ministers, 67 licentiates, 291 churches, 7,500 members, 12 conferences, and the General Conference; and there was contributed \$37,181.56. June 30, 1898, there were 435 ministers, 370 licentiates, 1,506 churches, 58,650 members, and scattered companies not yet organized sufficient to swell the number to over 65,000, 40 local and 3 union conferences, and a General Conference; and the tithe raised the previous year for the support of the work was \$423,591.59. Besides this, large sums were contributed during the year for home and foreign missions, and the support of various benevolent and educational institutions.

Acting in conjunction with the ministry in spreading the third angel's message are three important auxiliaries, viz., publish-

ing houses, to print books, pamphlets, tracts, and periodicals and establish agencies for their sale and distribution; sanitariums, to treat the sick, teach the principles of rational treatment and hygienic living, and educate and train young men and women as physicians and medical missionaries; and schools, to educate the young for the ministry and mission work.

## Publishing Houses.

In 1874 there was 1 publishing house, in Battle Creek, Mich., in which books and tracts were printed in 5 languages, viz., English, Danish, Swedish, French, and German. Now there are 11 publishing houses, and 5 branch houses, in which are printed books and tracts in 36 languages, viz., Arabic, Armenian, Basuto, Bengali, Bohemian, Bulgarian, Chinese, Danish-Norwegian, Dutch, English, Estonian, Fijian, French, Finnish, Greek, German, Hawaiian, Hungarian, Icelandic, Italian, Japanese,



Skodsborg Sanitarium, Denmark.



Haskell Home for Orphans, Battle Creek, Mich.



Kafir, Lettish, Livonian, Maori, Portuguese, Polish, Roumanian, Russian, Spanish, Swedish, Servian, Tahitian, Tongan, Turkish, and Welsh.

Prior to 1874 there were established 3 English and 1 Danish periodical. Now there are 46 general and 41 local papers, a total of 87, published in 8 languages, viz., 62 English, 5 Danish-Norwegian, 5 Swedish, 3 German, 3 Spanish, 2 French, 2 Dutch, and 1 Finnish. These papers are printed in 15 countries, in every continent on the globe. The combined subscription lists of all papers in 1874 amounted to 20,400; in 1898, about 320,000, and the present year, 400,000.

A copy of each of the books published, and a year's subscription to all the papers could be procured in 1874 for \$19; in 1898 it would require about \$350. There are now printed in the various languages some 825 different books, pamphlets, and tracts. Since 1874 up to the present time there has been sold about \$8,500,000 worth of these publications.

#### Schools.

In 1874 there was 1 school, with an attendance of 120. That year Battle Creek College was erected, in Battle Creek, Mich. This was the first institution of the kind in the denomination. Now the Adventists have 6 colleges, 6 academies, and 19 mission schools, with an attendance of over 3,000, besides many local church schools, with a large attendance. These schools are located in 20 different countries.

#### Sanitariums.

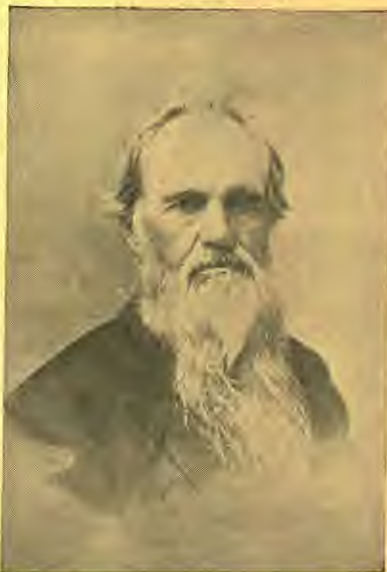
In 1874 there was 1 small sanitarium. Now there are, under the direction of the International Medical Missionary and Benevolent Association, 17 sanitariums,—8 in the United States, and 1 each in Mexico, Switzerland, Denmark, Hawaiian Islands, South

Africa, Samoa, Tonga, India, and Australia. There are also several orphanages, medical missions, and other charitable and benevolent institutions managed by this association, in addition to a well-equipped and flourishing medical college. With the various sanitariums and medical missions are connected 58 physicians, 300 graduate nurses, over 400 student nurses, and 110 medical students.

#### Foreign Missions.

Since the first missionary sent to a foreign field, in 1874, several hundred have gone out under the auspices of the denomination, and upwards of a million and a half dollars have been contributed for the extension of the work. At present all foreign countries not included in organized conferences are under the control of a Foreign Mission Board, located at Philadelphia, Pa. Aside from the organized conferences in foreign fields, there are missions established in Argentina, Bay Islands, Brazil, British Guiana, Chile, China, Cook Islands, Colombia, Fiji Islands, Finland, Gold Coast of West Africa, Hawaiian Islands, India, Iceland, Jamaica, Japan, Lesser Antilles, Matabeleland, Mexico, Pitcairn Island, Queensland, Russia, Society Islands, Samoa, Tonga, Trinidad, and West Australia.

Our missionary ship Pitcairn, built in 1890, has made five voyages, distributing missionaries in the South Pacific Ocean;



Joseph Harvey Waggoner, one of the first editors of the SIGNS and an able contributor to the *Review*; author of "The Atonement," and other works. Died at Basel, Switzerland, at the age of 69, April 17, 1889.



John Nevins Andrews, former contributor to the SIGNS and the *Review* and editor *Les Signes des Temps*; author "History of the Sabbath." Died at Basel, Switzerland, Oct. 21, 1883, at the age of 54.

and by the time this article is read, will have sailed on another voyage, loaded with supplies for the missions already established.

The foregoing brief and condensed statement will give the reader only a meager conception of "what

message like the leaves of autumn. All this has been accomplished in the face of persistent, and in some cases bitter, opposition, even to the appealing to, and using of, the strong arm of civil law. That it has steadily gone forward in spite of all obstacles, is proof positive that "this work is not of men," but of the Lord, and instead of "coming to naught," will accomplish that whereunto it has been sent,—the warning of the world, and that right speedily; for it has reached the point where the Lord can, and will, soon cut it short in righteousness. GEORGE A. IRWIN.

#### THE THREEFOLD MESSAGE.

[By editor of *Sion's Vaktare*, Battle Creek, Mich.]

IN Rev. 14:6-12 we find three messages described which are to be proclaimed immediately preceding the second coming of Christ (verses 14-16); hence these messages must be intimately concerned in preparing a people for this great event. From this we can judge

of their importance, and the necessity of giving heed to the admonition and warning they contain.

A close scrutiny shows that the principle involved in these messages is whether we will obey God or man (Acts 5:29), whether God's commandments or

human enactments shall constitute our rule of life.

The first message calls attention to the fact that the time of the judgment has come, in which all cases will be eternally decided according to the only rule of action God has given man for his conduct—the law of Ten Commandments (Eccl. 12:13, 14), and admonishes men to worship the Creator—mark, the Creator—for He only is the true God.

The second message calls attention to the fallen and confused state of Christendom, designated by Babylon, a condition which the first message would, if received, have healed, but which rejected makes necessary the fearful warning contained in the third message.

The "beast" and the "image" of the beast mentioned in the third message are fully described in the previous chapter of Revelation.

All Protestant commentators agree that the beast is a symbol of a Church-and-State power, the greatest manifestation of which we have had in this world being the Papacy. By this power human theories and laws are forced upon man in preference to God's commandments, man thus being forced to worship human power instead of divine, the created thing instead of the Creator.

The "image" of the beast is, of course, another power, which, like the beast, endeavors to enforce its own doctrines and laws upon the people instead of God's requirements. Such a power we have seen gradually, but nevertheless surely, developing within our own government, and, judging from present indications, the time can not be far distant when the creed element of this nation will by and through the State endeavor to dominate the consciences of men. These messages are not consecutive, but contiguous, following one after the other, but all uniting together in one threefold message, giving a clear-cut distinction between God's authority and



Uriah Smith, one of the pioneers, for many years editor of the *Review and Herald*; author of "Daniel and the Revelation," "Here and Hereafter," and other works.



James White, founder of both the *Review* and the SIGNS, and of Battle Creek College; the chief pioneer of the cause; for many years president of the General Conference. Died Aug. 6, 1881, at the age of 60.



Alonzo Trevier Jones, editor of the *Review and Herald*; one time associate editor of the SIGNS; author "Two Republics," "Rights of the People," "Empires of the Bible," etc.

Seventh-day Adventists have been doing for the last twenty-five years; but a careful perusal of this article will reveal the fact that from a few thousand communicants of this faith in 1874, confined to a small portion of the United States, and with very limited facilities for promulgating their views, at the present time their work has encircled the world, and that they are now equipped with facilities to furnish, and agencies to scatter, the truths of the third angel's



Ellet Joseph Waggoner, son of J. H. Waggoner, editor of the SIGNS, 1884-1891, now editor the *Present Truth*, London, England; author of "Gospel in Creation," and other works.



The present editor of the SIGNS OF THE TIMES, Milton Charles Wilcox; first editor of the *Present Truth*, London, England, 1884-1886.



man's, admonishing the people to acknowledge the former in the worship of the only true God, the Creator of the heavens and the earth, and warning against yielding to the authority of man, which constitutes the worship of the beast.

Mark, the Creator has a sign whereby He distinguishes Himself from all other claimants to the right to be worshiped. This sign is the memorial He has instituted of His created works—the only true, divine Sabbath that has ever been instituted. "Verily My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." "It is a sign between Me and the children of Israel forever." Ex. 31:13, 17. See also Eze. 20:12, 20.

The beast also has a sign, whereby he seeks to draw men to worship him. This sign is necessarily of the same nature, *i. e.*, a sabbath, yet entirely a different thing, a false sabbath. And so the State-church (the man) power says through its authorities that the proof "that the church hath power to command feasts and holy days" is found in her "very act of changing the Sabbath into Sunday," and that "by keeping Sunday they [the Protestants] acknowledge the church's power to ordain feasts and command them under sin;" and, further, "thus the observance of Sunday by the Protestants is an homage [worship] they pay, in spite of themselves, to the authority of the [Roman Catholic] Church." This constitutes the "mark" of the beast.

It is plain, then, that the messages in question could not present a clear distinction between the authority of God and the authority of man without holding up these two signs in bold comparison, that the people may see the difference, and may thus know how to choose the right side and worship the true God.

Of course it has been the duty of man to acknowledge and worship God in all ages; but how appropriate that just prior to the second advent of Christ, when all human authority shall forever cease, and only God's authority be acknowledged (throughout His boundless universe—how appropriate, we say, that special attention should be called to the importance of obeying God rather than man!

And as a result of the proclamation of those three messages we see (verse 12) that a people is brought out who indeed acknowledge the authority of the Creator and worship Him, for they "keep the commandments of God [not of man, but of God], and the faith of Christ."

Reader, on which side do you stand?

A. SWEDBERG.

### HEAR, HEAR, O EARTH!

BY URIAH SMITH.

"O earth, earth, earth, hear the Word of the Lord." Jer. 22:29.

O EARTH, earth, earth, low sunk in sin and sorrow!  
Tears are the birthright of thy dylug men;  
All hearts are aching for that happy morrow  
When righteousness and peace shall reign again.  
That day will come; for He who rules in heaven,  
Whose word created, and whose power upholds,  
Has not His work to utter ruin given,  
But still His creatures with His love enfolds.

But sin must perish in devouring fire;  
The elements must melt with fervent heat;  
Evil may not to endless life aspire,  
Nor curse tread God's domain with fouling feet;  
The judgment scene is thrust athwart the path  
Ere pilgrims, glad, their heavenly country win—  
An outburst of Jehovah's fiercest wrath  
Against that traitor in His kingdom—Sin!

Heaven sounds a trumpet-call to sons of men;  
Sky, land, and sea, lit up their voices now;  
And this the thrilling note of their refrain:  
Soon hosts of heaven your parting sky will bow.  
Six thousand years their course foretold have run,  
All working, steadfast, to the crowning day,  
When the wild contest, Right with Wrong, is done,  
And from the great white throne earth flees away.

One Name alone reveals a door of hope;  
One lingering moment for escape remains.  
O Earth, no longer in thy darkness grope!  
O sinner, break the bondage of thy chains!  
The great Refiner's fire, who may abide?  
Before His lightning presence, who may stand?  
And yet His name's a tower in which to hide,  
And righteousness beams from His pierced hand.

O earth, earth, hear the summons of thy Lord!  
The crisis for eternity is near;  
'Tis God that speaks; and ne'er canst thou afford  
The hopeless fate of those who will not hear—  
Who insult God, His tender call who spurn,  
Till break from heaven the words, in thunder tone,  
'Tis done! Ah, then all faces black will turn—  
A guilty, speechless world before the throne!



### THE PRINCE OF THE POWER OF AIR AND HIS WORK.

The Kirksville Tornado.

THE normal ruler of this world is God. When man was created, God gave him dominion over the world and all that was therein. Man was prince under God. Gen. 1:26-28. Under God he possessed power over all the secrets and resources of nature. He was ruler *de facto* as well as *de jure*,—in both fact and right. He was free to obey his Sovereign—God—or to disobey; but to disobey meant misery and death, not simply in the decree of God, but in the very nature of things. Obedience—harmony with the all-power of the universe—meant life and peace and joy forevermore.

But man yielded to the enemy. Yielding himself, he yielded all under him, the earth and all of the earth. "For the creation was subjected to vanity [sin, death], not of its own will, but by reason of him [Satan, man] who subjected it." Rom. 8:20,

on its track, and swept backward to the northeast striking the city of Kirksville, and the villages of Newtown, Lancaster, Carrolton, Macon, and Linnaeus, and country places, in its course. In the two first named the greatest loss of life took place. This occurred in the afternoon of April 27, about 6 o'clock. Kirksville is the county seat of Adair County, and the population is variously estimated at from 5,000 to 8,000. Newtown has a population of about 550. At Kirksville the loss of life as thus far determined is 33 killed, and more than 90 have been seriously injured, and many others slightly. In Newtown 13 have been killed; 25 were injured.

At Kirksville are two colleges of osteopathy, and a State normal school. The path of the tornado, from 2 to 3 blocks wide, was between one of these colleges and the normal school, where many students boarded, and where were many new and beautiful houses, of which 284 buildings, mostly residences, were damaged or destroyed, and over 200 of these are a total wreck, scarcely a single board remain-



A Photographic View of Kirksville Ruins.

R.V. In this way Satan became prince of this world in fact, tho not by right. It could be truly held subject only to God. Man proved a traitor, and Satan usurped the authority of the rightful ruler of earth. He thus became "prince of this world," "god of this world," "prince of the power of the air," etc. God could not meet Satan's usurpation by force. It must be demonstrated in the very working out of disobedience that God's plan is good and only good, that obedience is life, that sin is death, and that God is law. And so Satan still rules, by God's permission, and will until the universe shall see that sin is death and righteousness is life.

The abnormalities, therefore, that we see are not of God. Death and destruction are of sin, and sin is of Satan. Devastating fire and earthquake and tempest are not of the normal rightful Ruler of earth, but of its usurper, the devil. And these things will grow worse and worse as the old earth waxes older, till finally the last great earthquake shall rend it in ruins, and the poisoned atmospheric heavens shall roll together as a scroll and pass away before the presence of God.

This is the lesson taught by the fearful cyclones and tornadoes of these later years. One of the worst, which chilled the blood of thousands, swept from Nebraska through Southwestern Iowa, into Northern Missouri, doing but little damage on its southeasterly way; then it turned, almost doubling

ing whole. The damage to Kirksville is probably \$250,000.

Nothing could withstand the fury of the storm. It mattered not whether the building were of brick or stone or wood, it was leveled before the tremendous force of the tornado. It mattered not whether a box or a tree were in its path; both were added to the tremendous and conglomerate cargo borne by the storm. Horses, cattle, houses, furniture, clothing, carpets, trees, branches, boards, timbers, and men and women, with rain and hail and mud and water, were carried in one indiscriminate heterogeneous mass by the storm demons as scattered abroad a few minutes later over the face of the earth.

### Incidents of the Tornado.

Sometimes branches were stripped from trees; sometimes the trees were wrenched and twisted off as by some giant hand; sometimes they were torn up by the roots, "as the fickle fancy of the storm listeth." Says the Kansas City Times of April 29:—

"The wrenched and twisted iron frame of a sewing-machine is sticking firmly in a stump, driven in so deeply that two strong men were unable to pull it loose. Long, jagged, fearsomely sharp spears of wood that once were the beams of floors, and the rafters of roofs, are sticking in the ground, and what walls are left look like a spent fight of Brobdingnagian javelins; and these are everywhere

"Awful sights were met on every hand. One young woman was found pinned to the ground by



a huge beam and with a stake driven clear through her body. Dr. Young and a corps of students from the Ward infirmary did all that could be done for her, but she died this morning. Bessie Green, a pretty, winsome girl of 18, was found dead in what had been her home, at 1020 East McPherson Street. Her skull had been split open and her brains cupped as if by a surgeon."

Dead cows, horses, and chickens were strewn about in promiscuous confusion, "but in one place in the biggest of the ruins was one hen mother clucking about with a brood of thirteen little week-old chicks—she had apparently not lost a single member of her family."

A young man was carried two blocks ten feet high in the air, and over him were sailing two horses.

"J. T. Coonfield and his family were eating supper when the tornado struck their home. The house was picked up and carried across a slough and dumped up against a hill. The building was not completely wrecked, and the family escaped without anything worse than a severe shaking up."

Articles, such as clothing, books, albums, jewelry, etc., were blown from Kirksville to places twenty-five and thirty-five miles away.

"Mrs. Ranschoff suffered a most terrible death. Her headless body, with its arms clasping her lifeless baby, was discovered on the floor of the house, which was left as a raised platform in an open field. The head was as keenly severed as if it had been done with a knife, and was about 20 feet distant."

A 16-year-old girl was found with a 2x4 scantling driven through her body.

There were happier incidents. "Two children had been lying in a cot in one of the destroyed homes. The house was carried away, but the floor of the first story and the foundation were left, the wind lifting the house from the sills and tumbling it a long distance. The cot on which the little ones lay was lifted up with them on it and carried fully a block and a half and set down on the ground. Neither of the children were hurt." Many other escapes were as truly remarkable.

Says the editor of the Kirksville Journal:—

"The wreck of the houses flying through the air high up presented an awful evidence of the fearful power of the wind. People seem dazed and can scarcely speak of it without trembling."

Two minutes the storm lasted, some say four minutes, when minutes mean hours; some say less than two minutes. Three minutes before all was quiet and at peace, save some ominous clouds, boding no danger save to a very few. Two minutes afterwards and there were nearly twoscore dead, nearly a hundred more seriously injured, a quarter of a million of property destroyed, nearly three hundred families, 500 persons rendered homeless, part of a beautiful city in ruins, and many mourning,—all the work of two minutes! Before the tornado \$10,000 residences stood in beauty and seeming prosperity; two minutes later not a vestige of them remained. So noble characters are wrecked by the tempests of sin and vice. Blessed is the man who builds not in the realms ruled by Satan, but whose house of character is anchored in the eternal righteousness and power of God.

#### ROME THE GAINER.

"THE war in the English Church against Ritualism," says the *Catholic Mirror*, "had the effect of filling the churches in which 'Romish' practices are followed, during holy week and Easter." As the result the High Churches are more determined than ever to hold to their Catholic rites. "Not a few of the churches held the service of tenebræ. [A service said to be in commemoration of the darkness of the cross, in which the churches are gradually darkened by the extinguishing of candles.] Veneration of the Cross and the Stations was also followed, and more confessions were heard in ritualistic temples than ever before." One of the worst features of the matter is that the so-called "Evangelicals" in the English Church are endeavoring to suppress Ritualism through legal means; that is, they are trying to suppress Roman Catholicism in the church by Catholic weapons. One clergyman has well remarked, "Nothing tends so much to popularize an unpopular party as to give it just cause for crying 'persecution.'" The *Catholic Mirror* correspondent also notes the following:—

"An event took place on this day week, which may well be called memorable in the annals of London Catholicism. For the first time since the so-called Reformation, the Most Blessed Sacrament

was carried in solemn procession through the streets to those unable through sickness or infirmity to make their Easter communion in the church. After the 7 o'clock Mass at St. Peter's, the Italian Church at Hatton Garden, the Rev. Father Cristoforo, P. S. M., left the church, carrying the Most Holy Sacrament under the canopy and preceded by cross-bearer, acolytes, the Confraternity of the Most Holy Sacrament in their scarlet and white habits, bearing lighted torches, and incense and bell-bearers. Following behind came the congregation with lighted tapers, the large proportion of men being particularly noticeable. Proceeding by the Clerkenwell road, several houses in the Italian quarter were visited, the people kneeling in the roadway reciting the Litany of Our Lady for the sick person during the administration. Everywhere the procession was received with signs of the most intense devotion."

#### ABOUNDING TRUSTS—A WARNING.

THE prophet of old, looking forward to these times of oppression and overreaching greed, speaks of the monopolist as "a proud man," who "neither keepeth at home, who enlargeth his desire as hell, and is as death, and can not be satisfied, but gathereth unto him all nations, and heapeth unto him all people." Hab. 2:5.

This looks forward to the world monopoly, the world trust, with some overmastering, proud, shrewd schemer and wire-puller at the head. And how rapidly are we nearing its fulfilment! The prophecy may contemplate only the manifest ambition; the history of the commercial world to-day meets and demonstrates the truth of the prophecy. Almost every article of commerce in the large cities, every article of food and drink, almost every material thing with which we have to do, is in the control of some monopoly, corporation, or trust.

Within the last few months trusts and corporations to the number of 270 have been organized within the United States, with an aggregate capital of over six billions of dollars (\$6,089,742,200). The articles run all the way from chewing gum to copper and steel, and from a capitalization of \$300,000 (United Ice Co., Chicago) to \$400,000,000, copper trust. Several of the trusts possess over \$100,000,000. Another is listed at \$250,000,000. The Federal Steel Trust is said to have a capital now of \$800,000,000, and the Copper Trust, now materializing, is nearing the same figure. In eating and drinking materials we have candy, baking powder, biscuit, crackers, champagne, flour, fish, fruits, rice, cereals, beef, provisions, milk, rock salt, salt, sugar, caramels, etc., bound up in trusts. If the trusts would forever absorb some of these articles, they would be a blessing, especially in alcoholic spirits, baking powders, fancy candies, and we may add to these tobacco. Among useful necessary articles which the trusts are grasping to control are knit goods, rubber goods of all sorts, axes, bricks, bolts, and nuts, cast-iron pipe, cement, celluloid, crockery, sash and doors, all electric machinery, coal of all sorts, harvesters, cotton prints, all kinds of farming utensils, gas, glass, hay, leather and hides, milk, nails, cotton and linseed oils, paper, paint, silks and ribbons, rope and twine, saws, shears, screws, shoes, sewer pipe, wire, tiles, paper, tin, wood-working machinery, woolen goods, burial caskets, marble, etc., etc. from the time one enters the world till a headstone is placed at his low grave. Truly the prophet spake truly.

Men feel it. In all the walks of life outside the trusts men complain and condemn the trust. Thousands are alarmed. Many more are in mental revolt, only waiting for the tempest to break, for the signal to be given. Then in the words of the prophet to the rich monopolist: "Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee."

There is much more. These are God's merciful warnings to the rich. Why will they not heed it instead of inviting their ultimate destruction by pursuing their mad course?

We are not excusing violence, believing that God will avenge the wrong, and save the oppressed. But we must publish His warnings. Note in them the truthfulness of God's Word, and the certain end of injustice and oppression. The hope of the world is not in law or violence or force, but in the reception of the Gospel. "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."



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Our next special issue will be "Independence Number," dated July 4. See announcement on second page of cover.

There are twoscore and one illustrations in this paper, several of which have naught to do with the special subject of this issue.

**Sabbath-School Lesson.**—The Sabbath-school lesson for this issue was printed in last week's issue. That contained two lessons.

**Christian brother,** the infinite resources of the Word of God are not yet exhausted by the exploration of puny mortals. God may have new, precious light for you. Do not limit Him by past human research.

The group of pictures on page 13 was promised and prepared for the Quarter-centennial Number of the Signs, but was crowded out of that issue, and is here given in fulfilment of that promise. The majority of the pictures represent those who, under God, have been especially connected with the paper in its conduct and history, while all have had much to do with our publishing work.

Position in this issue does not in any way indicate the prominence accorded any article by the editor; each reader will judge that for himself. Distribution of cuts and exigency of make-up has guided to some extent. Of our progress articles we have in order articles on education, publishing, and health and sanitarium work. These are followed by a wonderfully concise review article for the last twenty-five years of the work among this people, by President George A. Irwin, a picture of whom we wish we could present, but overlooked it till too late.

There are many good buildings and beneficent institutions mentioned in this issue. There are others which we could not illustrate because we had no suitable photographs, or none at all, and time did not permit us to obtain any. But all these institutions are not as precious as one soul saved from sin. More than this, unless these institutions are carrying out their purpose in God to save souls, they exist in vain. And the soul saved is not saved by virtue of the institution, nor by the virtue of the people who labor there, but solely by His grace. He uses these

institutions, for which we praise Him. He uses men and women. All these are needed in His plan, but the grace is all of Him, and to Him be all the glory.

Word comes to us just as we are about to go to press from Dr. F. E. Braucht, our medical missionary in Samoa, that in the rebellion in the islands they and their property have been spared. We will give fuller particulars in our next. A small cut of the Samoan Sanitarium will be found on page 8 of this paper.

There are institutions illustrations of which we would have been glad to secure for this issue, but were unable so to do. Among these are the schools in Avondale, Australia; Claremont, South Africa; Graysville, Tenn.; sanitarium at Honolulu, and Calcutta, and publishing house in Cape Town, South Africa, and Calcutta, India. The Signs would be glad to receive good, clear, late photographs of all our institutions.

We have other photographs of the fearful work of the Kirksville cyclone, which we will present in a later issue. Our special agent found it almost impossible to obtain any views at all. Photographers and the great dailies had formed a sort of trust or combine to raise the price, but they were not wholly successful. Our thanks are due Mr. B. R. Nordyke, of Kansas City, for his assistance in securing views and information.

"Except the Lord build the house,  
 They labor in vain that build it;  
 Except the Lord keep the city,  
 The watchman waketh but in vain."

**Faith.**—Says the apostle, "So then faith cometh by hearing, and hearing by the Word of God." Faith is based on the Word of God. That is not faith which is based on opinion, or error, or the belief of the church, or the councils of the "fathers." Belief in all these various things does not connect a man with God vitally. Faith is such confidence in God's Word that it establishes a living relationship between the soul and God. It is not only believing that God is, but that "He is a rewarder of them that diligently seek Him." This establishes personal relationship; for men do not diligently seek God in companies unless they do it as individuals. Faith is individual confidence that God will do just what He says; that His Word will perform all that it commands or implies. It receives that Word as a living thing, in which dwells Christ, the wisdom of God and the power of God; and the power of God in that living Word creates, recreates, molds, changes, transforms, and fashions men after the Divine Image.

**Waning Faith.**—But this faith, the very faith which Jesus had, is waning among the professed followers of Christ. Too often the shepherds of the flock, instead of preaching the Word as the living Gospel of Jesus Christ, sit in judgment upon it, criticize its manner, its style, its teaching, repudiate its miracles, and condemn its science of salvation. Professing to believe in Jesus Christ, they proceed to undermine the very foundation on which Christ buildeth. The story of creation is a myth. The world is of evolution, not of creation. By parity of reasoning, man is of evolution not of creation. And, reasoning a step further, "the new man" is a product of evolution, instead of regeneration, re-creation, by the mighty power of the Word of God received by faith. Surely such men should not look for Bible conversions. They can not expect them. Yet if evolution be true, the Word of God is of none effect, and all the great reformations of God were deceptions.

**Needed Faith.**—God's Word is still effectual. Infinite power is still within it. Faith may still unlock its dynamic resources. The old patriarchs did not believe in vain. The prophets of God spoke not lying visions or false messages. The mission of Jesus Christ, founded in the Word of God, is not a myth. The apostles were not deceived. God's reformations in various ages were not lies. This faith is needed to-day. Noah had, so far as we know, no written word, but he believed and preached God's message, and by it "condemned the world," and through it God saved him and his house. Elijah could believe God, tho he thought he stood alone.

The Word sustained him, and translated him. Nehemiah and Ezra preached the Word, and tho from temporary pulpits of wood, it was mighty in God in restoring Jerusalem and the temple, and in effecting a transformation among the people. They might have reasoned, The great mountain of difficulties in our path will sometime wear away, and then we will build. But God's message was the message of now, and receiving that message, bearing that message, living in that message, working out that message, the great mountain before the servant of God became a plain. The reformation wrought through John the Baptizer, through Jesus and His apostles, was based on the Scriptures as the Word of God. There was no questioning or grumbling. Has God said it?—That is sufficient. Martin Luther and his coworkers, John Wesley and his associates, preached God's Word. God wrought through them all, and souls were regenerated and saved. O, for more of the faith of Jesus and His reformers to-day!

**The Panacea for the Pulpit.**—The *Independent*, in speaking of a recent sermon by Dr. Storrs, well remarks:—

"There is only one true panacea for any or all the ills and wrongs and ignorances of men, and that is instruction, the earnest teaching of men who can teach. It is a slow process but the only vital one. What is put deep in the soul develops the character; laws and prisons will not do it."

"Of course the pulpit will lose its strength if it has not truth to tell, no matter how much faith it may put in the untruths which it preaches. It is the one who has truth to tell that will have the power of true teaching. The man who contradicts the growing knowledge of his generation will lag superfluous behind; and that is right. The people may be more intelligent than the pulpit; and when the pulpit tries to beat back the advance of new truth, it becomes something else than the power of God."

Some of the above we have italicized. But the new truth is not to be found by the preacher in the growing knowledge of the world, but in the ever unfolding Word of God. God has truth in that Word for this time, this generation. Christ is coming. The warning message must be given. It can not be kept back by any power. The strength of the pulpit is in bearing God's present message.

**A "Christian Flag."**—A field of white, a blue square in the upper inside-corner, on which is a red cross, is what many are now urging for adoption as the "Christian flag." It has been well remarked that a flag is an emblem of force; and if recognized by a government, as it is hoped this will be, it will become emphatically so. God commands His watchman, "Lift up a standard for the people." But the standard is God's, for the prophet declares: "He shall set up an ensign for the nations;" and the Lord says, "I will . . . set up My standard to the people." "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against Him." And so the banner, the standard, the flag, the ensign, that the Lord's people have is spiritual, given by Him; for "Thou hast given a banner unto them that fear Thee, that it may be displayed because of the truth." But "His banner" is "love;" and the Christian will only commit pagan folly to endeavor even to crystallize into any sort of an image his conception of God's truth and love.

If the Christian be not a missionary he is nothing for Christ. He has one object in gathering out a people. Here it is: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar [purchased] people: that ye should show forth the praises [virtues, excellencies] of Him who hath called you out of darkness into His marvelous light." Are you showing forth in your life Christ's praises, excellencies, virtues? It is your mission to do this; and if you are doing it, you are a Christian missionary. Do you recognize the mission? Are you fulfilling it? If not, why?

**God's Love Is Infinite.**—It reaches to the very depth of human wo and misery and sin. Even Satan would find pardon at God's hand did Satan desire the purity and love and unity of God. He can not be pardoned because he does not wish that which pardon implies,—unselfish purity and absolute submission to God; and he has so set himself against God that he can never desire it. This is man's danger—in himself, not God; in sin, not mercy. The time to accept His mercy is just now.



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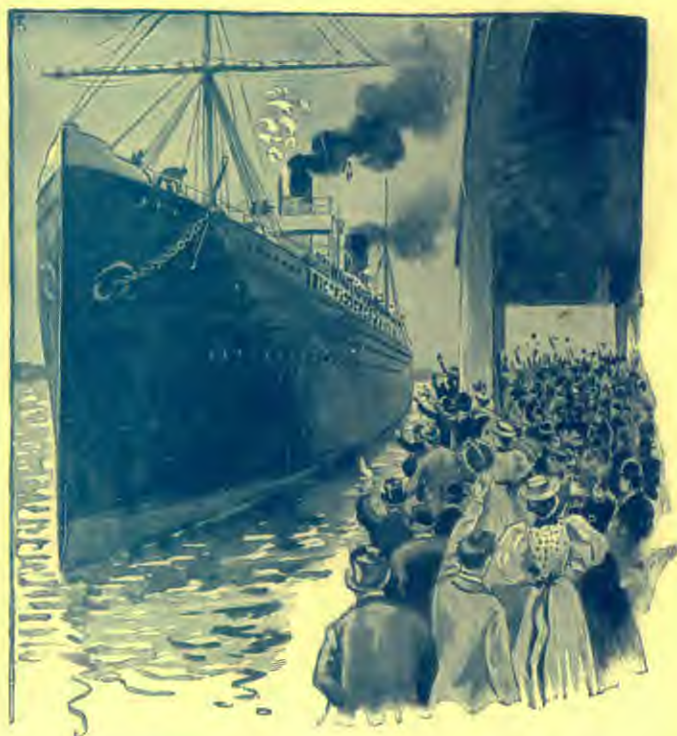
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