

SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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"IS IT PEACE?"

IT is an old question, as old as war. Three times it was asked of Jehu, that zealous captain and furious driver, as he swept on in his warrior's chariot. "Is it peace?" asked the two messengers; and they immediately became a part of his company of war. "Is it peace, Jehu?" asked the wicked, profligate King Joram; and the reply was a rebuke for his wickedness, and a smiting to his heart.

"Is IT PEACE?" thousands in the earth are asking to-day. Like fierce gladiators of old the nations of the earth stand, armed to the teeth, the sword half drawn from its scabbard, the great guns unlimbered and shotted, and their black mouths turned toward expectant enemies. More millions of men are connected with armies to-day than a century ago there were myriads! The people are groaning under the crushing weights of ever-increasing war expenses. The heaviest items in the annual financial budgets are not for the purpose of bettering the nation or conserving the equal rights of its citizens, but for the destruction of those who in the expected struggle may be counted as foes.

NOT once but many times have these nations armed anew in the last half century. After the long season when the most powerful rifle was the old muzzle loader of powder and ball, came the era of invention and discovery,—invention of cartridge and breech-loader and needle gun and magazine rifle, ever lighter in weight and ever more deadly in execution; and discovery of greater and more terrific explosives, in the scale of which old-fashioned mortar powder ranked at 30; rifle powder, at 35; atlas powder, 54; dynamite, No. 1, 62.6; best quality nitro-glycerine, 73; Americanite, 82; Rossel's mixture, 89.5; perunite B, 100; and since that come Lyddite and Thorite, still stronger and more deadly in explosive power, and fatally noxious gases.

SMOKELESS powders have added to the uncertainties, and the old arts of war are in face of them obsolete. The problem is still further complicated by Krupp, Gatling, and Maxim long-range guns, quick-firing guns, machine-guns, the use of shrapnel and shells which explode in a thousand pieces, instead of thirty, as formerly. It is now contended that a three-millimeter bullet is possible, instead of about seven, as at present, enabling the soldier to carry several hundred more cartridges. This means new armaments, and increased financial burdens. Great battle-ships have been built

JUST recently a work in several volumes has been issued by M. Bloch, a Polish-Russian economist, on "The Future of War." In it the author elaborates, in its economic, destructive, strategic, and various phases, the complex and appalling condition of the present war status of the world, and what a future war would mean,—suicide to all nations who entered it. His arguments are forcible. Looking at the matter from the author's view-point alone, one is impressed with his argument. His contention is that, as no nation wishes to commit suicide, and as no nation can engage in a great war without committing suicide, there will be, therefore, no great war. And he has made others hope that time would confirm his words of peace. But how finite is man!

AS LONG as men are at strife with God, there can be no peace with one another. As long as nations are made up of such men, there will be strife and bloodshed among nations. As long as there are chances of winning, nations, or the few who rule but do not do the fighting, will take the chances. Human life is cheap compared with the glory of empire, many think; let it be sac-

rificed if deemed necessary or expedient. This has been human nature in all the past; it is human nature to-day. And so, hardly before the ink was dry and the signatures gathered in the last volume of M. Bloch's six-volume work, rendered into English, the greatest nation of the world was engaged in war, a war taxing all her resources to the utmost in men, provisions, and money; a war in which a larger army has been transported across the seas than modern history knows. That war is waged against, nominally, two small States; yet we are told that it is against not only the little republics of South Africa, but against many thousands of Russians, and French, and Germans, and Americans. It is a war being fought for very existence by the principals, a war which, if England should be defeated, would greatly affect the world, and the work of missions in the world. The war dogs of other nations are held in leash.



"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong." Joel 3:9, 10.

during the last quarter century, with many of smaller types, costing millions and millions of dollars, which have grown obsolete waiting for war; and at tremendous expense new and more expensive ones are being builded. What will the end be? Is it peace?

YES, it will be peace, responded the adorers of the Peace Conference which lately adjourned at The Hague. Yet hardly had the benedictions pronounced upon its farcical proceedings died away, from which peace-loving and war-burdened souls hoped so much, ere two of the most Christian nations were using unheard-of and more powerful explosives,—the one against the ignorant natives of Central Africa, the other against the natives of the islands of the sea who had fought for two centuries for liberty from medieval intolerance.

All the nations are prepared; it is a crisis of the ages.

NAY; in the very nature of things, and from the world's standpoint, it is *not* peace. The new year dawns with blood-red streaks across its sky, betokening the mighty storms that are to follow. The demand in all the nations of earth is for ships and guns and men and explosives. The plethora is great, but the demand is for more.

Is it peace? What says the Guide-book of God? The world is dark. Rulers and statesmen and commanders rush on in blindness, knowing not whither they are going. The blind are leading the blind. God has given His Word, a "lamp" to the "feet," a "light" to the "path." His prophecy is as a "light in a dark place until the day dawn and the day star arise in your hearts." What does the "more sure word of prophecy" say as to "the future of war," as to peace?

HERE it is: Eight hundred years before Christ, God gave a seer of His a vision of the future, which included this time, just before the impending "day of Jehovah" shall burst upon the world. This is what he heard and saw concerning this time: "Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears; let the weak [like little Transvaal] say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together; thither cause Thy mighty ones to come down, O Lord. Let the nations bestir themselves, and come up to the valley of Jehoshaphat [Jehovah judgeth]; for there will I sit to judge all the nations round about. Put ye in the sickle, for the harvest is ripe; come, tread ye; for the wine-press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision! for the day of the Lord is near in the valley of decision." Joel 3:9-14, R.V.

ANOTHER prophet names many of these nations thus possessed by a spirit of war, even "all the kingdoms of the world, which are upon the face of the earth." The Lord tells us that because of the sins of the earth, "I will call for a sword upon all the inhabitants of the earth." "Evil shall go forth from nation to nation," and the slain "shall be at that day from one end of the earth even unto the other end of the earth." See Jer. 25:15-38, R.V.

STILL another prophet declares that the ultimate battle fought in this great preparation, is "the battle of the great day of God Almighty," the great conflict of Armageddon, and that the actuators of this strife are the "spirits of demons," which are out in all the world, preparing men for the sanguinary conflict. We have noted the fulfilment first; the prophecy is demonstrated. There are other prophecies as clear as these to which we have referred. Men may prophesy peace; God has told us that "many people" and "many nations" would do this; and they have been doing it; they endeavor to persuade themselves that in various ways, by choice or necessity, peace will be brought about; but peace, as regards this earth, lies dead in the dissecting room of nations. Men may try to galvanize her into life; there may be fitful, uncanny, gruesome signs; but peace, worldly peace, is dead; and over her remains are heard, not the joyful songs of rest, but the booming of cannon or the sharp crack of the rifle.

"AND is there no peace?" you ask. Yes; there is peace, blessed peace. It is not originated by pope or czar or emperor or president, or by all these and the nations they represent, combined. It is all in Jesus Christ; "for He is our peace." He says to all who would be His children, who unconditionally surrender to Him, "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you." God is not at enmity with man; He pities and loves man so that He gave His only-begotten Son to save him. But carnal man is at enmity with God, and is not subject to the law of God. This is all that prevents peace between God and man,—the enmity of man's carnal heart, man's sin, and his love of it. Let man give it all up, and God gives pardon and peace. "Being justified by faith we have peace with God through our Lord Jesus Christ." Christ has purchased peace with the blood of the cross. He has abolished in the flesh the enmity. He offers it all to you. Blessed peace—nothing between the soul and God to separate from His life and love. It is a peace which lifts above all earthly strife. He says of the sinner, "Let him take hold of My strength and make peace with Me, and he shall make peace with Me," and concerning such, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." It will be peace amid all the world's strife, the peace and rest of God. And then, when the world's strife is ended, and the bables men fought for are perished, and the warrior's little day of glory is passed forever,—then, and not till then, "the meek [the peace-loving] shall inherit the earth; and shall delight themselves in the abundance of peace."

POLYGAMY AND THE REFORMERS.

THE *Catholic Mirror* says:—

As a rule, the people of this country ascribe incorrectly the origin of this pestiferous doctrine of polygamy to Brigham Young and his associates, but its true paternity is to be traced to Martin Luther, of "open Bible" record, and his colleagues, as we propose to show in this article.

The only thing shown in this article is the alleged position of Luther and other of his contemporaries on the doctrine of divorce. He is not once shown to be a defender of polygamy. Now, while we do not propose to stand as Luther's defender in the doctrine of divorce, we still believe the loose system of divorce, evil as it is, a thousand times preferable to the Catholic doctrine of the celibacy of the clergy, with its countless scandals, and the existing loose relation between the sexes in countries which have been under the tutelage of Roman Catholics for centuries.

Martin Luther and his co-laborers were pioneers. They saw through a glass darkly. Their vision was blinded, their minds darkened by the errors of Roman Catholicism, to which they still held. Their principles—fundamental principles of Protestantism or Christianity—were correct. Above the civil magistrate was placed the tribunal of conscience, and above the visible church the authority of the Word of God. In the words of another: "The Reformation was accomplished in the name of a spiritual principle. It had proclaimed for its teacher the Word of God; for salvation, faith; for king, Jesus Christ; for arms, the Holy Ghost; and had by these very means rejected all worldly elements." The only reason why Protestantism has failed to be the power in the world that God designed she should be is that she has been false to these principles. Was Luther

false to these?—It was owing either to the perversity of his humanity, common to all, Protestant and Catholic, or to the errors which he inherited from his former religion.

Martin Luther is no more a guide to true Protestants, to Bible Christians, than is Leo X. or Tetzl of Indulgence fame. We honor the Reformers only for the principle and courage they manifested in following the little light. They blazed the path through the interminable Roman jungle of errors. God wants His children who come after, by clearer light, to make that path a plain highway of holiness, cleared from rubbish and stumbling, prepared for the last generation and the coming King.

CREATION VERSUS EVOLUTION.

"What of the Sabbath?"

WE are asked to notice an article from an esteemed contemporary, in which the editor says: "Any interpretation of the book of Genesis . . . which attempts to make the divine creative day and the twenty-four-hour day of the human calendar identical, is too narrow and too 'Jewish' to be entertained for a moment. The friends of the Sabbath do not entertain such notions, altho superficial investigators have sometimes attributed such notions to them."

This appeared some months ago; but we did not notice it at the time. We have no disposition now to criticize our contemporary; but we do wish to place ourselves on record as one of "the friends of the Sabbath," who holds that "the divine creative day [of Gen. 1:5, 8, 13, etc.] and the twenty-four-hour day [beginning at sunset and closing at sunset] are identical." Neither is this a notion; it is as clear a revelation as that of the origin of the Sabbath. Let the reader consider:—

1. The days of Genesis 1 are composed of two parts, evening and morning, even as our day now.
2. These days, regulated by diffused light, perhaps because of the state of the atmosphere, for the first three days, are from the fourth day forward regulated by the sun.
3. The first seventh day, the next day after Adam's creation, came and went obviously, a brief period of time; and the succeeding seventh day of the cycle was afterward set apart for all time to come, because that in it God "had rested from all His work." This day was evidently a day, not a long evolutionary period. It was one day of many others of Adam's life. The only reasonable conclusion is that the other days of Genesis 1 were similar days.
4. The fourth commandment and other scriptures all refer to the six days as so many literal days, and the seventh day following as a literal day, which men were to observe in harmony with the example of their Creator. See Ex. 20:8-11; 16:23-30, *et al.*

To say that this plain language of the Bible does not mean what it says, that "days" does not mean days, that "evening and morning" does not mean evening and morning, is to declare that we know nothing by the Word of what Genesis 1 does teach, and that it is but a beautiful myth after all.

More than this: Throughout the entire Word of God the Deity is said to be Creator, not by a long process of evolution, but by creative power. God's power to create is set before us as the sinner's only hope; for the sinner who

has tried over and over in himself resolution and evolution, knows that evolution is a hopeless void. But one thing can work the change in character demanded even by an enlightened conscience, and by the Word of God, and that is God's creative power.

God said, "Let there be light," "Let the earth bring forth," "Let the waters bring forth," etc. The result was, "it was so;" "there was light;" "and the earth brought forth;" "the waters brought forth." "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "For He spake, and it was; He commanded, and it stood fast."

So also Christians do not evolve into righteousness. "Of His own will begat He us with the word of truth." "Being born again . . . by the word of God." "If any man is in Christ, there is a new creation." R.V., margin. "For we are His workmanship, created in Christ Jesus unto good works." "Put on the new man, which after God is created in righteousness and true holiness." "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

How is all this wrought—by a process of evolution?—Not at all. Jesus Christ was the revelation of God to men. What was the teaching of His work? Read: "And, behold, there came a leper and worshiped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." He spake to the dead at the grave of Lazarus, "and he that was dead came forth" at once. At a distance from the centurion's He spoke the word concerning the servant sick unto death, and the "servant was healed in the selfsame hour." The woman diseased with the issue of blood touched, in faith, His garment, and His power immediately healed her. He said to the dead daughter of Jairus, and the dead son of the widow of Nain, "Arise," and immediately they lived. So God wrought during the six days.

To yield faith in the record concerning God's direct, creative power in Genesis is to yield it as respects man's spiritual regeneration. The evolutionist begins by rejecting the Mosaic account of the creation, and ends by rejecting the miracles of Christ and Biblical regeneration. Jesus spake truly when He said to the Jews: "Had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" Are not these words applicable now?

Child of God, fear not. The old Book, with Genesis and all its records, will stand when all opposing contradictory systems originated of Satan to destroy man, are crumbled into the dust.

A DUST-COVERED INSTRUMENT.

A STRANGE instrument hung on an old castle wall—so the legend runs. No one knew its use. Its strings were broken and covered with dust. Those who saw it wondered what it was and how it had been used. Then one day a stranger came to the castle gate and entered the hall. His eye saw the dark object on the wall, and, taking it down, he reverently brushed the dust from its sides and tenderly reset its broken strings; then chords, long

silent, woke beneath his touch, and all hearts were strangely thrilled as he played. It was the master, long absent, who had come back to his castle again.

It is but a legend, yet the meaning is plain. In every human soul there hangs a marvelous harp, dust-covered, with strings broken, while yet the Master's hand has not found it. Is there no joy in your heart? Is your soul-harp hanging silent on the wall? Have you learned the secret of glad, happy days?

"O, could the tender Christ but brush away,
And o'er the slumbering tones His fingers sweep,
A world would pause to catch the echoing chord
Of music weakened 'neath the touch of God."

Open your heart, dear reader, and let Christ enter it. He will repair its broken strings, brush away the dust of sin, and fill your soul with melody divine.—*Christian's Guide*.

ONE ONLY.

"One Lord Jesus Christ, by whom are all things, and we by Him." 1 Cor. 8: 6.

ALL matter is leavened by motive,
With perfect profusion inwrought,
While purpose, platonic and votive,
Indwellet in being and thought;
Within at the core of all wholeness,
Where fate doth her riddles decide,
Designer of symbol and fulness,
Doth Christ, the Creator, abide.

The seasons display His devotion
To beauty's beneficent skill;
While magnitude, measure, and motion
Are sanctified seers of His will;
The fervor of summer He sendeth
All florulent forms to improve;
And light, an evangel, He lendeth
To publish His bountiful love.

Where color, her harmonies blending,
Delighteth to charm and refine,
And fragrance, on incense ascending,
Ariseth from meadow and vine,
In music, love's royal rendition,
Expressing, to throne and to thrall,
The pleasure of God, in volition,
He dwelleth, the essence of all.

Yet these are but frenular fringes
Of garments enrobing the Great;
From under Divineness impinges,
While mortals like mendicants wait;
All creeds and conceptions in-biding;
The pulse of all pureness, His tryst;
Life's tone as its genesis guiding:
The heart of it all is the Christ.

If all things are from Him and by Him,
They for Him and to Him obtain,
By inherent grace glorify Him
Each one in their sphere and domain;
For, born of His Word and begotten
Of love, in His image they are;
Death-ransom'd, stain-cleans'd, and blood-
boughten,

Their trueness no traitor may mar.

Nay, more! if the Christ is the center
And source of creation intact,
And each of His attributes enter
Its structure in spirit and fact,
Then who but the Christ is there in it
As Master and Builder, to bind?
For He is its sun, the Infinite,
And it is the mood of His mind.

Toronto, Ont. LLEWELLYN A. MORRISON.

BEFORE PILATE.

"**T**HEN led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the Passover." The Jewish priests were strict in observing their own traditions. They would not enter the Roman judgment-hall, for fear of defile-

ment. But their hearts were already defiled by sin. They were seeking the death of Him who was represented by the Passover, and who passed over the houses of the Israelites, and slew the Egyptians. Through their own evil work the priests and rulers had already separated themselves from God, and were confederating with the synagog of Satan. By cherishing envy and jealousy, they were transgressing every precept of the law of God. They were acting out the attributes of the enemy of God.

"Pilate then went out unto them, and said, What accusation bring ye against this Man? They answered and said unto him, If He were not a malefactor, we would not have delivered Him up unto thee. Then said Pilate unto them, Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death." "Then Pilate entered into the judgment-hall again, and called Jesus, and said unto Him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me; What hast Thou done? Jesus answered, My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence. Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice." Christ affirmed that His word was in itself a key which would unlock the mystery to those who were prepared to receive it. It had a self-commending power, and this was the secret of the spread of His kingdom of truth. He desired Pilate to understand that only by receiving and appropriating truth could ruined nature be reconstructed.

Pilate was convicted. "What is truth?" he inquired. But he did not wait for a reply. The tumult outside recalled him to the interests of the hour; for the priests were clamorous for immediate action. Going out to the Jews, who stood beyond the door of the hall, he declared emphatically, "I find no fault in Him at all." O, if Pilate had only stood firm, refusing to condemn a man whom he found guiltless, he would have broken the fatal chain that was to bind him in remorse and guilt as long as he lived! Many who heard his words remembered them ever after. As they thought of the Man pronounced innocent by the judge, and yet given up to mob law, they were led to ask themselves what power they were under.

When the priests heard Pilate's words, they broke out into a torrent of accusation. Standing behind Pilate, in view of all in the court, Christ heard the abuse, but to all the false charges against Him He answered not a word. His whole bearing gave evidence of conscious innocence. He stood unmoved by the fury of the waves that beat about Him. It was as if the heavy surges of wrath, rising higher and higher, like the waves of the boisterous ocean, broke about Him, but did not touch Him. He stood silent, but His silence was eloquence. It was as a light shining from the inner to the outer man. Thus He gave evidence of His superior wisdom.

Pilate was astonished at His bearing. Does this Man disregard the proceedings because He does not care to save His life? he asked himself. Christ had spoken to Pilate of His kingdom of truth, and conviction had fastened itself in the mind of the governor. He was fully convinced that the Prisoner had been delivered

to him from motives of envy. As he looked at Jesus, bearing insult and mockery without retaliation, he felt that he could not be as unrighteous and unjust as were the clamoring priests. He felt compelled to declare the Prisoner's innocence.

"I find no fault in this Man," he declared. As the priests heard this, "they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." When Pilate heard of Galilee, he asked whether the Man were a Galilean. And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time. Besides escaping responsibility in regard to the trial of Christ, Pilate thought that this would be a good opportunity to heal an old quarrel between himself and Herod. In this he was not wrong; for the two magistrates made friends over the trial of the Saviour.

"When Herod saw Jesus, he was exceedingly glad; for he was desirous to see Him of a long season, because he had heard many things of Him; and he hoped to have seen some miracle done by Him. Then he questioned with Him in many words." But to all the questions asked by Herod, Christ answered nothing. He knew the wickedness of the men before Him. He knew that were He to say anything, however true and elevating it might be, it would be like casting pearls before swine. They would trample them under their feet, and turn again and rend Him.

"And the chief priests and scribes stood and vehemently accused Him." They were acting under the inspiration of the first apostate, the enemy of God. When the rulers of the people are wicked and designing, Satan has every opportunity of representing his character as it is.

"And Herod with His men of war set Him at naught, and mocked Him, and arrayed Him in a gorgeous robe." The Jewish priests encouraged the insults and cruelty of the mob. One day priests and rulers will see as in a mirror the words spoken and the actions performed in order to stir up the wildest passions of the hardened soldiers to mock and ridicule Christ. But it will be too late, too late to take back that night's work.

MRS. E. G. WHITE.

THE RELIGIOUS PRESS.

THE distinctive Baptist doctrine of the separation of Church and State is in grave peril from certain tendencies that are developing in American churches and missionary societies; but those who see the peril are coming to a larger recognition of the validity of the doctrine. For example, Dr. Charles H. Parkhurst, the eminent New York Presbyterian clergyman reformer, has recently said:—

"You can not make a man believe in God if you do not convince him you believe in Him yourself. Peter, by brandishing his sword, denied the divinity of Jesus; and any other man cheapens God when he goes about to yoke God's Spirit alongside of carnal contrivances. It is the absence of such carnal contrivances that explains the rapid extension of Christianity during the first three centuries of our own era. God worked mightily because He had no backing. Up to that time armies and navies were on the side of the pagans. Christianity is never so powerful as when it is unprotected, and evangelization that depends upon soldiers and gunboats has no future. The instant Christianity begins to lean on anything, its divine vitality dries out of it. The cause of Christ prospered in the Roman Empire till it became the State religion—till it came to have the government back of it—then Christianity de-

teriorated into a pious kind of politics, with a good deal more politics than piety."

In contrast with these utterances we put the declarations of the Rev. Dr. Raddcliffe, the moderator of the Presbyterian General Assembly, who last week said in his annual sermon:—

"In the presence of these opportunities, the church can not be careless. We dare not refuse obedience. God calls us to subjugation. Force is the only argument known to savages, from Joshua to McKinley. The earth must be subdued that it may bring forth the rose and the fruit, that it may bring forth the tree of life, whose leaves are for the healing of the nations. Our national life has new impulse and dazzling ambition." — *The Watchman (Baptist)*.

VAIN REGRETS.

All those memories of yore, how they dog all our footsteps,

And over the present their baleful chill cast!

We see their dread shadows and long to escape them,

And crave a repentance to banish the past.

The days of our childhood,

Mid sweet country wildwood,

Are crowded with scenes that time's storms have endeared,

Yet each has some token

Of sacred truth broken,

Some tender green virtue-bud blighted and seared.

"O, go to your graves!" I shriek out in my anguish;
Can pardon not banish your forms from my sight?
Can the hope of o'ercoming not banish your moaning,

Nor scatter your darkness the presence of light?"

But yesterday's choices

Still utter their voices,

And crowd on to-day with the brood time has bred.

They watch and pursue us,

And shoot their darts through us,

Till our bright nascent future is still-born with dread.

Our lost opportunities, sweet possibilities,

Rise up before us like ghosts of the slain.

The pain we have caused may long since have vanished,

The wounds may have healed, but the scars still remain.

And, O, for forgetfulness,

Death with its restfulness,

Ne'er to remember the chances we've lost

Of doing some kindness,

Of guiding some blindness,

Of lighting to safety some bark tempest-tossed!

But let not our hopelessness crush out our usefulness;

Ne'er can discouragement help us in life.

Our path must be upward, our gaze on the summit

Looming grandly above all the world and its strife.

The past when forsaken,

The future o'ertaken,

Our faces must still keep Perfection in sight;

Its virtues unfolding,

Will change us beholding,

And we thus be fitted for heaven and its light.

Marysville, N. B.

G. E. PRICE.

CAST OUT THE BONDWOMAN.

PAUL, in the fourth chapter of Galatians, teaches in an allegory some very important truths in regard to the two covenants, testaments, or dispensations, the two systems, typical and antitypical, and the two peoples, the literal Israel and the true Israel, or Jews and Gentiles, as they stood as representatives of the Lord and His work, in two special periods of its development in the earth.

The characters he takes to illustrate the truth he has to present are the two sons of Abraham, Ishmael and Isaac. The fact that one, Ishmael, was born of a maid servant, Hagar, and the other, Isaac, of the free-woman, Sarah gave him the opportunity to make the application setting forth the truth he wished to present.

As the apostle has made such a use of this incident, it is worth our while to examine the particulars closely, to understand, if possible, the significance of all the features of the case.

Abraham had been promised a son; and by a unique and unusual arrangement between him and Sarai, who surrendered her maid, Hagar, to Abraham, there was born to him, through this woman, an heir, Ishmael. But this was a contrivance between Abraham and his wife to meet a seeming failure on the part of the Lord; and it did not fulfil the promise, nor meet the situation at all. But time passed on, and when Abraham was a hundred years of age, and Sarai ninety, God interposed to fulfil His promise, and Isaac was born.

Ishmael was thirteen years of age at the birth of Isaac, and he then committed an act of folly which changed his whole situation and subsequent career.

At the feast instituted to celebrate the birth of Isaac, Ishmael made fun of the whole scene; and Sarah saw him. This filled her with unappeasable enmity and anger; and she at once gave directions to Abraham to "cast out this bondwoman and her son; for the son of this bondwoman," she said, "shall not be heir with my son, even with Isaac." The proposition was very grievous to Abraham; for Ishmael was his son also; but at length he consented, and sent them away.

Then the bond of heirship and inheritance, as it pertained to Ishmael, was broken; and Hagar and her son were in bondage indeed, whereas they had been before in a comparatively exalted position; for if Isaac had not appeared upon the scene, Ishmael would have succeeded to the titles and inheritance of his father Abraham.

Now Paul makes the application. At the time Paul wrote, Hagar represented old Jerusalem and the Jews; for thus he says: "For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." The Jews, the literal seed, corresponded to Ishmael, who was born after the flesh. Christians, believers in Christ, correspond to Isaac, who was born after the Spirit. But, as then, so now, those who were born after the flesh persecuted those who were born after the Spirit. That is, as Ishmael despised the birthday feast, and mocked Isaac, and thus subverted and destroyed his position in the family, so the Jews rejected the Gospel, and finally put to death upon the cross the Lord of life and glory. Then they were rejected from being the people of the Lord, which position they had up to that time held. They were broken off, as unfruitful branches of the true olive tree. The kingdom was taken from them and given to a nation which would bring forth the fruits thereof.

This took away the whole Jewish polity and ritual, all their shadows and typical services, and all that pertained to their position as a religious theocracy.

After Ishmael's rejection, all his offspring, from that time, would, of course, be in a condition of bondage; as Paul says, that covenant now "gendereth to bondage."

So, after the rejection of the Jews, all that system can gender only to bondage. Whoever would bring over any part of the ritual of that people, as essential to the Gospel, thereby repudiates Christ, and joins himself to the bondwoman, who has been cast out. In this case, says the apostle, Christ shall "profit you nothing."

Such is the situation to-day. So we are not to return to any of the services, ceremonies, or observances of that now obsolete and discarded system. To do so would be to show

an utter misapprehension of the principles of the Gospel, and renounce that liberty wherewith Christ has made us free.

"In Isaac shall thy seed be called." In the antitypical Isaac, Christ, we must be called, in order to have a valid title to the possessions of Abraham.

There is plain and repeated testimony that everything now centers in Christ. He is the grand pivot on which the dispensations revolve. A few passages of Scripture on this point will suffice; for one statement is as weighty and decisive as it would be if a hundred times repeated.

Paul writes to the Ephesians that Christ has abolished "the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace." He is speaking of Jews and Gentiles; and the law of commandments contained in ordinances was "the middle wall of partition" between these two classes, and consisted of all those Jewish regulations, laws, ceremonies, and festivals which made them so intensely a distinct people from all the nations around them. All these Jewish peculiarities Christ abolished. To go back to any of them is to build again that wall of partition which Christ broke down and took out of the way.

The apostle speaks still more definitely to the Colossians on the same subject. He says, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." And as a result of this, he says, "Let no man therefore judge you in meat, or in respect of an holy day, or of the new moon, or of the sabbath days" (the seven yearly sabbaths connected with the Jewish yearly festivals, in which were the spring and autumn types); and then comes the decisive utterance, "*Which are a shadow of things to come, but the body is of Christ.*"

These typical annual festivals, with the sabbaths and celebrations connected with them, were all shadows. Paul says so. They must therefore have ceased with Christ, must have been abolished, and taken out of the way, being nailed to the cross; for a shadow can not possibly reach beyond the body which casts it.

Again Paul speaks of the same matter, in Heb. 9:10, and shows that these things were imposed, or made binding, on the people of that dispensation, "till the time of reformation," or the time that Christ came in the flesh, when all shadows would be lost in the reality. His language is this: "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them till the time of reformation. But *Christ* being come," etc. The things here mentioned, as in the other passages, include everything embraced in and peculiar to the Jewish system. And if we seek to continue their practise, we subvert the Gospel. Heb. 9:10; Gal. 5:2.

But it may be said that some of the types have not yet been fulfilled, and therefore their outward observance must still be kept up. But this certainly can not be claimed after we have entered that great epoch in the divine plan to which they all pointed, and in which they all, in due time and order, will be accomplished, as fast as conditions permit and require.

Of the spring types we have the following: (1) The Passover; (2) the wave-sheaf offering; (3) the Pentecost. In regard to these Paul shows that we are still in the Passover. He says, "Christ our Passover is sacrificed for us." 1 Cor. 5:7. The wave-sheaf festival was fulfilled in the resurrection of Christ from the dead, the first-fruits of them that slept

1 Cor. 15:20. And the Pentecost was fulfilled by the outpouring of the Spirit, fifty days from Christ's resurrection, as recorded in the second of Acts. These were among the things nailed to the cross; yet their antitypical effects still continue. We are still feeding upon Christ, our Passover; we are still rejoicing in the wave sheaf, the resurrection of Christ; and we are still having the outpouring of the Holy Spirit.

Then among the fall types we have the following: (1) The memorial of the blowing of trumpets (Lev. 23:23, 24); (2) the atonement; (3) the feast of ingathering, or the feast of tabernacles (Lev. 23:27, 33-37). These are in process of fulfilment; but they no more require the revival of the typical ceremonies than do the Passover, the wave sheaf, or the Pentecost.

1. The memorial of blowing of trumpets we have in the great proclamation of the second coming of Christ, now going before the world, prophesied of in Revelation 14, and symbolized by three angels flying through the midst of heaven with the everlasting Gospel to proclaim with power in the ears of the people.

2. The prophet fixed the time when the atonement commenced, namely, at the end of the 2,300 days, in 1844. It is still in progress.

3. The feast of ingathering is before us, when the Lord shall send forth His angels, whom He calls the reapers, and shall gather the wheat, His people, into the garner. Everything connected with the types is being fulfilled in the proper order and in the proper manner. But we are not told to go back and repeat the services by which they were typically set forth from 1,800 to 3,000 years ago, and which, as shadows, were lost in the body, which is of Christ, when He died upon the cross.

But are we not told to "remember the law of Moses," and that, too, when the great and terrible day of the Lord is near?—Yes; but that is not saying that we are to turn back to the practise of it; and do we not remember that law, in all our treatment of the subject of the sanctuary, a subject of such vital importance to the church at the present time?—How could we make clear and show the force of the great principles brought out in the subject of the sanctuary without a special study of the ministry of the tabernacle of Moses, as set forth in his law of offerings and sacrifices, and all typical services and yearly celebrations? Verily the instruction is timely that we thus remember the law of Moses now. But no part of that law, all of which was a shadow, can be made a living service after we have passed the dividing line where all shadows ceased, when the Seed came, the dispensations changed, and the work of the priests was transferred from earth to heaven, and the work became such that it could go forward in all parts of the world, and not be confined to one nation, or to any particular locality.

When this change was effected, then the old services became "weak and beggarly elements" and "carnal ordinances," the life lease of which had expired. The bondwoman was cast out. "Be not entangled again with the yoke of bondage," but "stand fast therefore in the liberty wherewith Christ hath made us free."

URIAH SMITH.

TRUSTING in God and doing our duty, these are words which bind us together. If you or I can feel that those who know us best can say of us that we are trusting in God and doing our duty, it is enough to teach us that this is a ground of communion which neither the difference of external rites nor the difference of seas or continents can ever efface.—Dean Stanley.

WHAT IS IT TO SIN AGAINST THE EVERLASTING COVENANT?

AFTER man had sinned and the first bleeding lamb shadowed forth with certainty the blood of Christ, it so entered the heart of God that from that time He ever beheld "in the midst of the throne . . . a Lamb as it had been slain." Nothing had ever stirred heaven like this. It was the blood of God's only Son, "whose goings forth have been of old, from the days of eternity," that had given His life. God and Christ were one. Their nature was not that of angels, "for verily He took not on Him the nature of angels; but He took on Him the seed of Abraham." "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." See Heb. 2:14-18.

To speak lightly of the blood of Christ is rejecting salvation; it is despising the Father and the Son and their offered mercy. "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. 10:28, 29.

If these words are carefully considered, the anxious inquiry will be, How can I count this blood an unholy thing and do despite to the Spirit of grace? There are two ways that sin may be committed: First, by attributing to the works of the devil what we know to be the work of Christ. Mark 3:28-30. Second, by tampering with sin until the conscience becomes seared as with a hot iron, not susceptible to the feeling of repugnance of sin, and thus presuming upon the mercy of God. Heb. 12:16, 17.

The earth itself has become so defiled by sin that the final cleansing of the earth by fire is made necessary, because men have broken the everlasting covenant. "The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." Isa. 24:4-6. The covenant, which has been a covenant of peace to all of God's created intelligences, has been so trampled underfoot that peace has been taken from the earth, save in the hearts of those wherein God reigns.

Any departure from this covenant is out of harmony with God. Christ "is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; that He might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph. 2:14-16.

When God would express in words His character, it was expressing the righteousness of Christ, and He expressed it in the form of the Ten Commandments. The Ten Commandments are the righteousness of Christ, and are synonymous with God. Christ is "the Lord our Righteousness." Jer. 23:6. "All Thy commandments are righteousness," Ps. 119:

172: "It shall be our righteousness, if we observe to do all these commandments before the Lord our God." Deut. 6:25. "Hearken unto Me, ye that know righteousness, the people in whose heart is My law." Isa. 51:7. "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18. By comparing Rom. 10:4-9 with Deut. 9:10-14 it will be seen that the Ten Commandments taught by Moses are synonymous with the righteousness of Christ in the Gospel; and, also, the expressions Moses used taught the resurrection. The law of God is the righteousness of Christ; to seek God's righteousness is to seek Christ; to seek Christ is to seek the law, as it was shown in the humanity of Christ; for in Him all the fulness of the Godhead dwelleth bodily. To be saved is to receive the law through Christ; to receive it out of Christ it only brings condemnation, but in Christ it becomes righteousness, salvation, and peace.

To take hold of God's covenant is to take hold of God's character as revealed in Christ and accept His blood as the price paid for the pardon of our sins and a pledge that He will perfect us by His grace. It brings to us "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." "The righteousness of God without the law is manifested, being witnessed by the law and the prophets."

Thus the law, the prophets, and Christ bear the same testimony. This is the object of the Scriptures, to reveal Christ as the One who through His own blood has purchased for us the privilege of entering into the everlasting covenant. Then all things are ours, and we are Christ's, and Christ is God's.

S. N. HASKELL.

TONIC FOR DOUBTERS.

A PASTOR was staying once in a country village where he was to visit a dying woman. He went to her and found her a Christian, ready and willing to die, but for one thing. She was anxious about her little children, and she begged the minister to pray that they might be provided for when she was gone.

Together the mother and minister prayed for that one thing, tho they knew not how their prayer could be answered in that little village, where none were rich enough to take upon themselves the expense of caring for three orphans. The woman died, and at her funeral the minister spoke of his visit and of her dying prayer.

Among those at the funeral were two strangers—a man and his wife, who were passing through the village—and by chance—as they supposed—they happened to enter the church at that hour. They were wealthy and childless, and their hearts were touched by the sight of the lonely little orphans. They took them to their hearts and home; and so that mother's prayer was answered.

A yet more striking instance of answered prayer was one that came to a poor woman in India. She had become a Christian, accepting God with simple and absolute faith.

Some time after her conversion her child fell sick—so sick that its recovery was very doubtful. Ice was needed for the little sufferer, but none was to be had.

"I'm going to ask God to send us ice," the mother said to the missionary.

"O, but you can't expect that He will do that," was the quick reply of the missionary.

"Why not?" asked the woman. "He has

all power, and He loves us. I shall ask Him, and I believe He will send it."

She did ask Him with a faith which never faltered, and God honored her faith. That very day there was a heavy thunder-storm, and the woman, running out, with a glad heart gathered a great bowlful of hailstones. So was answered the prayer of this mother also.—*Christian Endeavor World*.

CHRISTIAN NATIONS.

[By Frances Bartlett, in *Boston Evening Transcript*.]

Look ye forth, ye Christian nations, o'er the old earth's lands afar,
From the south sky to the north sky, once ablaze with Bethlehem's star,
From the east sea to the west sea—war and threatenings of war,
And the Cross high over all!

Ye have wept the blinded heathen bowing down to wood and stone;
Ye have thanked the God who made ye that His truth was to ye shown;
Ye have builded altars to Him, over blood-stained shrines downthrown,
With the Cross high over all!

In the place of Him who suffered, for the world's sin to atone,
Ye have made of gold an idol, reared for it a golden throne;
Ye shall see its feet are molded of rude clay—when all is known,
For the Cross is over all!

For the voice that on Golgotha naught but love and pity spake,
Tho a brow and hands were bleeding, and a heart with anguish brake;
Hark! the thunder of your cannon, 'neath whose wrath your brothers quake;
And the Cross high over all!

Of the love wherewith He loved ye, ye have forged a sword of flame,
And ye smite all souls who thwart ye with the vengeance of the same;
And ye do it (God forgive ye!), for the honor of His name,
And the Cross high over all!

Do ye think the lengthening centuries have made null Love's grave commands?
Do ye think the tramp of armies drowns the voice of His commands?
Or your cannons' crash the weeping that is rising from the lands,
With the Cross high over all!

Nay, His golden scales are poised, and within your hearts are laid;
And your creeds are blown, like dust wreaths; by your deeds your lives are weighed.
Heed ye, lest ye be found wanting, spite of all the prayers ye've prayed,
With the Cross high over all!

Toward His judgment-seat eternal tread ye all life's sacred way;
Who the conquerors, who the conquered, He alone can truly say;
By the love ye bear your brothers shall He judge ye all, one day,
With the Cross high over all!

OVERCOMERS.

THE mastery of self is the object of a Christian life. "He that ruleth his spirit [is better] than he that taketh a city." Prov. 16:32. When we are out of Christ we are out of balance. Only the power of God in us can establish a moral equipoise. Freedom from impure thoughts, from imperfect characters, from unrighteous acts, is what the Gospel promises. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36. "Where the Spirit of the Lord is, there is liberty." 2 Cor. 3:17.

Many are as veritably in bondage as the Israelites were when under Pharaoh. If their moral depravity is not recognized, "they willingly are ignorant" (2 Peter 3:5) of the master they serve, and, evidently, take "pleasure in unrighteousness" (2 Thess. 2:12).

The same unwillingness was manifested by the Jews when Christ told them that "the truth shall make you free." They indignantly answered, "We be Abraham's seed, and were never in bondage to any man; how sayest Thou, Ye shall be made free?" John 8:32, 33.

To be an overcomer we must first see the necessity of overcoming. "For we wrestle not against flesh and blood." Eph. 6:12. Therefore, the chances of self-deception are great. It is easy to see others' imperfections; but it is difficult to impartially look within ourselves and become conscious of our own. Our individual hearts are the battle-fields whereon are fought the controversies between Christ and Satan. The record of each day's conflict is one of victory or of vanquishment.

How to Overcome.

We should understand our enemy before we can be able to recognize his deception, and to know how to overcome. He appears to us protean shaped. He can impersonate different characters (1 Sam. 28:11-16), and assume various forms (Gen. 3:1-5). He is the greatest actor that ever played upon the stage of this fallen world. "He is a liar, and the father of it." John 8:44. He and his exiled associates endeavor to act a lie in such a way that it will have the appearance of truth. "As the ministers of righteousness" they come. 2 Cor. 11:15.

Our adversaries are not deluded mortals, disguised under a holy mask, advocating that which is contrary to the teachings of God; but they are the "wicked spirits" that have taken possession of these individuals. For these erring ones we should pray; the spirits that actuate and deceive them we should be able to rebuke with the Word of God. Acts 16:16-18. "For we wrestle not against flesh and blood," but against "wicked spirits in heavenly places," Eph. 6:12, margin.

The adversary, also, can have access to your heart and to mine. We can say with Paul, "We are not ignorant of his devices." Against deception we are warned. Satan would make us believe that wrong is right. For our weaknesses he apologizes; for our defects of character he makes excuses, and, thereby, tries to lower the standard of righteousness. There is only one that has overcome the world, and that one is Christ. We have no other refuge but in Him. It will not do to underestimate the foe with which we come in daily contact. We can not meet this enemy alone. We must "put on the whole armor of God, that ye [we] may be able to stand against the wiles of the devil." Eph. 6:11. That armor capapie, from head to foot, is Christ. "They overcame him [Satan] by the blood of the Lamb, and by the word of their testimony." Rev. 12:11. The blood is the life—God's life. The Word of God is life. "The words that I speak unto you, they are spirit, and they are life." John 6:63. "This is the victory that overcometh the world, even our faith." 1 John 5:4.

We overcome, then, by the Word of God, through faith. Christ gave us the example in His temptation in the wilderness. To every perverted quotation of the Scripture that Satan made, Christ answered, "It is written," and rightly applied the Word of God.

When to Overcome.

Our victories are necessary as long as temptation lasts. Therefore, they should be ever present. It is not safe to rely upon past conquests. We need to be converted every day. Paul says, "I die daily," or day by day. To the Galatians he says, "I am crucified with Christ." Gal. 2:20. We are enjoined to take up our cross *daily*. "To him that overcometh"—the other form of the verb is *overcomes*. The tense is present; the victory is active and continual.

The Reward.

"To him that overcometh will I grant to sit with Me in My throne." Rev. 3:21. "Unto our God kings and priests." Rev. 5:10. Overcomers are "heirs of God, and joint heirs with Christ." Rom. 8:17. "Heirs according to the promise." Gal. 3:29. Heirs of what?—The new earth. "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. "Hath not God chosen the poor of this world *rich* in faith, and heirs of the kingdom which He hath promised to them that love Him?" James 2:5. The multimillionaires, "who have heaped treasures together for the last days" (James 5:1-3), are paupers when compared with the rich inheritance of an humble child of God.

CYRUS SIMMONS.

A CHEAT OF THE SOUL.

"The Public Shaved To-morrow for Nothing."

THESE were the words the astonished passers-by read, one Monday morning, over the sign of an enterprising barber who strove to drive his trade in an already well barber-stocked neighborhood of a large city.

People stopped to look, to wonder what it could mean, scoffingly at first, then, as they still lingered, they began to wish it might be true, and speculated together on such a possibility. What an opportunity, and so short—TO-MORROW!

Soon expectant customers, of the class who are ever on the alert for "wonderful bargains," dropped in to inquire at what hour they would be served on the coming day.

"Any time you please," was the invariable reply, given with the greatest suavity. A more obliging tradesman was surely never seen.

Tuesday morning arrived. In flocked the unshaven, chuckling to themselves over their good fortune and the simplicity of the barber.

"Well, gentlemen," said he, bowing affably to them all, "to what may I ascribe the favor of your patronage?"

"Why, we are here consistent with your promise; yesterday we read over your door, 'The public shaved to-morrow for nothing.'"

"Truly," responded he. "And to-day you read the same. Payment I must have NOW; TO-MORROW you shall be served for nothing."

Crestfallen, they perceived that they had been the dupes of their own covetousness and folly.

Dost thou, O deluded man, deride these who were thus ensnared? At thyself thou laughest, for thou art the subject of

A SIMILAR BUT MORE SERIOUS DECEPTION.

Applaudest thou the barber? Thou dost virtually extol one whose name is Satan, who lures thee on with hope of gain and heaven TO-MORROW, but fills his greed to-day with thy store of time and strength, yea, and all that thou hast that is worth the taking.

What charm there is in that word "TO-

MORROW"! What resolves for doing better, what fond hopes of some mysterious change taking place, what delusive expectation that it will be easier to be saved then, does that phantom day foster! God's time, NOW, is bartered for Satan's TO-MORROW, and you think you have made a great bargain, until in the hour of need you resort in vain to your ready promiser, to be met with the mocking cry, "TO-MORROW."

God asserts that "now is the day of salvation." Satan lyingly whispers, "Plenty of time to-morrow." And your poor silly heart, fond of the pleasures of sin, eagerly leaps at the bait, and, after skilful playing by the cunning angler, you will find yourself hopelessly entangled in the landing-net of your adversary.

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."—Anon.

"THE SEVENTH DAY IS THE SABBATH."

[Ex. 20:10.]

BLESSED, holy Sabbath morning,
Day of all the week the best,
Emblem of the rest that's promised
In the mansions of the blest.

Day on which the great Creator,
When creation's work was done,
Rested from His finished labor,
Father, Son, and Spirit, one.

May the day be spent in service,
Seeking help for days to come;
Faith be strengthened, hope be brightened,
As we journey to our home.

Then, when all the holy Sabbaths
Of our earth life here are o'er,
May we meet in that blest harbor
Over on the heavenly shore.

There we'll rest from all our labors,
In that land so bright and fair,
Nevermore be sad or weary,
Nevermore to know a care.

O, the joy that will be given
When before God's throne we fall,
Praising Him who died to save us,
Crowning Jesus Lord of all!

Paton, Iowa.

G. F. RIDER.

WHO WROTE THE PENTATEUCH?

[By Abbie C. Morrow, in *Word and Work*.]

HIGHER CRITICS say, "The Pentateuch was written by *unknown authors*." God says, "Moses wrote this law." Deut. 31:9, 22, 24-26.

In explorations made in Egypt in 1891, extensive correspondence was discovered, written one hundred and fifty years before the time of Moses. This is God's answer in our day to the argument of the critics that writing was not known at the time of Moses.

When Joshua discomfited Amalek, the Lord commanded Moses, "Write this for a memorial in a book." Ex. 17:13, 14. Of all that the Lord spake to Moses in the mount He commanded, "Write thou these words." Ex. 34:27, 28.

In Leviticus fifty-six times it is said, or implied, that the law was given through Moses. Lev. 26:46; 27:34. Every chapter but one from the eleventh to the twenty-seventh begins, "And the Lord spake unto Moses."

The command concerning wine was given to Aaron that he might teach the children of Israel all the statutes which the Lord had spoken to them "by the hand of Moses." Lev. 10:11.

In Numbers we have the numbering of the tribes, the order of their march, the work of the priests and Levites, and the halting and

encamping of Israel during the forty years. "And Moses wrote their goings out." Num. 33:2.

Joshua was promised prosperity if he would do all the law which Moses commanded. Joshua 1:7, 8.

During the time of the judges the nations were kept "to prove Israel, . . . whether they would hearken unto the commandments of the Lord, which He commanded their fathers by the hand of Moses." Judges 3:4.

Afterward we read that "Hilkiah the priest found the book of the law of the Lord given by the hand of Moses." 2 Chron. 34:14, margin.

Twice in his wonderful prayer does Daniel refer to "the law of Moses." Dan. 9:11, 13.

Ezra read to the people before the water-gate from "the book of the law of Moses." Neh. 8:1.

Almost the last words of the Old Testament are, "Remember ye the law of Moses." Mal. 4:4.

The Pharisees, quoting from Deut. 24:1, ascribe its authorship to Moses. Matt. 19:7.

The Sadducees, quoting from Deut. 25:5, say, "Moses wrote" it. Mark 12:19.

Philip said to Nathanael, "We have found Him, of whom Moses . . . did write." John 1:45.

Peter, quoting from Deut. 18:15, declared, "Moses truly said." Acts 3:22.

Stephen ended his brief biography of Moses with the assertion, "This is that Moses" which prophesied of Jesus, and quoted Deut. 18:15, 18; Acts 7:37.

Paul testified concerning Jesus "out of the law of Moses." Acts 28:23.

Jesus declared, Moses wrote of Me." John 5:46. In His answer to the Sadducees concerning the resurrection, He asked, "Have ye not read in the book of Moses, how in the bush God spake unto him?" Mark 12:26; Ex. 3:6. And in the memorable walk to Emmaus, "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27, 44. And the first prophecy of Jesus, the Redeemer, is in Gen. 3:15.

Shall we stand with the "Higher Critics," and deny God's Word, and throw away our whole Bible as unworthy of trust, or stand with the true men of all ages, and acknowledge Moses as the author of the Pentateuch?

What about the last chapter of Deuteronomy, and such parentheses as Num. 12:3? These may have been added by Joshua. Does an author necessarily write the preface, or introduction, or appendix, or notes in his book? Bunyan's life is given in "Pilgrim's Progress," but no one denies the authorship of the book because that has been added.

Then God could have inspired Moses to write a prophetic history of his own death and burial. Let us always remember in dealing with apparent difficulties that if our Bible "had no depths beyond man's plummet it could not be a revelation of God," and rejoice that He who inspired the Book has promised to teach us "all things." John 14:26; 1 John 2:20, 27.

A WARNING FROM THE SCAFFOLD.

Poor Freeman Cochran, on the gallows at Bethany, Mo., said just the other day, "Whenever you turn up a glass of whisky, look in the bottom and you will see the shadow of this rope."

The editor of the *Prison Missionary* can truthfully say, Look again, and you will see the cause of our serving fifteen years in the Oregon State Penitentiary.—*Oregon Penitentiary Prison Missionary*.



VISITED WITH EARTHQUAKES.

"Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire." Isa. 29:6. The foregoing pronouncement of judgments from the Lord were made about 700 years before Christ. But there are records of but very few earthquakes until we come well down toward the present time. This, however, does not invalidate



Rear End of Building Owned by Mr. Johnson, in Hemet.

the prediction. What the Lord has spoken will surely be fulfilled.

The time when this prophecy applies is very clearly set forth in other scriptures. In answering the question, "What shall be the sign of Thy coming, and of the end of the world?" the Lord says, among other things: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:29-31.

Luke, in giving account of the same things, presents the matter thus: "And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:11, 25-27.

Most graphic are the foregoing scriptures in describing the scenes that shall immediately precede the coming of the Son of man. And it is expressly stated that "great earthquakes shall be in divers places." And not only that, but there will be "famines, and pestilences; and fearful sights and great signs shall there be from heaven."

God makes it perfectly clear to the inhabitants of earth that He is about to send His Son to destroy sin, and gather His own followers to Himself. He tells in the plainest language what will be seen in the world just before the coming of the Son of man in the clouds of heaven with power and great glory. And prominent among these signs He mentions *earthquakes*.

Isaiah tells how extensive this shaking of the earth will be, in the following words: "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isa. 24:19, 20. God has spoken these

words. Study them carefully; for they will be fulfilled to the letter.

We see only the beginnings of their fulfillment now. The earthquakes in various parts of the world, some of them in places where such things have never been known before, are as nothing when compared with that time just before us when the earth shall be "clean dissolved," "moved exceedingly," "utterly broken down," and when "the earth shall reel to and fro like a drunkard, and shall be removed like a cottage."

The scenes on this page are photographed from the wreckage of the earthquake that shook the whole of Southern California on December 25. What will be the condition when the whole earth is "utterly broken down"? Are you prepared for that time? Do you know the shelter from the coming storm? The Lord has promised to preserve all who will intrust themselves to Him. Do you know these promises? and are you feeding upon them and resting in them day by day? T.

THE "UNITED CHRISTIAN PARTY."

This is one of the latest schemes of men to bring about a much-talked-of Christian unity. But it is only another proof of the truth of God's Word: "My



Building Owned by Mr. Rouengia, Chinese Laundry in Lower Story.

thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

God's way of uniting Christians so that the world might be influenced by them for good, is to sanctify them through His Word. John 17:17. Jesus says positively, "They are not of the world, even as I am not of the world." Verse 16. Again, "As Thou hast sent Me into the world, even so have I also sent them into the world." Verse 18. But He did not send them into the world to form political parties, nor to contend with evil by means of worldly schemes. His way is higher than that.

Christ wanted, and still wants, His people to be united; but His prayer, and therefore His purpose, is that they all may be one, as He and the Father are one. "I in them, and Thou in Me, that they may be made perfect in one." There is nothing of the spirit of human political party union in that.

The further purpose is "that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." Verse 23. When the professed Christians set up a political party and enter into political strife with the world for the world's honors, the world's advantages, and the world's emolument, will such a contest be liable to engender love in the world for those who thus contend with them? Will it inspire a love for the One in whose name such selfish contest is waged? Did worldly contest ever engender love? If the world should imbibed any reverence for the God of heaven, would they know that He had sent Christ to love them, if Christ should send His followers to contend with them for the world's honors and possessions? Such

a course on the part of Christ or His disciples would not be proof of love for those with whom they waged such a warfare.

The unity which Christ designed for His disciples was a union in Him, by the Holy Spirit, not to contend with the world for the things of the world, but to show to the world a spirit of sacrifice, and to manifest the life and charity of Christ in the daily walk and conversation. He did not plan to have His people govern this world; His commission to them bears no such idea; He set for them no such example. He did not in any sense indicate that they were to be the lawmakers of the world.

It was centuries after the earthly ministry of Christ and His apostles before the church actually undertook to rule the world politically, altho the spirit of political religion (the "mystery of iniquity") had begun to work in Paul's day. See 2 Thess. 2:7. The "United Christian party" came into power and began active operations when Rome was nominally "converted" to Christianity by imperial decree in the time of Constantine. It had always been the custom among nations who knew not the true God, as well as in apostate Israel, for the government to dictate the religion of the people. Rome had always done so, and in such dictation, policy (politics) was the ruling influence. When the Christian church had grown numerically, and had fostered the political spirit of the heathen, to such an extent as to wield a great political influence, the emperor and the Senate deemed it good politics to cater to the Christian element. Hence the policy of declaring the Christian religion to be the religion of the government. To carry out this policy, the principal offices were, to a great extent, filled by men who were influential in the church. Thus the "United Christian party" principle had a practical test in the government of Rome, and, as Rome was a universal government, the test was world-wide. The power of political Christianity grew till the political church fully dominated the government, and the many centuries of that domination are now known as the Dark Ages.

It was fully demonstrated that the policy of a "United Christian party" as a political scheme was a disastrous failure as far as disseminating the truth of Christianity was concerned. It was fully demonstrated that such a scheme is not God's way, not His idea of Christian union. However, as a means of getting churchmen into office, it was a great success. But the true church of God—those who realized the fact that "we ought to obey God rather than men" (Acts 5:29)—had a hard time of it, as the record of millions of martyrs to God's way of uniting Christians for practical Christian work amply shows.



The Coffman Building in San Jacinto, Main Street, Looking East.

The Reformation was a protest against this Christian party political régime; and, in so far as the true spirit of the Reformation was maintained, there was a reaction. To this extent there was relief for the downtrodden disciples of Christ, and great light dawned upon the world. But, alas! too many who connected with the reform movement conceived the idea that, in order to overcome Roman influence, Protestantism must wield not only spiritual influence but political power as well. And where nominal Protestants, working on that principle, succeeded in wrenching the political power from the Catholics, the same spirit of intolerance and persecution was continued. So that from every standpoint the idea of advancing the interests of Christianity by political means has been shown to be a failure, utterly inimical to the work of the Gospel.

There can not be a *united Christian* party unless there be first *united Christians*; and the professed Christians who advocate Christian party politics are not by any means *united Christians*. Therefore any party assuming to form a *united Christian* party of persons who are not *united Christians* must necessarily fail; for at best the union would only be a union of politicians. Add to this the fact that there is no attempt to unite Christian factions in the matter of doctrine on the basis of truth, and the purpose is reduced to a mere scheme for union of professed Christians on political lines for political advantage. In purpose *Christianity* is left out of the party program; therefore the name "*Christian*" is manifestly a deception. If divided Christians form a *united political* party, surely it is not a *Christian* party at all. It is evidently an attempt to pose as righteous above their fellow-men, and is taking the name of the Lord in vain.

W. N. G.

A CHRISTIAN PARTY.

THE Young People's Temperance Federation decided, at a meeting in Willard Hall, Chicago, on December 31, to form a Christian party. The real Christianity does not concern itself in seeking to make men better through politics. Men can be made truly good only by divine power. And the Christianity which is Christianity in deed and not in name only, seeks to draw men into contact with the power of the Gospel so that they may be made truly good. And there is so much of this work to be done that Christians have not a moment's time to spend in forming political parties or in trying to manage them.

Any one who has read the story of the work and teaching of Christ, as recorded in the four Gospels, must be aware of the fact that the Master gave Himself solely to the work of His Father's kingdom. He spent no time in trying to remodel or purify Caesar's political system. And surely the politics of the Roman Empire were sufficiently vile in the time of Christ to have caused Him to establish a "*Christian political party*" if such a thing could have been used in His work. But He had nothing to do with either forming or manipulating political parties. Would it not be wise and right for professing Christians in these times to follow His steps?

A FALSE HOPE.

AMONG the papers found on the person of a man who recently committed suicide in New York City was an editorial on death. One sentence in the editorial said, "You die and are immediately transported to your happy home in some distant star."

How much influence this editorial had in causing the man to commit self-murder we know not. But this we do know, no man is transported anywhere at death. Death is not life; and the idea that a man is possessed of an immortal spirit, that leaves the body when it dies, and that this spirit knows more after the body is dead than it ever did before, is a relic of heathenism. It is no part of Christianity, and is nowhere to be found in the Bible.

The Word of God plainly says, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. Then only those who believe on the Son of God have everlasting life. And when men do not have everlasting life, they do not, in the very nature of things, possess an immortal spirit that can leave the body at death. This one plain scripture makes that fact perfectly clear.

Sin brought death into the world. But "our Saviour, Jesus Christ" "hath abolished death, and hath brought life and immortality to light through the Gospel." Then the light of life and immortality is seen only in the Gospel. Men may seek for it elsewhere, but they only grope in darkness. And every believer has everlasting life given to him, because Christ has abolished the death that is leading him on to destruction. And this life that Christ gives us is eternal life, because He has no other kind of life to give.

The interval between death and the resurrection is spoken of as a sleep, and those who are believers are made fully immortal at the last great day. Paul sets this forth fully in the following words:—

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this

corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:51-55.

Note some of the clear statements in the foregoing text. "We shall not all sleep." That is, the believers who are alive on the earth when the Lord comes, will not go down in death. But even tho we do not all sleep, yet "we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." And observe again the positive promise, "The trumpet shall sound, and the dead shall be raised incorruptible, and we [that is, the living] shall be changed." Then this change from mortality to immortality, from corruptible to incorruptible, is "at the last trump."

The Scriptures plainly show that the wicked have no life aside from this transient mortal life of the present, and, therefore, they can not possess an immortal spirit. And the righteous receive their immortality and incorruptibility at the coming of Christ and the resurrection.

How much misery and error men would be saved from if they would only believe the Bible! T.

THE San Francisco *Chronicle* says that "several deaths occurred as the result of the recent earthquake in Southern California." It further adds that "it had been many years since any life was lost from earthquake in California, or any serious injury done to property." Then follows a list of casualties from lightning and other storms in the East, and these are set over against the small number killed by earthquake in California; and the conclusion is drawn that, "upon the whole, California seems to be about the safest place there is." But this delusion is to be dispelled; for the Word of God particularly mentions earthquakes as among the disturbances that will fill the world with terrors in these last days. Earthquakes in California are not to be brushed aside in so easy a manner. When God has spoken upon a subject, it is well for mankind to stop speculating and carefully consider what He says.

New cases of the bubonic plague are being reported in Honolulu, and the military authorities there are burning numerous buildings that have been infected by the disease. It is most remarkable how this dreadful plague is breaking out in all parts of the world. And yet when we study the prophecies we may know that such things should be expected in these times; for we are in the last days, and the Word of God informs us of the "noisome pestilence" that shall sweep away multitudes of people in these times. This destructive work comes from Satan, but the Lord has warned us about it and provided a sure protection against it for all who will accept this proffered help. We are only in the beginnings of these pestilences. The whole world will soon be stricken by every form of devastating scourge.

SAYS the New York *Sun*: "Not since the year of the Indian mutiny have any twelve months opened for Great Britain under such gloomy conditions as those which encompass her to-day. Her claim to rank as a great power is at stake, the rejection of which would probably involve the quick disintegration of her world-wide dominion." England recognizes this, and she is stirring herself to see to it that such a calamity does not come upon her. And the spirit with which she is met by the continental powers shows the temper of this age. It is that of bitter war, and not of peace. God says of these times, "And the nations were angry." Who is telling the truth? Plainly it is God, and not those who are saying peace, when there is no peace.

ABOUT one-fourth of the deaths occurring in Europe are due to tuberculosis, or what is commonly called consumption. In this country one death out of every seven is caused by consumption. Medical experts also tell us that cancer is greatly on the increase. There are many other diseases that are becoming more and more prevalent, and new diseases, or new forms of disease, are constantly breaking out. And this, too, when the knowledge of physicians was never so great, and when their ability to combat disease was never equaled. Sin is rapidly destroying the race, and any one ought to be able to see it.

MUCH anger is expressed in all parts of Germany because of the seizure of the German merchant vessels by British men of war. And the emperor does not seem to be slow in making capital out of it in favor of his pet scheme of greatly increasing the German navy. Many of the people have been bitterly opposed to carrying the burdens incident to the building of more war ships. But, speaking of the present complications, a Vienna paper says, "It looks as if Great Britain cared less for the cargo in question than for demonstrating before the world that, altho most unlucky on the land, she is the unchallenged mistress of the sea, a demonstration which will do more for the German navy than all the efforts of Emperor William." Everything that can be turned to account in goading the people on to more extensive preparations for war is being vigorously made use of. Surely these are no times of peace. The very air is surcharged with the murderous spirit and din of war.

APROPOS of what has been said in these columns in reference to the rapid heaping together of treasure in these times as a sign of the last days, the amount of trust capitalization in Delaware and New Jersey, from March 10, 1899, to the close of the year, is evidence to the point. During that time there have been incorporated in Delaware 365 trusts, with a total capitalization of \$457,580,000; and in New Jersey 20,000 corporations, with a total capitalization of \$4,403,400,000, making a grand total for those two States of \$4,860,980,000. This immense sum in stocks and cash has been *heaped together* in less than one year in two States, for the purpose of accelerating the heaping power of money. Certainly no argument is necessary to show where we are, with such bold landmarks as this in plain view.

A STRONG effort is being put forth in New Jersey by the W. C. T. U. against the sale of "brandy drop candy." A little boy only six years old was recently found helplessly inebriated on the street at Arlington, after indulging in these seductive sweets. It is said that there is a very brisk trade in this stuff, among children, and the W. C. T. U. are going to prosecute the dealers. With what ingenuity are the powers of darkness sowing the seeds of evil! And what an awful harvest must soon be produced! How appropriate is the admonition of the Saviour to those living just before His coming! He exhorts them to "take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

It is reported that the United States, France, and Great Britain have reached an agreement in regard to the Chinese question. But in these days it is hard to tell how soon any international agreement may be overthrown. So it may not be very long before some trivial matter may arise that will set these nations strongly at variance again over Chinese matters.

THERE is trouble in Swaziland, a petty kingdom in the vicinity of Delagoa Bay. It was recently reported that King Bunu was dead, but refugees now assert that it was the queen who died. They say that Bunu's brother, Necocco, has assumed the power, and is killing the population of entire villages. There is a reign of terror in the country.

A DESPATCH says: "British difficulties are multiplying at Delagoa Bay, where Krupp and Creusot guns are put on shore in piano cases, and where a regular liner like the Bundesrath is now described as carrying 50 tons of shells, 5 big guns, 7,000 army saddles, and 180 trained artillery men."

THE gunboat Machias has been ordered to Santo Domingo. The French naval commander at Santo Domingo is pressing a claim for \$60,000, and trouble is feared. So it is deemed advisable to have another American war ship there to protect American interests.

THE British are still fearful of a Dutch uprising in Cape Colony, and extraordinary precautions are being taken to suppress anything of the kind should it occur.

THE subscriptions to the fund for a home for General Lawton's widow have now reached about \$85,000.



MISSIONS



BE STILL.

Be still, and look within;
There, hushed from worldly din,
The voice of Love speaks low
All that the soul need know.

Be still—and seek His will
In all things. He can fill
Thine inmost soul with calm,
So deep no false alarm
Of danger can decrease
Thine inward sense of peace.

Fast folded in His love,
From harm thou art secure;
And, like the rocks above
The waves, canst storms endure.

Oakland, Cal.

LURA BROWER.

ANGLO-SAXON SUPPORT TO ISLAM.

A STRANGE movement is in progress, which may have more important bearings on the future of missions than is now apparent. The founding of the Gordon College at Khartum, which in some respects is at least negatively a bolstering up of Islam, has now been followed by what appears to us to be a positive uplift of the whole Moslem system in West Africa. On August 7 a Mohammedan school with accommodations for 300 children was opened at Freetown, Sierra Leone, under the auspices of the acting governor, Major Nathan. Among those present was Dr. E. W. Blyden, an ardent promoter of the Moslem faith.

The whole ceremonies at the opening seem to be significant of a new departure. A prayer was offered in Arabic by Alfa Omaru, the *imam* of the mosque; and the same gentleman followed with a brief address, tracing the history of educational efforts among the Sierra Leone followers of the prophet. He contrasted the years 1839-1841, when the Moslem believers were persecuted, and the mosques destroyed by mobs, because the Mohammedan faith was thought to be a menace to the colony, with the more enlightened and liberal policy of the half century succeeding, when the British Government had given the adherents of the prophet both protection and toleration. He referred to the festival of the Lesser Bairam, in 1872, when Governor Sir John Pope Hennessy had attended with a military escort, and to the action of Governor Sir Samuel Rowe, seven years later, when, at the Government House, he entertained, during the same festival, 700 Moslems. Then, twelve years later, Governor Hay had conveyed a fine property with ample buildings to the Moslems for educational ends, with a grant for paying instructors. These were marked stages in the advance of Islamism in West Africa, and the present elementary school is the first step toward a college.

Major Nathan in reply emphasized the advantages of educational training, particularly the effect of teaching English, in fitting young men for administration in the colony, instancing Mohammedan judges in India and similar magistrates in Egypt. He counseled those present to get a good knowledge of the Arabic, in order to know the real merits of Mohammedanism. When they understood the Koran, he added, they would see that their religion was one telling them how to live, and not a religion of charms and gewgaws. Knowing English, they would have the literature and

wisdom of the white man open to them; and with Arabic, they would be able to read not only the Koran, but the "Makamat" of El Hariri, known already to some of them, and the "Alif Lailat wa Lailah," the translation of which English people read with pleasure. In concluding, Major Nathan urged them not to rest content until they had in Sierra Leone a Moslem college, whence wisdom and knowledge might go forth over the whole of West Africa.

It is perhaps too soon to forecast the possible effect of such a movement as this. But one thing is certain,—official sanction and positive aid are now given to the Arabic tongue and the Koran. British influence will undoubtedly be much enhanced in North and West Africa, among the millions of Mohammedans that crowd that part of the Dark Continent. But the question is whether such political ascendancy is not too dearly bought by the sanction given to the religion of Mohammed. And, as to the bearing of this and similar steps of governmental policy upon missions among the Mohammedans, there seems to be no doubt that, for a leading and so-called Protestant nation, whose network of missions envelops the globe, to assume such an attitude of patronage toward Islam, makes Christian missions so far incongruous. We see no reason why other nations which seek to rival Britain in political and social influence should not pursue a similar course. Why should not France thus propitiate the Algerian Arabs, and Belgium the Arabs of the Kongo district? As another has said, it is a strange spectacle when two western nations that a few centuries since led on the Crusades, now unite in promoting the creed they then tried to crush, and educate the people they then sought to exterminate. It becomes a serious question what is to become of Christian missions if such a policy as that of the Sirdar and of Major Nathan is to prevail.

American Protection to Islam.

A similar objection is made to the protection guaranteed to Islam in the Sulu Archipelago by the treaty made by General Bates with the sultan of the Mohammedans in that portion of the Philippines. This treaty grants the sultan an annuity from the United States Government, and permits established institutions—including slavery and polygamy—to continue unmolested. A provision is made whereby a slave may purchase freedom by paying his owner \$20, but there seems to be little reason to believe that Sulu slaves have any means of obtaining the wherewithal. We believe that these provisions of the treaty are entirely against the letter and spirit of the Constitution of the United States, the Thirteenth Amendment to which distinctly says that "neither slavery nor involuntary servitude . . . shall exist within the United States or any place subject to their jurisdiction."

It is also difficult to reconcile the express provision made against polygamy in Utah and that permitting it in the Sulu Islands. We grant that these are some of the knotty problems which are bound to arise from the extension of the jurisdiction of the United States to include distant peoples with established institutions so contrary to the beliefs of the American people. Should the present policy of the government be continued, it will be necessary either to "expand" the spirit and the letter of the Constitution, or to prepare for endless trouble in

our dependencies. The problems are similar to those faced by England in Zanzibar slavery and Hindu polygamy. We trust that the United States Government will grapple with them promptly, and settle them righteously. —*Editorial in Missionary Review.*

HEATHEN MEDICINE.

DR. WILLARD PARKER used to say, "Medical missions are clinical Christianity." The first thing an embryonic Chinese medical student does is to commit to memory the three hundred places in the body where skewers may be driven through with safety. Some of these so-called safe places are through the abdomen and lungs. Suppuration is treated by dabs of tar-plaster. A favorite remedy for anemia is a jelly made from the bones of a man recently killed. A criminal execution is largely attended by practitioners, to obtain this valuable ingredient. Ophthalmia is still treated in some parts of China with a lotion of boiled monkey's feet, pork, and alcohol. In Korea the bones of a tiger are considered a specific for cowardice. A strong tiger-bone soup will make a hero of the most arrant coward. They argue thus: The tiger is very strong; his bones are the strongest part of him; therefore a soup of his bones will be pre-eminently strengthening. Superstition is paramount. In China charms are worn to expel evil spirits; gongs are beaten and firecrackers ignited. Imagine the state of mind of one sick unto death surrounded by a crowd who are vying with one another as to how much noise they can make to frighten away the demon causing the illness. Cruelty is practised. In Arabia an ingenious expedient for relieving a patient is to burn holes with red-hot irons 'to let the disease out.' Dr. Hall gives an account of a visit to a child by a Korean physician, who first made some pyramids of brown powder and set them on the chest and ignited them until the skin became raw. Then he thrust a long needle through each foot and the palms of the little hands and into the thumb-joints and through the baby's lips. Imagine, if you can, the agonizing screams of the child while this barbarous and useless treatment was being practised.—*China Medical Missionary Journal.*

DESTRUCTION OF IDOLS IN AFRICA.

WE find in the *Church Missionary Intelligencer* an account of a remarkable movement in abolishing idolatry at a place named Ugbolu, in the Niger Mission. The story is so interesting that we give it in full:—

"After one of the meetings a man named Maduagu remained behind. This man is noted as the greatest hunter of the place, and is reputed to have killed ten hippopotami, ten buffaloes, an elephant, and a vast number of wild boers, deer, porcupines, monkeys, etc. Altho not a native of Ugbolu, yet he has attained such power and influence as to take precedence of even some of the kings. He asked what was to be done with the idols. I told him they were to be taken out of his house and publicly destroyed. To this he agreed, and we arranged that it was to be done at 3 P.M., when those who went to farm would have returned. An hour afterwards one of the young men brought us his idols and told us to come into his house in the afternoon and see if there was anything else that should be removed. Charles and I then sought a quiet corner and poured out our hearts in gratitude to God for such signs of encouragement. At 3 o'clock

we assembled all the young men and some of the children who were learning to read, and went to Maduagu's house. Many of the heathen, drawn together by curiosity, came also to see. After singing and prayer, the work of destruction began. Maduagu's *Ikenga*—the chief idol, that was believed to have endowed him with power to become a famous hunter—was brought out. It was armed with knives and matchets, with which it was to execute vengeance on Maduagu's enemies. It had also ornaments of several strings of cowries, horns of buffaloes, tusks and teeth of hippopotami, making it, on the whole, a hideous-looking object. The helpless idol was very soon deprived of these paraphernalia and put into a basket, together with a number of other smaller ones, and sent to the mission yard to await the public burning. From Maduagu's house we were invited to another, and then another, and another, to our greatest astonishment and gratitude. In every house to which we were invited not only did we remove the wooden idols and destroy those of earth, but also every vestige of superstition, be it only a little horn and a piece of rag tied together. I can not state correctly the number of medicine pots that we smashed into atoms, but forty would be the lowest number. These had been prepared by the country doctors for various purposes, some for driving away witches, some for good luck, and some for driving away enemies in time of war. The horrible stench emitted from some of these medicines was enough to cause malarial fever, and the wonder is that our deluded brethren could have believed that these abominable things could have helped them in any way."

RELIGIOUS LIBERTY IN JAPAN.

WHATEVER may be said in criticism of the course of the Japanese Government in prohibiting religious instruction of any kind in any school in Japan, the measure was certainly an impartial one; for by it all religions are placed on an equal footing. We may criticize the right of the government to prohibit religious instruction in a private school supported by private contributions, but we can not discover in it any of that favoritism which exists in Church-and-State governments. Another indication of Japan's desire to be impartial in her dealings with religious questions is shown in the contemplated action described below, quoted from the daily press:—

"Yokohama, December 16.—The bill for the regulation of religious organizations excites much comment because of its absolute fairness and impartiality. Christianity is no longer merely tolerated, but receives recognition. All religious property is exempt from taxation and religious teachers from conscription. The whole Buddhist sects show an unexpectedly liberal spirit, and are practically united in giving support to the measure."

Truly, the time is ripe for real Christian missionary work in Japan; and where are the harvest hands? C. M. S.

CHINESE EVANGELISTS.

In a certain village, called San Yuam, which is known as the "Gospel Village," the native converts were anxious to secure a room to hold services in, and so they undertook to build a place themselves, and also find the material. A chapel was in this way erected to accommodate 300 or 400 persons, and the cost to the Baptist Society was only £15. When Mr. Shorrocks was returning to England the people presented him with a silk

banner, bearing the inscription in Chinese characters, "Blessed is he that cometh in the name of the Lord," and their spokesman said, "We can't give you a big present, but we will contribute 500 days' labor in building a school where our leaders can instruct us." "On one occasion," narrates Mr. Shorrocks, "my colleague and I were much surprised to see some men coming toward us with wheelbarrows. We soon discovered that they were bringing a number of petitions from 200 villages, urging the missionaries to go out to teach them."—*Illinois Christian World*.

STATE AND CHURCH IN ECUADOR.

A CORRESPONDENT of the *Chicago Record*, writing from Ecuador, South America, under date of October 2, says:—

"The Congress of the Republic of Ecuador, acting on the recommendation of President Alfaro, has passed a law confiscating to the State all church property, and placing the mines, the immense coco and sugar plantations, and the valuable city holdings which this property includes, under a management of a board of trustees, to be appointed by the president. The proceeds of the sequestered property will be applied to the support of the State schools.

"Indignation among sympathizers with the church is intense, and the clergy is protesting violently against the enactment. In many quarters revolution is threatened. The Franciscan, Dominican, and other monastic orders of the Roman Catholic Church, which, being very rich, are the principal sufferers, are hurriedly making conveyance of the titles to their property, for fictitious considerations, to local laymen. The government, it is declared, will refuse to recognize the validity of these transfers."

Thus has the Lord opened another of the closed doors of the world for the entrance of the everlasting Gospel. The influence of the Catholic clergy has seriously hampered evangelistic work in that country, but with the education of the people, there will come a change favorable to Protestant missionary work in Ecuador. C. M. S.

OUR WORK AND WORKERS.

SUBSCRIPTION-BOOK sales amounting to over \$11,000 are reported by Nebraska Tract Society for the year 1899.

A GERMAN Sabbath-school of thirty members was organized by Brother J. A. Schlotthauer, at Wilcox, Ida., on December 9.

THE church at Hartington, Neb., organized November 7, with twenty-two members, have a new house of worship under way.

IN reporting meetings held at Colorado Springs, Colo., Brother W. W. Hills notes the addition of nine members to the church.

FIVE converts are reported by Brother W. H. White as a partial result of meetings held in a schoolhouse, Stockville, Neb.

A GOOD interest is reported by Brother G. H. Smith at Morrillville, Neb., where seven have decided to observe the Sabbath of the Lord.

IN connection with South Lancaster (Mass.) Academy, a seminary has been started for the benefit of those who are teaching or preparing to teach. Its aim is to discuss methods, in the light of God's Word.

EIGHT converts to the truth at Coeur d'Alene, Idaho, are reported by Brother A. G. Christianson, who has been holding meetings at that place. The free use of a schoolhouse has been granted him for taking care of it.

BROTHER C. H. JONES, manager of the Pacific Press Publishing Company, returned from a business tour to the East on the 8th inst. Amongst other business was an extended meeting of the Foreign Mission Board, of which he is a member. The board is strenuously endeavoring to face the problem of raising means to meet the ever-increasing de-

mand for means to answer the calls that are coming from every quarter, "Come over and help us." The situation ought to be more of a burden on many besides the brethren on the board.

THIS item appears in the *West Virginia Monitor* of the 3d inst.: "The Wheeling church has sold nearly 1,000 copies of the Harvest number of the SIGNS OF THE TIMES since November 15, and expect to exceed that number."

FIVE persons went forward in the ordinance of baptism at Grand Junction, Colo., recently, several other candidates being kept away by stormy weather. Brother L. H. Proctor has been holding meetings in that vicinity.

ANOTHER educational journal comes to hand, the *Industrial Educator*, magazine form, monthly, issued by the Academy Press, at Keene, Texas. It is a credit to the institution mechanically, besides containing interesting matter. Twenty-five cents a year.

OF the city mission at Lincoln, Neb., Brother E. H. Tupper says, "We find many poor people who need temporal as well as spiritual help, and, O, how good it seems to be able to help them!" An entertainment for children was given on the evening of December 20, says the *Reporter*.

A WORKINGMEN'S HOME has been started in Boise, Idaho; also an orphanage. Brother G. W. Reaser, president of Upper Columbia Conference, has been visiting that locality, and reports the work in an encouraging condition, which report these two establishments seem to corroborate.

AN example of the difficulties with which our foreign missionaries have to contend is set forth in the following extract from a letter to the *Missionary Visitor*, from Brother George F. Enoch, who is laboring at Hope Bay, Jamaica:—

"Our brethren are very poor in these islands, yet they began by doing the very best they could. We began our Swift River chapel here in September. The money was coming in slowly yet regularly, when, owing to the unusual heat, an epidemic of fever swept over the island. This district has suffered severely. I know of no house in the whole district excepting our own that has not one or more tossing in beds of fever. As the people in tropical climes only live from day to day without laying up anything, you can see the effect it had on our chapel. But the Lord is good, and we looked forward to the time when the epidemic would be gone and our brethren and sisters able to go to work again. But, alas! we are in the hurricane belt. On November 8 a heavy wind-storm swept over the island, and, at least in this part of it, leveled their cultivations to the ground. The banana is the dependence of the people in this parish, and both this year's crop and next year's are gone. And our chapel here is scarcely half finished."

Such instances should arouse a deeper interest in the foreign work, which is ever held back for lack of means, and lack of an appreciation of the many obstacles that are constantly arising.

PERIODICALS WANTED.

CLEAN copies, post-paid, of the SIGNS, *Sentinel*, *Youth's Instructor*, etc., desired for missionary work by J. E. Budd, Eddy, Minn.

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"TEACH BABY I'M DEAD."

[A scene at Lansing, Mich.]

SHE was on her knees at the convict's feet,
A bride of only one year before,
He held in his arms an infant sweet,
Too young to know of the grief they bore,
Too young to care, too very young
To know when the velvet lips were pressed,
But the convict still to his baby clung,
And held it close to his throbbing breast.

In vain he spoke kind words to cheer
The broken heart of his fair young wife;
But she sobbed and wept with bitter tears,
For vanished hopes, and a ruined life.
The convict knew of the wreck he'd made.
"I know my sentence is just," he said.
"Don't cloud her days with this blighting shade;
Teach our baby that I am dead."

"Don't let our babe, our darling, know
Her father fell to this black abyss;
Don't let it know that one so low
Sought its lips for a loving kiss;
For black is the stain of slanderers vile,
Swift the arrow of scorn." He plead,
"Don't cloud the life of our little child;
Teach our baby that I am dead."

He sadly gazed on the form at his feet.
Who could have dealt a deadlier blow
To a fair young life, so pure and sweet?
He thought of shame—"It lingers so,"
He murmured. "Joys, how quick they flee!
Look up, my wife, once more," he plead.
But she sobbed the more as she heard the plea:
"Teach our baby that I am dead."

"I'm tortured so by this sad mistake;
I've slain us both. 'Tis true! 'tis true!
O, won't you rally for baby's sake?
See! now there's no one left but you.
When hope is gone, work is a task;
But won't you pray for me?" he said.
"Forgive me, too, 'tis all I ask;
And teach the baby that I am dead."

Then kindly the warden asked them to part.
A wail, a lull, and the curtains fell.
She took the babe, and the convict's heart,
And left her own in the prison cell.
The bells rang out o'er tower and lea;
Each peal brought back with funeral tread
The sorrowing sobs and piteous plea,
"Teach the baby that I am dead."

Leavenworth City, Kan. MRS. HENDERSON.

THE HOME.

THE institution, preservation, and development of their homes form a correct standard by which to judge of the intelligence, enlightenment, and happiness of animate creatures, whether considered as species, races, or individuals. The home is the resting-place of the soul. To the extent that men or other animals are endowed with soul qualities, they find delight in the associations of home. It is a statement that will pass unchallenged, as a general truth, at least, that all truly great and good men and women, from the beneficent branches of whose influence the world has eaten good fruit and found rest and shelter, have gone forth to their labors from the sacred precincts of a dear, sweet home.

We are wont to scan with eagerness every glimpse we obtain of the home life of those whom we desire to know better; not from mere curiosity, but because we know that the home life is the truest exponent of the inner nature. What a man is to those nearest him

and most dependent upon him, is the best indication of what he really is at heart. It is a manifold truth that the foundation of the character is laid in the home. In our domestic relations are the springs of moral strength and purity. Here spiritual life is nourished; here all those graces that beautify life and reflect honor upon our Creator originate and receive culture.

The dove differs from the hawk in our estimation because of its tendency to love and cherish domestic life. It exhibits love for its mate and offspring. It hovers affectionately about the home-nest. Its cooing has the quality of fondness and gentleness. The dove is the recognized emblem of peace and blessing. The dove returned on weary wing to the window of home; but the raven "went forth to and fro." The domestic qualities of ants and bees distinguish them as belonging to a higher and more intelligent grade,—a place nearer mankind,—than the homeless nomads of even far greater physical proportions, who, wandering aimlessly about, seem to belong to nobody.

The same distinctions are carried into the realm of humanity. Those wandering Ishmaelites we call "tramps" or "sundowners," are almost excluded from the pale of mankind, because they ignore and repudiate the blessings of home life. It is probable that the most of this uncouth fraternity have never known those blessings.

The blessedness of the heavenly state springs largely from the assurances of a peaceful and permanent home. There "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat."

In his earthly life Jesus went forth to battle with error, to rebuke sin, to heal the sick, and help the helpless. In the temple He met the lawyers, scribes, and priests. At the feast He found spies, critics, and hypocrites; He preached by the sea, taught on the mountain, walked from province to province, encountering in His constant toil everything except the love and sympathy for which He yearned. But in the peaceful home at Bethany His heart found solace and His weary frame was refreshed. It was a refuge of delight. Even here the enemy of peace sought to insinuate his presence. Martha was inclined to permit anxiety and serving to crowd out loving attention, the soul of hospitality, and drive away the spirit of rest. The Master pointed out her grave mistake. How many to-day are following her example in making the home a house of servitude! The one thing needful in the home is for each inmate to welcome the Master and listen to His voice. Jesus is now as fond of mingling in the home circle as ever He was. He visits, yea, abides in, the cottage or mansion where a place is made for Him and a welcome awaits Him. He presides over every home whose atmosphere is peace, because He is Prince of Peace. As men go forth from such homes to toil or battle, they go in peace, without fear or trembling. The city of refuge is near, where Jesus abides; its gates are always open. O, who can estimate the value of a home blest with the presence of Jesus? And it is the unspeakable privilege of every person to live in such a home if each one

will do his part in making it. If our home is not such a home it is because the door is shut to the heavenly Prince of Peace; and some one is harboring the enemy of peace. Lord, is it I?
G. C. TENNEY.

A LESSON FROM DOGS.

ONE day three dogs were having a real rough-and-tumble play, just as boys do sometimes, across the street from my door. So engaged were they that they did not hear some one down the street whistling to them.

After a few minutes there came a lull in the game, and the sound reached them. Instantly every head was raised, and every ear erect, and one could almost hear them say, "Hark!" they were so quiet.

Soon one started as fast as he could go; for he had recognized his master's call. The others did not try to detain him, nor did they say, "It's too bad," or, "It's real mean," or, "I think he might have pretended not to hear, and played a little longer." Not a bit of such talk did they have, but, since their game was spoiled, they went quietly away.

I could not help contrasting their conduct with that of many children, who, when called from their play, will often pout and murmur. And if they do come, it is so reluctantly that all pleasure in their service is spoiled for those who called them. How many times will they plead to be allowed to play just a few minutes longer, when mama needs their help very much! Those dogs did not seem to think there was any way to do only to run right along when called and see what was wanted, and it was done with such cheerfulness that it did me good to see it.

I thought how different that is from my way of doing many times when God speaks to me. And I felt I had learned a lesson in prompt and cheerful obedience from those dogs.

J. E. GREEN.

IS VEGETARIANISM MERELY A FANCY?

It seems remarkable to us when we read that seven times were the devils cast out of Mary Magdalene, but modern missionary experiences furnish parallel cases. I am personally acquainted with a man who, during the last few years, has given his heart to God and back-slidden to the drink habit thirty-three times.

He finally stumbled into our Medical Missionary Dispensary, bound down as effectually by this demon as ever were the men who wandered about the tombs on the hills of the Gadarenes. The man made marked improvement under rational remedies properly applied, and then his most pathetic inquiry was, "Who shall deliver me from this body of death?" I told him how spices, condiments, and meats were creating a fiery thirst in him, that even God had not promised to quench. It was a new idea to him.

He went away determined to try the force of the truth that I had sought to impress upon his mind. For a number of days he worked about Chicago without the slightest desire for liquor. Then, upon visiting with some of his friends, they persuaded him to dine with them after the "old style," and that meant to this poor man an invitation card to return to his old life. The result was it was beer in the evening, whisky in the morning, and then a week of profound drunkenness.

Sorrowful, miserable, and penitent, the man returned to our dispensary, and said that he had demonstrated the truth of what I told him.

and asked me, for God's sake, to help him upon his feet once more. This I gladly did in the name of the Master, who continues to pity and forgive our shortcomings, even beyond the "seventy times seven."

Twenty weeks have passed away. That man has lived carefully upon the natural products of the earth, has not felt one desire for liquor, and, physically, he is another man. He has learned the valuable lesson that in physical things, as well as in the spiritual, God works in harmony with the laws He has instituted. If a mustard plaster is applied externally to even a converted man, it will raise a blister, just the same as it would on a sinner. The same amount of mustard sprinkled upon meat and applied inside will just as surely create a thirst that water can not satisfy. God Himself has established this relation.

Providence has opened a way for this man so he has secured a fine position, at a high salary; and his testimony, when he comes to the mission, has an intelligent inspiration in it that has encouraged many a poor mortal to seek to investigate the cause for the fetters that seem to fasten him to a life of sin.

DAVID PAULSON, M.D.

CHILDREN AND THE CHURCH.

THE Bible gives us some very striking instances of regeneration in infancy. The history of the child Samuel shows that his piety was but the sprouting of the stem and the budding, blossoming, and bearing fruit from the seed implanted by divine grace in his soul in infancy. God first inspired and then accepted Hannah's vow, and the tiny lad, asked of God and then given to God, was saved and consecrated by Him.

The angel said of John the Baptist, before his birth, to Zacharias, "And he shall be filled with the Holy Ghost, even from his mother's womb."

Paul reminds Timothy of the fact that "from a child" he had "known the Holy Scriptures," and that his assurance and persuasion of the truth of God came from the instruction of his mother and grandmother. His progress in childhood was but a growing up into the observance of the things commanded in the Holy Scriptures. His great duty was to continue in the things taught him in infancy. Here was an old grandmother in whom unfeigned faith dwelt, a sweet mother having the same faith, and a pious son possessing the like precious gift of God.

Such Christians are among the very strongest, wisest, and most devoted and useful and consecrated of our church-members. Mr. Spurgeon said that of the many hundreds of children who joined his church, not one had to be excommunicated for bad conduct. The Saviour gives childhood the advantage, as to entering the kingdom of heaven, over manhood, because of its susceptibilities to gracious influences. We may readily believe that these very susceptibilities are largely the result of a work of regeneration wrought in babyhood.—*Christian Observer.*

WHY IT FELL.

A MAJESTIC tree fell in its prime—fell on a calm evening when there was scarcely a breath of air stirring. It had withstood a century of storms, and now was broken off by a zephyr. The secret was disclosed in its falling. A boy's hatchet had been stuck into it when it was a tender sapling. The wound had been grown over and hidden away, but it had never healed.

There at the heart of the tree it stayed, a spot of decay, ever eating a little farther and deeper into the trunk, until at last the tree was rotted through, and it fell of its own weight when it seemed to be at its best.

So do many lives fall when they seem to be at their strongest, because some sin or fault of youth has left its wounding and its consequent weakness at the heart. For many years it is hidden, and life goes on in strength. At last, however, its sad work is done, and at his prime the man falls.—*J. R. Miller, D.D.*

REPAIRING MOTHER.

A NAP after dinner is worth two hours of sleep in the morning to mother. Mothers, more than most people, wear out if they are not repaired, and it is the duty of the family to see that repairs go on before the dear tenebment falters. So many people paint the house and have the homes cleaned and repapered and the furniture retouched, who never think of repairing the mother. Think of it, to let a mother wear out for want of a little repair. Why, she is costly, and rare, and altogether good to have around, isn't she?—*Elizabeth Grinnell.*

NOTED ELEPHANT HUNTER.

It is probably not known to the people of this country that some years ago Captain Sanderson, the famous elephant hunter who had charge of the elephant service of the entire British army in India, and who spent many years of his life in the jungles of Northern India hunting the elephant, came to this country a few years ago for the express purpose of visiting the Battle Creek, Mich., Sanitarium, to become better acquainted with the dietetic principles of that great establishment.

Captain Sanderson is without doubt the greatest hunter who has ever lived since Nimrod, at least, and perhaps he exceeded even that "mighty hunter," for on one occasion, with the assistance of an army of three or four hundred men, he captured 124 elephants at a single catch in one of his enormous stockades.

The captain was a genius in his line, but the utter neglect to care for his health, and long residence among the germs of India, made him a prey to malarial fever to such an extent that he was utterly disqualified for service. Having heard of the famous Battle Creek, Mich., Sanitarium and its ideas respecting diet, he made a trial of some of the cereal foods recommended at this establishment, and was so much benefited that he obtained leave of absence and came to this country to visit this world-famous institution and to become better acquainted with the principles taught there. He entered the cooking-school of the Sanitarium, and made himself thoroughly familiar with the dietetic principles upon which its success is so largely based. By making Granola and the other health foods manufactured by the Battle Creek Sanitarium Health Food Co., his principal dietary, he was enabled to return to the jungle, and afterward reported that so long as he adhered to these wonderful health-imparting products, he was able to live there as well as anywhere, and wholly free from the fevers which previously rendered his life miserable and threatened to cut short his existence. Numerous other travelers in Africa, India, China, and South America have employed, with equally good results, Granola, one of the principal products of this company, which may now be obtained from leading grocers throughout the country, and which ought to be in use in every household.

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LESSON V.—SABBATH, FEBRUARY 3, 1900.

THE MISSION OF THE HOLY SPIRIT.

On Mt. Olivet in the Journey to Gethsemane, A.D. 31.
Lesson Scripture, John 16:5-33, R.V.

5 "But now I go unto Him that sent Me; and none of you
6 asketh Me, Whither goest Thou? But because I have spoken
7 these things unto you, sorrow hath filled your heart. Never-
theless I tell you the truth: It is expedient for you that I go
away; for if I go not away, the Comforter will not come unto
8 you; but if I go, I will send Him unto you. And He, when He
is come, will convict the world in respect of sin, and of right-
eousness, and of judgment; of sin, because they believe not on
9 Me; of righteousness, because I go to the Father, and ye be-
10 hold Me no more; of judgment, because the prince of this
11 world hath been judged. I have yet many things to say unto
12 you, but ye cannot bear them now. Howbeit when He, the
13 Spirit of truth, is come, He shall guide you into all the truth;
for He shall not speak from Himself; but what things soever
He shall hear, these shall He speak; and He shall declare
14 unto you the things that are to come. He shall glorify Me;
15 for He shall take of Mine, and shall declare it unto you. All
things whatsoever the Father hath are Mine; therefore said I,
16 that He taketh of Mine, and shall declare it unto you. A little
while, and ye behold Me no more; and again a little while, and
17 ye shall see Me. Some of His disciples therefore said one to
another, What is this that He saith unto us, A little while, and
ye behold Me not; and again a little while, and ye shall see Me;
18 and, Because I go to the Father? They said therefore, He
is this that He saith, A little while? We know not what He
19 saith. Jesus perceived that they were desirous to ask Him,
and He said unto them, Do ye inquire among yourselves con-
cerning this, that I said, A little while, and ye behold Me not,
20 and again a little while, and ye shall see Me? Verily, verily,
I say unto you, that ye shall weep and lament, but the world
shall rejoice; ye shall be sorrowful, but your sorrow shall be
21 turned into joy. A woman when she is in travail hath sorrow,
because her hour is come; but when she is delivered of the
child, she remembereth no more the anguish, for the joy that
22 a man is born into the world. And ye therefore now have sor-
row; but I will see you again, and your heart shall rejoice, and
23 your joy no one taketh away from you. And in that day ye
shall ask Me nothing. Verily, verily, I say unto you, If ye
shall ask anything of the Father, He will give it you in My
24 name. Hitherto have ye asked nothing in My name; ask, and
ye shall receive, that your joy may be fulfilled.
25 "These things have I spoken unto you in proverbs; the
hour cometh, when I shall no more speak unto you in proverbs,
26 but shall tell you plainly of the Father. In that day ye shall
ask in My name; and I say not unto you, that I will pray the
27 Father for you; for the Father Himself loveth you, because ye
have loved Me, and have believed that I came forth from the
28 Father. I came out from the Father, and am come into the
29 world; again, I leave the world, and go unto the Father. His
disciples say, Lo, now speakest Thou plainly, and speakest no
30 proverb. Now know we that Thou knowest all things, and
needest not that any man should ask Thee; by this we believe
31 that Thou camest forth from God. Jesus answered them, Do
ye now believe? Behold, the hour cometh, yea, is come, that
ye shall be scattered, every man to his own, and shall leave
Me alone; and yet I am not alone, because the Father is with
32 Me. These things have I spoken unto you, that in Me ye may
have peace. In the world ye have tribulation; but be of good
cheer; I have overcome the world."

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

SUGGESTIVE QUESTIONS.

1. On the way to Olivet, in what mood were the disciples? Why? (John 16:5, 6.)
2. How did Jesus explain the necessity of His going away? (Verse 7. (John 7:39.))
3. Upon the advent of the Spirit, what was He immediately to do? (Verse 8. (Acts 2:33.))
4. Why was He to do this? (Verse 11.)
5. In the midst of error and persecution to follow the departure of Christ, what place was the Spirit to fill? (Verses 13-15. (Eph. 4:8, 11-15.))
6. What question seemed at that time to trouble the disciples most? (Verses 17, 18.)
7. Knowing what was in their minds, how did the Saviour explain the matter? (Verses 19-22. (Luke 24:52, 53.))
8. From that time forward, how were their requests for heavenly favor to be made? (Verses 23, 24, 26. See note. (John 15:11.))
9. What promise was given to those who thus ask? (Verses 23, 24.)
10. How did He say the Father regarded them? (Verse 27.)
11. What statement did the Saviour make which seemed to satisfy His disciples? (Verses 28-30.)
12. What question did Jesus then raise? What prediction did He make? (Verses 31, 32.)
13. Why did Jesus dwell upon these things? What assurance did He leave with the disciples? (Verse 33. (2 Tim. 3:12; Rom. 3:27-39.))

Side Lights.—"Desire of Ages," chapter 73.

NOTE.

BEFORE this time the disciples had asked favors of Jesus in their own names, and for themselves; now everything was to be changed. The Holy Spirit, the representative of Jesus, was to be in them, prompting all their motives. Self was to be relegated to the background. Nothing was to be asked for simply to please self, but Jesus was the One to be pleased. Hence the name of Jesus was to be used, as tho the petitioner would ask only for Jesus' sake, that He might receive the coveted blessing to be used in Christ's service.

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Mothers

We think you will be interested in the following extracts taken from a forthcoming book by Mrs. Vesta J. Farnsworth, entitled

THE HOUSE WE LIVE IN

"MOTHER: We may call it a house, because the Bible calls it so; and, more than that, it says it is a temple. Listen to this verse: 'What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?'

"AMY: Then this house or temple of the body does not belong to us, mother, for it says, 'Ye are not your own.'

"PERCY: I see how it is. You know people sometimes build houses to rent, and the One who made the house we live in gives it to us for a home as long as we live, and He wants us to take good care of it.

"MOTHER: That is right. The house is loaned or 'rented' to us, as Percy says, for us to live in and care for."

"MOTHER: Percy, do you remember what men use in building houses?

"PERCY: They use stone, wood, brick, iron, glass, lime, and paper.

"HELEN: And some houses are made of earth and straw.

"MOTHER: Yes, and some of these things are found in the body-house.

"AMY: Why, mother, we are not made of wood, stone, glass, or lime!

"MOTHER: That is true; yet some of these very things are in your body. Those who have studied the blood tell us it is iron, partly, that gives it its rich red color. You saw what a pretty red it is when you cut your finger to-day, Helen. Some of the things of which glass is made are in our hair and finger nails, and our bones would soon become useless if we did not give them plenty of lime.

"PERCY: But how do iron and lime get inside of us? That is what I would like to know."

We can not now follow Percy as he learns how the iron and lime become a part of him, but suffice it to say he learns it, even as he does many other things in the same series, because it is made so plain that any child can grasp it.

This is the object of the book, to help you in your work of instructing your children about the wonders of the house they live in, and how careful they should be to keep it in repair.

We hope to publish and copyright this book in the United States and England sometime in February.

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TO CONTRIBUTORS.

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

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

How Prepared.—Write plainly, with typewriter or ink, with wide space between the lines, to freely admit of editing, writing of subheads, etc. Write on one side of the sheet only. Sign the name to the manuscript, as it becomes oftentimes separated from accompanying letter. Anonymous contributions are not used, whatever their merit. If the writer does not wish his name to appear, let him furnish a pseudonym for the public. But we wish the name.

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

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

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THE SUNDAY SCHOOL

LESSON V.—SUNDAY, FEBRUARY 4, 1900.

THE FIRST DISCIPLES OF JESUS.

Lesson Scripture, John 1:35-46, R.V.

35 "AGAIN on the morrow John was standing, and two of his
36 disciples; and he looked upon Jesus as He walked, and saith,
37 Behold, the Lamb of God! And the two disciples heard him
38 speak, and they followed Jesus. And Jesus turned, and be-
39 held them following, and saith unto them, What seek ye?
40 And they said unto Him, Rabbi (which is to say, being inter-
41 preted, Master), where abidest Thou? He saith unto them,
42 Come, and ye shall see. They came therefore and saw where
43 He abode; and they abode with Him that day; it was about
44 the tenth hour. One of the two that heard John speak, and
45 followed Him, was Andrew, Simon Peter's brother. He find-
46 eth first his own brother Simon, and saith unto him, We have
47 found the Messiah (which is, being interpreted, Christ). He
48 brought him unto Jesus. Jesus looked upon him, and said,
49 Thou art Simon the son of John; thou shalt be called Cephas
50 (which is by interpretation, Peter).
51 "On the morrow He was minded to go forth into Galilee,
52 and He findeth Philip; and Jesus saith unto him, Follow Me.
53 Now Philip was from Bethsaida, of the city of Andrew and
54 Peter. Philip findeth Nathanael, and saith unto him, We have
55 found Him, of whom Moses in the law, and the prophets, did
56 write, Jesus of Nazareth, the son of Joseph. And Nathanael
57 said unto him, Can any good thing come out of Nazareth?
58 Philip saith unto him, Come and see."

Golden Text: "They followed Jesus." John 1:37.

NOTE.—Read John 1:19-51, committing to memory verses 35-37. The lesson section includes the story of how Jesus "trained His first five disciples, and the record of how they made their first journey to Cana and Capernaum. It is suggested that the following verses be learned by heart: John 1:29, 39; Isa. 53:7; 1 Peter 1:19.

SUGGESTIVE QUESTIONS.

(1) What three persons are spoken of in the first verse of the lesson? What is the signification of the word which introduces this verse? Note 1. (2) As he looked upon Jesus, what declaration did John make? V. 36. (3) Hearing this, what did John's two disciples do? V. 37. (4) What question did Jesus ask, as He turned to meet them? How did they reply to Him? V. 38. Note 2. (5) With what invitation did He answer their question? What did they do? V. 39. (6) Who was one of those who followed Jesus on this occasion? V. 40. Note 3. (7) What missionary work did Andrew at once do? What did he say to his brother? V. 41. (8) To whom did Andrew take his brother? When Jesus saw Simon, what did He say? V. 42. Note 4. (9) Where did Jesus go the next day? Whom did He find? What did Jesus say to him? V. 43. (10) To what city did Philip belong? What other disciples lived in the same city? V. 44. (11) Whom did Philip find? What did he say to Nathanael? V. 45. (12) What question did Nathanael ask on hearing Philip's declaration? What wise reply did Philip make to this question? V. 46. Note 5.

NOTES.

1. **Again.**—A repetition of what had taken place on the preceding day. John's declaration to his disciples, given in verse 37, was in part identical with his expression of the day previous, "Behold, the Lamb of God, which taketh away the sin of the world." John had not mistaken the work of Jesus. This expression shows that John understood Jesus was to be the world's great antitypical sacrifice. Twice he had declared it to his hearers.

2. **Where abidest Thou?**—The question showed a desire on their part to know more of Jesus. It was also an indication of their desire to be with Him; and Jesus did not keep them waiting for an invitation. Jesus is always ready to receive those who desire to follow Him.

3. **One of the two.**—It is generally believed that the other one who followed Jesus at this time was John, the beloved disciple.

4. **Thou shalt be called Cephas.**—The Aramaic word for "stone." Jesus saw the character of Simon when He looked upon him, impulsive, rash, unstable; but the name which He gave to Simon was a prophecy of what he would become, a rock which could not be shaken even by the fear of a cruel death.

5. **Come and see.**—"If Nathanael had trusted to the rabbis for guidance, he would never have found Jesus. It was by seeing and judging for himself that he became a disciple. So in the case of many to-day whom prejudice withholds from good. How different would be the result if they would 'come and see'! He who saw Nathanael under the fig tree, will see us in the secret place of prayer. Angels from the world of light are near to those who in humility seek for divine guidance."—*Desire of Ages*.

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"SILENT MESSENGERS" is the title of an attractive sixteen-page booklet, just being issued, which contains the following articles of information:—

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DAVID PAULSON, M.D.

International Sabbath-school and Sunday-school

Lessons

Publishers

Views of the earthquake ruins done on December 25, at San Jacinto and Hemet, in Southern California, will be found in our Outlook department.

Our coming Educational number will be worthy of a large circulation. We hoped to announce the date of its issue at this time, but are unable. Next week we expect to make definite announcement.

The Established Church of England is undergoing another periodic disruption spell, over illegal practices in various quarters. The inconsistent thing of it is that the church is controlled by civil law. She can not make her own laws. Of all the pitiable conditions in which a church can be placed, that of being established by the civil power is the chiefest.

Sad News.—It is with great sadness of heart that we record the death of two other laborers in the Orient, Pastors D. A. Robinson and F. W. Brown. To Karmatar, a village 150 miles northwest of Calcutta, Brother Robinson had gone to visit one of our missions conducted by Brother Brown, and while there contracted smallpox, of which both died. Brother Robinson has borne important responsibilities in this country; he was for some time at the head of our work in Great Britain, and for the last four years has had charge of our work in India. Our sympathies are extended to the relatives of the deceased in this deep affliction, and, with our brethren in India, we mourn the loss of a faithful, able laborer.

Destroying the Children in Schools.—"Do American men and women realize that in five cities of our country alone there were during the last school term over sixteen thousand children between the ages of eight and fourteen taken out of the public schools because their nervous systems were wrecked, and their minds were incapable of going on any further in the infernal cramming system which exists to-day in our schools?" inquires Edward Bok, in the January Ladies' Home Journal. "And these sixteen thousand helpless little wrecks," he continues, "are simply the children we know about. Conservative medical men who have given their lives to the study of children place the number whose health is shattered by overstudy at more than fifty thousand each year. It is putting the truth mildly to state that, of all American institutions, that which deals with the public education of our children is at once the most faulty, the most unintelligent and the most cruel."

A committee of the London School Board makes the following statement:—

"At times, when there is no special distress, 55,000 children in a state of hunger, which makes it useless to attempt to teach them, are in the schools of London alone."

And London is not alone. Millions untold are lavished upon needless luxury, upon intemperance, upon war, while souls and bodies are starving. It is a sad picture these 55,000 pale, pinched children make.

We publish in our Missions department an editorial from the *Missionary Review*, which we have headed "Anglo-Saxon Support to Islam." The article is well worthy of careful study. Much of that which passes for Christianity to-day, is busy with formalities, so far as religion is concerned. And these formalities seem only to be observed in order to quiet the conscience, while the individual abandons himself to all the follies and extravagances of earthly pleasure. And while this apathy is seen on the part of professing Christians, the heathen have turned missionary, and are even winning over to them some of the foremost men of the so-called Christian nations. Well did the Master say, "Nevertheless when the Son of man cometh, shall He find faith on the earth?"

THE CIGARET EVIL.

A COMMITTEE of medical men in great London have investigated the ubiquitous cigaret, and found it harmless; it produces no "injury to health." That is what the smoker says. But one paper in New York City culls the following, reported in the press of that city, as a part of the cigaret harvest for a little more than a year:—

Driven insane by cigarets,	30
Rubbish inspired by cigarets,	12
Suicide the result of cigarets,	6
Murder caused by cigarets,	6
Killed by excessive use of cigarets,	3
Convulsions caused by cigarets,	2
Blindness from cigarets,	1
Total,	60

This paper furthermore declares that it can furnish to this medical committee, "names, dates, and circumstances connected with every one of the above cases. We would inform the committee, further, that many of our most brutal and notable murders have been inspired by cigarets." Were the members of this committee paid to furnish such an opinion, or were they themselves thralls to the habit?

In a reformatory in Pontiac, Ill., it is said that "out of 63 boys 12 years old, 58 smoked; of 133 boys 14 years old, 125 smoked; and out of 82 boys 15 years old, 73 were smokers."

The cigaret habit is evil and only evil. The nicotine is deadly poison, and it is not the only evil that dwells in the little roll of tobacco. Nervous diseases without number spring from their use; conscience is benumbed; intellect is dulled; the physical powers are weakened and dwarfed; drinking, gambling, bestiality, and criminality follow in the cigaret train. All doctors, praise God, are not alike.

DOUBLY MISTAKEN.

THE *Fruits and Leaves of the Tree of Life*, a wonderfully long name for a little paper, has the following:—

"The W. C. T. U. National Convention was held last October in Seattle, Wash. We learn they were sorely lobbied and pressed by legalists, till actually they gave up work for our legal sabbath, and lost their Sunday department. O dear sisters, shall your brothers now fight this battle alone? Can it be possible that you do not understand that there is no law from Maine to California, South or North, that prohibits any man from keeping sabbath on Saturday, on Monday, or on any other day? And that Romans 13 and 1 Peter 2:13, etc., indicate a Christian right, plainly, for any nation to make a legal sabbath day, and, farther, it binds us for conscience' sake to observe the law? We need not question you more. Certainly a little reflection is enough."

But our little contemporary is doubly mistaken. (1) The W. C. T. U. were not sorely lobbied and pressed to give up work for Sunday; and (2) they did not give up their Sunday department. There was presented a resolution to change the constitution, which will virtually abolish the legal Sunday department, but action will not take place on this till the next annual convention. If the *Fruits and Leaves* had read the report in the SIGNS OF THE TIMES, it would have learned just what was done, with the fullest report of the discussion. *Fruits and Leaves*

is a Holiness paper. Is holiness promoted by civil law? Is legalism necessary to it? What does it mean by "legalists" anyway—those who believe in each person being left free to obey God's law, or those who wish to compel others to obey some law which the compellers may think to be God's law? Once more. No man or men can keep God's Sabbath in any other place than where the Lord Himself placed it. Think of this.

The Beginning of the Century.—In our issue of Dec. 27, 1899, we quoted from the *Sunday School Times*, a paper generally reliable, that Pope Leo XIII. had "announced to the world" "that the twentieth century is to be reckoned as beginning Jan. 1, 1900." It appears that the *S. S. Times* was mistaken. What the pope does say, as reported in the *Baltimore Sun*, is as follows:—

"Since, moreover, at midnight of the last day of December of the coming year the present century will come to an end and a new one begin, it is very appropriate that thanks be given to God by some pious and solemn ceremony for the benefits received during the course of the present century, and, owing to the urgent necessities of the times, that greater favors be implored in order to begin auspiciously the new era."

This is good common sense, and we are glad the pope possesses it. We now wonder if those Protestants so willing to follow him into error, will be willing to begin the century where it should begin.

It would seem that a mother is "without natural affection" who would, amid a number of parcels, forget her child. She had numbered the little one among the bundles, found one missing, and by sufficient thought found it to be an eight-months baby. All the officials and helpers in a large department store were questioned in vain. She looked about the store but could not find it. She finally gave her address to a policeman, and coolly said: "You have my address. If you find the baby, let me know and send it to me." And then she went home. It was by accident that the youngster was found. Cleaning out the waste-baskets which had been taken into the cellar, a clerk came across the infant in one of these depositories, sleeping peacefully. But for this discovery the child might have been carted away and dumped into the river. The incident, which occurred in St. Louis, bears its own lessons.

Are They Not Important Now?—A new Christian manuscript, recently discovered by Monsignor Rahmani, the Uniat Syrian Patriarch of Antioch, has been published, under the title, "The Testament of Jesus Christ." The *Independent* (December 21) places its age at a thousand years, and says that it is a translation of a Greek original, probably of the third century. It furnishes certain details of church order said to be spoken by the Lord, among which is the following:—

"Besides deaconesses there is another order of women that stand far above them, the 'widows,' once called 'presbyteresses.' They are ordained apparently by laying on of hands, and the form of ordination is given. The bishop is chosen by the people at large, and ordained with a twofold laying on of hands. He is never to taste wine except at communion, and never to eat meat."

The date of the drowning of Sister Elsie M. Gates, sister of Pastor E. H. Gates, superintendent of the Polynesian mission field, mentioned in a previous issue, was December 3. While riding with two other ladies by the side of a stream, the horse became unmanageable, and backed into the water, which at that point was ten to twelve feet deep. Every effort was made immediately to resuscitate Sister Gates, but they were unavailing. She was just past forty-seven years of age. The two other ladies were both saved, one having been thrown out on the ground, and she pulling the other from the water. The horse, which belonged to Pastor W. C. White, was drowned. Brother Gates has now no surviving blood relative nearer than first cousin. He and his wife have our sympathy in this trial.

Rabbi Gotthell tells us as a closing-year remark that "the great question which now lies before the Jews of the whole world is to be found in Zionism. Would that they could see that the only question of a true Zionism, a Zionism which would 'bring them to Zion,' must have Jesus Christ in it. Would that they could see this."