

World's Outlook Number

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SIGNS OF THE TIMES



"WATCHMAN, WHAT OF THE NIGHT? THE MORNING COMETH"

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The SIGNS OF THE TIMES for 1901

THE last year of the greatest of all earth's centuries has been filled with important events among the nations of earth and in the religious world. These events have been faithfully chronicled in the SIGNS OF THE TIMES, and their connection with the prophetic word pointed out.

We are entering upon the beginning of a new century amid such a turmoil of events as the world has never before witnessed. All nations are in perplexity. In the words of Jesus: "Men's hearts are failing them for fear and for looking after those things that are coming on the earth." The greatest, last government of earth has launched out among the nations of earth as a world-power, and her "splendid isolation" of the past is no longer.

What do all these things mean?

What will be the outcome of it all?

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The SIGNS OF THE TIMES, in the year 1901, will give expositions of these great prophecies—

Of Daniel

Of the Revelation

Of Zechariah

Of Our Lord's Discourses

What has the Bible to say of the future life?

How alone may man possess blessed immortality?

What is the true basis of Spiritism, Christian Science, Theosophy, etc.

What is the true relation of the Church and the Christian to the State?

What is the true basis of all just government?

What must we do to be saved?

The doctrine of predestination has been one of the division doctrines in Christendom. What is the teaching of the Word? Is foreordination consistent with free grace?

The coming of the Lord—is it literal and visible? What will it determine?

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David prayeth God to hear him.

PSALMS.

His complaint in sickness.

how long will ye love vanity, and seek after leasing? Selah.

3 But know that ^athe LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4 ^bStand in awe, and sin not: ^ccommune with your own heart upon your bed, and be still. Selah.

5 Offer ^ethe sacrifices of righteousness, and ^fput your trust in the LORD.

6 There be many that say, Who will shew us ^gany good? ^hLORD, lift thou up the light of thy countenance upon us.

7 Thou hast put ⁱgladness in my heart, more than in the time that their corn and their wine increased.

8 ^jI will both lay me down in peace, and sleep: ^kfor thou, LORD, only makest me dwell in safety.

² or, Make them guilty.
³ or, from their counsels.
^a 2 Tim. 2. 19.
² Pet. 2. 9.
^b Eph. 4. 26.
^c Is. 65. 13.
^d Ps. 77. 6.
^e Heb. thou coverest over, or, protectest them.
^f Deut. 33. 19.
^g Ps. 37. 3.
^h Heb. crown him.
ⁱ Num. 6. 26.
^j or, upon the eighth.
^k Is. 9. 3.
^l Job 11. 18.
^m Lev. 25. 18.

10 ²Destroy thou them, O God; let them fall ^aby their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in thee ^crejoice: let them ever shout for joy, because ^dthou defendest them: let them also that love thy name be joyful in thee.

12 For thou, LORD, wilt bless the righteous; with favour wilt thou ^ecompass him as with a shield.

PSALM 6.

David's complaint in his sickness.

To the chief Musician on Neginoth ⁶upon Sheminith, A Psalm of David.

O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O LORD; for I am weak: O LORD, heal me;

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SIGNS OF THE TIMES

"But 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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VICTORY! Victory in the face of apparent defeat. Victory over the kingdom of this world and the god of this world! Victory over every opposing power and all opposing powers combined,

just at the time when the wisdom of this world would prophesy certain defeat! Victory such as no world power has gained during the long-continued struggle for supremacy and permanent possession of the earth! Victory through the power of righteousness revealed in humanity, "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe," that supreme gift of God to men which makes them "partakers of the divine nature" and "joint heirs with Christ" to His throne of universal dominion! Victory which finds its best expression in the words of that immortal song: "Who is like unto Thee, O Lord, among the gods? who is like Thee, glorious in holiness, fearful in praises, doing wonders? . . . Thou in Thy mercy hast led forth the people which Thou hast redeemed; Thou hast guided them in Thy strength unto Thy holy habitation. . . . Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the sanctuary, O Lord, which Thy hands have established. The Lord shall reign forever and ever." This is the Gospel outlook when the eye of faith is at the telescope.

These are not the mere assertions of an optimist. These are "the words of truth and soberness," the revelation of "the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Let the Holy Spirit, speaking through the Word of God, bear its infallible testimony; for "it is the Spirit that beareth witness, because the Spirit is truth."

The Gospel is not abstract, but concrete. It is not a verbal statement of truth which demands an intellectual assent merely, but a revelation of truth in life, an experience of divine power which can only be known and appropriated by personal faith. The Gospel of Christ "is the power of God unto salvation to every one that believeth. . . . For therein is the righteousness of God revealed from faith to faith." And this is based upon the fundamental truth that "the just shall live by faith." The righteousness of God revealed, not in a definition but in a person, to be appropriated as the life of the believer, fellowship with "that eternal life, which was with the Father, and was manifested,"—this is the Gospel of Christ. What



that life can do in and for humanity when "the faith which is through Him" accepts Him as the life, is the ever-present assurance of the reality of the outlook to faith's aspiring eye.

The eternal life was manifested in the flesh for a very definite purpose. "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." "He was manifested to take away our sins." "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him;" "to bring in everlasting righteousness;" to "restore again the kingdom to Israel." Thus "the mystery of godliness, He who was manifested in the flesh," was revealed, and the union of the divine life with sinful

flesh was accomplished, not simply in order to provide an all-sufficient sacrifice for sin, but to bring into humanity that power of righteousness which *in it* could defeat the devil, deliver from fear of death by saving from the dominion of sin, restore the image of God in the soul, and so restore the kingdom to the Israel of God. This great truth is the source and the substance of all real Gospel teaching, under whatsoever form it may be presented.

It is therefore clear that present deliverance from the power and dominion of sin through the "abundance of grace and the gift of righteousness" is the experience which is the pledge of the fulfilment of all promises for the future. Thus the sharing with the king in His kingly character involves all the outward results which flow from such a life, as revealed in Him. This is the key to the understanding of all those promises which set forth the final and glorious triumphs of the Gospel. They are not the arbitrary gifts of a capricious monarch which will be bestowed upon certain favorites, but the simple outworking of the eternal principles of the divine character, as shown by the results when "that eternal life" was manifested in the flesh of Jesus of Nazareth.

A brief consideration of one prophecy out of many will clearly establish the principle. The vision of Daniel the prophet, when he beheld, "and four great beasts came up from the sea, diverse one from another," was briefly interpreted to him by "one of them that stood by:" "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." The further statement that "the fourth beast shall be the

fourth kingdom upon earth" makes clear the application of these symbols, and shows that the fourth beast represented Rome, the third beast Grecia, the second beast Medo-Persia, and the first beast Babylon.

Now it was through the direct providence of God that Babylon exercised a world-wide sovereignty. "Thus saith the Lord of hosts, the God of Israel, . . . I have made the earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm, and have given it unto whom it seemed meet unto Me. And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant." But within three-quarters of a century from the time of this proclamation, Babylon fell. On the very night when Belshazzar was celebrating the praises of his gods, "in that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." What the God of heaven gave to Babylon, it could not retain, and Darius "took the kingdom."

But what was the cause of this change in the dominion?—It was because Belshazzar failed to recognize God as over all, and himself simply as the servant of God, even after the most wonderful revelation of these truths to Nebuchadnezzar in God's dealings with him. "And thou his son, O Belshazzar, hast not humbled thine heart, tho *thou knewest all this*; but hast lifted up thyself against the Lord of heaven; . . . and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Failure to recognize God as his life, lost him his life, and consequently his kingdom. But what Medo-Persia took from Babylon, it could not retain, and in due course of time it passed over to Grecia. And in the same way and for the same reason the third kingdom could not maintain its sway, and so Rome took the control.

And yet after all this repeated failure of earth's mightiest powers, a most glorious triumph is predicted in the declaration that "*the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.*" What the rulers of Babylon, Medo-Persia, Grecia, and Rome, with all the power of armies and navies at their bidding, could not do, is accomplished through the power of a righteous character in the weakest child of God. "God hath chosen the weak things of the world to confound the things which are mighty." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." But the assurance of all this is found in the present cleansing from sin. "Unto Him that loved us, and washed us from our sins in His own blood, and [in so doing] hath made us kings." And of those it is said, "And they shall reign forever and ever."

The present application of these principles ought to be perfectly plain. The five great powers of the earth, England, the United States, Russia, Germany, and France, are now dividing the territory of the world among themselves, each with much jealousy and distrust of all the others. Students of prophecy know that this is simply the preparation for the last final struggle between the world powers which will usher in "the battle of the great day of God Almighty." Even now the warning is being heard, which is to be given "mightily with a strong voice:" "Babylon the great is fallen, is fallen. . . . Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." And the very next event in the fulfilment of all the prophecies will be the coming of the Son of man "in His glory, and all the holy angels with Him," and "then shall He sit upon the throne of His glory. . . . Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." "Then shall the *righteous* shine forth as the sun in the kingdom of their Father."

In the light of the prophecies and the promises, it is clear that no Gospel outlook is scriptural which does not include in the range of its vision the whole earth renewed and restored as the possession of the new man in Christ Jesus. And this glorious outlook becomes reality through the acceptance of that righteous character which is in itself a crown of glory and honor. Here are the declarations: "For the promise, *that He should be the heir of the world*, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." "Now to Abraham and his Seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ." "And if ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise." That a present condition of character is the basis for the fulfilment of this promise is evident from the teaching of the Saviour: "Blessed are the meek; for

they shall inherit the earth." The seven-fold promise which culminates in a place upon the throne with the Faithful and True Witness, is in every instance made "to him that overcometh." Revelation 2 and 3. This is only another way of saying that he will have rule over the earth who conquers it, and this is strict justice to all. But he who conquers "the lust of the flesh, and the lust of the eyes, and the pride of life," has conquered the world and "all that is in the world," and consequently wins his throne. "And this is the victory that overcometh the world, even our faith." Thus is the future brought into the present for the believer in the Gospel, and the glorious outlook becomes a constant fact to him.

All that is included, however, in the Gospel outlook is not fully apprehended unless there is a clear understanding of all that was accomplished in the flesh of Jesus of Nazareth by the manifestation of that eternal life in Him. His experience is set forth as the experience of every one who is brought into life union with Him through being born again. "Have this mind in you, which was also in Christ Jesus; who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." And this was done with no greater inducement in view than that He might win back man for the earth and the earth for man, and that thus the original dominion might be restored. But the character which was revealed by the Son of God in thus becoming the Son of man for man's sake, brought to Him, as the Son of man, and to all who are in Him, all that He gave up as the Son of God when He emptied Himself. "Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Thus the Man Christ Jesus was exalted to the throne of the universe, "far above all principality, and power, and might, and dominion." And all this He shares with the humblest believer who really shares with Him in His character. Through the grace which is in Christ Jesus, man is so filled with the fulness of God through the wonderful provision of the Gospel, that he is thereby restored, not simply to the dominion which was forfeited through the loss of His kingly character, but to a seat upon the throne of the universe by the side of "the King eternal, immortal, invisible." "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" New heavens, new earth, New Jerusalem, new creatures in Christ Jesus. "Behold, I make all things new." "He that overcometh shall inherit all things; and I will be his God, and he shall be My son." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . We know that, when He shall appear, we shall be like Him." O glorious outlook of a glorious Gospel! "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." "Alleluia, for the Lord God omnipotent reigneth."

W. W. PRESCOTT.

London, England.

THE IMPORTANCE OF THE LIVING PRESENT.

[From "The Present Crisis," by James Russell Lowell.]

ONCE to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light

Backward look across the ages, and the beacon moments see,
That, like peaks of some sunk continent, jut through Oblivion's sea;
Not an ear in court or market for the low foreboding cry
Of those crises, God's stern winnowers, from whose feet earth's chaff must fly;
Never shows the choice momentous till the judgment hath passed by.

Careless seems the great Avenger; history's pages but record
One death grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne,—
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above His own.

Then to side with Truth is noble when we share her wretched crust,
Ere her cause bring fame and profit and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting, in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied.



A NINETEENTH CENTURY REVIEW



THE nineteenth century is the marvel of all the ages. In its material progress it has gathered up everything of value belonging to the past, and has advanced to build the railroad, the steamship, the telegraph, to perfect the printing-press, to do a multitude of things with electricity, to make marvelous discoveries and developments in chemistry, in the science of medicine, and particularly in surgery and sanitary science. This inventive age has produced instruments that have made it possible to enter the broadest realm of new truth in the field of both the telescope and the microscope; invention has also given us machines that do nearly all the work that has to be done at the present time, from knitting our stockings to reaping and threshing our fields of grain. Numerous books are written to tell of the marvels of this time, and certainly it takes large volumes to give even the briefest mention of what has been achieved. Truly the material progress of this age is a marvel that outstrips all the other marvels that have before held the minds of men.

But the material progress—the advancement in the arts and sciences and the inventive genius of this time—is by no means greater than the results that have been accomplished in the individual liberty that has been acquired by the masses. The advent of this century marked a rising tide in the great battle for freedom. In England, France, Germany, and elsewhere in Europe, the vigorous sentiment for reform was driving to the background the old régime of tyranny and despotic rule. The seeds of the Reformation were taking strong root, and the outlook for the future seemed glorious because of the promise for an order of things that would give the poor man a chance, and break the shackles from all who were bound by the slavery of superstition.

Progress in Civil Government.

The right to rule had been monopolized by kings and nobles, and it was considered a crime worthy of the extremes of punishment for any one to question their "divine right." Certain ones inherited the ability and the right to rule, so their political creed taught, and no others could possibly do it. It was affirmed with all the dignity peculiar to that particular form of superstition, that the common people should not meddle with the affairs of either State or Church, because they could not understand them. Their work was to do the serving, while the nobles temporal and the nobles ecclesiastical did the ruling.

One of the strongest characteristics of the beginning of this century was the hold that the fundamental principles of truth were gaining in the minds of men. This spirit of truth, the foundation of all true liberty and reform, was trampling the old ideas of darkness and error underfoot, and the hearts of men everywhere were swelling with songs

of emancipation from that thralldom in which the world's midnight had enchained both their minds and their bodies. The struggle was intense. A terrible contest was waging, and thousands of lives were sacrificed at the altar of truth and progress, and in the defense of justice.

The ages do not afford a greater marvel than the asylum that was preparing at the beginning of this wonderful century for those who would escape from the cruelties of Church and State despotism. A new nation was being born, in which the lamb-like principles of righteousness were to have a chance to develop, and show the result to all the world. Noble-hearted men in England, feeling the iron heel of despotism, had fled to Holland, and then to America. Many others, not only from England but from all parts of the Old World, fled to these shores direct. Influential men in England were not backward in saying that the "mother country" had no right to hold the colonies in subjection, and France was prompt in lending her aid in a substantial way. The new nation was born, and the new principles (old principles in reality, but seemingly new, because they had been so long covered up) were to be given a chance.

In this new nation the fullest freedom was allowed in the State, and the matter of religion was left entirely to the conscience of the individual. The great asylum that America afforded for the ardent lover and supporter of liberty of conscience and of action caused the battle to grow less pronounced in the Old World; for when men could no longer endure the exactions of a superstitious priesthood, nor the tyranny of a despotic State, they had only to come to this new land to find that for which their hearts were panting.

With such principles as were laid in the foundation of this government, contrasting so sharply with the old order of tyranny and superstition, the perfectly natural result was a nation that stands not merely as a marvel among all the marvels of this time, but one the majesty of whose splendor stands as a mountain peak, lifting its lofty head above all the wonders of all the ages. The freedom of thought that was allowed here insured the freedom of discussion also, and in this interchange of ideas the science of government was given a new meaning, and all the material progress of this time was largely developed. The majority of the inventions that mark the age were made in this country, and concerning the part that other portions of the world have taken in the work, who can tell how much of it would have been done had it not been for the stimulus that was given by the freedom of this new nation?

It was the Reformation that originated Protestantism, and Protestantism stands for the religion of the Bible, unmixed with human creeds or speculations. Protestantism in its purity stands for freedom of thought and of action, and is the revival of the Christianity of apostolic times. Protestantism shows a marked contrast to the Papacy, and in this century Protestant principles have made their greatest growth, and have

been allowed their most untrammelled freedom. The seeds had been sown in other years, but this has been the time of fruitage. Every form of error was swept before the light of this new day of reform. Old heresies and superstitions that had held sway in the days of darkness, were placed before the lamp of truth, and shown to be unworthy of men formed in the image of the Creator of the heavens and the earth.

The Midday of Civil Liberty.

But this new world was not without its dark spots of character. Slavery had fastened its chains about a whole race of men, and bound them as chattels under the very shadow of this great tree of freedom. The new nation, however, was equal to the task of striking off these manacles at one strong blow. The immorality and injustice of slavery had been strongly presented by Garrison, and Lovejoy, and Phillips, and hundreds of others, and a vigorous effort was made to rid the nation of this evil by the persuasion of morals; but, these measures failing, slavery was washed away in a deluge of blood. Thus between 1861 and 1865 the principles of the Constitution of this new country were affirmed anew, and the sentiment at that time was so strong in favor of universal and untrammelled freedom that it seemed to all human sight that the thongs of slavery, either of body or mind, could not be bound again to the sensitive flesh of a fellow-man. The new nation was a statue of liberty, not built of marble or of bronze, but a colossal brotherhood of brave-hearted, liberty-loving men, and this mighty statue was set by the God of heaven Himself for the enlightenment of the world. The midday of the world's greatest enlightenment, and the time of its most glorious liberty and freedom, is reached. And how fitting that in such a time, and as an emblematic crown of victory, there should be proclaimed the year of jubilee for an oppressed people, that a whole race, riding on the tidal wave of freedom, should be anchored in the haven of liberty and hope!

Will the light of this new and glorious day shine on and on? or will it be darkened by shadows of returning night? The evidence is conclusive that the night is returning. The high-water mark of progress has been reached, and the tides of reform and freedom are receding. It is hard to see this unless we carefully study the facts; and this some will not take the time to do. Many will still cling to the shadow of liberty and freedom, long after the substance has departed. They will close their eyes to the present, while they try to make themselves believe that the glories of other days are still shining upon us.

A new form of slavery has arisen, and a new kind of nobility has come to take charge of the bodies and souls of men. Under the old régime, nobility was handed down from father to son by right of birth; but in these days a nobility of wealth has been built up. Under the old order of things, those nobles claimed the right to hold great communities and empires of men under control, and they led them forth as soldiers, or commanded them to till their lands, as they saw fit. But in these days colossal combines of wealth have given men the power to hold their fellows in a slavery that is none the less servile or exacting, while the mental development of the age makes it more exasperating. A nobility is forming in the heart of a democracy, and the new nation is forging the chains for another kind of slavery. While America was advancing under the flag of freedom, and was doing such wonderful things for God and humanity, all the nations of the world were learners in her school. Will they not be equally apt to take her teachings as she changes her standard and marches under another leadership? How quickly it will be caught up and heralded that democracy is a failure, and that the Protestantism that is the basis of all true democracy is a failure also! And then how quickly, too, will the Papacy come forward to say that since Protestantism is failing to fulfil its promises, the Church of Rome, with all its arbitrary rulings, should be allowed to take its old position, and guide the various nations through the troublous times upon which the world has entered!

Revivification of Ancient Cults.

A time of reform is a time when superstition, and ignorance, and all that it represents, is driven to seek shelter in the abodes of a still denser darkness. But when the spirit of reform is losing its hold on the minds of men, then the superstitions that mankind had cast off begin to reassert themselves. And who has not marked with wonder and astonishment the advances that old oriental religions are making in enlightened Europe and America? The very liberality that freedom engenders is turned in the direction of glossing over the ignorance and idolatry of the heathen of India and Persia, and the countries of the East in general; and occult sciences and hidden and mysterious arts, such as we used to affirm belonged to the Dark Ages, are gaining adherents, and men who are said to be intellectually gifted are following these superstitions madly.

The teachings of Buddha and the morals of Zoroaster have had centuries of operation and their value has been tested. But what has been the result?—Those who are under the influence of any of those old oriental religions are wallowing along in the quagmire of the grossest superstitions and the lowest depths of mental darkness. And now that men and women who have the advantages of the enlightenment of this time are advocating that this heathen darkness holds forth a great light, what is the only conclusion that can be reached? There are some who do not especially take to the superstitions peculiar to the orientals, but they transform these religions of the East into the more modern forms of Christian Science, Hypnotism, and Spiritualism. To the thoughtful mind these facts must indicate the strong current in the direction of mysticism, and the thirst for the mysterious and subtle fancies of the occult arts. And such a condition as this, more than anything else, was a distinguishing feature of the Dark Ages.

The individual who is guided by the light of inspiration, and who closely analyzes these times in the light of history, can not fail to see that the high noon of the wonderful enlightenment of this wonderful century has been passed, and we are going again into the shadows. The corruptions and the frauds, the vices and the crimes, of these times are consuming, as in a great conflagration, the materials of morality out of which reforms are made. Rings and bosses control politics, and tools that can be molded at will are too often lifted into the offices of state. These things drive away the great statesmen skilled to build and guide nations; and the ships of state of all the countries of the world, amid much of the hollow sounds of oratory and delirious rejoicings, are drifting upon the rocks of everlasting ruin.

But the darkness of this picture that so frowningly beclouds the world to-day is being driven before the splendors of the light of the Lord's clear prophecies. While the nations of earth are crumbling to decay, the evidence is overwhelmingly abundant that the Prince of Peace, the Lord Jesus Christ, is about to establish His everlasting kingdom. All who are seeking a citizenship in that kingdom will stand with the Master in these times, and still hold up the torch of righteousness and liberty, so that every bewildered mariner upon the troubled waters of these closing moments of time may see clearly how to guide his bark into the haven of secure and everlasting rest.

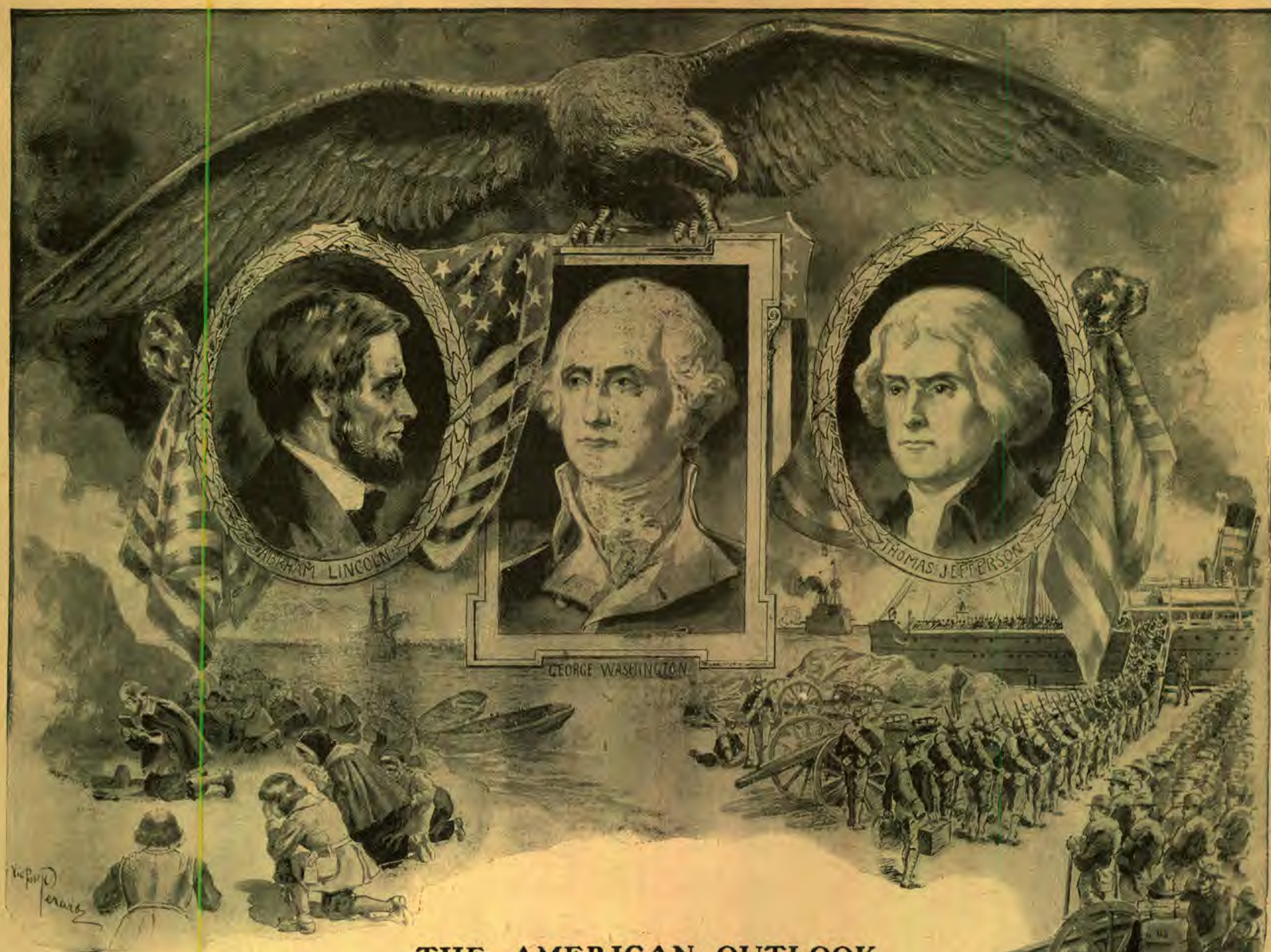
A. O. TAIT

A FRUITFUL ERROR

NO ERROR accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results, than the modern doctrine, so rapidly gaining ground, that God's law is no longer binding upon men. Every nation has its laws, which command respect and obedience; no government could exist without them; and can it be conceived that the Creator of the heavens and the earth has no law to govern the beings He has made? Suppose that prominent ministers were publicly to teach that the statutes which govern their land and protect the rights of its citizens were not obligatory,—that they restricted the liberties of the people, and therefore ought not to be obeyed; how long would such men be tolerated in the pulpit? But is it a graver offense to disregard the laws of States and nations than to trample upon those divine precepts which are the foundation of all government?

It would be far more consistent for nations to abolish their statutes, and permit the people to do as they please, than for the Ruler of the universe to annul His law, and leave the world without a standard to condemn the guilty or justify the obedient. Would we know the result of making void the law of God? The experiment has been tried. Terrible were the scenes enacted in France when atheism became the controlling power. It was then demonstrated to the world that to throw off the restraints which God has imposed is to accept the rule of the cruelest of tyrants. When the standard of righteousness is set aside, the way is open for the prince of evil to establish his power in the earth.

Wherever the divine precepts are rejected, sin ceases to appear sinful, or righteousness desirable. Those who refuse to submit to the government of God are wholly unfitted to govern themselves. Through their pernicious teachings, the spirit of insubordination is implanted in the hearts of children and youth, who are naturally impatient of control; and a lawless, licentious state of society results. While scoffing at the credulity of those who obey the requirements of God, the multitudes eagerly accept the delusions of Satan. They give the reign to lust, and practise the sins which have called down judgments upon the heathen.—*Great Controversy*.



THE AMERICAN OUTLOOK

By Calvin P. Bollman

Associate Editor of the "Sentinel of Liberty."



THAT this government is a subject of prophecy seems probable from the fact of its prominence in world politics, and even more because here was pre-eminently the first asylum and subsequently the home of aggressive Protestantism.

Here, as nowhere else in all the world, is seen the heaping together of "treasure in the last days," spoken of in James 5:1-9, R.V.; and here as nowhere else are seen indications of the speedy fulfilment of the first verse of this prophecy.

The Prophetic Description.

But it is in Rev. 13:11-18 that this government is specifically described and its course outlined. The chapter opens with a description of Rome, both pagan and papal, but having special reference to the papal phase of that power.

The leopard beast of verse 2 has some of the characteristics of each of the national systems used from time to time by Satan to oppose the work of God in the earth and to oppose His people, but special prominence is given to the papal head. Roman Paganism was soon to give way to Roman Papacy; and when once that system gained supremacy, it would never cease to dominate Christendom. Dynasties might rise and fall, and even the Papacy itself be nominally abolished, but the evil principle would survive, to die only when all sin shall be blotted from the earth.

For 1,260 years, or from A.D. 538 to A.D. 1798, this papal head held sway over what had once been the Roman Empire. In the year 1798 the Papacy received what was designed to be, and what to any other power would have been, "a deadly wound" by the sword. At that time a French army entered the city of Rome, made the pope a prisoner of war, declared the Papacy abolished, and established a republic upon the ruins of that religio-political system.

At this same time the prophet sees "another beast coming up out of the earth." This power does not arise as the result of war; it does not come up in territory already densely peopled; but, as it has been aptly expressed, it comes "forth from vacancy;" it "grows up as a plant;" and these expressions describe as accurately as can be

done briefly, the beautiful rise of the United States in new territory.

It was about 1798 that this government first began to attract seriously the attention of the world. The new nation was then only ten years old; for it was in 1788 that the ninth State adopted the Constitution, which by its own terms was to become operative when ratified by that number of States.

Here, then, was a new nation, represented by a new symbol, and in its incipency dominated by a milder spirit than had characterized any preceding power, but later it was to speak with the voice of a dragon.

Horns in prophecy represent power, or the source of strength. Of the Lord the prophet Habakkuk says, "He had horns coming out of His hand; and there was the hiding of His power." The strength of God is His character, or righteousness. Were it possible for God to experience a moral fall, He would in such fall cease to be supreme; for of whom any being is overcome, by "the same is he brought in bondage."

The Strength of This Government.

In its earlier history the strength of this government was in the principles upon which it was established. Republicanism and Protestantism attracted to these shores the flower of European manhood. These principles were the strength of the new nation. They challenged the admiration of the world, while the conviction that a people devoted to such principles could not be conquered and held in vassalage restrained the ambition of such as coveted additional territory for purposes of colonization.

But there is another and a sadder side to the prophetic picture. Of the symbol representing this nation, it is said, "He had two horns like a lamb," but "he spake as a dragon."

It was Thomas Jefferson who, with a wise foresight, born of close study of men and of political systems, raised this note of warning:—

The spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. . . . It can never be too often repeated that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united. **From the conclusion of this war we shall be going down-hill.** It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will become heavier and heavier, till our rights shall revive or expire in convulsion.

This was but putting in other phrase the prediction of the inspired Word—not that Mr. Jefferson so designed, but he nevertheless expressed the same truth. And those who live to-day see the beginning of the end of the fulfilment of the words of both prophet and statesman.

The leopard beast of Rev. 13:1-10, with its papal head, was characterized by a denial of the very principles which for more than a century of its history were the strength of the government of the United States—namely, Republicanism and Protestantism. The image to the beast will in like manner develop clearly these same principles, and this has already been done to a surprising extent by this government.

A Denial of Principles.

In the Supreme Court dictum of February 29, 1892, declaring this a "Christian nation," and in the World's Fair legislation requiring the closing of the Exposition on Sunday, in professed obedience to the fourth commandment of the Decalogue, are bound up all the elements of Church and State union. If our courts may decide what is Christian either as pertaining to the nation or to individuals, and if Congress may declare which day is the Sabbath according to the fourth commandment, it is difficult to draw a line which the government may not pass in the decision of religious questions. In Sunday legislation, in the exemption of church property from taxation, and in the relations of the government with the Roman Catholic Church, especially in respect to territory recently acquired from Spain, are bound up vast possibilities. The inexorable logic of events points to only one conclusion. "Manifest destiny" hurries the nation toward the predicted consummation. Indeed, in the decision of the religious questions to which reference has been made, and the denial of self-government in Porto Rico and the Philippine Islands, the dragon voice is already heard. And since "the jurisdiction which government takes, it keeps," we can not close our eyes to the fact that future measures of the government will be still more strongly marked, or even completely controlled, by the influences and principles already referred to.

With purely political questions the writer of this article has nothing to do. Whether or not it is wise statesmanship to acquire territory foreign to our shores, and to annex and govern foreign peoples without their consent, it is not the purpose of this article to discuss. But the fact can not be denied that the three years last past have witnessed a complete revolution in the policy of this nation respecting these questions; and from the positions taken, there can, in the very nature of the case, be no turning back.

The current of events is to-day running in the channel indicated eighteen centuries ago by the Word of God. As a nation we are following in the trail of Rome, and this article is written for the sole purpose, not of influencing political sentiment, but to invite the attention of the reader to the great truth that the events now taking place in our own land, and in which American soldiers and sailors are participating in other lands, tell in trumpet tones that "the coming of the Lord draweth nigh."

The Marshaling of the Nations.

Nor is it alone in the scriptures cited that this country is referred to. The sixteenth of Revelation tells of a great battle, to which is to be gathered "the kings of the earth and of the whole world." Verse 14. Only three years ago it seemed impossible, from any standpoint other than that of the prophecy, that the United States could ever become involved in any great conflict in the East. In the light of recent events and of the present situation in the Philippines, in China, and in Turkey, it now seems just as impossible for the United States to escape participation in the approaching Titanic struggle for supremacy in the Orient.

Already we see the marshaling of the nations for this last great battle. The five great powers that virtually control the whole earth are now face to face in the East. Steam and electricity have made the

earth practically no larger than was a single country a century ago. Thus are brought together nations once widely separated. The dangers of strife incident to close proximity might be overcome by civilization, but greed and ambition are busy stirring up strife, and few are so blind as not to see that the arbitrament of arms must "settle" the differences which selfishness has created; and, according to the sure word of prophecy, the United States of America will be one of the parties to the conflict.

The sands of time are rapidly running out of God's great hour-glass, which is now almost empty of the years allotted to earth's history. The last generation of men is upon the stage of action. The end of all things is at hand. Prophecy foretells this, events testify to it; and, in view of it all, the Saviour says to all who will hear His voice, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

CALVIN P. BOLLMAN.

"THE WISDOM OF THE WISE SHALL PERISH"

SO GOD declares concerning the great men of earth who will not heed His counsel and walk in the way of His precepts. "God is light." Apart from Him all is darkness. Men may walk in the light; they may reject it, and walk in darkness. And in darkness concerning the future the great men of the world find themselves to-day. Following are some of their sad heart utterances:—

Said Lord Salisbury, in speaking of threatened wars:—

These wars come upon us absolutely unannounced and with terrible rapidity. The war cloud rises in the horizon with a rapidity that obviates all calculation, and, it may be, a month or two months after the first warning you receive, you find you are engaged in or in prospect of a war on which your very existence is staked.

Two years ago, after a European tour of inspection, Gen. Nelson A. Miles said:—

I have seen all the great armies of Europe except the Spanish army. What I have seen does not indicate that the millennium is at hand, when swords shall be beaten into plowshares.

The late Bishop Newman gave his view of the situation in these words:—

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

Archbishop Ireland, Roman Catholic, declares:—

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

Prof. E. Benjamin Andrews, ex-president of Brown University, is led to say:—

No well-informed person in Europe seems to believe that peace is destined to endure there very long. On all hands people are preparing for war. Armies and navies are strengthened; fortifications multiplied; immense war treasures of gold piled up; all possible hypothetical plans of campaign, offensive and defensive, studied and discussed; firearms, great and small, ceaselessly experimented upon and improved; civil measures subordinate to military, and statesmen to great army men and navy men.

Signor Crispi, for many years prime minister of Italy, comparing Europe with Spain, at the time of the Spanish-American war, said:—

Europe resembles Spain from a certain point of view. *Anarchy is dominant everywhere.* To speak frankly, there is no Europe. The European concert is only a sinister joke. Nothing can be expected from the concert of the powers. **We are marching toward the unknown. Who knows what to-morrow has in store for us?**

And, finally, the Springfield (Mass.) *Republican*, one of the ablest-edited papers in the United States, comparing ten years ago with the present, remarks:—

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

And there is much more of the same import. And yet the way out of the darkness and perplexity is clearly revealed in the Word of God. "Thy Word," says the royal psalmist, "is a lamp unto my feet, and a light unto my path." "We have also a more sure word of prophecy," says the apostle Peter, "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn." We may heed God's light, and know the outcome, or we may walk on in blindness and darkness, to death and destruction. Which is the wiser way?



THE CHURCH AND STATE OUTLOOK

By Leon A. Smith

Editor of the "Sentinel of Liberty."



IN order to understand the significance of present tendencies in Church and State, it is necessary to note not only the positions occupied by Church and State to-day, but the positions they ought to occupy. To this end let us consider the nature of these two paramount institutions, and the ends they are respectively designed to serve.

The purpose of the State is to protect the individual in the enjoyment of his natural rights. Men are "endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness." The State compels each individual to respect the rights of all other individuals, and thus preserves to each individual liberty of action within the sphere of rights. Man must have liberty if he is to develop character.

The Church, on the other hand, deals with the obligations of religion. The Church takes cognizance not only of what man has a right to do, but the infinitely broader question of what is right for man to do. It is wrong for any man to disregard the rights of others, but the obligation to respect rights is only one of a myriad of duties which are laid upon man by religion, covering not only his relation to his fellow-men, but to his Creator. While the State guarantees to man the liberty to do wrong, the Church presents to him the obligation always to do right.

Considered as the exponent of Christianity, the Church occupies a sphere altogether distinct from that of the State. Not only the ends sought by each, but the agencies employed, are wholly dissimilar. Christianity operates by love; the State employs coercion. Christianity persuades and entreats, appealing to the heart and conscience; the State simply commands, appealing only to force. Christianity

governs the thoughts and motives; the State deals only with outward conduct. Christianity liberates the sinner; the State shuts up the criminal. Christianity demands that punishment for transgression be deferred; the State demands that the transgressor be punished speedily. The power and wisdom of the State are human; Christianity is the power and wisdom of God.

Having these essential points of contrast, it is evident that only by keeping within wholly separate spheres can Church and State avoid working at cross purposes. Love can not work with coercion; command nullifies entreaty; justice shuts out mercy; compulsion dispenses with conscience. When these agencies of the State are employed by the Church, the Church works not for Christianity, but directly against it. Abundant and melancholy evidence, alas! is furnished by Church history upon this point.

The Church, in her proper sphere, is the salt of the earth, the light of the world. Her wisdom is supplied by omniscience, her power is power from on high, her voice is the voice of God. Before her weapons of warfare the strongholds of evil and of error are thrown down, and the very thoughts of the heart are led captive. Like the warrior on the white horse, she goes forth "conquering and to conquer;" a vision "fair as the moon, clear as the sun, and terrible as an army with banners." But when she drops the sword of the Spirit to grasp the sword of temporal power; when she lets go the hand of Christ to take that of Cæsar, at once all is changed. She has forsaken Him unto whom all power is given in heaven and in earth, and she is shorn of her strength and beauty. The source of her life even is cut off. Severed from her divine Head, spiritual death must swiftly follow. The semblance of worship may remain, but the glory and the spirit have fled; the form of godliness may be exhibited, but the power thereof

is denied. And to elect an earthly head in the place of her revered Lord, only completes the ghastly counterfeit. Henceforth she wears religion not as an armor, but as a cloak; and in the name of Christ, she follows the lead of Satan. Instead of shepherding the sheep, she fleeces and scatters them; instead of the strongholds of evil, she tears down the temples of God. Her appeal is not to the consciences of men, but to their cupidity; not to the love of God, but to the love of power and worldly advantage. Shorn of strength from above, she grasps at the power from beneath, wielded by earthly governments. She descends into the arena of politics. Her fold is opened to take in every hypocritical self-server seeking worldly emolument in the name of piety. She becomes, finally, "the hold of every foul spirit, and a cage of every unclean and hateful bird."

What illustrations of these truths do we discover in the world's present outlook? The question is a most pertinent one; and the answer, to the candid investigator, is startling. The fact appears, and too plainly to be mistaken, that the Church-and-State outlook to-day constitutes one of the great signs of the times. There is visible everywhere a tendency of these two to join hands—a movement to re-establish between them the old medieval relation. History, if these indications speak the truth, is about to repeat one of its darkest chapters. We stand within the shadow of an approaching eclipse of the bright sun of civil and religious freedom. And that event, in the very nature of things, must mark the close of the present epoch of time, which has been characterized by separation of Church and State and the world-wide proclamation of liberty as the inalienable right of each person among all people.

This epoch began with the Reformation. Then was proclaimed to mankind the old but long-hidden truth of salvation by faith, which meant the right of every man to think for himself, and for himself to accept or reject the doctrines of Christianity. The voice of the Reformation, sounding throughout Europe, called men to throw off a despotism that enslaved the mind, and millions responded to the call. But the process of emancipation did not stop there. It was seen that the right to think meant nothing without the right to act, and that in religion man must not only be free from the dictates of pope and priest, but from the decrees of civil rulers as well. This meant that the spheres of religion and the civil government were separate, and that not only the system of religious government bequeathed from the Dark Ages, but the prevailing systems of civil government, also, must be reconstructed. It was not, as had been believed, the duty of mankind to rest their religious belief upon the word of popes and prelates; neither was it, as had been taught, the right of the civil ruler to prescribe religious duties by law, and punish the dissenter by the infliction of legal penalties. The right to prescribe and enforce religious duties could inhere in no power not also possessed of infallibility, and the papal claim of infallibility was a logical necessity of the papal scheme of religion. Such a claim was characteristic of the papal system, and it came to be recognized that the exercise of civil authority in the field of religion involved a claim by the civil ruler to infallibility, which led back to the Church of Rome.

For this new governmental system, dispensing alike with pope and king, the Creator had prepared a home in a new quarter of the earth, where it might spring up and become the foundation principle of national life, unimpeded by the principles and institutions of despotism that had become so firmly rooted in the Old World. And from this new land, where the new nation that was to be, had come to the birth, the just and right system of civil government was proclaimed to the world in the Declaration of Independence.

What, then, is the cause of the drawing together again of Church and State to-day? What is the center about which this baneful movement is taking shape? For answer we have but to note the legislation that is enacted and enforced to-day to promote the observance of Sunday, and to remember that every exercise of the civil authority in the sphere of religion is a step toward the Church of Rome. The essential feature of the Papacy is the union of Church and State, and the essential sign of papal authority is her claim to have changed the Sabbath from the seventh to the first day of the week. This fact is fully set forth in standard Catholic works. Two things so essential to the same system are closely related to each other.

The separation from Rome caused by the great wave of religious reform which swept over Europe and brought forth the institutions of modern liberty, stopped short of the practise of Sunday observance. This essential element of union with Rome was still preserved by the Reformers. One strong cord which bound them to the old religious system remained uncut. The badge of the Church-and-State system was still worn, though unconsciously, by those who repudiated the

system itself. The leaven of the old order of things was taken into the new, there to lie dormant for a time, but finally to begin its fatal work of leavening the whole lump. This leaven of the old despotism was chiefly embodied in the Sunday laws.

Within recent times an agitation for the enforcement of Sunday has arisen and has spread to all parts of the civilized world. In this country, Congress and the State Legislatures have been repeatedly, and at times successfully, importuned for Sunday legislation; and the movement gathers force from new organizations that are continually springing up. In Canada a decision is pending in the higher courts which is to settle the validity of Sunday legislation in the provinces; and the "Lord's Day Alliance" is bent on securing Sunday legislation from the Dominion Parliament. In Europe there is a growing tendency to legislation curtailing the hours of Sunday work. The influence of the Sunday-rest Congress held recently in Brussels has been powerful in this direction. In Protestant Germany the tendency toward prohibition of Sunday labor is especially marked. In Protestant Switzerland observers of the seventh-day Sabbath have been rigorously prosecuted and their publishing house closed by law. If we take up papers published in England, in South Africa, in Australia, or in India, we may read the same accounts of agitation and appeals for Sunday legislation. A simultaneous movement of this character is in progress throughout the Protestant world.

On the one point of Sunday observance we find Protestants and Catholics in agreement to-day. And this point of harmony is being magnified, this bond of union is being sedulously strengthened. Protestant organizations in this country have been speaking very strongly in behalf of Sunday, and courting an alliance with Rome for Sunday enforcement; and recently Roman Catholic leaders have been taking up the same cry. Rome is ready to join fully in the movement when the opportune hour arrives. But hitherto it has been her wisdom to let Protestants alone in the work—they were doing so well in her behalf. Had Rome shown an eagerness to help the movement along, the Protestant forces behind it might have taken the alarm, and retired from its support.

The conclusion to be drawn from the facts and principles before us is a momentous one. The sure result of this Protestant movement in behalf of the Sunday sabbath, if it continues to grow, must be reunion with Rome. No other result is logically possible. To enforce Sunday observance Protestants must adopt papal principles and go over to the papal camp. The reunion takes place on Rome's own ground. Sunday as a sabbath is a papal institution, resting upon tradition and the decrees of church councils. The early Catholic Church declared it to be the Christian sabbath, and this was the origin of its claim to such distinction. If Protestants take the word of Rome upon this point, they can not logically refuse to accept her word upon another point. If they accept the authority of tradition for Sunday observance, they can not reject the same authority speaking for the system she represents. Rome declares that the Church is the rightful ruler of the world, and that the head of the Church, the pope, is the rightful sovereign of kings and emperors. If her word is good for the claims of Sunday, it is equally good for the union of Church and State. The claim of the authority to settle questions of religion is a papal claim. The claim of Sunday to the allegiance of mankind is one concerning which the religious bodies are not agreed; and "it is impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith, without erecting a claim to infallibility, which would lead us back to the Church of Rome."¹

And this reunion upon the ground of Sunday observance, when it is accomplished, must, as before stated, mark the end of the age. It must do this because it completely reverses and repudiates all that has characterized this age as the age of civil and religious freedom. The dark shadows of despotism will then once more cover the earth; depraved human nature, in conjunction with the enemy of righteousness, both the same in all ages, will cause history to repeat itself in evil; a lost world, circling upon its track, will plunge again into the obscurity of the Dark Ages, from which it had once hopefully emerged.

And what then? What and when is to be the outcome? A momentous question this for every person, and to it the sure word of prophecy makes answer, the nature of which is set before the reader elsewhere. The God of liberty is not dead, and His purposes are not to be defeated. He is prepared for the emergency, and when He shall have performed that which He has prophetically spoken of this time, all the world will know that the cause of human liberty has been finally and eternally vindicated.

L. A. SMITH.

¹ Memorial addressed in 1776 to the General Assembly of Virginia by the Presbytery of Hanover and the Baptists and Friends.



THE PAPAL OUTLOOK

By Prof. Percy T. Magan
Of Battle Creek College.



HE Papal Church, during the latter days of the eighteenth century, still calling herself the body of the Lord, sat in solitary sadness. Her form was wrapped in the weeds of widowhood, and her soul enshrouded in the deepest gloom.

Rome had warred as a principal in tremendous issues. She had done battle to the sword with blood to the hilt. Everywhere the day had gone against her even more decisively than when the ruddy hand of the Reformation had shaken the pillars of her power.

That Rome toward the end of the eighteenth century would come to such a state, had been predicted long time before on the pages of the Scriptures. Subsequent history had faithfully proved the divinity of the wonderful Word. That Rome should sit as a widow and see sorrow, had been foretold by the pencil of the Holy Ghost; and the seer had also said that she should be wounded as to death.

The closing years of the eighteenth century appear to our perspective now like one great day of carnage and of strife. The red spark of revolution once kindled in France had ignited combustible material all over Europe, and every nation was involved in hideous war.

Blood flowed in torrents. Crowned heads, dynasties, and nations had gone down in the fray. It is all over now. The gentle moon of time has risen, and shed the pallid light of her beams over the sickening, ghastly scene. And there one sees that wondrous "woman," who was once arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, but now lying desperately wounded, amidst the corpses of her royal lovers, so thickly strewn upon that bloody battle land. Yes, and she was one of the only ones to arise from her fallen posture. The Scripture had said that her "deadly wound" should be healed. In the nineteenth century, now closing, she has arisen; she has, in a measure at least, recuperated her shattered fortunes, and regained her lost influence. Well did the great Lord Macaulay say:—

When we reflect on the tremendous assaults which she has survived, we find it difficult to conceive in what way she is to perish.¹

A Cause of the Struggle.

The terrific struggles which mantled the autumnal years of the last century in the russet habiliments of blood were all fought over a proposition which was succinctly stated by one of the greatest of these governmental reformers, in the following words:—

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that

among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.

The principles embodied in this proposition were the all-absorbing theme of controversy in the days whereof I speak, not simply in America, but in all the civilized world. On the one side stood the plain people demanding the right to rule themselves. On the other stood prince, potentate, pope, and Papacy, tenaciously clinging to the doctrine of the divine right of kings, and maintaining that it was their prerogative to rule the people without their consent.

This epidemic of government by the consent of the governed may be said to have first broken out in England. The people demanded a redistribution of seats in Parliament. The aristocrats had things so arranged that they could return themselves at every election. Under the old law, defunct towns, such as Old Sarum, which did not have a single inhabitant, were entitled to representation. The lord of the neighboring manor had easy work to send himself to the Parliament, there to represent his own interests. Great manufacturing towns, like Birmingham and Manchester, were at the same time unable to exercise the imperial franchise. Hence they demanded a change. The king and his nobles were unwilling to grant it.

A crisis was imminent. To avert it the royal party transferred the struggle to England's colonies in America. This was a shrewd move. It was wisely thought that it would be easier to turn the people of England against the colonies than against themselves. If they fought the principle of representation in the case of the colonists, their hands would be tied and their mouths stopped should they attempt to further contend for it for themselves.²

A Successful Issue.

The American colonists, however, carried the consent-of-the-governed principle to a successful issue. As a result of this in due process of time the principle triumphed in England.

The movement in America was distasteful to the Papacy; but as it tended to cripple the power of England, and as England was a heretical nation, she did not say very much.

In 1798 the new government of the United States under the present Constitution was launched. On April 30, in the city of New York, George Washington was inaugurated as the first President of the republic. Five days later the States-General was opened in France, and the French Revolution was begun. On the 4th of July the Americans celebrated their liberty, and on the 14th the French people, in a

¹ "Review of Von Ranke's History of the Popes," par. 12.

² In substantiation of this view the reader is referred to "A History of Our Own Times," by Justin McCarthy; "History of Civilization," by Buckle; "The Present Distribution of Wealth in the United States," by Prof. Chas. B. Spahr.

frenzy of passion, tore down the hated Bastille. To this day the 14th of July is the day celebrated as the birthday of liberty in France.

From the beginning the Papacy was opposed to the French Revolution. Pius VI., being pope, took the side of Louis XVI. against the people of France. He denounced the Legislative Assembly, and issued an encyclical proclamation, in which he condemned the efforts of the French people to establish a republic. Here are his words: "That assembly, after abolishing monarchy, *which is the most natural form of government*, had attributed almost all power to the populace, *who follow no wisdom and no counsel*, and have no understanding of things." He further instructed the bishops that all "poisoned books" should be removed "from the hands of the faithful by force and stratagem." He denounced the liberty after which France was striving, in imitation of the American example. He declared it had a tendency to "corrupt minds, pervert morals, and overthrow all order in affairs and laws." He asserted in bold terms that the doctrine of the equality of man leads to "anarchy" and the "speedy dissolution" of society.³

Thus did the Church of Rome pit herself against the movement for popular government. But the French Revolution was not confined to France. It advanced all over Europe like a great tidal wave. Wherever the arms of the republic were victorious, monarchical forms of government fell, and government of the people was instituted in its stead. Italy was no exception to the general rule. When Napoleon led his troops across the Alps, kingdoms and duchies were overthrown, and the Cisalpine and Transpadane republics appeared in their stead.

The pope thundered anathemas against the advancing French. His own temporal power shook like an aspen leaf. At last, in 1798, on the tenth day of February, Berthier, the French general, came in sight of the ancient capital of the world. The democrats, at the summit of their wishes, assembled in the Campo Vaccino, in sight of the remains of the ancient forum, and proclaimed the Roman Republic. The pope was stripped of his power, conveyed into Tuscany, and thence to Valence, France, where he died attended by a solitary ecclesiastic, and for two years there was no pope.⁴

Ultimately, however, temporal power was restored to the pope, and he ruled as a king over the papal States. With almost the very beginning of the present century, the people of Italy began to plead for constitutional government. This the pope was determined not to grant. True, he offered to reform some abuses; "but," says his own biographer, these had only "an irritating effect on the public, especially when the leaders of public opinion had determined beforehand that nothing short of a constitutional and parliamentary government, administered by laymen, should satisfy them, or be accepted by the people of the Roman States."⁵

Once, in 1848, in the month of November, the pope weakened. This was when a deputation from the people bore an ultimatum to the pontiff. In it they stated that they would "allow his holiness *one hour to consider*; after which, if not adopted, they announced their firm purpose to break into the Quirinal, and put to death every inmate thereof, with the sole and single exception of his holiness himself." Then Pius IX. gave way, and announced his submission. "The sovereign has given us a REPUBLIC!" spread from rank to rank, and shouts of joy rent the air.⁶

The Overthrow of the Temporal Power.

But the joy of the people was short-lived. Things did not improve as they had hoped; the promised reforms were not granted. The end came in 1870. In that year the plebiscite in the papal territories voted to throw off the yoke of the temporal sovereignty of the pope, and unite with the kingdom of Italy. There were 167,548 voters. Of these 133,681 voted in favor of the union, only 1,507 voting against it. On Sept. 20, 1870, the army of Italy entered Rome. The temporal power of the pope was at an end. *His persistent refusals to grant popular government were the cause.* The Papacy stood opposed to republics on principle, and held to the divine right of kings. *It was the movement in favor of popular government which dethroned the pope.*

Republican government drew its first full breath on American soil. From the United States the precious light had gone forth to all the world, and almost every government on earth had been influenced by it. In resisting this light, the Papacy had fallen.

The Declaration of Independence has done much to secure the liberty and happiness of mankind. It was not a local document, intended only for the benefit of the American colonists. Indeed, it is an interesting fact that its original title was not "The Declaration of Independence." This title does not appear in the original. It was then called "The Unanimous Declaration of the Thirteen United States of America." It was not thought that it would assist the colonists in gaining their independence. It was an enunciation of grand principles of true government, good for all mankind. *These were the principles which the Papacy fought, and before which she fell.*

God gave freedom to the people of the United States. He gave it to them because of the principles of civil and religious liberty which they cherished and nourished as a sacred trust from Him. The fathers were sensible of the importance of their work. This is wonderfully told in Washington's first inaugural:—

The preservation of the sacred fire of liberty and the DESTINY OF THE REPUBLICAN MODEL OF GOVERNMENT are justly considered, perhaps, as *deeply*, as *finally*, STAKED ON THE EXPERIMENT INTRUSTED TO THE HANDS OF THE AMERICAN PEOPLE.

In other words, the fathers realized that what they had done would have an influence on all the world. *They also knew that if they ever apostatized from the principles of republican government, that model of government would come to an end in the world as it now is.* They believed this "as deeply as finally." These words are italicized in the original draft made by Washington himself.

What Is the Outlook?

And now I am ready to answer the question as to what is the outlook for the Papacy in the coming century. It is in its immediate aspects very flattering. The principle against which she struggled, and before which she fell, is now being repudiated by the government which gave it birth. Government by the consent of the governed is now being declared by the United States as *not* good for all mankind. In other words, it is being pronounced a failure. The "destiny of the republican model of government, . . . staked on the experiment intrusted to the American people," is now being sealed. "The republican model" is being abandoned and declared of no account.

This move on the part of the United States means much to the Papacy. It means everything to her. With great *éclat* the champion of the principles against which she stood is now surrendering these principles. There can be but one ending to this,—the restoration of the old order of things the world over, and the triumph in this earth as it now is of the old Roman Catholic doctrine of the divine right of kings. This is what the events of the last two years spell for the Church of Rome. A writer of many religious works has truthfully said:

The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to REGAIN CONTROL OF THE WORLD. . . . Marvelous in her shrewdness and cunning is the Romish Church. She can read what is to be. *She bides her time.*⁷

Added to this, other things have been working in her favor. The Church of England has been steadily falling into her hands. In 1844 began the so-called Tractarian, or Oxford, movement. Its real animus was to bring the Church of England back to Rome. Dr. John Henry Newman was its most remarkable man. He ultimately became a Roman Catholic, and was made cardinal. His friend, Dr. Pusey, "began to incorporate the mysticism and the symbols of Rome with the ritual of the English Protestant Church." In 1851 a great stir was occasioned in England by the pope's issuing a papal bull, "given at St. Peters, Rome, under the seal of the fisherman," and directing the establishment in England "of a hierarchy of bishops deriving their titles from their own sees." This called out Lord John Russell's famous Durham letter, and a new "no popery" agitation. Nevertheless, the Ecclesiastical Titles Bill, designed to make void the pope's bull, wrecked the government which endeavored to pass it. It ultimately, after a most painful journey through the House of Commons, was passed by the Lords and received the royal assent. But it never was anything but a dead letter. It was never enforced. Protestants had enjoyed a barren and very nominal victory. The pope had gained his point and got a lot of free advertising. The Catholic prelates made a point of using their territorial titles in letters addressed to the ministers of state themselves. Many years afterwards, in 1871, the bill was quietly repealed. "It died in such obscurity that the outer public hardly knew whether it was above ground or below."⁸

³ Vide the "Lives and Times of the Roman Pontiffs," by De Montor, vol. 11, pp. 461-470.

⁴ See "History of the French Revolution," by Thiers, vol. 4, p. 246, *et seq.*; "History of Modern Europe," by C. A. Fyffe, vol. 1, p. 164, *et seq.*; "Life of Pope Pius IX.," by Bernard O'Reilly.

⁵ O'Reilly, *ibid.*, p. 128.

⁶ O'Reilly, *ibid.*, pp. 228, 229.

⁷ "Great Controversy between Christ and Satan," by White, pp. 579, 580.

⁸ The history of this interesting episode may be read with profit in "A History of Our Own Times," by Justin McCarthy.

Meantime the forward movement in the Church of England toward Rome grew in volume and strength.

Clergymen and congregations loved to have their churches adorned like those of the Catholics; they delighted in the sweet and noble music, the incense, the painted windows, the devotional effigies and symbols, the impressive and gorgeous ritual. . . . There was the High Church priest setting up his altar, swinging his censor, making his genuflexions, and even establishing his confessional. . . . The law, which was invoked, proved impotent to deal with the difficulty.⁹

In the United States also things have gone well for Rome. A spirit of persecution for religious views has been rising. Protestants have sought to enforce Sunday-keeping by civil statute. Keepers of another day—the seventh-day Sabbath—have been cast into prison, and put to work in chain-gangs. In this, Protestant America has been abandoning principles of religious freedom, which were the corner-stone of her structure, and advancing along the road to Rome.

Catholic schools among the Indians have received large gifts of money from the United States Government. Papal delegates have been harkened to in the White House. In the treaty with Spain the rights of Rome in church properties were guaranteed. As these rights in the Philippines had long formed a bone of contention between the natives and the Spanish Government, a substantial gain was made by the church on this count. That the Vatican recognizes this is made clear in an audience granted Archbishop Ireland by the pope. He said: "We are well pleased with the relations of the American Government to the church in Cuba and the Philippines. The American Government gives proof of good-will, and exhibits a spirit of justice and respect for the rights and liberties of the church. You will thank in my name the President of the republic for what he has done." Of course the pope feels to thank the President of the United States for what he has done. The President, jointly with the pope, it is asserted, appointed Monsignor Chapelle "to restore the friars to their parishes and to the power from which they had been driven by the Catholics themselves. Charges of immorality and extortion against the friars were said to be one chief cause of the insurrection of 1896. . . . Apparently the root of the difficulty in the Philippines is a claim of the monastic orders to certain properties and revenues. The eighth article of the Treaty of Paris provides that the relinquishment of power by Spain 'can not in any respect impair the property or rights which by law belong to the peaceful possession of property of all kinds of . . . ecclesiastical or civil bodies.'¹⁰

Again, President Schurman, head of the Philippine Commission, sent out by the United States Government, has said that missionaries "are needed in the islands, and I hope they will be sent there in large numbers. . . . It would be highly impolitic to send missionaries of different denominations to confuse the minds of the people. I do hope that when we send the missionaries, we will decide beforehand on one form of Protestant Christianity. Send only one type of missionaries. . . . I do hope that before sending missionaries to the Philippines, the different denominations will unite on some common platform."¹¹

All of this must be exceedingly gratifying to Rome. To have Protestants make a creed, and unite on one common platform, is her idea precisely, because such a course can only lead the Protestant sects back to the arms of Rome.

In closing I can only say that the fruit of the latter years of this century is distinctly favorable to the Roman Church; that the principles for which she fought, and before which she fell toward the close of the last century, are now being conceded to her by her former antagonists, who, in doing this, are practically marching to her fold again.

PERCY T. MAGAN.

THE PRESENT CRISIS

By Mrs. E. G. White

A GREAT crisis awaits the people of God. A great crisis awaits the world. The most momentous struggle of all the ages is before us. Events which for more than half a century we have, upon the authority of the prophetic Word, declared to be impending, are now taking place before our eyes. An amendment to the Constitution restricting liberty of conscience, has long been urged upon the legislators of the nation; and the question of enforcing Sunday observance has become one of national importance. Are we ready for the issue involved in the Sunday movement?

Many who are working for Sunday enforcement have never understood the claims of the Bible Sabbath, and the false foundation on

which the Sunday institution rests. And they are blinded to the results of Sunday legislation. They do not see that it would be a blow against religious liberty. But any movement in favor of religious legislation is really an act of concession to the Papacy, which for so many ages has steadily warred against liberty of conscience. Sunday owes its existence as a so-called Christian institution to the "mystery of iniquity;" and its enforcement will be a virtual recognition of the principles which are the very corner-stone of Romanism. When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with the Papacy; it will be giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism.

As this struggle progresses, it may appear to human sight that Satan is triumphant and that truth is overborne with falsehood and error. In the country which has been an asylum for the conscience-oppressed servants of God and defenders of His truth, religious freedom may be placed in jeopardy, and the people over whom God has spread His shield, may meet suffering and trial. But God would have us recall His dealings with His people in the past, to save them from their enemies, and trust in Him. He has always chosen extremities, when there seemed no possible hope for deliverance from Satan's workings, for the display of His power. Man's necessity is God's opportunity.

While the Protestant world is making concessions to Rome, and danger is increasing on every hand, let us arouse to comprehend the situation, and to see the contest before us in its true bearings. Let the watchmen lift up the voice, and give with clearness the message which is present truth for this time. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" Let us show the people where we are in prophetic history, and seek to arouse the spirit of true Protestantism, awaking the world to a sense of the value of the religious liberty they have so long enjoyed.

THE OUTPOURING OF THE SPIRIT, AND ITS COUNTERFEIT.

IN the days immediately preceding the second coming of Christ, a remarkable energizing of the spirits of all flesh is to take place.

For "it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh." Acts 2:17, cited from Joel, and in harmony with the glad promises of all ages. Placing the time more definitely, it means now.

At the beginning of the Gospel dispensation there was witnessed a special outpouring of the Spirit. For a like manifestation, tho far exceeding the former in glory, the expectation of God's children is transferred to the end of the age, the days in which is consummated the Gospel message of salvation. And, therefore, the present worldwide spiritual activity is one of the striking signs that prove the proximity of the end of the age and the unparalleled events that are grouped around it. Then the solemn but grand truth follows that already there has been poured upon all flesh a measure of vitalizing power from on high. Not alone upon the earnest seekers after divine grace is the refreshing shower falling, but upon saint and sinner.

Do not stumble at the thought that *all* flesh is receiving the gracious drops from above. It is God's truth, for all flesh is a thirsty land, and needs it. You must have felt the operation of the unseen power upon your own heart. Then for your soul's sake and for eternity yield to its gentle pleading. Were you looking for signs and miracles to follow the outpouring of the Spirit? Well, they will follow where God wills, but it possibly may not be your lot to witness them. Leave that to God, and to Him also leave the responsibility of distributing the gifts of the Spirit where and when and upon whom He wills.

Again, remember that the office of the Spirit is to convince of sin, and of righteousness, and of judgment, and not every soul—far from it—to whom the reproof and the conviction come will turn from the pleasures of sin to the joys of life everlasting. But this reproving, convincing, convicting, is pressing upon the conscience of every living soul of mankind, with power. Therefore, as this is the office of the Spirit, and this work is now actually being accomplished, the Spirit is being poured upon all flesh, according to the Word.

You may ask, What is the means by which this work is being done? And the answer is, By the Word of God. By the Word of God only can His Spirit possibly be revealed, or made known, and thus as it were poured upon a needy place; just as God Himself is made known by means of His Word. "But what saith it? The Word is nigh

⁹ McCarthy, *ibid.*
Independent, Dec. 28, 1899.

¹⁰ New York *Tribune*, Jan. 20, 1900.

¹¹ Article in New York

thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach. . . . For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? . . . So then faith cometh by hearing, and hearing by the Word of God." And so through a knowledge of the Word, the Spirit works upon the heart.

But there are the heathen, in the midnight of ignorance and degradation. Untold millions of them have neither the printed nor the spoken Word, and know not God. But they have the Word in nature, and nature is but God's thought expressed by means of His creative Word in the forms we behold about us. And the Word in nature tells of the One who spoke it. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, *even His eternal power and Godhead*; so that they are without excuse."

And so in this momentous time God is speaking a last message of warning, conviction, reproof, invitation, to every soul, by the printed Word scattered as the autumn leaves; by the preached Word; by precept; by example; by the revelation of His power in nature—but always through the Word in some form accessible to the individual to whom He speaks and comprehensible by him. And thus His Spirit is being poured upon all flesh. Therefore, preach the Word. And the angels of God are impressing all hearts to receive of that Spirit, and turn, and be saved from the impending destruction.

But the descent of this reviving power from above is the signal for the onslaught of all the hosts of hell. With an energy born of inexpressible hatred, and with satanic determination to fight to the bitter end, the legions of evil are plying their diabolical arts, to induce mankind to reject the message of salvation as it comes through the Word of God. As the Spirit of God is refused by the soul it has aroused, the spirit of Satan takes possession, and cunningly deceives the individual, and leads him to believe that error is truth, and that the zeal he feels and the power he witnesses are verily the "great power of God."

And with the doctrines of error there is a power,—a power that works miracles, and signs, and wonders. And the universal claim is that the spirit and power thus manifested are the Spirit and the power of God. And if you have not already heard, you will hear the claim made by those who profess to be led by the Spirit of the Lord, that the Spirit has led them into great light independently of the Bible. And you now know of those who make this high profession of divine guidance, who profess great reverence for the Word, but reject certain portions of it. Be not deceived, as you value your eternal happiness. Tho your natural eyes may be unable to detect the false as it stands by the side of the true, pray God to apply the divine eye-salve, that your spiritual eyesight may be undimmed. Apply the infallible test, tho the claimant to divine power be clothed with the panoply of heaven. This test is the Word: "If they speak not according to this Word, it is because there is no light in them." They will profess to speak according to it. But let this principle be eternally fixed in your mind, that only by the Word is God's Spirit revealed, and only in harmony with that Word will His Spirit ever be manifested. Know where you stand, and denounce the error boldly and fearlessly.

Now is the time pre-eminent of "lo here's" and "lo there's." But they are not all of sudden preparation. Satan is a profound student of prophecy, and has foreseen the end and the final conflict as men have not. And so through the ages he has fostered and developed error and deception, until to-day we stand in the midst of the elaborations of all sin's history. False religions and systems and isms of whatever designation claim their millions,—the vast majority,—and new errors and science, falsely so called, add daily their theories and speculations and observations. But there is no soul satisfaction in them, for the divine light has flashed across men's visions, and left its impress of truth and purity. Consequently, there is intense but blind groping after the ideal, while a sense of impending calamity, and an eager looking for some world-revolutionizing event, agitate the minds of all men, of every nation and creed. The very atmosphere quivers with intensity, for the life-giving energy from above is met by the deadly downpour of the spirit and power of Satan.

And the crying, and heart-rending, and saddest fact of all—unless it be the other, that the deceived do not realize their condition—is that the Spirit and power of God are being grieved away from a large portion of His professed followers. And so surely as the night follows the day, a spirit not of God takes possession of the house once swept and garnished for the indwelling of the holy Presence. Have you felt the divine quickening? Then "grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption;" for that day is at hand.

L. A. PHIPPENY.



COLUMBIA, Where Leapest Thou?



GOD set a nation on a hill. He trimmed
The light He put within it; and He set
A guard to keep it day and night. Undimmed
It shone for one full century; and yet
That beacon burns no more. The guard is old
And broken with the weight of years. The greed
For conquest, subject people, and for gold
Has drowned the finer sense of noble deed
In those who follow him. He strives again
To keep his charge, and trim anew the light;
For ships drive on with freight of living men—
He fails, the breakers roar, and all is night.

The storm is on; the beacon light is dead;
And round the lighthouse surge a careless host.
The ships before the gale are swiftly sped,
And fog shapes mock them like a taunting ghost.
"Where is the light?" the storm-tossed voyager cries.
"Where is that beacon lit by hand divine?"
A crimson glow lights up the leaden skies.
Columbia, blush! That beacon is not thine.
Thy guard is old; thy children have forgot
The glorious doctrines of thy liberty;
Forgot the boon for which their fathers fought,
And slumber long beneath the Upas tree.

The fog-draped ships that speed toward thy shore
Shall stranded lie upon the wreckers' beach;
Thy voice be hushed amid the breakers' roar,
And foreign tongues thy children's course impeach.
Land of the free, where is thy Bill of Rights?
Where is that compact framed without a flaw—
That sacred writ which every wrong indicts,
And makes amenable unto the law
The children of the prince as well as they
Who speed the plow and labor till the lights
Of heaven are trimmed to guide their homeward way?
O land we love, where is thy Bill of Rights?

Methinks I hear one answer as of old
The guilty pair in Eden spake to Him
Whose sinless face they dared not then behold,
Tho evening shades had made their bower dim:
"Alas, we found us naked, and we hid!"
Forbidden fruit had stripped their glory robe
From off them; and they fled from Him who bid
Them keep the garden; and the groaning globe
Rolls onward with its crying weight of woe.
They found them naked, and a raiment made—
A human garb—of dying leaves. And so,
Proud land, thy children, too, have disobeyed.

Enamored with the glint of gold, the sheen
Of royal trappings, and the pomp and show
Of serried ranks and military mien,
Which lured them on where fruits forbidden grow—
They tasted—ay, they ate the fruit; and then
The robe of glory which the nation wore
Was lifted like a fading cloud, and men
May hear the rustle of its folds no more.
Enrobed in freedom's garb no more they stand,
But fashion to themselves in bold design
A garb of pageantry for freedom's land,
Imperial purple in this home of thine.

The nations once had looked and wavered. Thou,
Columbia, their ensample, couldst have led
Them then to nobler heights—but canst not now.
In every land I hear the measured tread,
The hoof-beats of the charger and the fife,
The blare of trumpets and the rumbling wheel
Of moving cannon. 'Tis the voice of strife,
The tongue of war, the argument of steel.
Thy soldiers battle on a foreign shore;
Thou givest gyves to men who would be free;
And in the forum of unreasoning war
Thou smitest those who had appealed to thee.

Men longed, O Freedom, that thy budding flower
Might bloom for aye; but ere its petals ope'd,
A worm was gnawing in the bud; by power
Of good example men had fondly hoped
To see the world affirm thy fair control,
And everywhere beneath the vaulted sky
Mankind be free. Alas, the sacred scroll
Thy hand had penned is now proclaimed a lie!
Farewell, great Constitution of the free
And Declaration of the rights of men;
Thy thankless offspring would be rid of thee,
And turn to king and colony again.

C. M. SNOW.



THE OUTLOOK IN EUROPE

By W. T. Bartlett, London, England



T WAS in "the fulness of the time" that Christ was revealed in mortal flesh. He did not come until it was clear that men of themselves were powerless to save themselves. Four thousand years of moral failure had demonstrated that, without a personal, indwelling Saviour, the race was hopelessly lost, whether under the law or without the law. All that human wisdom or human strength could do had been done, and done in vain; and if the Saviour had not then come, the light of hope for the world would have gone out in utter darkness.

So, also, when the second coming of Jesus Christ shall close up the volume of earthly history, it will be in "the fulness of the time." A point will have been reached beyond which things could not possibly continue longer. Let us review the present situation in Europe, and see if we are not within measurable distance of such a crisis.

Let us not, however, make the mistake of the Pharisees. Christ could give them no sign that would satisfy their unbelief, because they would not accept what they did not like. The signs of the times were as open to human understanding then as the face of the sky; but, while the Pharisees claimed to read this with certainty, they utterly failed to grasp the import of the signs that surrounded them. Many, like them, are unconscious to-day, but it is not because the signs are not clear enough. It is because these are given to blinded eyes and stubborn hearts.

Like the Jews, men point to the evidences of material progress and advancing civilization, refusing to believe that these are doomed to perish, even before they are consummated. The Pharisees could not conceive that their magnificent temple, on which so many years and so much treasure had been lavishly expended, was not destined to stand for ages, an honor and a pride to their nation. But its sentence was pronounced by Christ before it was completed. So let none fondly imagine to set those things on which the world builds its hopes for the future against the "more sure word of prophecy."

Not every one will recognize the true import of the signs which God is causing to stand out so prominently, or give them more than a passing thought. Only eight souls were saved in Noah's day, be-

cause the multitude would not heed his warnings; and we are told by Christ that this suicidal indifference will be repeated. Matt. 24:37-39.

If we could take our stand at some point of time in the past, and be permitted to look at the scenes which are now taking place, we could not fail to be impressed with the extraordinary character of a time in which such things could be. Yet so accustomed have we, who live in the rush of events, become to wars, famines, plagues, assassinations, and political and social commotions of every kind, that we neglect to mark how the stream is hurrying on, faster and faster, in ever-increasing volume, and do not stop to inquire, Where is it tending? and where will it end?

A Promise of Peace.

It was only last year that Europe gathered at The Hague to discuss general peace and disarmament; yet look at the situation in Europe to-day. England has in South Africa the largest army she has ever sent abroad, and nearly sixty thousand of her people have been killed or disabled in a struggle with a white race, the fruit of a war which both parties protested would be unnecessary and wicked. It was generally believed that but for the exposition on her hands, France would have taken advantage of England's difficulties to seek an awful revenge for her own injuries, real or imagined. Both countries are persuaded that the other only awaits a favorable moment for declaring war. Russia is making steady progress in Asia, and coming gradually nearer to the outposts of England. Germany is possessed with the ambition to take from England her maritime supremacy. Austro-Hungary is ever on the verge of civil war, which no one expects to be deferred beyond the life of the present emperor. At present the great powers are more or less united against China; but the union serves principally to accentuate their national rivalry and distrust. No one power trusts another, and new combinations between them are continually urged or threatened. The description given by Daniel of these kingdoms is strikingly exemplified to-day, "They shall not cleave one to another, even as iron is not mixed with clay." Dan. 2:43. No one can be certain for a day that some new issue will not be raised which will involve every nation in Europe in a general war.

It is noticeable how frequently newspaper writers now use the word "Armageddon" when referring to the great European conflict which is generally considered inevitable. All recognize that it must come sooner or later; but they do not know, because they do not seek to know, that the battle of Armageddon is that one in which the kings of the whole world are gathered by the spirits of devils, to the battle of the great day of God Almighty. Rev. 16:13-16. Did they appreciate this, they would not prepare so eagerly for the event; but, urged on by the evil spirits, who find many an editorial and political voice to do the devil's work in the name of patriotism, the nations of Europe are steadily preparing for the last great conflict. The poorer countries, largely made poor by their armaments, already groan under the burdens of conscription and excessive taxation. One well-known writer says:—

The European States are to-day spending in armaments more than £100,000,000 yearly above the amounts they expended thirty years ago. These sums, sweated out of the blood and bone of the workers of Europe, so far from adding to the security of the nations, have already diminished it. The world can bear the strain a little but only a little longer.

Yet every year witnesses a steady increase in naval and military estimates. Hitherto England has been free from conscription; but it can only be a short time before this "blood tax" is levied upon her able-bodied population. It is called for in all directions. A contributor to the *Westminster Review* says:—

The universality of the cry for conscription, in one form or another, is one of the most remarkable and dangerous symptoms of the age.

The minds of men are filled with false notions of what constitutes glory. Imputing shame to that which alone is glorious, the cross of Christ, they have invested deeds of devilish cunning and ferocity with the titles of glory and honor. This is why the unthinking mob clamors for the establishment of the military despotism which is wrapped up in conscription.

Yet God by His providence has revealed to this generation the true character of militarism with such clearness that all may understand it. The country which above all others worshiped its army as the soul of honor and the embodiment of all manly virtues, has afforded to the whole world an indelible illustration in that army of infamy and corruption. In the Dreyfus case, hidden secrets were brought to light that men might know how false and empty is the glory that belongs to all systems for organizing murder. England, by her attitude against the Boers, has shown that the lesson was lost upon her, and now her own military system has proved a broken reed, and humbled her before the world. Claiming first place among empires, she has almost suffered defeat at the hands of a numerically insignificant people. If others of the powers will not learn the lesson, they too must be humbled; for since the world will not pay heed to the words of God, He must speak to them in a way which they can not escape, no matter how much they desire to. It is He "that bringeth the princes to nothing; He maketh the judges of the earth as vanity," that He may save some at least from the curse that falls on those who put their trust in men and make flesh their arm. Isa. 40:23; Jer. 17:5.

In Socialism.

In social and business life the same spirit that creates unrest among the nations is busily at work. Labor and capital are organizing their forces. Unions among the workmen, and trusts among the large manufacturers, are the means employed by each to protect their own interests and enforce their claims. At the present time the employers are victorious in most of the struggles; but the organizations of the men are being more and more perfected, until they hope to be able to stop every trade if one is denied its claims.

A few wealthy men are heaping together treasure, but it would spoil all their satisfaction to know that it is "for the last days." James 5:1-4. Numbers of the smaller factories are closing through inability to compete with their larger rivals, and in many places there is distress, enhanced by the great increase in the price of coal.

As a consequence, there is a growing discontent among the poor, and socialism and anarchy find numerous recruits. Frequent attempts are made against the lives of exalted personages, and the Spanish prime minister, the French president, the empress of Austria, and the king of Italy, have all fallen recent victims to the dagger and pistol of the assassin, a fate from which the Prince of Wales and the shah of Persia have had a narrow escape.

If it be asked, "What are the churches doing to warn the people concerning the dangers which surround them and the snares which are set for their feet?" it must be answered that many of them are too much concerned with questions of ritual and politics to trouble about

other matters. The religious teachers in Christ's day were not quick to receive His message, and their spirit has descended to their successors. Ministers who openly profess their belief in the Scriptures as God's Word are comparatively few in number. The majority find in it more exercise for learned criticism than for faith.

There is a kind of religion which is very popular. It has mounted the stage, and formed the subject of a most successful play. It supplies matter for several well-known novelists, and the Passion Play at Ober-Ammergau gets more visits than ever; and all these things are commended by many of the clergy as aids to Christianity. The newspapers can find use for such a Christianity as this, and it serves many a purpose. It was especially in evidence when the Transvaal War began, in the columns of the papers which called loudest for war. With a great many the idea of religion has become a mere sentiment, demanding from its adherents a little emotion and outward show, and giving in return its sanction to whatever is desired.

The Only Hope.

Men have been raised up here and there to whom God has revealed principles of truth. They have taught these faithfully, but for all such sentinels, Satan sets his most subtle snares, and too often with success. It is a sad thing to see a man, or a body of men, intrusted with a warning for the people, win a measure of popularity, and, flattered and deluded by it, come at last to take their stand among those who seek to carry out moral reforms by human legislation. Only one thing will save men from the seducing spirits of devils who are now at work, and that is implicit faith in God's Word. By it Christ conquered His spiritual foes, and only by it can we escape. This is why Satan's strongest efforts are bent to discrediting God's Word among those whose office it is to declare it. The attacks on the Bible are one of the most important signs of the times. Yet these attacks are to be met, not in any carnal strife, but by our own individual faith in it. Many are posing as the champions of truth who are sadly misrepresenting it, ostensibly denouncing the errors of infidelity and the abuses found in corrupted churches, but giving evidence that they have insensibly imbibed the spirit of error and adopted the methods they condemn in others.

Do not these things, and many others that are equally well known, show that we have reached the fulness of the time when the world is ripe for the harvest? Only one thing holds back the winds that, left unchecked, would quickly fan the smouldering embers into a devouring flame. Rev. 7:1-3. The servants of God are not yet sealed, and for their sakes to whom the angels minister, those who shall be heirs of salvation, the winds are held. By many a token we may know that they will not be restrained much longer. "Now is the day of salvation."

W. T. BARTLETT.

A LESSON FOR THE CHURCH TO-DAY

FOLLOWING is the lesson which the historian of the Reformation, D'Aubigne, draws from the death of Zwingli and the defeat of the Swiss Reformers at Cappel. In it is a lesson for Protestants now:—

Thus the Reformation, that had deviated from the right path, was driven back by the very violence of the blow into its primitive course, having no other power than the Word of God. An inconceivable infatuation had taken possession of the friends of the Bible. They had forgotten that our warfare is not carnal; and they had appealed to arms and to battle. But God reigns; He punishes the churches and the people who turn aside from His ways.

We have thus taken a few stones, and piled them as a monument on the battle-field of Cappel, in order to remind the church of the great lesson which this terrible catastrophe teaches. As we bid farewell to this sad scene, we inscribe on these monumental stones, on the one side, these words from God's Book:—

"SOME TRUST IN CHARIOTS, AND SOME IN HORSES: BUT WE WILL REMEMBER THE NAME OF THE LORD OUR GOD. THEY ARE BROUGHT DOWN AND FALLEN: BUT WE ARE RISEN, AND STAND UPRIGHT."

And on the other, this declaration of the Head of the church:—

"MY KINGDOM IS NOT OF THIS WORLD."

If from the ashes of the martyrs at Cappel a voice could be heard, it would be these very words of the Bible that these noble confessors would address, after three centuries, to the Christians of our days. That the church has no other King than Jesus Christ; that she ought not to meddle with the policy of the world, derive from it her inspiration, and call for its swords, its prisons, its treasures; that she will conquer by the spiritual powers which God has deposited in her bosom, and, above all, by the reign of her adorable Head; that she must not expect upon earth thrones and mortal triumphs; but that her march is like that of her King, from the manger to the cross, and from the cross to the crown: such is the lesson to be read on the blood-stained page that has crept into our simple and evangelical narrative.



THE PROTESTANT OUTLOOK



PROTESTANTISM derives its name from the Protest of the Reformers at the Diet of Spire, 1529. It derives its life from simple faith in the Word of the Living God. The great historian of the Reformation, in which Protestantism had its birth, well says:—

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. Rome had been established by the law of a carnal commandment; the Reformation, by the power of an endless life.¹

The Reformation was but the revival of true Christianity, not in mere form, but in power; neither as an ism or a creed, but as a life. For, as D'Aubigne again says:—

If there is any doctrine that distinguishes Christianity from every other religion, it is its *spirituality*. A *heavenly life* brought down to man—such is its work. . . . One of the tasks of the sixteenth century was to restore the spiritual element to its rights. The Gospel of the Reformers had nothing to do with the world and with politics.²

The life of Christ, received by faith through His Word, *must* protest against the abuses which had crept into the church,—principles which were essential to the Papacy. And this it did in the celebrated Protest at Spire. What the essentials of this Protest are we will let the Protest itself speak.

Said the Protestants:—

Because it concerns the glory of God and the salvation of our souls, and that in such matters we ought to have regard, above all, to the commandment of God, who is King of kings and Lord of lords, *each of us* rendering Him account for himself, without caring the least in the world about majority or minority. . . .

That there is no sure doctrine but such as is conformable to the Word of God; and that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; that this

Holy Book is, in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness: we are resolved, with the grace of God, to maintain the pure and exclusive preaching of His only Word, such as it is contained in the Biblical books of the Old and New Testament, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God.

Says D'Aubigne again:—

The principles contained in this celebrated Protest of the 19th of April, 1529, constitute the very essence of Protestantism. Now this Protest opposes two abuses of man in matters of faith; the first is the *intrusion of the civil magistrate*, and the second is the *arbitrary authority* of the church. Instead of these two abuses, *Protestantism sets up above the magistrate the power of conscience*, and *above the visible church the authority of the Word of God*. It declines, in the first place, the civil power in divine things, and says, with the prophets and apostles, *We must obey God rather than man*. In presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ. But it goes further, it lays down the principle that *all human teaching should be subordinate to the oracles of God*. . . . In this celebrated act in Spire no doctor appears, and the Word of God reigns alone. Never has man exalted himself like the pope; never have men kept in the background like the Reformers.³

This is Protestantism: the Word of God only as the rule of faith, the power of the Spirit only for the propagation and preservation of the Gospel; Christ supreme above all earthly rulers; absolute separation of Church and State; absolute non-interference of the civil magistrate in matters religious; conscience above creed; individual freedom of choice above the church. All these are involved in simple faith in the Word; for faith must be of individual exercise, and all the others are taught by the Word.

It was not until the Protestant church sought to confine to the cold, dead forms of human creed the living Word of God; to seek the aid of civil power to support and enforce the creed; to make faith a body of doctrine instead of a matter of personal relationship between the individual soul and its God, that that church lost its power. The

¹D'Aubigne, Hist. Ref., Book XIV, chapter 1.

²*Ibid.*

³Book XIII, chapter 6.

glorified and living Christ could not dwell in the creed-built tabernacles of Peter, or James, or John, or Calvin, or Luther.

If the Reformation, having attained a certain point, became untrue to its nature, began to parley and temporize with the world, and cease thus to follow up the spiritual principle that it had so loudly proclaimed, it was faithless to God and itself. Henceforward its decline was at hand. It is impossible for a society to prosper if it be unfaithful to the principles it lays down. Having abandoned what constituted its life, it can find naught but death.¹

And the historian goes on to say that God taught this great lesson right in the beginning of the Reformation. One branch looked to God alone, rejected the arm of flesh, and prospered; the other sought alliance with the world, and found sorrow and desolation.

But it was only a little while when those who rejected the power of the civil arm crystallized their faith into a creed, and allied themselves with the civil power. From thence sprang the "Protestant" State churches of Europe.

And all this necessitated dissent and dissenters. Christ could not be confined to human creed. No man or men could apprehend or express the whole of the living truth. The Spirit of God could not be limited by civil statute.

And yet the dissenters could not learn this lesson; and creed of dissent has followed creed to the present day. Each Protestant creed has, however, uniformly held to the one principle,—*the all-sufficiency of the Word of God*,—and has uniformly excommunicated and denounced as heretics those who had the courage to follow the principle outside of the creed.

Still, at the beginning of the century just closing, the great Protestant body—diverse though it was in creed—held strongly to the great principle of the Word of God as the all-sufficient rule of faith. Baptists, Friends, and Presbyterians were united in protesting against any union of Church and State, or any interference of the civil power or its officers in matters of religion, or any preference by the State of one creed or religion over another, affirming that such union or interference or preference would erect "a claim to infallibility which would lead us back to the Church of Rome."

Yet upon this principle—so vital to Protestantism and the world—this great body of Protestantism was to be tested.

"In the fulness of the time" Christ is to come again, even as He came "in the fulness of the time" at the first. A reform message in the spirit and power of Elijah is to precede His second coming, to prepare the way before Him, even as such a message preceded His first advent. That message will of necessity restore the primitive faith, the primitive power, the primitive purity of Gospel teaching. It will declare as the Gospel, even as the prophet and apostle declared it, that "all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever. And this is the Word which by the Gospel is preached unto you." 1 Peter 1:24, 25; Isa. 40:3-10.

And this message of preparation which thus exalts God and His Word, and holds out no hope in the human, is the everlasting Gospel of God. This is the message preceding the King's coming, represented by an angel proclaiming with a loud voice that all the world may hear: "**Fear God, and give glory to Him;** for the hour of His judgment is come; and **worship Him** that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

The power of this Gospel Word is creative power, the power of Him who made all things, who "spake and it was," who "commanded and it stood fast." The power of this Gospel is this same mighty, creative "power of God unto salvation to every one that believeth." Rom. 1:16.

That Word, that Gospel, presents as man's only Saviour, Jesus Christ, in contrast to salvation by human aid; as man's only hope, naked faith in the creative power of God, in contrast to so-called scientific evolution; as man's only life, that which comes through the righteousness of God by Jesus Christ, in contrast to the erroneous doctrine of man's inherent immortality; as man's only rule of conduct, God's holy law, as given and kept by our Lord, in contrast to that law perverted by human tradition; as the only husband of the church, Jesus Christ, in contrast to the alliance of the church with civil power; as the culmination of the hope of all the ages, the second coming of our Lord, in contrast to the utterly groundless, scriptureless hope of a converted world; in brief, including the above and others, the pure water of life of God's truth, in contrast to the wine of Babylon's fornication.

It was God calling from lifeless creed to the living Word; from

helpless humanity to a divine Lord; from lying tradition to the eternal law of truth; from a perverted gospel to the Gospel of Jesus Christ.

What Did Protestantism Do?

Would to God we could write the answer differently! If we could only say that she has been true to her essential, fundamental principles, principles which gave her life, the maintenance of which are necessary to her existence, we would not need to pen this. Her present condition of power and unity would answer the question. Her conquests over the strongholds of error would demonstrate her right to exist.

But as God's providence developed and revealed, oftentimes through humble instruments, His glorious Gospel in contrast to the error of creed, the churches refused to walk therein. By the majority, life through Christ and His righteousness only, was rejected for the old pagan belief in the immortality of the soul, and from this false basis, Satan, through Spiritism, has swept away millions. Creative power as recorded in Genesis has been rejected, and evolution has taken its place, offering no hope to the poor sinner; for surely if God's Word does not mean what it says as regards creation of the earth, it does not as regards cleansing from sin and regeneration of heart. Still holding the traditionary Sunday, which has no mandatory support save in pagan and papal precept, she is turning from the law of God, and the Sabbath of the Lord in that law, that she may keep her own tradition. Having no support for Sunday in the Word of God, she is appealing to the State to help her enforce the traditions of men. Still quaffing the wine of Babylon's fornication, drunken with human prestige and prosperity, God's Word has, with many, become an object of criticism, containing many errors, insufficient of itself as a rule of practise. In holding this view of the Word, in repudiating the divine law, obedience to which made Jesus Christ the character that He is, in turning from the increasing brightness of the truth-lighted pathway, Protestantism is left a prey to every delusion of the enemy; and, on the one hand, thousands are becoming entangled in the snares of "Christian Science," "Modern Spiritualism," Evolution, Unitarianism, and other modern and ancient cults, while thousands of others are becoming meshed in the Roman net, deeming the great "mother" more consistent, stronger, and more aggressive than the Protestant body, honeycombed as it is with every species of error. All is Babylon—confusion—now to the poor souls longing for truth.

God Still Calls.

Still God loves all these. He solemnly warns the professed church that Babylon is fallen, and that she will soon meet her doom. Rev. 14:8; 18:1-8. He solemnly protests against the worship of all earthly powers, against the reception of all marks of human homage, against all human exaltation, error, pride, and power. Rev. 14:9-11.

And souls will heed His Word. Souls will believe and be saved, of whom it will be said: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Verse 12. They will return to the life of Protestantism,—faith in the living Word,—and will live. Some of the children of this remnant church may be persecuted; some may die for their faith. Nevertheless, she will gloriously go forth in the light of the dawning morning, "fair as the moon, clear as the sun, and terrible as an army with banners;" for with her is the "Chiefest among ten thousand, and the One altogether lovely." MILTON C. WILCOX.

THE great question at issue between popery and Protestantism is this: Is the Bible only to be received as the rule of faith, or *the Bible and tradition together*? Is no doctrine to be received as matter of faith unless it is found in the Bible, or may a doctrine be received upon the mere authority of tradition, when it is confessedly not to be found in the Sacred Scriptures? The whole Christian world, both nominal and real, are divided by this question into two great divisions; the consistent and true-hearted Protestant, standing upon this rock, "The Bible and the Bible only," can admit no doctrine upon the authority of tradition; the papist and the Puseyite place tradition side by side with the Bible, and listen to its dictates with a reverence equal to, or even greater than, that which they pay to the Sacred Scriptures themselves; and he who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing, steps down from the Protestant rock, passes over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority.—*Dowling, Hist. Rom., Book 2, chapter 1, section 4.*

¹ *Ibid.*, Book XIV, chapter 1.



THE MISSIONS OUTLOOK



THE missions outlook is brighter from the standpoint of the Word of the Lord than from present visible results, or from logical expectations based on such results. The Saviour gave commission to His disciples, "Go ye into all the world, and preach the Gospel to every creature." Mark 16:15. To this He adds, "Lo, I am with you alway, even unto the end of the world." Matt. 28:20. A commission conducted under such auspices is sure of eventual success. From this standpoint, in the faith of this Word, the outlook for missions is propitious.

But much of the mission work of the past and present seems to come short in the vital point of turning men from the world to Christ. The so-called "advanced civilization" appears

to be the goal of much present-day missionary effort. If the heathen can be induced to forego some of their ruder habits, and be persuaded to adopt the customs of the "civilized" or "Christian" nations, it is deemed so much triumph for Christianity. "Evangelization" seems to be the aim, rather than conversion to Christ. And their learning to do as the white man does is too often accounted conversion to Christianity.

The "Christian-nation" idea rather than that of individual Christian life, and the idea of saving society rather than individual souls, which are permeating the church to-day, are also having a deteriorating effect in the missionary world. The heathen are led to consider all the people who hail from the white missionary's native land as Christians—no matter what may be the calling or the conduct of the individual. The opium, the intoxicating liquors, and other vice-producing articles of merchandise that accompany or follow in the wake of the missionary, are regarded by most of the heathen as Christian goods, and the men who cheat them in trade are regarded as typical Christians.

That mere "evangelization," as commonly practised, is not real Gospel work, is shown by the Master when He says, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matt. 7:21. Too much of the missionary effort of to-day is dependent for protection upon the power of the country of which the missionary claims to be a citizen. When it comes to the test of persecution, the destruction of property, and the peril of life, too often the missionary has shown that his faith was not in the Saviour's promise, "Lo, I am with you," but in the obligation of his country to stand by him and defend him with its puny temporal power.

A Spirit Not of Christ.

As long as the spirit of missions in foreign lands is shown in revenge, retaliation, and redress for reverses and injuries, the true Gospel will make but little progress. The urgent, persistent demand upon the Turkish Government for payment of damages to mission

property in Asia Minor will prove a serious detriment to true missionary work in that country. As long as a great nation, posing as "Christian," assumes a threatening attitude toward a professedly Moslem government for a paltry sum of money, Christian mission work will not have a very bright outlook among the sultan's Moslem subjects. Apparent success, for the most part, will be due to the fear of American arms rather than to an obedient love for the Gospel presented by American missionaries.

The outlook in China is greatly befogged by the retaliatory attitude of some prominent missionaries. One of them, conspicuous in position and long service, whose example would naturally have great weight with native converts, acted as guide to the foreign army in its attack upon the Chinese capital. Without reference to the justice or injustice of the action of the "allied powers," the spectacle of a professed Christian missionary at the head of a hostile army, assaulting with carnal weapons the people to whom he had been wont to present the Gospel of peace, is not calculated to inspire that people with a love for the religion professed by the missionary and his auxiliary forces. In the face of such an attitude it will certainly be more difficult in future to convince that people that the Gospel of Christ means peace on earth and good-will toward men.

Still another instance in connection with mission work in Peking is anything but encouraging to the future of mission effort in that vicinity, especially under such auspices. An American lady of wealth and influence had been conducting mission schools in the capital for thirty years when the recent disturbance arose. When asked by a press reporter for her opinion as to the conditions of peace, she very emphatically declared that she would demand the heads of the empress and Prince Tuan before entering upon peace negotiations at all. It is a pleasure to state, however, that other missionaries have shown a different spirit in this respect. But the manifestation of this spirit of revenge, and dependence upon human power, by those prominent in Chinese mission work, can not but cast doubt upon the efficiency of past work, and sadly blur the outlook for the future, if the work is to be continued in the same spirit as heretofore.

Not a Pure Gospel.

Antagonism of method and doctrine on the part of missionaries has been a great detriment to true mission work. The heathen have received what purported to be the Gospel from so many conflicting sources that their ideas of Gospel truth must be as much confused as are the Babylon voices of "mother" and daughters. Moreover, they must consequently become partakers of the creed animosities of their many and varied teachers. The many divergences from the plain Word of God that have been retained in the popular churches, and been adopted as doctrine, have also been instilled into the minds of the "evangelized" heathen. To such an extent has the Word been mutilated that it is made to teach, both at home and abroad, a perverted gospel.

To be specific, the Sabbath of the Lord is set aside for a human substitute; the ordinance of baptism is perverted into a meaningless ceremony; the ordinance of feet-washing (memorial of the Saviour's

humility) is rejected, in the face of the Lord's example and plain precept; the fundamental doctrine of immortality only in Christ, through a resurrection of the body, is superseded by that of the natural immortality of man, and his entrance into glory or into eternal torment at death. And this natural-immortality theory has paved the way for the soul-destroying doctrine of Spiritism, which is sapping the life-blood of the professed church of Christ. Furthermore, the hope of the church, the second coming of Christ to redeem His people (John 14:1-3; Heb. 9:28), is made of none effect by the teaching that He comes every time a Christian dies, and takes his "immortal soul" to heaven. Again, the Saviour's words, "As it was in the days of Noe, so shall it be also in the days of the Son of man," etc. (Luke 17:26, 27), and the words of the apostle Paul, "Evil men and seducers shall wax worse and worse" (2 Tim. 3:13), are made void by the constant assurance that the world is growing better, and that there will be a thousand years of perfect peace before the coming of the Lord. The really infidel doctrine of evolution also has its adherents and advocates among the missionaries. It is infidel because it is antagonistic to the Word of God, which teaches the direct creation of man by the power of that Word.

Now all these gross deceptions, and consequently many more, are being taught in mission fields (not by all missionaries, thank God) as the Gospel of Christ. What, then, is the outlook for missions?—From the standpoint of present conditions the horoscope shows eventually a people theoretically turned from their present darkened condition, but it is only to that of adherence to a perverted gospel, having merely "a form of godliness, but denying the power thereof." It shows a people educated from one deception to another, gilded with the much-vaunted "modern civilization," and outwardly stamped as Christians.

But, as stated in the outset, the missions outlook is brighter from the standpoint of the Word of God. We are there shown the final failure of all attempts to lead men to Christ by means of a perverted gospel. The Revelation shows us almost at the end of time a messenger bearing the "everlasting Gospel," going to "every nation, and kindred, and tongue, and people." Rev. 14:6. That this new missionary enterprise, represented by an angel flying in the midst of heaven, is set on foot near the end of time, is shown in its proclamation of the judgment hour. Verse 7.

The necessity of beginning anew with the everlasting Gospel, to carry it to all the world, is shown by the further proclamation that "Babylon is fallen." The conglomerate mass of false doctrine that has permeated the churches becomes finally so unwieldy that the entire structure falls to pieces. At last it fails as utterly as did the Jewish Church at the time of the first advent, by reason of the traditions through which the law of God has been made void. The Babylonian establishments become no longer of any possible use as Gospel vehicles. The reason is stated in the previous chapter: "All the world wondered after the beast." They adopted its false doctrines one after another, until they fell in with it entirely. "And they worshiped the dragon which gave power unto the beast; and they worshiped the beast." At the close of chapter 12, however, there is noted an exceptional *remnant*: "And the dragon was wroth with the woman [the church], and went to make war with the *remnant* of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

It is this "remnant" that must carry the "everlasting Gospel" in its purity—commandments of God and all—to the entire world. And they must do it with the rapidity of an angel flying in the midst of heaven; because the time is short, the judgment hour is at hand. "For He will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth."

What, then, is the mission prospect?—The "everlasting Gospel," going in the power of the Spirit, in the faith of Jesus, in the purity of the unadulterated Word, *must succeed*. The prospect must be bright, despite appearances; for it is a prospect of faith, and not of sight. That it will develop a company who will "keep the commandments of God, and the faith of Jesus" (Rev. 14:12), is the assurance of the prophetic Word; therefore it can not fail.

There is now a vast material preparation for such a work. The governments of earth and the great corporations, in making their worldly improvements, have unwittingly labored for the day of the Lord's preparation. They have prepared the railroads, the steam vessels, the electric motors, the telegraph, the mail and express facilities, and all the necessary paraphernalia for doing a quick work. And the great Bible societies have issued the Word and portions of it in nearly four hundred languages and dialects. With all these helps at hand, guided by the great missionary Spirit of the Chief Shepherd, the last grand, universal effort should be speedily accomplished.

Although it is the eleventh hour, the Lord is saying to those who

have the faith of Jesus, "Go ye also into My vineyard." The doors are everywhere open to a work of faith. The Macedonian cry, "Come over and help us," is heard in every land. Men everywhere are restless and uneasy. They are seeking peace; they are in quest of truth. And the enemy of souls is taking advantage of their hungering and thirsting. He is ready at all times to supply the demand, but he supplies only that which is fallen and delusive. The truth alone can make them free; and the truth can be found only in the Word of God. The true missionary will carry only this Word,—the everlasting Gospel,—and by a Spirit-filled life will exemplify it wherever he goes.

W. N. GLENN.

CALL THEM IN

"Call them in"—the poor, the wretched,
Sin-stained wanderers from the fold;
Peace and pardon freely offer;
Can you weigh their worth with gold?
"Call them in"—the weak, the weary,
Laden with the doom of sin;
Bid them come and rest in Jesus;
He is waiting—"call them in."

"Call them in"—the Jew, the Gentile;
Bid the stranger to the feast;
"Call them in"—the rich, the noble,
From the highest to the least;
Forth the Father runs to meet them,
He hath all their sorrows seen;
Robe, and ring, and royal sandals
Wait the lost ones—"call them in."

"Call them in"—the broken-hearted,
Cowering 'neath the brand of shame;
Speak love's message low and tender,—
"Twas for sinners Jesus came."
See, the shadows lengthen round us,
Soon the day-dawn will begin;
Can you leave them lost and lonely?
Christ is coming—"call them in."

—Miss Anna Shipton.

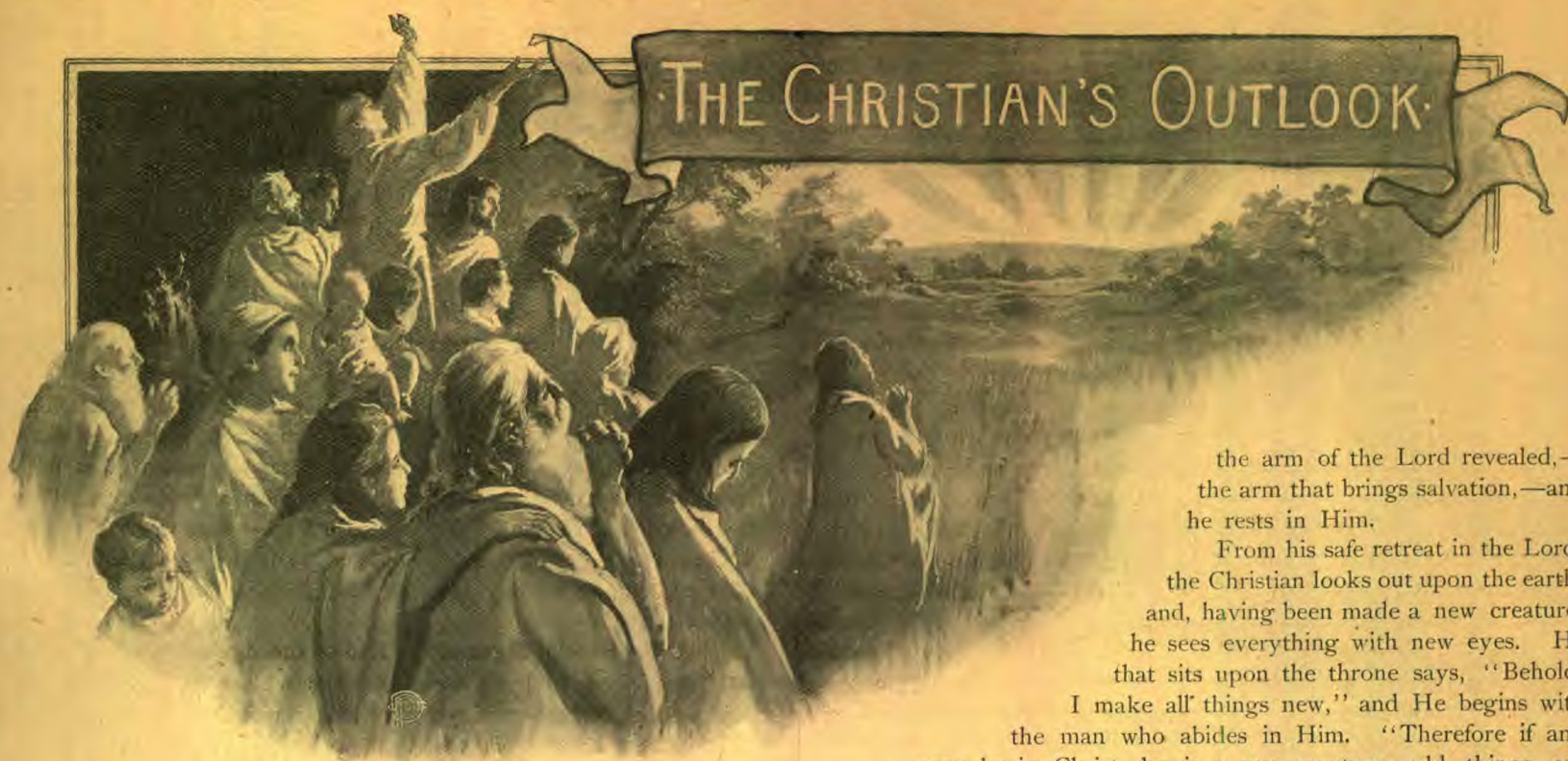
A TOKEN OF CHEER

IN THE days of the Reformation, when the great universities of Europe were teeming with infidelity and dogmatic adherence to traditionalism, many earnest souls, yet few in comparison with the many, were searching the Word of God and becoming infused with the missionary spirit. It is even so now.

That there is much "respectable" infidelity in our great institutions of learning, is clearly manifest. The Bible is in many cases studied as literature, not as the Word of God. It is regarded by rationalistic professors as an object of criticism instead of the norm of faith. Its history is considered mythical; its miracles are only parables; its creative power is but evolution. And thousands of receptive minds are becoming poisoned, warped, and dwarfed under these soul-destroying teachings.

Yet it is encouraging to know that opposed to this is an earnest faith movement, especially manifest in volunteer missionary organizations. The Spirit of God through His Word is reaching hearts open toward the light, and so is fitting them either to prepare the way for the last message, or to engage in the preaching of that message.

Concerning the increase of these organizations, the New York *Independent*, in giving us a comparison for the past five years, tells us "that the 900 student Christian associations in universities, colleges, and higher schools have increased to 1,400; the 45,000 members to 65,000; the 11,000 members of the Bible classes to 23,000; the 2,000 members of mission student classes to 5,000. Whereas there were then 10 national students' movements, now there are 15, and the World's Student Christian Federation unites all these different movements" in a world-wide sympathy. "Instead of 38 secretaries there are now 101, and the 21 buildings, valued at \$400,000, devoted to the work of these associations, have increased to 39, valued at over \$1,000,000. Five years ago there were 10 National Student Conferences, attended by 2,600 delegates. During the past year there were 20 such, with an attendance of over 5,000. The 50 pamphlets and books published in the interests of the movement have grown to nearly 200, and the 6 periodicals, with a combined circulation of about 6,000, have increased to 13, with a circulation of fully 20,000. At that time the Volunteer Movement for Foreign Missions had been organized in but two countries; now it includes students not only of all Protestant Christian lands, but of Asia, and more students have gone to the mission field during the past five years than during the preceding ten years."



THE CHRISTIAN'S OUTLOOK.

By E. J. Waggoner

Editor "Present Truth," London, England.



HE THAT dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Ps. 91:1. This is the dwelling-place of every true Christian; for God has made us alive together with Christ, and "hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:6); and in that we are made alive in Christ, and raised to the heavenly places in Him, we are placed "far above all principality, and power, and might, and dominion." Eph. 1:21. From this elevated position the Christian has a broad outlook.

First of all, he sees the King in His beauty. "One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple. For in the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me; He shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me." He who dwells in the secret place of the Most High must necessarily see the Lord.

God is the one great object in the Christian's horizon, and it is this continual view that insures his safety. "I have set the Lord always before me; because He is at my right hand, I shall not be moved." Ps. 16:8. With the Lord always before him, he can not fail to obey the injunction, "Behold your God!" "We all, with open [unveiled] face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." 2 Cor. 3:18.

None of this language is figurative, it is literal and real. "Blessed are the pure in heart; for they shall see God"—not only in the future, but now; for nothing but impurity can shut out God from the sight. Wherever there is purity of heart and life, there is the vision of God. His glory is to be seen in the heavens, while every flower reveals some of His beauty. "The earth is full of the goodness of the Lord," and therefore the one whose eyes are opened has all the goodness of the Lord continually passing before him.

For the Christian's eyes are opened. Christ is the light of the world, and God "hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Those who have fellowship with God "walk in the light, as He is in the light," so that we can say, "Whereas I was blind, now I see;" for "the Lord openeth the eyes of the blind." Ps. 146:8. And with his opened eyes the Christian sees "wondrous things" in the law of God. Ps. 119:18. The law is magnified and honorable in his eyes, for he sees it as "the perfect law of liberty," the life of Jesus Christ.

What more glorious outlook could anybody have than this, to behold God and His salvation? for of the one who dwells in the secret place of the Most High, it is said, "With long life will I satisfy him, and show him My salvation." Ps. 91:16. It could not be otherwise, since God is his salvation. The Christian, therefore, beholds

the arm of the Lord revealed,—the arm that brings salvation,—and he rests in Him.

From his safe retreat in the Lord, the Christian looks out upon the earth; and, having been made a new creature, he sees everything with new eyes. He that sits upon the throne says, "Behold, I make all things new," and He begins with the man who abides in Him. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17. Looking beyond that which to the mere physical eye seems to be all there is, he sees all things transformed, and tastes even here the power and the joy of the world to come. In every stream of pure water, in every shower of rain, and in every sparkling dewdrop, he sees the "pure river of water of life, clear as crystal." What matters it to him if others say that they can see nothing? He whose eyes are opened must needs be a seer, and the universe of God will reveal to him wonders that are hidden from those who "have eyes, but they see not." He has in earth a heaven in which to go to heaven.

Some one may object to the statement that the Christian can see the river of life, saying that is spiritual. Very well, have we not the assurance that "the things of the Spirit of God" "are spiritually discerned"? 1 Cor. 2:14. And, further, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Rom. 8:9. God Himself is a spiritual being, yet He is revealed to the pure in heart, to the one who is spiritual. As to seeing the water of life, we have in it a daily illustration of how people can have eyes, and can look directly at an object, and not see it. Read the following from Ps. 65:9-11:—

"Thou visitest the earth, and waterest it; Thou greatly enrichest it with the river of God, which is full of water; Thou preparest them corn, when Thou hast so provided for it. Thou waterest the ridges thereof abundantly; Thou settlest the furrows thereof; Thou makest it soft with showers; Thou blessest the springing thereof. Thou crownest the year with Thy goodness; and Thy paths drop fatness."

There is nothing good that does not come directly from God, and He does not keep any good thing back from us. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17. The rain that falls from heaven, enriching the earth and making it fruitful, is the overflowing water of life from the throne of God, and it comes to us laden with God's own righteousness. Isa. 45:8. All may see it as such if they are dwelling in the secret place of God, the place whence the water of life springs. God does not reserve the right of His glories for a select and specially favored few; but He spreads them out in full view of everybody, so that whether or not any one sees them depends wholly on himself. Whoever walks in the Spirit can daily see wonders that are hidden from the eyes of the one who has only the mind of the flesh.

The Christian, having God continually before him, sees the power of God, which saves; "for the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity." Rom. 1:20, R.V. Thus it is that he sees the salvation of God. Everything that is made, even his own body, reveals the personal presence of the Divine Word that upholds all things, so that he sees victory written on every blade of grass and every leaf of the forest; upon every flower, and in every star. So he is glad through the works of the Lord, and triumphs in the works of God's hands.

Still more, the one who dwells with God, sees His ways, and learns how to live. "Thou wilt show me the path of life; in Thy presence is fulness of joy; at Thy right hand there are pleasures

forevermore." Ps. 16:11. So, instead of going about feeble in body and mind, the Christian has before him the prospect of renewed youth and fresh, joyous life, which, beginning now, will continue without interruption throughout eternity. Surely no outlook could be more pleasing and encouraging than this. Everybody who has ever been ill—and how few there are who have not suffered more or less from disease—knows how dark is the outlook when the vitality is low. It can not be otherwise, even though one hopes in God for a final release from pain. But God provides for us a glorious view, and invites us to enjoy the reality of it here and now. "The life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full." God wishes all of His children to be healthy and happy, and He provides the means to that end.

If the Christian looks ahead, he sees before him a time of trouble such as never was, when plague and pestilence—the outbreaking of the plague that is in the hearts of all who have not turned to the Lord—will ravage the land; but in that time of trouble he sees deliverance for "every one that shall be found, written in the book." Dan. 12:1. Though a thousand fall at his side, and ten thousand at his right hand, he has no fear that any plague will come near him. Where others see nothing but darkness, he sees only light, "because the darkness is past, and the true light now shineth."

In short, the Christian, "looking unto Jesus," "the fulness of Him that filleth all in all," in whom all things consist, and beholding God, "who is over all, and through all, and in all," sees only perfection, for his eyes are turned away from beholding vanity. He beholds Christ crucified before him, and glories in the cross, by which the world is crucified unto him, and he unto the world. He sees the new creation in the cross, and knows no man after the flesh, so he begins the life everlasting, living in this world just as he will continue to live throughout eternity, for he lives now in the secret place of God, as close to Him as he can possibly be. Taking refuge under the shadow of God's wings, he sees light in God's light, and drinks continually from the river of God's Eden.¹ Ps. 36:7-9.

And so, with Christ and His power and goodness filling the whole range of our vision, we look forward with glad anticipation to the time when we shall see Him come in the clouds of heaven, even as He left this earth (Acts 1:11); for we shall behold His face in the righteousness which He imparts, and shall be satisfied with His likeness.

E. J. WAGGONER

HOW MAY WE KNOW?

YOU say," says a candid questioner, "that the end of earthly rule is nearly over, and that Christ's coming is near. How may we know?"

It is a candid question, which demands a candid reply. But in this issue of the SIGNS we can answer it only in brief. The evidence is in general twofold.

1. **The Great Lines of Symbolic and Literal Prophecy.**—There are not less than one dozen of these found in the Word of God, as follows: (1) The great symbolic message of Daniel 2; (2) the four beasts of Daniel 7; (3) the kingdoms and 2,300 days of Daniel 8 and 9; (4) the kings of the north and south of Daniel 10 and 11; (5) the seven churches of Revelation 2 and 3; (6) the seven seals of Revelation 5 to 8; (7) the seven trumpets of Revelation 8 to 11; (8) the two witnesses of Revelation 11; (9) the great dragon of Revelation 12; (10) the agents of the dragon of Revelation 13; (11) the apostate church and earthly powers of Revelation 17 and 18; (12) the end of the age, and Christ's coming, of Matthew 24, Mark 13, and Luke 21. There are still others. The converging lines of these great highways of time bring us almost to the focal center, the second coming of Christ.

Did you ever stand upon the Arch of Triumph of the Star in Paris and note the eight (we believe, twelve we will suppose) great avenues leading from all parts of the beautiful city, converging in the one center at your feet? Suppose that on a certain night twelve torch-light processions should start at the beginning of these avenues, a procession in each avenue. Suppose it was authoritatively said that when all these processions, marching oftentimes at different rates of progress, reached the terminal point, the Arch of Triumph, the doom of the republic was sealed. We can imagine the interest the citizens

of Paris would take in the event. Many would note one procession in one avenue; they would mark its rate of progress, and would thus conclude that the fatal moment would come at such an hour. They would make a mistake. Their field of vision is too limited. Others would endeavor to learn the progress made by two or more; they would arrive at certain conclusions, but their field also would be too limited, their vision too circumscribed.

He above all others who could obtain accurate information would be the watchman on the great central Arch. He could see the movements of all. He could note their progress. He could appreciate their approximate nearness to the end by their distances apart on the converging avenues.

Even so it is with the servant of God. The Master calls him up into the mount with Himself, and reveals through the eye of faith the "visions [seeings] of God" concerning the kingdoms of earth, their soon utter destruction, and the glorious reign of Jesus over all. And he can say with Peter, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day Star arise in your hearts." 2 Peter 1:19.

2. The Special Signs of the End of the Age and Christ's Coming.

—If the people of Paris were told that when these great processions had well passed a certain point of distance from the center, a certain number and street from the Arch, various signals of noted character would occur in the triangles between the numbered street and the avenues, and they then might know that the end had nearly come, how intently would they watch for these signals! How eagerly and anxiously would they note each feature to see if it bore the stamp of what was told them! And how surely would they know that the doom of the city was nigh! Every high eminence would be covered with anxious-eyed citizens.

Well, God has given us, not alone the lines of prophecy, but the special signs and warnings.

According to several prophecies, the time of the end began in A.D. 1798. Since that date God has given a score or more of special prominent signs, telling to all the world that we are living in "the last days," and that the coming of Christ is "nigh, even at the doors." In reply to a question asked by His disciples as to what should be the sign of His coming and of the end of the age (Matt. 24:3), Jesus said: "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 21:25-27.

Everywhere are these signs to occur, that men may see and know that the day of the Lord is at hand. We note some of these many signals, assuring the reader that all are predicted in the Word of God:—

(1) The waxing old of the earth, manifest in increasing calamity, drought, flood, famine, plague, disease, earthquake, cyclone; (2) increase of knowledge; (3) increase of crime and wickedness; (4) increase of riches, and that by oppression; (5) Mormonism; (6) Spiritualism; (7) last-day confederacies; (8) last-day scoffers; (9) spiritual declension; (10) peace-and-safety cry; (11) great war preparations; (12) signs in the heaven; (13) "perplexity of nations," rejection of God's law, the last Gospel message, etc., etc.¹

All these things are fulfilled or fulfilling before the very vision of all. They are not in a corner. Some of them are world-wide. And Jesus says, "When ye see these things come to pass, *know ye* that the kingdom of God is nigh at hand." Luke 21:31.

The foregoing are some of the evidences in brief whereby we *know* that the coming of our Lord is near. The year, the day, the hour He has not revealed, but He has given us the watching, waiting, praying, working time.

"We'll watch and we'll pray, with our lamps trimmed and burning,
We'll work and we'll wait till the Master's returning,
We'll sing and rejoice, every omen discerning,
But we know not the hour."

CONCERNING the signs of His coming Jesus gave this parable: "Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye *know* that summer is near; so ye in like manner, when ye shall see these things come to pass, *know* that it is nigh, even at the doors." Mark 13:28, 29.

¹ "Eden means 'pleasure,' and it is this in the Hebrew that is translated 'pleasures' in Ps. 36:8. Here, again, we have the river of God brought to view.

¹ For fuller consideration of these things see future issues of this paper, and other publications noticed in this issue.

The Bridegroom Cometh

"And at midnight there was a cry made, Behold, the Bridegroom cometh."—Matt. 25:6.

H. H. W.

H. H. WINSLOW.



1. A voice up - on the night is heard, A cry of warn - ing loud and clear;
2. While slum - ber on in dark - ness deep Men called of God to joy and light,
3. Stand forth, ye serv - ants of the Lord, While mount and hill re - peat the strain,



By trump - et sound all hearts are stirred, To those who wait, a note of cheer,
Some, touched by truth, to new life leap, With hearts made clean and gar - ments white;
While heav'n and earth in grand ac - cord Pro - claim the King who comes to reign!



To all a call, "Pre - pare, pre - pare," While ring the words up - on the air,—
And quick they turn and raise the cry, As Je - sus' com - ing draw - eth nigh,—
A - wake, a - rise, shed forth God's light, And shout, tri - umph - ant in His might,—

REFRAIN.



"Be - hold, the Bride-groom com - eth; Go ye out to meet Him!



Be - hold, the Bride-groom com - eth; Go ye out to meet Him!"



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

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

IS IT COMFORT TO YOU?

IN Isaiah 40 God commands His servants, "Comfort ye, comfort ye My people." He sends His messenger out into the broad wilderness of the world with the message of comfort, commanding him, "Cry!" The messenger responds, "What shall I cry?" And here is God's answer, the essential part of His message of comfort, which Peter declares to be the Gospel, the glad tidings of God:—

"All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the breath of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever. O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

How contrary is all this to the spirit of the world, to much that is manifest everywhere in our nineteenth-century Christianity! It is not comforting to the carnal man who believes himself to be somebody to tell him that he and all his fellows are grass. It is not flattering to the high official in State or Church, who has been educated in the old Satanic lie that he will not die (Gen. 3:4), but will be as God, to tell him that all his glory is as the flower of the grass, visible to-day, gone to-morrow, blown away by the breath of God. He feels insulted. It will not do for the politician to say to his constituents, "The people is grass."

Our modern civilization, boasted as Christian, can not bear these plain truths. Deputations of prominent citizens go to high officials with flattering, fulsome words in order to win their smiles. Politicians fawn upon the people; pastors, who are looking to their flocks for support, pander to the whims of the populace. They do not see in this Gospel message God's words of comfort.

And yet only in knowing it is there comfort, true comfort, for the soul. Humanity has tried, faithfully, persistently, eagerly, sincerely, and in anguish to redeem itself, to put away its sin, to regenerate its character, to change the corrupted face of nature. But over all its well-meant, wholly human efforts may be written, "All is vanity." Scarcely does the deceived and deceiving speak his fulsome speech, ere "the glory has departed," and the flower of another head of grass appears.

And the great, troubled, sad, moaning sea of humanity, weltering in its misery, dying of sin, is no whit nearer the kingdom. They have trusted in the various schemes of the "reformers" of flesh for centuries, but they are not reformed.

But God comes to them in His messenger, with a right, honest message, and tells them just what all their experience of the past has demonstrated to be true, namely: "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away." 1 Peter 1:24. All the ages have proved it. All our own experiences have convinced us of its truth. O, why will we not believe it?—Simply this: It is too humiliating to the proud, carnal heart.

But God's message would be void of comfort did it stop here. It diagnoses our case with straightforward, honest truth, assuring us that it is worth listening to, and then it rings, with all the power of the Infinite, "The Word of our God shall stand forever."

There are strength and comfort in that. God's word created the heaven and earth. He upholds all things "by the word of His power." There is glory in it. By His word has He beautified the heavens. It was His word which made Jesus Christ the perfect Man, the Saviour of men. It is that Word which cleanses the sinner, changes the heart,

renews the life, keeps from falling, raises the dead, changes to immortality. All comfort is found in the everlasting, all-embracing Word of God.

And only they who learn this Gospel message of comfort can tell the glad tidings to Zion and Jerusalem, can say to longing ones, "Behold, your God." Nay, unless men can look upon God, they will give glory to men. But if they can see His glory, if they will but set Him always before their face, they will not stop to glorify poor, vain man. They will preach to the world the great comforting message of God,—salvation through the living Word in Jesus Christ alone.

O reader, is there not comfort in this for you?

"WATCHMAN, WHAT OF THE NIGHT?"

SUCH is the question which the sojourner in Seir asks of the prophet of God. In the Scriptures the long millenniums of this world of sin are likened to the night, in which the drunken, the reveler, the gay, find thoughtless, sensuous pleasure, but where the reflecting, the thoughtful, seeing the misery, the wo, the transgression, the death, long for the breaking of morning. "Watchman, what of the night?" Must its deeds of darkness forever go on? or are we nearing the morning? Is the day about to dawn? Thousands are asking such questions as these, and it is to answer them in part that this number of the SIGNS OF THE TIMES is issued.

We should not ask the question lightly. We may not answer it carelessly. In this teeming earth and its outcome are involved the eternal fate of nations and empires and the eternal destiny of countless thousands.

What of the night? It is dark to the great majority. The political, misanthropic pessimist sees only trouble and destruction and darkness of despair. The hopeful optimist, sitting by his abundant table, looking in the light of his own fire at the visions to which his wishes have given being, sees only a roseate future, and declares, "To-morrow shall be as this day, and much more abundant." Isa. 56:12. The careless, heedless pleasure-lover says mockingly, "Let us eat and drink; for to-morrow we shall die." Isa. 22:13.

We may not judge the time from immediate events or present environments. Circumstances may have placed us for a time in a low valley where our vision is indeed limited by not distant mountains. It may be the valley of our household, where all is sunshine and prosperity; the dear ones are kind and well; there is plenty to eat, drink, and wear; the black shadow of evil or death has never entered our door, and our hearts do not wish a change, and we will not look beyond our limited horizon. Such a vision is intrinsically selfish.

Sometimes our valley is that formed by a business river. It winds its way through the mountainous country, dashes impetuously down the narrow gorges, bursts out into broader valleys, rich in natural products, gathers strength and volume from tributaries and confluents, turns the wheel of many a mill, and we are content to bound our vision by its immediate limit, and see only prosperity. In some river valleys the reverse of all this is seen.

Sometimes our point of outlook is that of the politician's knoll, looking only for what will give "our party" success and what will hinder our opponents, and viewing nothing with certainty "beyond the election."

Sometimes we climb the hill a little higher. We look at earth's turmoil as a statesman, a patriot, a historian; we confess, as do earth's greatest to-day, that we know not what next, but we hope for the best.

There is a better view of this earth's condition than any or all of these combined. The only true outlook of worldly things is from the watch-tower of God. The vision of the mortal is absorbed by the strong lights and shadows of the things which immediately concern him. He loses the outline of the important. His perspective is at fault. The nearer, smaller, insignificant objects of vision obscure or hide the great and essential. The little sluggish canal of his own digging seems greater than the mighty stream of time on which empires are floating to eternal wreck. A mere partisan measure of to-day shuts from our view the eternal moral principle. A name and deed of some high-

lifted human hero hides the great God and our duty to Him. The worldly view is always a present view. It is the view of the sensuous, the covetous. It is the view of the mere brute.

God calls all mankind—possible immortals—up into the mount with Him. He would have us see as He sees—"visions [seeings] of God." He would place us "upon a very high mountain," and in "visions of God," as recorded in His Word, He would reveal to us His own workings among the kingdoms of men despite the kings, even to the glorious consummation. He would say: "Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show them unto thee art thou brought hither." Eze. 40:2-4. "O thou that tellest good tidings to Zion, get thee up into the high mountain." Isa. 40:9, R.V. So only may we know "what of the night."

In the prophetic Word, God has revealed to us the birth, the course, the end of earthly empire. All the great events of earthly rule, opposed tho they be to righteousness and truth, are under His guiding or restraining hand. "The wrath of man," says the psalmist, "shall praise Thee, and the remainder of wrath shalt Thou restrain."

"Watchman, what of the night?" And the watchman replies: According to His unerring Word we are nearing the end of earthly rule. "The fulness of time" is nearly reached, when Christ shall take to Himself His great power and reign. Over the darkness of moral night the bright beams of the glorious Sun of Righteousness is about to arise. "The morning cometh."

A VITALLY IMPORTANT QUESTION

ONE of the most important questions before the world to-day is the Sabbath question.

This statement may be ridiculed, but ridicule will not change the fact. Priest, preacher, publisher, and legislator may endeavor to keep the question in the background, but it continually thrusts itself upon the attention of all with ever-increasing persistency. It can not be set aside.

The Sabbath question is important, because among other things it involves in its comprehensiveness,—

- (1) The veracity, not to say infallibility, of Holy Writ;
- (2) The authority of God's Word as against tradition and apostasy;
- (3) The existence of Protestantism;
- (4) The future of civil government.

1. As Regards the Veracity of Holy Writ.—Do the Scriptures speak the truth in the account given in Genesis as to the origin of the septenary cycle and the Sabbath? The Sabbath stands there, and in the Ten Words of Exodus 20, as God's memorial of creation, to call to the constant remembrance of His creatures His almighty power, manifest in speaking into existence and form in six literal days the things of Gen. 1:3-31. "He spake, and it was; He commanded, and it stood fast." "By the word of the Lord were the heavens made." Is the Record true, or shall we believe the fanciful abstractions of evolution, which either denies the Word or explains away its creative power by its hopeless hypotheses? Did God make the earth in six days by the mighty power of His Word, or did it "evolve" through countless ages?

The Sabbath is the sign between God and His people, that they may not only know that He is God, but that He is Jehovah that sanctifies them. Eze. 20:12, 20. But the Sabbath is nothing to the evolutionist. To hold it as God gave it would be a denial of His hypotheses.

Again and again God encourages the weak and sinful soul to believe that He is able to cleanse, save, and regenerate now, and He offers as the proof of this His power in speaking the world from chaos to cosmos. See John 1:1-12; Isa. 42:5, 6; Col. 1:13-19; Isa. 45:17, 18, etc. Does He mean this? Jesus said: "If ye believed Moses, ye would believe Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5:46, 47.

2. The Sabbath Question Involves the Authority of God's Word as against the Tradition of Apostasy.—For only apostasy pleads for tradition; the true will be satisfied with nothing less than the original source.

Now the only weekly Sabbath, or Lord's day, which the Bible knows is the seventh-day Sabbath. All Sabbath laws, precepts, promises, and blessings center in that. That Sabbath was constituted, by God's rest, blessing, and sanctification, by which He placed His own presence in the seventh day, a constant pledge of everlasting rest through the power and love of Jesus Christ. Gen. 2:2, 3. Its law is one of the immutable Ten Words spoken by God's voice, written by His own finger on tables of stone Ex. 20:8-11; Deut. 5:22. It was observed by our divine Exemplar, Jesus Christ, by whose "obedience" to the holy law we are made righteous (Rom. 5:19), and by faith in whom the law is established in the heart (Rom. 3:31). "The seventh day is the Sabbath of the Lord thy God."

Opposed to this is a day which, in the position it occupies in the septenary cycle, could not be a Sabbath, could not be a memorial of creation. It has no authority in the Word of God. It is only by unwarranted inferences, hallowed by tradition, that it is made to seem to have any Biblical authority at all; and it is safe to say that if the professed people of God were not now keeping it, they would utterly reject as unworthy of a sabbath basis the insufficient and often contradictory evidence put forth in Sunday's behalf.

Upon the one side or the other of this question the world must choose. One is of God; the other is against Him, whatever it may have seemed or does seem to be to honest tho uninstructed thousands. A counterfeit bill never becomes genuine by passing as current money, tho it may have been used as such by thousands of honest people. Error never becomes truth, however many honest people may have believed it. The Sunday-sabbath, or Lord's day, according to the Bible, God's great Detector, is a counterfeit, a hoary error; and Jesus tells us, "Every plant which My heavenly Father planted not, shall be rooted up." Matt. 15:13. Which shall it be, the eternal Word of truth, or lying and perishing tradition?

3. **The Sabbath Question Involves the Existence of Protestantism.**—For Protestantism is founded on the Bible, and the Bible only; but when Protestantism knowingly comes face to face with truth and rejects that truth for tradition, or holds to received tradition in the light of opposing truth, she, by so doing, as Dowling well says, steps down from the Protestant rock, passes the line which divides Protestantism from popery, and can give no valid reason why every doctrine of the Papacy should not be received on the same basis. In this Sabbath question now before the world Protestantism is facing the very question of its existence, and by it she stands or falls.

4. **The Sabbath Question Involves the Future of Civil Government.**—Why?—Because the friends of Sunday all over the world are under various pleas pressing upon the governments of earth, contrary to the teachings of Christ, the duty of the State to enforce the observance of Sunday by law. But Christ's "kingdom is not of this world." Control of conscience and of faith and religion belongs to God alone. Every government that has set itself against truth and liberty in the past has fallen. As long as civil government, however imperfect it has been, has progressed toward liberty, God has suffered it to continue. But when, in the face of light, government sets itself against God, or assumes to act in God's stead, its fall is certain.

By the pressure now being brought to bear upon civil governments, legislators, rulers, local, national, and international, decision must soon be made. Popular governments will go with the prevailing human influence, and this will probably be to enact sabbath laws. But to yield to such demand is death to any government; it is departing from the law of its life.

This in brief shows the importance of the Sabbath question. O soul, on which side will you stand? Will it be with error, tradition, civil law, and death? or will it be with God and righteousness and truth and life?

"Thus saith the Lord, Keep ye judgment, and do justice; for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:1, 2.

IN DARKNESS AS TO THE FUTURE

THE following, from an article by Baron d'Estournelles de Constant, of France, a leading diplomat of Europe, who holds in the French diplomatic service the title of Minister Plenipotentiary, an authority in the French chamber on all international subjects, and a member of the French delegation to The Hague conference, entitled "The Future of Arbitration among the Nations," in the *Independent* of September 27, aptly illustrates how little the great and well-versed men of the world know of the future. He hopes that out of The Hague conference will come a settled court of arbitration, in which all international quarrels will be settled amicably—a result, certainly, to be devoutly wished for. But he closes this part of his article with this paragraph:—

"All this to-day seems cloudy, almost chimerical, because we live from hand to mouth, and because no one has time to think of the future, not even of the immediate future."

But it might be well to think of the future, even the eternal future. "A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished," are the words of earth's wisest king. God gave both a Pharaoh and a Nebuchadnezzar visions of the future, and through them visions to all earth's rulers who come after. It is folly to ignore the divine warnings.

But this is not all that the great diplomat has to say. He asks a question and answers it thus:—

"If the powers, in fact, were to persist in their dissensions, what would happen?"

"China will be, not their prey, but their apple of discord; the question of the far East added to the Eastern question and to all the pending questions, forces the great States of the world to augment indefinitely their armies and their fleets, already ruinous, while they keep continually on their guard against each other. At this sight the countries of disorder and of fanaticism, the Mussulmans of Europe, Africa, and Asia, will grow bold, and will begin again with impunity their persecutions against the commerce and the persons of Christians."

"Therefore, sooner or later, civilization must unite against barbarism. And the sooner it is done the better, for the people of the white race are learning; without a single exception they desire peace. They feel that it is necessary to the solution of the social, economic, and moral problems which the discoveries of science have set before humanity during the last century; they will not consent to be at variance with their governments on this vital point; they will grow weary and will revolt."

"To sum up: A ridiculous and blood abortion of civilization in the far East; the triumph of barbarism; universal war, or ruin and social revolution—such will be the inevitable result of discord among the powers at Peking."

There is certainly no harmony as yet. Patched-up peace may exist for a time, but according to the Word of God the great nations of earth are preparing for Armageddon, when the kings of the West, who have through China and the Orient become "the kings of the East," shall fight the battle of the great day of God in the valley of Jehoshaphat.

THE MEANING OF MILLIONAIRES

CHAUNCEY DEPEW says that capital and labor is the century-vexing problem. And there are a great many persons who are very naturally casting about for the best reading matter upon the subject. An ancient author by the name of James, whose writings have not been studied nearly so much as they should have been, has given us a genuine classic on this labor-and-capital problem, and it will not be very difficult to see from its perusal what will be the sure outcome of it. His most significant utterance upon this theme is in the following words:—

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and He doth not resist you." James 5:1-6.

This scripture very plainly tells of the miseries that

are coming upon the rich because their "riches are corrupted" and their "gold and silver is cankered;" because they "have heaped treasure together for the last days," and caused the distressing cry of the laborer; because they "have lived in pleasure on the earth, and been wanton," and have "nourished" their heart "as in a day of slaughter." It matters not what view mankind may take of this capital-and-labor question; the Lord Jehovah, in the thrilling words quoted in the foregoing, gives the correct and real truth. The Lord directly tells us that treasure shall be "heaped" together "for the last days." And those who have amassed this great wealth will be living in hilarious luxury, while an army of helpless poor will be crying out for the necessities of life.

Three-quarters of a century ago a millionaire was a great rarity. A London gentleman of about sixty-five years recently said:—

"I well remember, in my boyhood, my father's reading in the *Times* an account of the death of a man (a merchant, I think) who had left a fortune of a million, as something altogether marvelous, which he had never heard of before."

But now there are scores of them in England and Europe, and in this country it is estimated that there are about two thousand. In England the estimated earnings of the whole people is £1,350,000,000, and one million of the population get hold of more than twice as much of this income as the remaining twenty-six millions, while in America there are 4,047 families who own about five times as much of the property as the remaining 6,599,796 families.

Mulhall's statistics give \$7.20 as the average weekly income in England. The skilled mechanics get much more than this, hence there are thousands of families that do not have more than about half that amount to live on.

Last year two thousand corporations were chartered in New Jersey, authorized to issue stock to the amount of \$3,500,000,000. Six hundred of these were capitalized at a million or more, while fully one hundred of them were absolute monopolies.

Every one knows that all the wealth of the entire world is being "heaped" together by a few men. And can you not see that it is a literal fulfilment of what the Word of God tells us would take place "in the last days"? Are you prepared for the issues that are even now before us?

T.

TENDENCIES TO IMPERIALISM

WE are many times told that this nation, in the very nature of the case, will never persecute; that it is a republic, a democratic form of government, and where this spirit of equality holds possession of the people, there can be no effectual, long-continued persecution. And this would be true if such a spirit was dominant in this nation. There might be spasmodic bursts of religious prejudice, but this would be but transient. The better sense of men who believe in equal rights would say at once that every man has even right to believe as he will, and that no other man or men have the right to intervene between his conscience and his God. Each one is responsible to Him and Him alone. It would be impossible to have general or severe persecution in a country where the spirit of equality was dominant.

But is the spirit of equality now dominant? The name may linger in sweet memory when the thing named is dead or flown. This has been the case with the spirit of democracy. The great political parties—Republicans, Democrats—are numerically as strong as ever. How can imperialism, absolutely necessary to religious despotism and persecution, get a foothold?

First, let us say that we do not believe that any one political party is responsible for what is now progressing so rapidly. We do not believe that all are wholly responsible. The causes, the teachings, lie back of these. Political parties are but the crystallization of widespread sentiment, the dominant party reflecting the sentiments of the majority of the citizens of a country. Moreover, we are not noting in prophecy the prediction of party apostasy, but national apostasy.

Imperial Education.

What are the causes which have educated toward imperialism?

1. **The Multiplication of Secret Societies.**—The whole form and spirit of these organizations are anti-

republican. The grandiloquent, imperial titles, the arbitrary rules, the oftentimes severe and brutal penalties threatened the transgressor, the class distinctions fostered as between the initiated and uninitiated, and by the various degrees, the ornate paraphernalia, the imposing processions, all tend to strongly educate those connected with these societies away from republican simplicity, away from the equality and brotherhood of all mankind.

2. **The fiestas and fete days and carnivals** held in growing frequency in many of our cities. Each has its king or queen, its court, its "ladies" or "lords" in waiting, its retinue of liveried servants. A hundred years ago such things could have found no place, but now Democratic daughters strive with Republican rivals for a week of royalty. "And the people love to have it so." In this connection may be mentioned the enormous amount of fiction of like character which is devoured daily.

3. **Arbitrary Rule in Church Matters.**—Jesus said, "One is your Master, even Christ, and all ye are brethren." And to the highest officers in the church an apostle says, "Neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter 5:3. The Declaration of Independence, dear at one time to the hearts of a great majority, said, "All men are created equal." The doctrine of episcopacy—with its classes, degrees, and orders among the professed ministers of Christ—has educated men away from the true humility of the Gospel. We have elders *over* deacons, bishops *over* elders, archbishops *over* bishops, and so on to cardinals and popes. "Bishop" in the New Testament is synonymous with "elder," an aged one, a man of experience in the things of God, qualified by the Spirit of God and the recognition of the brethren for his work as overlooker of the flock. But now we have bishops, overseers, in the worst sense, "lord bishops," "Reverends," "Right Reverends," "Very Right Reverends," etc., etc. And the arbitrary dictation, not in the church alone, but to politicians and legislators as well, has been a tremendous influence in introducing and fostering a spirit of imperialism. The voice of the priest and bishop is frequently more formidable in matters secular than that of the judge; and feeble, fawning souls truckle to simulated greatness.

4. **Boss Rule in Politics.**—We have a "Republican" party and a "Democrat" party, but it is not the majority in most instances which rule; it is the "boss." National elections turn on some important State. That State turns on some important city. That city election is dependent on the will of the "boss." It goes as he says. "Free American citizens" (they call themselves) are as obedient to his beck and call as were ever henchmen of old to their royal sponsor. Many times (generally so) these "bosses" are men of ill reputation. Their dishonesty is known; and yet their counsel and aid are sought by men of otherwise national reputation, and the destiny of a nation is committed to their rule. Here is what one of them, Col. Dan Burns, the political boss of California, says:—

"When the delegates selected by the one-man power go to the convention, do they express their own wills?—Why, no; they await orders from the boss, and do his bidding. Take the municipal convention of two years ago, which I controlled. I never heard a candidate going among the delegates and soliciting their support. They knew better. They came to me, or sent their friends to me, to obtain my consent to their nomination. They knew they could do nothing unless the master hand was on their side. That hand was the hand of the boss.

"These methods are un-Republican; they are un-Democratic; they are un-American. If the people do not wipe them out, they will see this great government wane as I have seen it wane. Our institutions will disappear from the earth, and another form of government will be established. Trifles that at the outset seem matters of but little moment, often determine the fate of nations. Throughout the country political power is being centralized. In all trusts, pools, or combinations of whatever nature, the power finally rests in the hands of one man. He is the boss."

And "bossism" is but another name for imperialism, educating those who are in active political life away from the republic to the empire.

5. **Increasing Power of Centralized Wealth.**—This is generally spoken of as the "trust." It is a combination to control cost, output, and prices. These combinations have increased during the last five years, notably during the last two, despite all laws to the contrary, so that now nearly every commodity of life is affected by it, and people warm, wash, dry, clothe, house, light, transport, and feed themselves

by the permission of the trusts. The *World's Almanac* of 1900 gives a list of two hundred corporate trusts and sixty-five unincorporated trusts, having an aggregate capitalization of the enormous sum of over *four billion five hundred eighteen million dollars* for the two hundred corporate trusts, and one billion one hundred fifty-four million for the sixty-five unincorporated combinations. And we are told that over three hundred more such combinations are said to exist. And the trust is imperial, and the monopolist an imperialist. Some of the great trust magnates wield more power in Church and State than many a monarch on his throne. And all these un-American combinations, which count dollars as worth more than souls, and things as worth more than men, are justified by *Americans!* Colonel Burns, before quoted, himself a wealthy mine owner, thus speaks in the article from which the above excerpt is taken:—

"The United States will become another Europe, with all the class distinctions of the older countries. Before that time comes, tho, blood will again have drenched the land. The horrors of war will again devastate the country. Even now the murmurs of a dissatisfied people may be heard from sea to sea. Soon these murmurs will increase to a roar of protest against existing conditions. Then the money barons will say: 'We can no longer bear the roarings of these rascals. We will suppress them.' The result may be foreseen. Money usually wins in a war or in any bitter contest, because it can last longer. Money will be king, and the people serfs."

But wealth fosters imperialism, even tho not controlled by corporation. Men truckle to wealth. Great fortunes make men imperialists, in spite of themselves; for there will always be found those who will fawn and crouch and bow to the man who wears the toga of wealth, whatever his birth or breeding. Men have in the last quarter century piled up fortunes ("heaped treasure together," is the prophetic term) such as the world almost never knew before. And this, the most democratic land, has outstripped all her rivals, and founded a plutocracy. Wealth has brought her people into association with the nobility, the caste of the Old World, and the daughters of the republic have married the titled of empires. It has all had its effect upon the spirit of America, and aristocracy, with its coats of arms, a select "Four Hundred" liveried servants, and demagogic truckling to name and position, instead of respect of character, follows.

6. **Labor Unions.**—It would seem that American laborers would hold aloof from all that savors of imperialism in the control of their own persons and time. But to countervail the advantages and power of wealth, labor unions have been formed which are as truly arbitrary and imperialistic in their rule as is the power of combined wealth. We do not say for a moment that the workmen have not grievances, for they have; but we do not believe that the way they have chosen is the best way to correct them. It takes from true manhood for a man to commit his own independence, his relations to a loved and honored and brotherly employer, the welfare and perhaps the very lives of his wife and children, to a man, or set of men, who, knowing little or nothing of these relations, may imperil them all in a moment, simply because a man on the other side of the continent could not agree with his employer. In this fearful struggle between wealth and wages, between poor and rich, Inspiration exhorts the oppressed to patiently endure Christ's time of adjustment. See James 5:1-8. It is not the merits of the case that we are here discussing; we are simply noting that labor unionism is fostering imperialism and despotism.

7. **Growing Militarism.**—Military government and discipline are more arbitrary, despotic, and imperial than any government on earth. This is so in the very nature of the case. The army must act as a unit, and the rule of the unit is the command of the chief officer. A few years ago this nation knew little of military rule save by the burdensome effects of the great Civil War. The regular army of the United States in 1898 numbered only 25,000 men. Now it numbers 100,000, and efforts are put forth to increase it to a greater number. In fact, conscription is freely talked of in influential circles. The military spirit has taken possession of the nation. Formerly it was defense of the country or a principle for which men fought; now it is military glory. It is a part of the course which imperialism is teaching the strong young republic. In fact, it is one of the finishing studies which invests the promising pupil with the cap, gown, and parchment of imperator.

Behind all the above tendencies is the overween-

ing, unchained selfishness of the natural heart of man to be first, to rule, to be served rather than to serve; to get rather than to give. But one thing can remedy this evil,—the Gospel of Christ. But one thing can hold it in check,—the Spirit of God. But one thing will truly bring in that Spirit,—the preaching and living of the Word by the church of Christ. But when she who above all should be the light of the world, the exemplification of Him who was incarnate self-denial, seeking only others' good, imbibes the spirit of the world and seeks its aid, there is but little check left upon the ambitions of men, and the drift of imperialism includes in its tremendous tidal wave the fate of both church and nation.

Not in Politics.

We are not talking of politics. We are arraigning no party. We are noting the fulfilment of prophecy and the steps which lead to it. We are marking not *party* apostasy, but *national* apostasy. The "sure Word" has told us that this nation would make an image to Rome. Rome was imperial as well as papal, and the papal idea of union of Church and State would be worthless unless behind this union was the imperialistic idea and the disposition to crystallize and enforce it. Well has Satan laid his plans for the destruction of the republic and equal liberty. And the imperialism which is now advancing in great waves is the imperialism not of party but of nation, a fulfilment of the "more sure word of prophecy," the prelude to the destruction of all earthly governments, and a certain precursor of the coming of the King of kings and Lord of lords.

O glorious day, soon to dawn, the day of the coming of our Lord, when our "King shall reign in righteousness, and princes rule in judgment;" when everywhere, as only a few know it now, the "Man Christ Jesus" "shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." "He shall judge Thy people with righteousness, and Thy poor with judgment." "In His days shall the righteous flourish; and abundance of peace so long as the moon endureth." He will have been chosen King by all His subjects, who are bound to Him only by the great law of love. "And this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." "Thy people also shall be all righteous, they shall inherit the land forever."

May every reader of this so know Christ's rule in his own heart that he shall rejoice when that glorious reign shall exist from sea to sea, and from the river to the ends of the earth—a glorious, eternal government, with the fullest, freest, gladdest consent of the governed.

THE WORK OF THE DESTROYER.

IN the beginning Adam was given the dominion of the earth. When he yielded to the temptation of Satan, he lost, and Satan usurped, the dominion. Owing to Satan's (Lucifer's) rebellion in heaven, he was cast out into the earth, where, for the time being, he exercises the dominion which he wrested from Adam. Jesus said to His disciples, "I beheld Satan as lightning fall from heaven." Luke 10:18. Also in the Revelation we read that "there was war in heaven; Michael [Christ] and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." Chapter 12:7-9.

After Adam's failure, Christ set about the work of redemption—to redeem the dominion which Satan had usurped, and to redeem the race from Satanic influence and from the fallen state into which he had brought them. His ability to overcome Satan in heaven is proof of His power to redeem the earth. But He takes His own time and way to accomplish His purpose. The prophet tells of the final victory: "And Thou, O Tower of the flock, the Stronghold of the daughter of Zion, unto Thee shall it come, even the *first dominion*; the kingdom shall come to the daughter of Jerusalem." Micah 4:8.

As before stated, the dominion, for the time being, is in the hand of Satan. When he offered it to Christ, on condition that Christ would worship him (Matt. 4:8-10), the offer was spurned, but the fact of

Satan's holding the dominion was not disputed. And the apostle Paul recognizes Satan as "*the prince of the power of the air*, the spirit that now worketh in the children of disobedience." Eph. 2:2. Again he enjoins us to "put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Chapter 6:11, 12. The Revised Version reads, "against the spiritual hosts of wickedness."

That Satan, as "prince of the power of the air," has power over the elements, is shown by the destruction of Job's property. Knowing the certainty of eventual defeat by Christ, his sole object is destruction. He wants especially to destroy the souls for whom Christ died. He knows that "the wages of sin is death," therefore he would lure them to disobedience and to consequent death. He thought to destroy Christ, and stirred up the people on several occasions to accomplish that end. The tempest which Christ stilled on the Sea of Galilee was of Satan's raising. This was an attempt to overwhelm the Redeemer of men while He was taking much-needed sleep; but His greater power



The Work of the Kirksville (Mo.) Tornado, April 27, 1899.



Wreck of a Baptist Church in the Great Galveston Tidal Wave of September 8 and 9, 1900.

was shown in the simple words, "Peace, be still."

In the multiplicity of destructive storms, cyclones, earthquakes, tidal waves, and other disturbances of the elements, the enemy of souls is no doubt pleased to have them all laid to the charge of the almighty God. It furthers his work of deception to have men believe there is no personal devil going about "seeking whom he may devour;" he would fain have them believe that the Lord of glory is responsible for all the works of destruction that are multiplying as the end draws nigh. The Scriptures tell us that before the coming of the Lord there will be "the working of Satan with *all power* and signs and lying wonders." 2 Thess. 2:9. And the prophecy of the Revelation is manifestly being fulfilled which says, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because *he knoweth that he hath but a short time*." Chapter 12:12.

It was Satan's work, through a disobedient people, that accomplished the crucifixion of Christ, but His triumphant victory over death settled forever His mastery over Satan. That blasted forever the last hope of the enemy that he could retain the dominion of the earth. As the end of his career draws nearer and nearer, his wrath increases and his determination to work destruction increases; hence the increasing frequency and fierceness of elemental shocks and outbursts, which cause so much destruction, loss, and sorrow and suffering in the world.

But does not God also destroy, and bring judg-

ments upon, the earth?—He certainly does. But God's judgments are upon the wicked; He not only spares the righteous, but He gives the wicked fair warning, while Satan destroys everything possible. He has no regard for even his most efficient servants

among men. No doubt he aims especially to destroy the righteous and their works, but he does not care how many others suffer in the attempt; and he gives no warning. In order to destroy righteous Job, he first destroyed his worldly sons and daughters. His storms and diseases and wars overtake all alike, save as they are overruled by the providence of God.

When God destroyed the antediluvian world on account of universal sin, He warned them all, and spared Noah and his family, who heeded the warning. When He destroyed Sodom for the same reason, He spared Lot. In this connection the principle is enunciated by Abraham, when pleading with God in behalf of the righteous in the wicked city. "And Abraham drew near, and said, Wilt Thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city; wilt Thou also destroy and not spare the place for the fifty righteous that are therein? That be far from Thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from Thee: *Shall not the Judge of all the earth do right?*" Gen. 18:23-25. God acknowledged the principle, and promised to spare the whole place if only ten righteous persons could be found. But they were not to be found.

Of the destruction of Jerusalem by the Roman army, the warning had been given by the Lord in person, as well as by His prophets. The disciples, heeding the words of their Master, escaped from the city before it was too late. So in the final destruction of the wicked, none will be able to say there was not ample warning; for the Gospel will have been preached in the earth from the days of Adam to the close of probationary time. And those who have obeyed the warning voice, and made Christ their refuge, will be spared through the general wreck, and have a place in the glorious new earth, "wherein dwelleth righteousness." G.



Wreck by an Earthquake in Hemet, Cal., December 25, 1899.



TRUE LOVE BEGINS AT HOME

A GROUP of ladies once in great old Rome
Showed each to each her wealth of jewels rare;
And one there was within whose humble home
No jewels were, but wealth of love was there.

So when they asked where her bright treasures were,
She pointed to her children at her side,
And gently said, "These are my treasures fair,"
And smiled upon them with a mother's pride.

Home is the door whence our best blessings flow;
And they who, like that Roman dame of old,
Prize home's wealth first, they best can feel and know
How to reach kindly hands into the cold

Of this great world, and call the wanderer back,
And bear God's message far across the seas,
Where Arabs cower in the simoon's track,
Or billows harden in the Arctic breeze.

True love begins at home. The children dear
Whom God has sent to cheer our earthly way,
Clasp tendril hands about my nature here,
And link me fast to others far away.

What easy lessons God gives first to learn!
Love father, mother, sister, brother, friend,
And wife and children; then may we discern
To love our neighbors to the great earth's end.

True love begins at home, and, reaching thence,
Twines sympathetic arms round all our race,
And fills our interval of time and sense
With airs from heaven, its native dwelling-place.

Love's royal banner floats above our heads;
Beneath its folds majestic do we rest.
Home's window-star its radiance outward sheds,—
Come in, lone heart, be thou a welcome guest.

Swing back, ye cloudy curtains, from the skies,
And let me see the architecture fine
Of those transparent palaces that rise
Where crystal streets in wondrous brilliance shine.

But little like them can I hope to build,
And yet in meek resemblance I would raise
A home with their transmitted luster filled,
Whose walls shall echo to Immanuel's praise.

For home shall be a type of that above,
Like Israel's desert temple long ago,
Built of the same grand masonry of love
As that bright dwelling-place to which we go.

T. R. WILLIAMSON.

SUFFERING AND TRIUMPHING

A Story for Girls

"I AM praying, blessed Saviour,
To be more and more like Thee;
I am praying that Thy Spirit
Like a dove may rest on me."

"How long have you been praying for this sweet gift, Maggie, dear?" asked Aunt Lizzie.

"You mistake, auntie," said Maggie. "I was not *praying*—only singing."

"But *what* were you singing, dear?"

Maggie's face flushed as she replied, "O, I never pay any attention to the words of a hymn; they do not mean anything to me!"

"But, Maggie," persisted Aunt Lizzie, "such a prayer as you were singing should mean something to you."

"Well," said Maggie half angrily, "I should like to know what would be the use of my paying any attention to such words, or praying either. My life is a failure; my hopes

are blasted; I have nothing I really desire; and I would like to see another girl who has as hard a time as I. I did make out to graduate from the high school, and now I wonder I ever did that."

Aunt Lizzie, closing her sightless eyes, said sweetly, "I fear you are too rebellious; you are not trusting, are you?"

"Aunt Lizzie, you don't know what it is to be deprived of everything as I am. All your life has been so even; nothing ever seems to trouble you."

Lizzie Leslie sighed half unconsciously as she replied, "Maggie, to-morrow I will tell you something that only one person in the world besides myself has ever known; and I pray that it may be a help to you."

Maggie Leslie was a very impulsive girl of twenty. Until within the past two years, she had been reared in a luxurious city home, with no thought of anything but a gay life among her young associates. But in Mr. Leslie's case, as in many others, riches had taken wings, and he had been obliged to move to a small farm—all that had been saved from his once handsome property. Mrs. Leslie's health gave way just before the financial difficulty, and upon Maggie fell the trial of housekeeping and caring for the invalid mother. Had she possessed a Christian spirit, her homely duties might have been a source of real happiness to her; but her disappointment seemed greater than she could bear, and she was continually thinking and talking of her trials. She had received no religious training, and since leaving her old home, could see nothing to hope for.

Aunt Lizzie was her father's only sister. But little was ever said concerning her younger life, only that her blindness had come upon her while she was in college as a result of too close application to her books. But her lovely life and beautiful Christian spirit were admired by all her acquaintances. A few days previous to her conversation with Maggie, she had come to make a short visit; and, noticing Maggie's fretfulness and almost ungovernable temper, she had resolved at the first opportunity to speak with her on the subject, and her opportunity had just come.

The following afternoon, when the noonday work was finished, and the invalid mother made comfortable, Maggie and Aunt Lizzie walked to the shady grove near by. Sitting in its refreshing coolness, Aunt Lizzie asked, "Maggie, dear, have you ever heard much said concerning my younger life?"

"No, auntie, nothing in particular, only that you became blind while in college, but that you were always so resigned that people marveled. To me it seems that your life has been so free from the trials that so many have—even if you are blind."

"Maggie, I am going to tell you to-day the story of my life, and a secret that has been hidden for more than thirty years,—my heart story,—for I feel that it may benefit you. While very young, I became greatly interested in a people who sat in darkness, and I longed to go to them and tell them that a Light had

sprung up. As I grew older, and took the vows of God upon me, I saw that I had no time to play with shadows, or enter into the vain and careless pleasures of the world. So I decided to prepare myself for missionary work, and, knowing that a physician would have entrance into many homes where no one else could, I decided to take a medical course first. I had already graduated from our academy, and my indulgent parents willingly sent me away to a distant city to enter the medical department of a university. At this time I was about twenty-two years of age. God only knows how my whole being was stirred as I thought of my future work. I was engaged to a young physician who also expected to go to the same missionary field, and my hopes seemed the brightest.

"While I was in the medical school, your Uncle Ray attended the law department in the same university, and we kept house together. I was doing my third year's work, and was to graduate in a few months. It was Ray's second year. During a part of the first year he had been very studious; but near its close he had fallen into the company of some who were very dissipated. The next year he was less inclined to study, and more given to spending his time with wild associates, and I saw with a breaking heart that he was drifting away. When I gently remonstrated with him, he would grow very angry, and I would tremble to witness his violent outbursts of temper. One night he returned from a wine supper at a very late hour, and, being somewhat under the influence of liquor, he grew very angry at a remark I made, and seizing a heavy inkstand, he threw it at my head, it striking me squarely in the eyes. I fell to the floor in a faint; and when I recovered consciousness for a few minutes, Ray was bathing my head, and alone with me, being too frightened to call any one. Thoroughly sobered, he said excitedly, 'Lizzie, dear, I was afraid I had killed you,' and then in an agony of remorse he continued: 'Do you feel better? Can you, will you forgive me? And, O Lizzie, if you won't tell of this, I will never get so angry again!' I tried to speak, but after a vain attempt, I sank into unconsciousness. After some time, so I was told afterward, I again became conscious of my surroundings, and saw I was in my bed, and a physician and some frightened women were doing what they could for me. Violent pains began in my head; delirium came on, and for days I was in a very critical condition. In my delirium I would constantly moan, 'No, I won't tell; no, I won't tell!'

"During my illness, Ray did not write to our parents, knowing that he was the cause of my suffering, and hoping each day that I would be better. But the optic nerve, which is the nerve of special sensibility of the eye, had been injured by the blow, and in a short time total blindness was the result. Maggie, only our Father knows my terrible grief and disappointment when I found that the sweet dream of my life-work was ended; but during the night hours, alone with my God, I could gain a victory which would enable me to be calm the next day.

"Ray was almost beside himself with grief, and finally I said, 'Ray, if you will solemnly promise me to reform, I will keep back the real cause of this great affliction.' He promised; and when we returned to our home, no

one knew of my deep heart anguish, and they have always thought my blindness was the result of overstudy. Especially was my heart bereft when he young man who was in a few months to call me his wife wrote me that 'under the painful circumstances,' of course he would expect to be released from his promise to me. But at last I could grasp the precious words, 'My grace is sufficient for thee,' with a new meaning, and my life has been a life reconciled to God's divine will, and almost continually I hear these beautiful words ringing in my ears:—

"A little while for patient vigil keeping,
To face the storm and wrestle with the strong;
A little while to sow the seed with weeping,
Then bind the sheaves and sing the harvest song."

"And, Maggie, dear, your Aunt Lizzie is waiting to sing the harvest song. You are so young, my child, I want you to learn the true life, that you may be prepared to wrestle with the strong."

Maggie's tears were falling fast as she said: "O Aunt Lizzie, I see myself a selfish, disagreeable girl! To think how brave you have been through your great afflictions, when I've thought my little petty trials were so large! I have neglected mama, too."

"Then," said Aunt Lizzie, in her sweet, persuasive way, "Maggie, in the language of the hymn you sang yesterday, will you pray to be more like Him? And will you take up the little duties of home life and be a home-maker indeed? If you will, I shall be repaid for giving you the story of my life."

The girl said: "I will think about praying; sometime I may. But I will try to control my temper. But, Aunt Lizzie, Uncle Ray is a minister; you said he was in a law school."

"Yes, he was; but after he saw how patiently I could bear my trouble, he said: 'Lizzie, my dear sister, I am the cause of all your blasted hopes. My past life is such a reproach to me, I can not pass it by; and tell me, if you can, the source of all your comfort.' The result of the many quiet seasons we afterward had together, was Ray's conversion. One day he said to me, 'Lizzie, I must enter the ministry, and tell of the mighty One who can comfort when there is no comfort, and who can give songs in the darkest night.' So he became the noble man you know to-day; and, Maggie, perhaps my life would not so fully have reflected the Master's but for my physical blindness. Ray can not do enough for me, and many times with broken voice he says, 'O Lizzie, where would I be to-day but for your precious influence?'"

It was growing late when Aunt Lizzie and Maggie returned to the house. Aunt Lizzie remained but a few days; but she had sowed the seed which in a few years was to bring an abundant harvest. No one could fail to see that Maggie was a different girl. There were times when she would be very hasty; but gradually she learned to look to One "strong to defend, mighty to save;" and after several months of public testimony for the Master, people would say, "Maggie is growing to be like her Aunt Lizzie."

Five years later we again meet Maggie Leslie. We find her in a large church, which is filled to its utmost capacity with friends who desire to hear Dr. Maggie Leslie give her parting words before sailing to a people who sit in darkness and in the shadow of death, to tell them that a Light has sprung up. During the years



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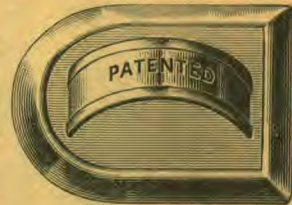
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that have intervened, Maggie has completed a medical course. She was able to do this through the kindness of Uncle Ray, who assisted her when she told him she would like to take up Aunt Lizzie's chosen work, had her blindness not come to her.

To-night, as she stands before the people, she tells them of her deep love for those benighted souls for whom Christ died, and in closing she says: "It is through the influence of my noble Aunt Lizzie, who pointed me to the Lamb of God, that I am before you to-night. Aunt Lizzie's work is done; but she 'being dead yet speaketh,' and I desire to work 'while it is day; the night cometh, when no man can work.'"

We will leave Maggie as she starts on her errand of love. In the case of Lizzie Leslie, whose sweet Christian influence sent a minister and a missionary into the world's great harvest-field, we have seen how full even a blighted life may be. And shall we not watch for our larger opportunities, and grasp them as they come to us?

"The smallest bark on life's tumultuous ocean
Will leave a track behind forevermore;
The lightest wave of influence set in motion
Extends and widens to the eternal shore."

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THE CREATION OF THE HOME

THE home is as old as creation. Its corner-stone was laid in the beginning, when God said, "It is not good that the man should be alone; I will make him an help meet for him." Gen. 2:18. God understood the need of the human soul when He said, "It is not good that the man should be alone." Man was created a social being.

God had a noble purpose in the creation of woman. She had a work to do, a place assigned by her Creator for her to fill. A beautiful truth was made manifest in her creation. When Adam awoke from the deep sleep that God caused to fall upon him, and the woman was presented to him, he recognized her as "bone of his bone, flesh of his flesh," a *part of himself*, and, as such, to be "nourished and cherished" "even as the Lord cares for the church."

It has been said by some one, "Woman was not taken from man's head, to rule over him; not from his feet, to be put beneath him; but from his side, that she might stand his equal;" not his equal perhaps in physical size and strength, but his equal, his companion, in the responsibilities of home life; in intellectual pursuits; in all avenues for doing good to perishing humanity; in love and affection.

One of the most beautiful scenes upon earth is a true Christian home, where love rules supreme. Many homes of to-day are far below what God designed them to be. The home should be a miniature heaven, where love and contentment reign. Instead, we too often find discord and wrangling in professedly Christian households. God has chosen the marriage state to represent the relation existing between Himself and the church, but, alas, how little of the great love of Christ do we see manifest in many homes!

In the beginning, the home was not complete without offspring. There was, then, a world to be populated, hence the command,



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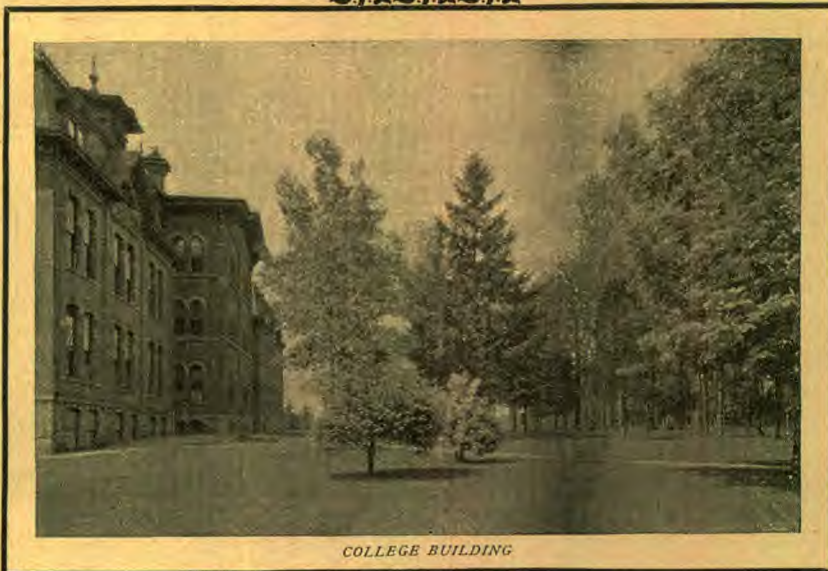
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Mention "Signs of the Times"

"Be fruitful, and multiply, and replenish the earth." Gen. 1:28. God placed the husband at the head of the home, and, as such, to be the watchful sentinel, the faithful protector, the careful provider, the loving counselor, the strong, tender companion of wife and children. Being the stronger, he should take the brunt of the storms of life, that those dependent upon him might be protected from their chilling blasts. But in many homes how remiss is the husband in filling these posts of duty!

The husband's duty, however, does not end here. He should not only provide for the physical wants of his family, but he has a duty resting upon him to do his part to provide for the family's social and intellectual wants. Many husbands who are good providers so far as physical needs are concerned, are sadly deficient in sociability and in supplying food for the intellect.

Many a wife hunders for a pleasant talk with her husband upon the happenings of the day. But he sits down in silence to the carefully-prepared meal, eats in silence, then takes his political paper, and becomes oblivious to all around him until time to return to his work. Then the paper is dropped, and he rushes off without a word of tenderness or good cheer to wife or child. Evening comes, and is spent by the husband in study of the latest war news until bedtime.

Many husbands think if they provide a comfortable home, with food and clothing, for the family, their duty is done. A husband certainly *ought* to do all this, if he has good health, for the Word says, "If any provide not for his own, and especially for those of his own house [margin, "kindred"], he hath denied the faith, and is worse than an infidel." It is right for a man to provide for the temporal wants to the best of his ability. How often, however, we see a frail woman providing the daily bread for the family, while a hale, hearty husband spends his time in idleness!

As man was created with a social need, so the woman and the child partake of the same nature. And this want must be met to insure a happy, pleasant home. But many, too many husbands and wives are drifting apart, and sons and daughters are becoming dissatisfied with home, because these social wants are not supplied. Parents have great responsibilities resting upon them, and it is right that the various wants be met in kind sympathy, in watchful, tender care, so that the children will not wish to seek abroad for companionship.

MRS. M. C. DU BOIS.

Grand Ledge, Mich.

[The second article in this series will appear in No. 50 of the SIGNS, entitled "A Word to Husbands."]

BRIEF DESCRIPTIONS OF OUR ILLUSTRATIONS

1. The "Gospel Outlook" is represented by three figures arrayed in white bearing the Gospel scroll, and holding aloft the torches of truth.

2. On page 3 we have a striking representation of a strong man, representing nineteenth-century energy, holding in his grasp a great coil of wire, the strands of which, alive with electric power, ramify to every branch of human industry, art, and science. The drawing is a fine design, and will bear study.

3. The "American Outlook" spans the history of Anglo-Saxon America. On the left of the picture in the background is the Mayflower at anchor, while kneeling on the beach are the Pilgrim Fathers offering thanks to God for His care and protection on their voyage from Europe, whence they had been driven for conscience' sake, and for His goodness in opening before them here an asylum where they could be free to serve God. On the right is a present-day scene. Companies of troops are departing for islands in the sea, there to repeat that for which the "fathers" of 100 years ago revolted from the mother country.

Over these scenes are portraits of three men who have been used of God in molding public sentiment for liberty. The bird of freedom looks down upon the scene perplexed.

4. The "Church and State Outlook" presents two striking figures, the one in clerical dress, with creed in hand, representative of the Church, and the one in judicial robes, with gavel in hand, representative of the State. These two are joining hands, no doubt believing it to be good, yet in so doing are forgetting the teachings of the Master and the lessons of all history, that in such union is death to both Church and State.

5. The "Papal Outlook" presents scenes separated by only a century. At the close of the last century—1798—the pope was taken captive and died in captivity. But little honor was paid him then by the powers of Europe. Now, as attested by recent jubilees and other events, all the world is bowing before him, thus fulfilling divine prophecy; and great Babylon is again about to say, "I sit a queen, and am no widow, and shall see no sorrow." Isa. 47:7, 8; Rev. 18:7.

6. The "European Outlook" is a present-day scene with a backward suggestion. Only a few months ago the representatives of the nations of earth met at The Hague in a great Peace Congress. Thousands rejoiced and thought the millennium was about to dawn. It was fully hoped by many henceforth that peace would reign over a world rapidly becoming embroiled by strife. But, lo, how soon is the dream dispelled! Earth's greatest nation is, ere the peace conventions are ratified, in the bloodiest war she has known for a century. And now all Europe is engaged in war with China. The war spirit animates all, and our illustration fitly represents the armies madly marching on, trampling ruthlessly underfoot preacher and peasant, age and youth, mother and child; and all useful arts languish, while that of war is glorified. Above the scene Peace sits in anguish, weeping, and her dove, a little before cooing its song of peace, lies dead.

7. The "Professed Protestant Outlook" is an artistic attempt to portray the departure of professed Protestantism, represented by the two figures of vicar and preacher, from the highway of righteousness, illuminated by the bright light of God's Word which truth throws upon the path. In the wilderness of error are snares and pitfalls. Safety is found only in the light of truth.

8. Our "Missions Outlook" is strikingly suggestive of the millions of earth awaiting the light.

9. The "Christian's Outlook" reveals a company of God's faithful "little flock," who, amid the perils and darkness of the last days, are directing their eyes beyond all earth's travail and sorrow, to the dawning of the brighter day, when the "Sun of Righteousness shall arise with healing in His beams."

10. On page 25 are three illustrations which sufficiently explain themselves. They are from photographs of actual scenes.

EDITORIAL NOTES

It has ever been an easy thing to believe God's prophets of the past when history has plainly demonstrated their word. It is easy to believe any pleasing prophecy of the future. But the real test of character and faith in God is to believe God's message for to-day; to act on present duty; to stand alone if need be, for God *now*. But it takes faith in God to stand.

"Count me o'er earth's chosen heroes,—
They were souls who stood alone
While the men they agonized for
Hurled the contumelious stone,
Stood serene, and down the future
Saw the golden beam incline
To the side of perfect justice,
Mastered by their faith divine,
By one man's plain truth to manhood,
And to God's supreme design."

But in the moment of decision of great questions, the true soul never asks, "Is it expedient, or profitable?" but, "Is it right? Is it truth? Is it duty to God?" God wants men who will do right whatever may come.

In another column will be found an article on "Tendencies to Imperialism." The United States has been the great lodestone to draw the nations of earth from oppression and tyranny to equality of man and freedom. Now, yielding to imperialism herself, she is drawing the nations of the world back with her to the old order of things, the régime of the Dark Ages. A dozen years ago the trend in England and Europe was away from imperialism to popular government. Now Lord Strathcona, High Commissioner of Canada in London, tells us that "there is a wave of imperialism sweeping irresistibly over Europe." The elections in England all point the same way, and the New York *Independent* declares that Joseph Chamberlain "appears to-day as the most prominent and the strongest personal factor in English politics." Almost every Liberal who has been prominent in his attacks upon the government has been defeated. And in what will all this end but class hatred and universal strife?

The paper used in the printing of this, the World's Outlook number of the SIGNS OF THE TIMES, was furnished by the GRAHAM PAPER COMPANY, MR. W. G. RICHARDSON, San Francisco agent.

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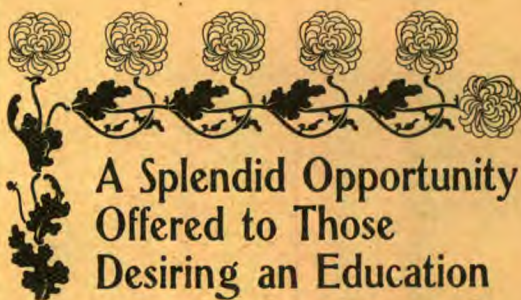
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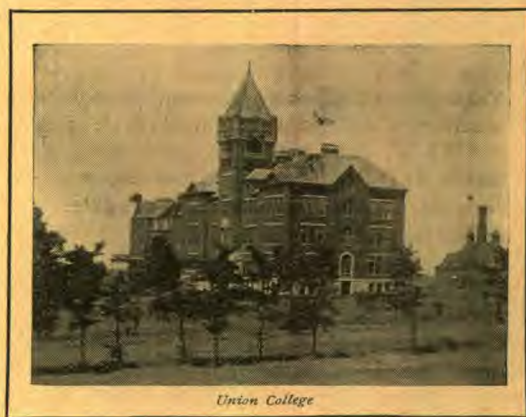


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We appeal to our friends and readers to assist us in giving this paper the widest circulation possible. Does it not deserve it? Should it have less than one million?

We desire you to read all the articles in our editorial columns, but there are two to which we call special attention, because of their importance, namely, "A Vitally Important Question," and "Tendencies to Imperialism."

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The illustrations in this issue of the SIGNS OF THE TIMES were prepared especially for this number by talented New York artists, under the supervision of Mr. W. A. Reaser. Each tells a story in itself. A few words of description, however, may assist the readers in their study. These will be found on page 30.

Read This Issue.—We do not ask the public to read any one of the articles in this issue because of the greatness or prominence of the author. We know the writers as able servants of God, who believe in the mission of Christ, and are anxious to see it accomplished. But each and all, even as the writer of this note, ask for no recognition because of name or position. This number of the SIGNS OF THE TIMES deals with great, vital, and important questions, questions which are made prominent in the Word of God. And our readers are earnestly entreated to weigh these matters, as they are herein set forth, in the balances of God's truth. Read them in the light of His Word. Consider them as we would wish to do if we stood literally and visibly at the bar of God. Men should be nothing now, only as they are used of God. God and His truth are everything.

Not Men but Principles.—In presenting some of the plain truths in this number, our hearts are sad. God is our witness that we hold naught against Papists or Protestants as such or against any Roman Catholic or Protestant. We desire the salvation of them all. But, to be true to God and our own conscience, it is duty to say that there is no salvation in the papal system. Those in it who find salvation, and we believe there are many, are saved not because of it, but in spite of it. The system is evil, because subversive of the Word of God, deluding poor souls to hope in humanity, which is exalted to the place of God. Professed Protestantism is leaving the Rock of the Word and wandering in darkness. Would God that these things were not so. But we do feel glad that we are able to point all to Jesus Christ and the everlasting Word, in which is sure salvation for every soul through personal faith in Him. We entreat all to read and listen to what God says in His Holy Word. His warfare is against principles of evil, not against man. But He saves man *from* sin and error, but not *by* them, or *in* them, or *through* them.

AN INTERNATIONAL SUNDAY CONGRESS

SINCE the article on page 13 was written, an International Sunday Rest Congress has been held under the auspices of the French Government, in connection with the Paris Exposition. Other congresses of this kind have been held before, but no congress of this kind has received the official recognition of great governments as has this present one. It was held under the direct auspices of the French Government, the great republic of Europe, the motto of which is "Liberty, equality, and fraternity." But a Sunday-rest law is against all of these. Another chief actor in this drama is the great republic of the West, America, the Constitution of which, and her early traditions, are against any act of this kind, and any principle involved in such legislation as Sunday rest by law.

Yet the United States Government, through its representative, Commissioner-General Peck, appoints Rev. W. W. Attebury, D.D., and Rev. E. G. Thurber, D.D., as delegates to this congress. We believe there is also a third minister-delegate.

It may be said that this is not in the interests of religion, but in the interests of labor. But Sunday is a *religious* institution, and it is only because of this that the question is agitated. Dr. Attebury is himself the secretary of the "New York Sabbath Committee," the oldest institution in this country we believe working for Sunday laws; and both of these United States delegates to the International Rest Congress are also authorized to act for the New York Sabbath Committee. So says the Baptist *Examiner*, without a word of protest, which only shows how far along we are on the road to the union of Church and State. Study the question.

One of the striking signs of the times is that movement known as "Modern Spiritualism," more properly called Spiritism. It is based on the belief of man's inherent immortality and the conscious state of the dead. We need not say to our general readers that both of these ideas are in direct contradiction to the Word of God. "The soul that sinneth, it shall die;" "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish;" "For the living know that they shall die; but the dead know not anything. . . . Also their love, and their hatred, and their envy is now perished," are all expressions of Holy Writ. In God's plan righteousness is life, and sin is death. Continuance of life means continuance in righteousness. "In the way of righteousness is life; and in the pathway thereof there is no death." This righteousness comes through faith in Christ alone. "Their righteousness is of Me, saith the Lord," "even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe." Those who go down in death having this righteousness will receive immortality at Christ's coming. Those who possess it when He comes, will be changed "in a moment" to immortality at the sound of the last trump. "But if there be no resurrection of the dead, then is not Christ risen. . . . Then they also which are fallen asleep in Christ are perished." Spiritism bases its superstitions on the

old falsehood, spoken by the serpent in Eden, "Ye shall not surely die; . . . ye shall be as God." It would make of none effect God's righteousness through Christ, and lead men to depend upon themselves for salvation, an utterly baseless hope. It opens the way for Satan and his angels to come in the guise of the spirits of the dead, and delude many, as they are now doing. It takes from the glory of Christ and bestows it upon the subjects of sin, whose only hope is in Christ Jesus. Beware of its delusive teachings. Trust only in the Word.

The Earth Is Getting Old.—The Word declares that it shall "wax old like a garment." We know how that is, threadbare and frayed in spots, giving way in places, ripping at the seams, easily torn, yet in parts looking as good as new. So it is with the old earth. It has in it and upon it the evidences of age. Drought, famine, pestilence, malaria, under the most improved conditions, mark its yearly course. And all this is the result of sin, which will eventually culminate in destruction. God keeps it back from that destruction now by the outpouring of His Spirit, with its restraining power. But when His Spirit is withdrawn from a people who have rejected utterly His ways, that withdrawal will be manifest in the physical earth. The scenes already witnessed will be almost insignificant compared with those yet to come. Now Satan's wrath is held in check; the effects of evil are modified by the restraining power of God's Spirit and truth; but when man, to whom the earth was committed as a blessed trust, turns that trust to wholly selfish uses, perverting and rejecting the ways of God, the great Master lets men have their own way; He withdraws His rejected Spirit, and men reap the fruit of their own selfish sowing. To be kept in that day we must know the power of God over sin now. Then God says to the righteous, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." See Psalms 91.

Our first-page cover scene is a parable from ancient history. The people of the land have taken a watchman and set him upon the watch-tower to note the approach of danger and to answer the earnest inquiries of those below. Ezekiel 33. Judging from the intent strong face and figure, he is a worthy man. He looks out upon a world filled with turmoil, bloodshed, and battle. There are occasional spots of quiet, far from the great centers of strife, but over all rises the smoke of universal war. By the side of the old watchman, invisible perhaps to him, is a messenger from God, clothed in white, directing the watchman's attention to the gray dawn breaking beyond earth's tumult and darkness. It lights up the face of the old watchman; and in response to the anxious cry from the inhabitant below, "Watchman, what of the night?" he responds with gladness, "The morning cometh." The scene before the watchman fitly represents this dark world at the close of the nineteenth century, with here and there gleams of the white light of truth, but over which in general hangs the heavy smoke from the pits of error and war. Yet over and beyond all the scene, God's watchman, directed by His messenger, illuminated by His Spirit through His Word, can see the morning breaking, the morning of the everlasting day, which shall know no strife or war or death or night.

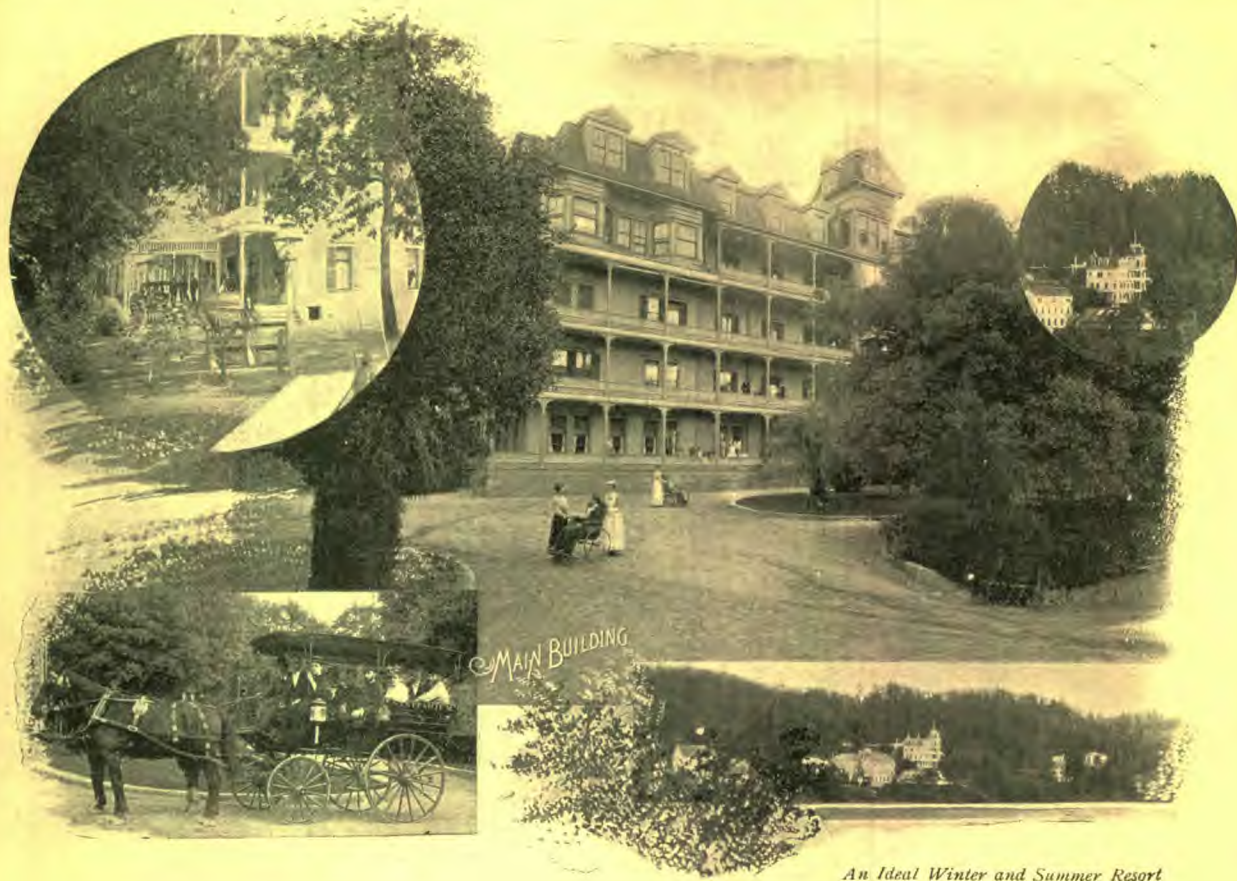
The earthly outlook of the closing century is not auspicious; but the heavenly—the outlook of faith—was never more glorious. The great King, the true King, the loving King, the everlasting King, is coming soon. If He reigns in your heart now, you will want Him to reign over all the earth. If He has banished sin from your heart, you will want Him to banish sin from the earth.

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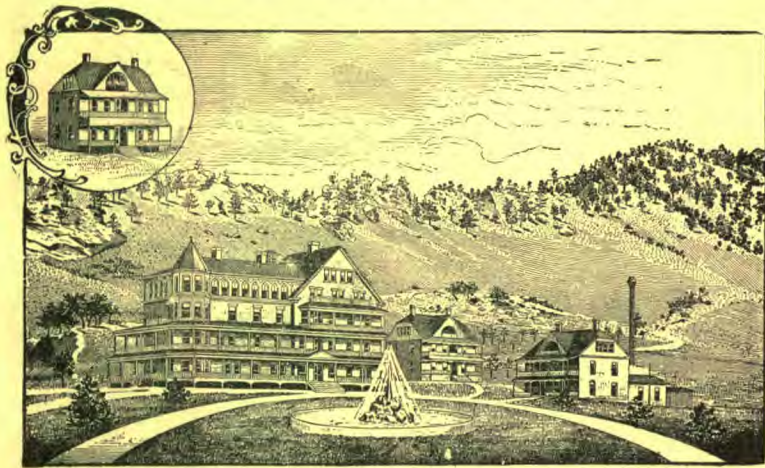
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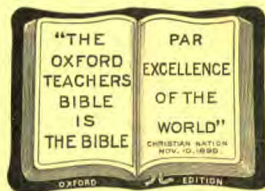
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