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SIGNS OF THE TIMES

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

Volume 25. Number 1.
For Terms, See Cover.

OAKLAND, CALIFORNIA, JANUARY 5, 1899.

Weekly, \$1.00 per year.
This issue, Ten Cents.

THE WORTH OF REDEMPTION.

BY MRS. E. G. WHITE.

[One of the founders of THE SIGNS OF THE TIMES.]

OUR Saviour compared the blessing of redeeming love to a pearl of great price.

He illustrated this truth by the parable of a merchantman seeking goodly pearls, "who, when he had found one pearl of great price, went and sold all that he had, and bought it."

Christ is the Pearl of great price. He is the Way, the Truth, and the Life. In Eden, before the heavenly universe, before the unfallen worlds, and before Satanic agencies, God declared that the eternal Son was to be given as the ransom for a fallen world. The Seed of the woman should bruise the serpent's head, and it should bruise His heel.

And "when the fulness of time was come, God sent forth His Son." God's wrath against sin must be exhausted. The punishment for sin must be borne. Having taken a survey of all that would be required of Him, Christ summed up the guilt to be canceled. He then gathered the entire responsibility to His heart, and bent His whole being to the task. He clothed His divinity with humanity, and as our Substitute and Surety, prepared Himself for the sword that was to smite Him. "For their sakes," He declared, "I sanctify Myself," in fulfillment of the covenant made before the foundations of the world were laid. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Christ died that He might bring life and immortality to light. Thou, O Lamb of God, didst come to offer Thyself as a living sacrifice, withdrawing Thyself from the heavenly universe, and setting Thyself apart to make a complete offering! "Therefore doth My Father love Me," He said, "because I lay down My life, that I might take it again."

The crucifixion of Christ took place at the celebration of the Passover. At this time people from all parts of the world were assembled at Jerusalem. Representatives from foreign courts, kings, noblemen, princes, men who exerted a wide influence, witnessed the scenes of Christ's death. "Lo, the kings were assembled, they passed by together. They saw it, and so they marveled; they were troubled, and hasted away." It was then that Jehovah struck a blow that was felt to the remotest parts of the earth. The tidings of Christ's death were carried by strangers to every part of the world.

This is the vital, all-absorbing truth on which God would have men in all ages fix their attention. He would have the death of His Son the great center of attraction. When Christ came forth from the tomb, He proclaimed over the rent sepulcher of Joseph, "I



am the resurrection and the life." This God had appointed. In His wisdom He was fulfilling His plan of infinite magnitude, the unfolding of which commenced at the fall.

After His resurrection Christ ascended to His appointed honor. As He rose from the

earth, His hands were outstretched in blessing to His disciples. And while they stood gazing upward to catch the last glimpse of their ascending Lord, He was received into the rejoicing throng of cherubim and seraphim. As these heavenly beings escorted their Lord to

His home, they sang in triumph; "Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; . . . to Him that rideth upon the heavens of heavens."

God desired to impress the minds of the believers with the glorious reception accorded to His Son in the home He had left. For the sake of sinful humanity, Christ had become poor, that through His poverty man might be made rich. He had now conquered the world, and His ascension to heaven was made with great honor. Commander of the heavenly host, He returned to His own dominion, amid joyful demonstrations. "The chariots of God are twenty thousand, even thousands of angels." These escorted Him who was the resurrection and the life, together with a multitude of captives, raised from their graves to join the armies of heaven. And before the heavenly universe He was enthroned, a gracious High Priest and mighty Redeemer to all who call upon Him in truth.

Just before His crucifixion Christ said: "I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth, whom the world can not receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you."

This is a wonderful announcement. Christ would thus accomplish the most important work by few and simple means. The plan of redemption is comprehensive, but its parts are few, each depending on the other, and all working together in utmost simplicity and entire harmony. The Holy Spirit represents Christ. When this Spirit is appreciated, and those controlled by the Spirit communicate to others the energy with which they are imbued, an invisible chord is touched which electrifies the whole. "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." Would that we could all understand how boundless are the divine resources!



By the Rev. A. H. Sayce, LL.D., Author of "Ancient Empires of the East," etc.

WE have heard a good deal of late years about the "untrustworthiness" of Old Testament history. "Criticism," it is said, has shown that the traditional views in regard to the authorship and historical credibility of the Hebrew Scriptures are untenable; that the Pentateuch was written, not by Moses, but by a variety of authors, some of whom lived after the beginning of the Babylonish exile, and that no belief is to be placed either in the historical events it professes to record or in the miracles which it recounts. The history of the patriarchs and of the wanderings in the wilderness is based, we are told, on mere popular tradition and legends for which no contemporaneous evidence ever existed; that a large part of the Levitical legislation is little else than the fabrication of post-exilic writers; for in the age of Moses the Israelites were but a horde of illiterate barbarians, who could neither read nor write.

The results of this negative criticism have found their way at second, or, more commonly, third hand into much of the popular literature of the day. Anonymous contributors to daily and weekly papers refer to them as of unquestionable authority, forgetful or ignorant of the fact that the criticism is of a purely subjective character, unchecked by external testimony, and that it has proved itself to be almost as shifting and uncertain as a quicksand. The conclusions which were announced as incontrovertible twenty years ago are reverted to-day, and what the critic once declared to be the oldest part of the Pentateuch is now asserted with an equal amount of assurance to be the latest.

While subjective criticism has thus been endeavoring to make bricks without straw, the excavator and the decipherer of the monuments of antiquity have been working patiently, and, as it were, in silence, recovering the buried history of the past from its sleep of centuries, looking for facts instead of theories, and doing their best to reconstruct history, not to destroy it. Instead of making their own theories the test of truth, and rejecting a part if it does not square with their assumptions, they have loyally followed the facts whithersoever they might lead, and have given up their most cherished convictions as soon as the progress of discovery has demanded it.

But the results of oriental archaeology are not as widely known as those which the negative criticism claims to have obtained. They are largely hidden away in a variety of learned periodicals which are read only by specialists, and the archaeologists have been so busy in making and recording the discoveries which have come crowding upon them that they seldom have had time to throw them into a systematic, much less into a popular, form. Moreover, the archaeologists have no theories to fight for, no system to maintain, and consequently the popular attention is not arrested by the voice of controversy or the spirit of propagandism. We can not help hearing about the "higher criticism" of the Bible, and its supposed results. Oriental archaeology appeals chiefly to the student of history, and the scholars who are making archaeological discoveries have little leisure for discussing its bearings on the Old Testament.

Nevertheless, archaeological research has been

slowly but surely rebuilding what subjective criticism had attempted to destroy, and has restored credit to those Old Testament narratives which the critic had declared to be the distorted myths and legends of a later day. It has shown that the age of Moses, instead of being illiterate, was one in which the whole oriental world was engaged in writing and reading; and that Moses, therefore, not only could have written the Pentateuch, but that if he was trained in the "wisdom of the Egyptians," he was bound to have done so. It has shown that the age, even of Abraham, was also literary, and that the government and culture of Babylonia extended over Syria and Canaan to the shores of the Mediterranean Sea. It has shown, too, that this culture involved the existence of libraries and archive chambers, where the records of the past were stored, and the materials out of which trustworthy history is compiled were preserved.



A Hittite Inscription.—Says Ragozin in his "Story of Assyria," in referring to recent discoveries concerning the Hittites: "It is to Prof. A. H. Sayce, of Oxford—to his wonderful ingenuity, his untiring industry, and passionate pioneering zeal in opening new fields of investigation—that we owe a revelation which even now may be termed a revolution, so startling is the light it has unexpectedly thrown on a vast tract of ancient history hitherto obscure and utterly neglected."

pantheistic monotheism for the polytheism of his subjects. For the first time in history a religious persecution broke out. The worship of Amon was proscribed, and the very name of the Egyptian deity erased from the monuments. The king changed his own name from Amon-hotep to Khu-n-Aten, "the glory of the solar disk," the visible symbol of the god of the new faith.

Along with the introduction of the new religion went the introduction of a new art which aimed at substituting an extreme realism for the conventionalities of Egyptian art, as well as an influx of foreigners from Asia, and more especially from Canaan, into the country and the government. The high offices of state were filled by Canaanites; even the prime minister bore the Hebrew name of Dodo. Naturally the priests of Thebes objected to the religious innovations of the king, and the usurpation of political power by the foreigners; and in the struggle which ensued between them and the Pharaoh, they proved too strong for Khu-n-Aten. He left Thebes, the capital of his fathers, and built another capital for himself further north, where the ruins of Tel el-Amarna now stand. Here he surrounded himself with the adherents of the new creed and his Asiatic officials, before whom he delivered lectures, or rather sermons, morning after morning, on the principles of his religious system. But his reign did not last long; and when he died, civil and religious war was already breaking out. His tomb was violated, and his body hacked to pieces; the city he had built, with its temple and palace, was leveled to the ground; and a new dynasty arose,

the nineteenth, which represented the triumph of the national faith and the national cry of "Egypt for the Egyptians." The foreigners were driven out or massacred, those who remained, like the Israelites in the land of Goshen, being reduced to the condition of public slaves, and further decimated by the destruction of their male offspring.

In Khu-n-Aten's record office a large collection of clay tablets was discovered, like those which have come from Babylonia and Assyria. They are all inscribed with Babylonian and not Egyptian characters, and with a few exceptions are written in the Babylonian language. They prove to have been the foreign correspondence carried on with the Egyptian court, and to consist of letters from the kings of Babylonia and Assyria, of Aram-Naharaim, of Cyprus, and of the Hittites, as well as from the governors and vassal princes of the Syrian and Canaanish states. Canaan was



A line specimen of cuneiform writing from the annals of Sennacherib, King of Syria, about B.C. 700. It records the siege of Jerusalem.

at the time an Egyptian province, and the letters throw a welcome light upon its condition. But the most interesting facts brought out by the discovery are, firstly, that the medium of literary intercourse throughout the Eastern world, in the age of Moses, was the Babylonian language and script; and, secondly, that

the whole of this Eastern world was highly educated and thoroughly acquainted with the art of reading and writing.

Let us take the second point first. The letters, we find, were written by all classes of persons. Among the Pharaoh's correspondents were ladies and Bedawin shekhs; and the varieties of local spelling show that a knowledge of writing could not have been confined to a special class of scribes. The letters, too, are often on the most trivial matters, and we gather from them that they were constantly passing to and fro along the highways which traversed Western Asia. But, as has been already said, they are written in a language which is not that



A Clay Tablet (obverse side), from Tel el-Amarna. The inscription is a letter in cuneiform characters from Abi-milki, ruler of Tyre, to the king of Egypt, about B.C. 1350.

of the majority of the writers, and must consequently have been learned by them, and in a system of writing which is one of the most complicated and difficult to learn that can possibly be conceived.

The acquisition of the Babylonian characters implies of itself years of patient labor at school. Schools, in fact, must have existed all over the civilized world, where the language and script of Babylonia were taught and studied. And this further means that the ancient literature of Babylonia was also studied. Indeed, among the Tel el-Amarna tablets fragments of some Babylonian

poems have been found which have been used as school exercises. But by the side of the school there was also the library, as in Babylonia, where the official letters which were received could be stored along with those clay books of which so many have been disinterred from the ruined libraries of Babylonia and Assyria. Here the records and history of the past were preserved on imperishable clay, and the historian had at his disposal an abundance of materials for the earlier history of Canaan. Here, too, such Babylonian stories as that of the Deluge were to be found, which must have been well known in the West long before the days of Moses.

This brings us to the first fact which the Tel el-Amarna tablets have made clear. The language and writing of the Babylonians were so firmly rooted throughout Western Asia that when the Egyptians founded their Asiatic empire, they were obliged to communicate in them to their Asiatic subjects and neighbors. This means that the influence of Babylonian culture, of which the language and literature were an integral part, must have long since made its way to the shores of the Mediterranean and have obtained a profound hold on the people of Syria and Canaan. And discoveries recently made in Babylonia itself show that such was the case. As far back as B.C. 3800, Sargon, of Akkad, established a Babylonian empire which extended to the Mediterranean, and appointed a "governor" over "the land of the Amorites," as Palestine was then called. Already at that remote period, Babylonian civilization was highly advanced. Art had already reached its perfection, and an organized postal system existed, which carried public and private letters along the principal roads.

From the time of Sargon of Akkad onward, the Babylonians claimed supremacy in Canaan. We hear of campaigns made in the Lebanon by kings of the dynasty of Ur, which immediately preceded that under which Abraham lived; and Abraham's contemporary, Khammurabi, or Ammurapi, the Amraphel of Gen. 14:1, calls himself, in one of his inscriptions, king of the land of the Amorites. The migration of Abraham is thus shown to be no isolated and extraordinary event. On the contrary, in moving to Canaan he was merely doing what hundreds of other Babylonians—soldiers, civil functionaries, and traders—were constantly doing; and in Babylonia itself there were colonies of "Amorite" merchants. In Canaan he would find the same law, the same literature, and the same official language as in the country of his birth; the deities of Babylonia had been adopted by the Canaanites, and the Canaanitish princes paid tribute to Babylonia.

What light all this throws on the campaign of Chedorlaomer and his allies! "Criticism" had declared that the campaign was imaginary, a mere reflection of the campaigns of the Assyrian kings into a distant and unknown part, and that even the names of the Canaanitish princes were etymological inventions. But the discoveries of archaeology have now shown that the political situation described in the narrative is scrupulously exact, and that even the names of the invaders have come down to us with but little change. It is no longer the Bible only, but the inscriptions of Babylonia as well, which tell us that Kudur-Laghamar, or Chedor-laomer, the king of Elam, had made Babylonia subject to him, and that while the native prince, Amraphel, was allowed to remain at Babylon, an Elamite, Eri-Aku, or Arioch, ruled at Larsa, the Ellasar of Genesis, over Southern Babylonia. Tidal, king of "nations," proves to be the Tudkhula of the monuments, who seems to have been sovereign of the half-barbarous "hordes" of Kurdistan, and, like the princes of Babylonia, was subject to Chedorlaomer. As lord of Babylon, Chedor-laomer was lord also of Canaan, over which the father of Arioch was appointed "judge." When Amraphel succeeded at last in overthrowing the Elamites and restoring independence to Babylonia, the empire in the West passed to him along with the kingdom of Babylonia, and the title of "king of the land of the Amorites" was accordingly assumed by him and his successors. The Egyptian empire in Asia was built up on the ruins of that of Babylonia.

Such are a few samples of the way in which archaeological discovery is verifying the Old Testament story. Each year, almost each month, brings new and unexpected confirmations of the Hebrew Scriptures, or throws light on points that were misunderstood or obscure. The Biblical narrative no

longer stands alone, to be dissected and disparaged without fear of contradiction by the subjective critic; it is becoming part of that ancient history of the East which archaeology is unfolding to our view, supplementing and being supplemented by the discoveries of oriental research. Hardly had the critic proved to his own satisfaction in a learned volume that the Israelites were "never in Egypt," when Prof. Flinders Petrie, two years ago, discovered a stela among the ruins of Thebes, on which the name of "the Israelites" is spelled out in hieroglyphic characters. The stela contains a hymn in praise of Menepthah, the son and successor of Rameses II., the builder of Pithom, and the Pharaoh of the oppression; and the author of the hymn refers to the Israelites as having been left "without seed." But it would seem that they were no longer in Egypt; while the other people referred to by the poet have the determinative of locality attached to their names, the Israelites alone have no such indication of local habitation. They must have already been lost to sight in the wilderness, and the land of Goshen, which they had inhabited, been left empty for others to occupy. When the stela, which is now in the museum of Cairo, was engraved, the Exodus must have just taken place.

A. H. Sayce.
Queen's College, Oxford.

THE MARRIAGE OF THE SKIES.

BY MRS. L. D. AVERY-STUTLER.

O, ring the bells of heaven high!
The marriage feast has come;
The glorious jubilee is nigh,
The saints are going home.
The mighty peanons of the skies
Are waving in the air,
And o'er the gates of Zion rise
Her battlements so fair.

The King is mustering His guests;
I see His glorious band;
I see the shining habitants
Of far-off Beulah-land.
They come, they come on wings of light.
I hear the bugle blast;
I know the reign of sin's dark night
Forevermore is past.

From cloud to cloud, from dome to dome,
The myriad army cries:
"The marriage of the Lamb has come—
The marriage of the skies."
Come, bring the linen white and clean,
The wedding guests prepare,
Garments which gleam like silvery sheen,
The bridal robes so fair.

The Bridegroom, too, methinks I see,
While myriad voices ring:
"Chiefest among ten thousand He—
Immanuel, my King!"
"Thrice blest are they who hear the call,"
A mighty angel cries,
"Haste to the supper of the Lamb—
The marriage of the skies."

FAITH; WHAT IS IT?

BY ELDER S. N. HASKELL.

GOD Himself has answered this question in the words, "Faith is the substance of things hoped for, the evidence of things not seen." Then follows the illustration, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." How were the worlds framed?—By the word of God. Reason can not explain the origin of things, but faith grasps the truth of God's creative power in His word.

Faith, then, is simply taking God at His word, believing it, acting upon it, resting upon it. In faith is power—"casting down reasonings [margin], and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

There is, however, a distinction which should be borne in mind. There is a belief that is wholly distinct from faith. The existence and power of God are facts that even Satan and his hosts can not at heart deny. The Bible says that the devils "believe and tremble;" but this is not faith. Faith is a personal application of the word of God to the soul.

Faith is God's gift to every man; and this faith it is in our power to exercise. By it the grace and

salvation of Christ come to the soul, and thus are we brought into partnership with the great Author and Dispenser of creative power. We are to believe we receive the blessing promised, before it is realized. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Here is faith in its essential simplicity. By believing, we receive; when the promised blessing is received and enjoyed, faith is swallowed up.

Faith is simple. It dwells in a simple, obedient heart. It can not abide in a proud heart which boasts of its own works. The person who draws nourishment from Christ, walking humbly with Him, is the one in whose heart faith thrives. Humility is the soil from which it springs.

Faith is an active principle. "It works by love, and purifies the heart." It transforms the character into the likeness of Christ. It materializes hope. It marshals one into the army of God. It takes hold of God's promise. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." "Whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

Faith does not depend upon circumstances; for it believes God, who controls circumstances. Neither does it depend upon feelings, which are the outgrowth of circumstances; for it reaches to that within the veil, and rests upon the Word of God. "Faith cometh by hearing, and hearing by the Word of God." "This is the victory that overcometh the world, even our faith."

There is nothing in the material world but that is subject to him who has faith in Christ. While faith brings life and peace to the troubled soul, it has power to quiet the stormy billows. It has opened prison doors; it has quenched the violence of fire; it has stopped the mouths of hungry lions. To Moses God said, "Go forward," and the Red Sea divided. In response to the faith of Joshua, the Jordan, with its overflowing banks, stayed its onward course until Israel had passed over. And when he had to meet the kings of the Amorites, the Lord said to Joshua, "Fear them not; for I have delivered them into thine hand; there shall not a man of them stand before thee." Joshua believed it; he saw no defeat, and when he perceived that the day would not be long enough to secure the full result of the victory, he said, "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon. And the sun stood still, and the moon stayed." God was able to manifest His power through these men because of their constant faith in His power and loving intentions.

It was this implicit faith in God that made Moses what he was. When God commanded Moses to go forward, he did it without stopping to consider what the consequences might be. He believed God had wisdom to know what He meant, and firmness of purpose to mean what He said; therefore Moses acted as seeing the invisible. Here is an important lesson.

The simplicity of faith is often overlooked. Man looks for some great display, and without this he is led to think that he has no faith. Many suppose that they have faith when enjoying much of the Holy Spirit, and that they can not have faith unless they feel its presence. Such confound faith with the blessing which comes through faith; for faith is not joy, but it brings joy, rest, and peace. The time to exercise faith is when we feel destitute of the Spirit. When deep clouds envelop the mind, let living faith pierce the clouds and let in the sunshine of Christ's righteousness.

The secret of the power of faith is obedience to God's requirements. Secret prayer, and meditation upon God's Word and the character of Christ, prepare the heart to exercise faith. As the vine is to the branches, which live by the nourishment passing up through the vine, so is Christ to the Christian. To exercise faith we must continually draw sap and nourishment from the Living Vine; for, separated from it, we have no life, no strength. We should not dwell upon our unworthiness even; but the mind should dwell upon the worthiness of Christ, His love, His merits, and His words. This will prevent Satan from taking away our shield of faith. When that is removed, the heart is exposed to his fiery temptations, and clouds and darkness are the result.



THE PERFECT SALVATION

By Dr. E. J. Waggoner, Editor of the "Present Truth," London, England.

I AM not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

"Power belongeth unto God," Ps. 62:11. It is an attribute of Divinity, for "there is no power but of God." Rom. 13:1. God is the Almighty—the One who possesses all the power there is in the universe. "Wisdom and might are His," Dan. 2:20. "His way is perfect," and whatsoever He doeth, "it shall be forever." Ps. 18:30; Eccl. 3:14. Therefore it follows that the salvation which is effected by the power of God must be perfect, all-comprehensive, and eternal. "My salvation shall be forever," says the Lord. Isa. 51:6.

This salvation is not a theoretical salvation from some possible future evil, but a present salvation from a present and very real trouble. It is not merely salvation from some danger that threatens, but salvation from ills that have already well-nigh overwhelmed us. "Behold, now is the day of salvation." It is true that the Gospel reaches out into the future; but only because it saves *now*, and eternity is only one continual now. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

When the birth of Jesus was foretold, it was said, "Thou shalt call His name Jesus; for He shall save His people from their sins." Matt. 1:21. Jesus means Saviour. He saves people from sin. When sin entered into the world, death entered (Rom. 5:12); for sin carries death within it (James 1:15). "The sting of death is sin," 1 Cor. 15:56. Sin, therefore, is a mortal disease that is on all mankind. Unless men are saved from sin, they must die; and in being saved from sin, they find salvation from death.

Death is simply the absence of life. If life be taken away, death results. The words of the Lord are life and those who hear His words have life; even tho' dead already, they receive life through the Word. Isa. 55:3; John 5:24, 25. Death has come upon all men, because all have rejected the Word of the Lord, the source of life. Jesus Christ is the Word (John 1:1), and He is the life (John 1:4; 14:6). So it is by giving men Himself that He saves them from sin and death. We are saved by His life. Rom. 5:10. His life is the power that conquers death, and it conquers death because it is proof against sin, which is the cause of death. "There is no unrighteousness in Him." His name is Jesus, Saviour, because He is in Himself salvation.

A Saviour from All Trouble.

Any so-called salvation that should deliver a man from one trouble, only to leave him to be destroyed by another, would be no salvation at all. If a man were condemned to death, the person who should nurse him through an illness only that he might be spared to be hanged, would not be entitled to the condemned man's warmest gratitude. It is not in any such way as that that God saves us. The inspired prayer, which must be fulfilled in every believer, is, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. "Faithful is He that calleth you, who also will do it."

Jesus Christ saves us from sin—not merely from the punishment of sins already committed, but from sinning—by giving us His own sinless life. This life is eternal life. Now, the characteristic of eternal life is that it is ever new. It is eternal because each moment it springs up fresh. Then it follows that the renewing of the body is necessarily included in the Gospel of Jesus Christ. God says, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt

give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee," or, literally, "I am the Lord thy physician." Ex. 15:26. So when Jesus was on earth, He "went about doing good, and healing all that were oppressed of the devil; for God was with Him." Acts 10:38. For be it known that the Gospel does not stop with the mere saving of a man; it has for its object something far beyond that,—so far beyond that it leaves no room for anybody to wonder if the Lord can save him;—it takes a man from the very lowest state of degradation and makes him a salvation to others. Isa. 49:6-9. So the well of water which springs up into everlasting life to those who receive the words of the Lord, also flows out in rivers of living water to refresh others.

When Jesus saw the poor paralytic lying at the pool of Bethesda, He asked him, "Wilt thou be made whole?" John 5:6. When Peter found the man who had kept his bed for eight years, he said to him, "Eneas, Jesus Christ maketh thee whole. . . . And he arose immediately." Acts 9:34.

This wholeness which comes through Jesus of Nazareth is wholeness of body as well as of soul and spirit. This is shown by the fact that the body was made whole; and the body was made whole in order that men might see the completeness of the salvation that is in the Gospel. So we read, "Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction." Ps. 103:2-4. The words of the Lord are "life unto those that find them, and health to all their flesh." Prov. 4:20-22. This is no theoretical, imaginary, or mystical salvation, but a real thing for practical, every-day life.

A Perfect Wholeness.

The words "whole" and "holy" have a common Saxon origin. They are, in fact, but one word. So to be made *whole* means to be made *holy*. Wholeness is holiness. Now a man is not made whole if something is lacking. There can be no real wholeness of body without inward holiness. A man may have eyes that are as good as any man has in this world; but if he does not see God in His works, they are of no use to him. Ears are useless to a man who will not hear the Word of the Lord. If a man does not speak as the oracles of God, of what use are a mouth and a tongue to him? If a man does not think God's thoughts, he might as well have no brain. In short, if our bodies do not move in response to the impulse of the Spirit of God, they are altogether corrupt and perverted, no matter how fair and healthful an appearance they may present.

"The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." God sees the sin in the heart; and since death is the product of sin, and disease is the working of death, He looks at the body of the person who is a sinner, and sees that "from the sole of the foot even unto the head there is no soundness in it." Isa. 1:5, 6. For that sin, if not removed, will at the last reveal itself as "a noisome and grievous sore." Rev. 16:2.

Now, it is from every sin and every disease that Jesus saves those who believe on Him. "Himself took our infirmities, and bare our sicknesses." Matt. 8:17. When the lame man at the gate Beautiful had been healed in the name of Jesus of Nazareth, Peter said, "His name through faith in His name hath made this man strong; . . . yea, the faith which is by Him hath given him this *perfect soundness* in the presence of you all." The next day, being questioned about the matter, he said: "In the name of Jesus Christ of Nazareth, whom ye cru-

cified, . . . even in Him doth this man stand here before you *whole*. . . . And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved." Acts 3:16; 4:10-12, R.V.

The man who was healed, made whole, was saved. He is presented as a specimen of Christ's salvation. Peter's statement was, "He stands here before you whole in the name of Jesus, and there is not wholeness in any other." Jesus takes the man in whom there is "no soundness," and gives him "perfect soundness." He makes the man whom He saves "every whit whole."

In the prayer of Solomon at the dedication of the temple, this identity of sin and sickness is indicated: "Whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all Thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house; then hear Thou in heaven Thy dwelling-place, and forgive." 1 Kings 8:37-39. The plagues that come on the land are only the outward manifestation of the plague that is in the hearts of men; and that is why it is said to those who make the Lord their refuge, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:10.

The limits of this article do not allow us to go into any details. We can only look at the general facts as stated in the Scripture. It must suffice now to say that this healing of the body, together with the forgiveness of sin, is not an arbitrary matter. It comes from an intelligent faith in the Word of the Lord. That Word must be taken absolutely as one's life, and must be brought into every act of life. When one lives wholly by the Word of the Lord, then it must necessarily follow that he will be every whit whole. God contemplates nothing less than this.

This does not mean that the believer is immortal. Immortality is a gift bestowed only at the coming of the Lord. 1 Cor. 15:51-53. But it does mean that the perfect life of Christ shall be manifested in our mortal flesh (2 Cor. 4:2), so that none of the weaknesses of the flesh shall hinder our perfect service to God and humanity. Jesus Christ has "power over all flesh," so that even as He Himself conquered in the flesh, He can deliver every one from the bondage of the flesh. Heb. 2:14, 15. And this life of Christ dwelling in us is the assurance of immortality at His coming in glory.

Absolute Freedom.

This deliverance is the absolute freedom which Christ declares to the world. He proclaims "liberty to the captives." Isa. 61:1-3. "For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death." Ps. 102:19, 20. This freedom that the Lord gives, is His own freedom. It is freedom from every bond. The one who acknowledges that he is the Lord's servant by right, and that God has perfect right to him, soul, body, and spirit, can say, "Thou hast loosed my bonds." Ps. 116:16. Nothing that pertains to this sin-cursed earth can bind the soul that is absolutely yielded to God.

The soul that knows this perfect freedom which the Gospel gives, will never, can never, appeal to any lower power to deliver him from oppression. "The Lord executeth righteousness and judgment for all that are oppressed." Ps. 103:6. "I know that the Lord will maintain the cause of the afflicted, and the right of the poor." Ps. 111:12. Surely the Lord will care for His own, and "hath not God chosen the poor of this world rich in faith?" "Shall not God avenge His own elect, which cry day and night unto Him?" "I tell you that He will avenge them speedily," said Jesus.

"Be patient therefore, brethren, unto the coming of the Lord." James 5:7. "What!" exclaims one, "have we, after all, to wait till some future time for deliverance?" Be patient. The Lord has not promised that tribulation shall cease before His coming. In fact, it is impossible that it should cease as long as sin is in the world. Even the inanimate creation suffers because of sin which man has committed; and so long as there are sinners there must needs be trouble; but the Lord gives peace that is proof against tribulation. John 16:33. He promises enough to sustain life to all those who trust Him. Matt. 6:31-33; Ps. 37:3. And at His coming there is the surety of such complete deliverance from

every semblance of evil and oppression as the wildest dreams of social reformers have never imagined. Moreover, that deliverance is nearer than any reformer has dared to set for a realization of his plans.

Therefore, "trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." "With the Lord there is mercy, and with Him is plenteous redemption."

E. J. Waggoner

PARALLEL BETWEEN PHYSICAL AND SPIRITUAL DISEASE.

BY DAVID PAULSON, M.D.

THEY have healed also the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace."

This method of treatment, merely to heal slightly, is quite popular in the world to-day. The effort to make people feel well when they are not well, is manifest in the treatment of physical as well as spiritual diseases. It produces an immediate effect, and that is what many want. The man who can preach something that will ease the consciences of men, and allow them to do things that are wrong, often becomes immensely popular. The doctor who can prescribe something that will instantly cure a headache, at the same time allowing the individual to continue indulging the appetite in things which produce it, is not the man that is likely to look in vain for business. In each case it is simply saying, "Peace, peace, when there is no peace." The hurt is healed but *slightly*.

The promptings of conscience are merely an indicator, showing that the man is sinning. Pain is the physical conscience, which tells a man that he is violating the physical law. Symptoms are merely indicators of the condition. To smother them arbitrarily, without removing their cause, is like removing the red signal-light that has been put out to stop a passenger train from plunging into a terrible chasm. Without doubt the sight of such a danger-signal would cause considerable anxiety to both engineer and conductor and to such of the passengers as might see it; they would feel much more comfortable if it were removed, but how woful would be the consequences! It would certainly be much

easier to take down the lantern than it would be to rebuild the bridge, but rebuilding the bridge is the only safe thing to do. So when a man has wrecked his health, and nature begins to hang out warnings and danger-signals in the form of aches and pains and sleepless nights, simply to smother these is as absurd as to remove the lantern. The man must set to work to rebuild the wreck. This can not be done by swallowing sundry pills and drops. The remedy must be more potent.

It is true that there is a multiplicity of diseases and innumerable symptoms. If we were to deal with each one separately, it would indeed be a well-nigh hopeless task; but when we realize that there are only a few ways of becoming sick, and that, if we will live strictly in accordance with a few simple principles, health is an assured thing, the problem is much simplified. All that is necessary to cure any case that is curable at all is to bring ourselves into harmony with the law that is violated, the applica-

tion of a few simple principles. In order to understand this fully, we must recognize that physical and spiritual laws are parallel; and a glance at the spiritual side of the question will help us to understand the physical.

Before Martin Luther's time every spiritual disease had a separate remedy. If a man had stolen, he would go to the priest to find out the remedy, and he was told to do this or that as a penance. If he had borne false witness against his neighbor, this required an altogether different treatment. Thus there grew up a colossal system of spiritual therapeutics, and none but the spiritual doctors, who were called priests, were supposed to know what to do for the various cases of sin. The subject was so complicated that the common people did not feel that they could ever understand it. But in the fullness of time Martin Luther and other reformers

of her simple remedies. This brings the patient into harmony with God, who works mightily in him, and restores him physically, even as He does spiritually under similar conditions.

There has been a tendency to treat physical symptoms as the priests in the Dark Ages treated spiritual symptoms, and the same effort to keep from the people the simplicity of getting well as there was then to keep from them the simplicity of spiritual restoration. But we are now in a time when there is abroad in the land a physical reform, even as there was then a spiritual reform. Recognizing that God works in disease as well as health, all we have to do is to remove the obstacle that we have placed in the way, and unless the man has committed the physical unpardonable sin, so to speak, he will recover, as verily as he does spiritually when he comes into moral harmony with God.



CHRIST IN THE GARDEN—From Hoffman.

"Surely He hath borne our griefs, and carried our sorrows." "Himself took our infirmities and bare our sicknesses."

arose, and stated that while there were hundreds of ways of being spiritually sick, there were only a few principles that were violated, and the principles underlying the cure were simple. Luther prescribed justification by faith in Christ, and suggested the reading of God's Word, prayer, doing good to others, and meeting together to recount their experiences. The priests ridiculed the simplicity of this treatment, and tried to hold a veil of mystery before God's plan for the forgiveness of sin; but God's simplicity in treating spiritual diseases finally triumphed.

Exactly the same principle is applicable in physical disease. There are over sixteen hundred ways of *being* sick, but only a few ways of *becoming* sick; it is the violation of a few simple principles that brings on this host of diseases, as lack of fresh air and exercise, improper dress and diet, impure water, worry, and distrust of God. To effect a cure, we must bring the patient back into harmony with the laws he has violated, by coöperating with nature and by the use

proceeds from the Gospel of peace.

"If the Reformation, having attained a certain point, became untrue to its nature, began to parley and temporize with the world, and ceased thus to follow up the spiritual principle that it had so loudly proclaimed, it was faithless to God and to 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.

"It was God's will that . . . a striking contrast was to make this truth stand gloriously forth. One portion of the Reform was to seek the alliance of the world, and in this alliance find a destruction full of desolation. Another portion, looking up to God, was haughtily to reject the arm of flesh, and by this very act of faith secure a noble victory.

"If three centuries have gone astray, it is because they were unable to comprehend so holy and solemn a lesson."

CHRISTIANITY A LIFE.

WE commend the following from the great historian of the Reformation, D'Aubigne (Book 14.)

"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.

"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; thus the opposition of the spirit of the Gospel to the spirit of the world was the great fact which signalized the entrance of Christianity among the nations. But what its Founder had separated, had soon come together again; the church had fallen into the arms of the world; and this criminal union had reduced it to the deplorable condition in which it was found at the era of the Reformation.

"Thus one of the greatest 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.* While the Roman hierarchy had become a matter of diplomacy and a court intrigue, the Reformation was destined to exercise no other influence over princes and people than that which

THE DEMAND FOR A DEFINITE MESSAGE.

BY ELDER J. O. CORLISS.

AT sundry stages in earth's history, God has given definite messages through His ministers, all of which were well calculated to arouse moral sensibility, and institute an era of moral reform. Each of these various messages has been a definite, unmistakable call to the people to separate themselves from some general overspreading evil, which threatened the existence of God's rule among men.

Beginning with the days of Noah, we learn that the world had then become so corrupt that every production of men's thoughts was toward evil. Gen. 6:5. The world was, in fact, so nearly sunken in evil that the days were numbered when it must go down, and its corruption be purged. One family alone was found that had not succumbed to the universal depravity. To the head of this house the Lord gave commission to build an ark for the saving of himself and house. Gen. 6:13; Heb. 11:7.

Through this man, during the 120 years in which the ark was preparing for the reception and salvation of those who believed the peculiar message of that time, the Spirit of God proclaimed to the antediluvians the one special, definite message of a coming flood. 1 Peter 3:18-20.

Coming down a little farther in the stream of time, we find the "cities of the plain" situated in the borders of the "pleasant land," which had already been assigned by the promise of God to a peculiar people, given over to fornication and other terrible sins. Gen. 18:20; Jude 7. The time of their extinction had come, and yet in the mercy of God, He would not destroy them without first sending a message of warning, by which they might escape impending doom. Lot, the nephew of Abraham, heeded the warning and used all the time of probation given the inhabitants of that and the cities of the plain, in warning others of their destruction. The message was definite and clear, one just suited to the needs of the people and the times, as God's special messages always are.

It was just the same in the days of Elijah. All Israel had departed from the true service of God, and were following in the ways of the sun-god Baal. 1 Kings 18:17-22. Baal's 450 prophets had so confused the people's minds that, although they seemed desirous to be right, they were quite wedded to that which was contrary to God's commandments. The burden was therefore laid upon one lone tho faithful man to proclaim a definite message of reform,—one which would, if heeded, radically change the customs and worship of the people. The time had come for this distinct message, in order that Israel might be saved from utter extinction as a part of God's inheritance.

Just before Christ appeared upon earth as the Messiah, the professed people of God had again become corrupt. So far had they descended, indeed, that simony stalked abroad in daylight. Even the highpriesthood was put upon the market like meat in the shambles, and sold to the highest bidder. The moral sensibilities of men had become so blunted that they even descended below the dumb animals in failing to acknowledge the gifts of a benefactor; for while an ox always knows his owner, and the dull ass distinguishes his master's crib from all others, Israel did not know or consider that the Lord had nourished and brought them up. Isa. 1:2-4.

At such a juncture it was necessary for the most potent remedy to be applied in order to rescue God's people from the terrible depths to which they had descended. At this time God came in the flesh, revealing Himself to the human race, that His people especially might reform, and be brought into conformity to His will. It matters not that His own rejected Him and gave Him over to be crucified; that but proves that the time was ripe for a moral reform to be wrought through just such a definite message as was given by the Son of God,—a message, indeed, which contravened all the religious teaching of that time.

True, that message did not turn all the professed people of God into the way of reform; but it did establish an apparently small beginning, which was designed, like leaven, to permeate all ranks, and call out from the masses those who would hold aloft the standard of righteousness to the glory of God.

But the enemy of all good has persistently opposed the growth of grace in the human heart, and has assiduously worked to stop its progress. This has not been altogether by standing off and using strong language against the requirements of God, but in bringing into the sacred assembly of the people—the church—such measures as would oppose the progress of true Christianity. This is really what is meant by the warning of the apostle when he said that the man of sin would so oppose and exalt himself above all that is called God as to sit in the temple of God (the human heart, or conscience, and the aggregate of such hearts, the church, 1 Cor. 3:16), and there reign as God. 2 Thess. 2:4.

Beginning with the so-called conversion of the emperor Constantine in the early part of the fourth century, the way was opened for the full development of just such a work. Acknowledging Christianity in words, but refusing to leave paganism behind, he laid the foundation for the Papacy, which in the sixth century was clothed with power to correct heretics, even to their extermination. For more than a thousand years it pursued the humble followers of Christ with relentless hatred. The Word of God shared the same fate as the innocent worshiper in the sentences of pope, council, prelate, and religious magistrate, and the *auto da fe*, the *lagot*, and the flame were called to the work of their destruction.

Thus things went on until it seemed impossible for them to be worse. In the sixteenth century the notoriously depraved Leo X. was occupying the papal chair. Indulgences for sin were freely hawked about the streets, while the Bible and its adherents were hunted to death. At this very juncture the stentorian notes of reform began to sound forth from the lips of an Augustine monk, Luther by name. Thousands rallied to the support of the message so clearly sounded at that time, and the great Reformation began.

Step by step it moved on, calling to its ranks, as necessity demanded, such men as Calvin, and the Wesleys, with their co-workers, each one adding measures of reform to the swelling tide. All these did noble work in their day, but Satan has stood strongly against the tide of reform, lest it should bring the professed church of Christ up to the high standard which He left for His disciples to follow. Divisions exist in the professed church of Christ. Her creeds are as numerous as her costly towers. Confusion—Babylon—exists, which can only be annihilated by the unity of the faith of Jesus Christ in that work which in the beginning brought order out of confusion, cosmos out of chaos. But faith in the Word is weakened by "higher criticism" and infidelity in the churches. The religious establishments have, therefore, as a result, become worldly, wealthy, and popular, with a growing tendency to dominate religious beliefs and practises. They have accordingly united the interests of the civil power in their behalf, exactly as did the Papacy in its development to a persecuting power, and so the tide of true reform to a higher life in the nominal church has been stayed, and a rapid decline has become noticeable.

The only remedy for this is another definite message, which shall, as God's messages have ever done, demand a separation of His people from every unclean thing. 2 Cor. 6:15-18. This message must be such as to separate men from every earthly support, in order that their faith may be wholly in the power of God. This will call forth such a reform in men as to present a positive contrast between the practise of their lives and the lives of those who reject the message.

Besides this, the time has come for the gathering together of a people who shall be translated at the soon coming of Christ. 1 Thess. 4:15-17. The signs of that coming are nearly all fulfilled. The sun and moon have been darkened (1780); the predicted meteoric shower occurred in 1833 (Rev. 6:13); wars are on every hand; the sea and the waves roar, to the destruction of their traffic, and men's hearts are everywhere troubled regarding what is to come on the earth (Luke 21:25-27). The time has surely come, therefore, for a ripening message which shall prepare men for translation, so that when the Lord comes, He may receive as His own those in whose mouth is no guile, and who are without fault before the throne of God. Rev. 14:5.

Battle Creek, Mich.

THE VISION.

BY CLYDE SCOTT CHASE.

By a grim, rugged mountain, in grandeur appeared,
A man lies asleep at the closing of day,
And before him in vision the nations of earth
Strive one with another for prestige and sway—
At their feet, all unheeded, eternity's shore
Yawns, silently waiting their on-coming flight;
But the dark, pathless ocean, with fierce, warning roar,
Throws high the white breakers far into the night.
And, lo! in the east a fair angel appears,
The light of his glory bright gliding the wave,
As swift on his mission our planet he nears,
With the last Gospel message the nations to save.
To all kindreds and peoples his trumpet of gold
Proclaims the great message in warning aloud,
While above him, dispelling the darkness untold,
The hand of the Master is seen in the cloud.
Columbia City, Wash.

THE LAST REFORMATION AS PREDICTED BY PROPHET, APOSTLE, AND REFORMER.

BY ELDER FRANCIS M. WILCOX.

[Chaplain of Boulder, Colorado, Sanitarium.]

A CRISIS has been reached in the professed church of God. It is still in the Babylonian period of its history. Division in creed, dogma, and method is everywhere manifest, and confusion [Babylon] is the result. Coldness, lethargy, and indifference exist where should be found spiritual vigor and Christian enthusiasm. The several branches have fossilized their beliefs and creeds, and hedged about with bars of iron their theological tenets, saying, "Thus far will we go and no farther." Instead of knowing a living, actual experience to-day, the church is trusting in its experience of yesterday. Instead of looking forward with earnest, eager anticipation to the victory of to-morrow, the professed warriors of King Immanuel are looking back upon the gains of the past, and feel now that they can safely rest upon their laurels.

But most mercifully does God look upon the condition of His professed children. With yearning and pity is His great heart of love drawn out for them in their weakness and necessity.

The demand for a definite message to the church in its present Babylonian (confused) state is painfully evident. Will God meet this demand? Will He, in the ministry of His grace, rise to meet this emergency, this crisis in the history of His work in the earth? Has He new gems of truth to reveal to this generation? If He has not, if all that may be known of God is known to-day, if all that may be found in this Word has been searched out, then there can be no special truth for this time; and God has exhausted His resources, and we can look for no dispensation of divine grace in awakening His children to their divided and fallen condition and saving His truth in the earth from rout and utter ruin. But in God there are still inexhaustible resources; there are still new rays of light, yea, glorious streams of light, to break forth from the sacred Word.

By prophet, by apostle, by reformer, by the great and good of every age, by the leaders of Christian faith in every church, this hope has been cherished; and if the great religious bodies of Christendom to-day had maintained the principles of their founders, instead of circumscribing their faith within stereotyped creeds, they would be reaching forth with expectancy for new revelations of the light of God.

Well worthy of consideration are the remarks of John Robinson, one of the fathers of the Congregational Church, in his farewell address to the Pilgrim Fathers, at Leyden, 1620, as they were about to depart from Holland for America:—

"Brethren, we are now quickly to part from one another, and whether I may live to see you face to face on earth any more, the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveals anything to you by any other instrument, be as ready to receive it as you ever were to receive any truth by my ministry; for I am verily persuaded, I am very confident, that the Lord hath more truth yet to break forth out of His holy Word. For my part I can not sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans can not be drawn to go beyond what Luther saw. Whatever part of His will our God revealed to Calvin, they will rather die than embrace; and the

Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for, tho they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but, were they now living, would be as willing to embrace further light as that which they first received. I beseech you, remember it is an article of your church covenant that you may be ready to receive whatever truth shall be made known to you from the written Word of God."

Commenting on the above words, Wendell Phillips, in a lecture delivered in Boston, January, 1881, makes the following quotations:—

"The Hon. Robert Boyle (1680) says: 'As the Bible was not written for any one particular time or people, . . . so there are many passages very useful which will not be found so these many ages, being possibly reserved by the prophetic Spirit that inclined them . . . to quell some foreseen heresy, . . . or resolve some yet unformed doubts, or confound some error that hath not yet a name.'"

"The *Interpreter* (1862) says: 'A day is coming when Scripture, long darkened by traditional teaching, too frequently treated as an exhausted mine, will at length be recognized in its true character as a field rich in unexplored wealth, and consequently be searched afresh for its hidden treasures.'"

"Vinet, in his lectures, says: 'Even now, after eighteen centuries of Christianity, we may be involved in some tremendous error, of which the Christianity of the future will make us ashamed.'"

In looking forward to the future, Luther himself declared: "I persuade myself verily, that the day of judgment will not be absent full three hundred years. God will not, can not, suffer this wicked world much longer. The great day is drawing near in which the kingdom of abominations shall be overthrown." To the same intent spoke other reformers.

"Has not our Lord Jesus carried up our flesh into heaven?" said Knox, the Scotch reformer, "and shall He not return?—We know that He shall return, and that with expedition." Ridley and Latimer, who laid down their lives for the truth, looked in faith for the Lord's coming. Ridley wrote: "The world without doubt—this I do believe, and therefore I say it—draws to an end. Let us, with John, the servant of God, cry in our hearts unto our Saviour, Christ, 'Come, Lord Jesus, come.'" "The thoughts of the coming of the Lord," said Baxter, "are most sweet and joyful to me. It is the work of faith and character of His saints to love His appearing, and to look for that blessed hope." Robert Hall, a Baptist preacher and author, says, "Everything in the condition of mankind announces the approach of some great crisis."

In harmony with the exhortation and expectation of these reformers are the words of divine revelation.

Says Joel, "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

Then there will be a message proclaimed just before the end of all things, and the burden of that message will be that the day of the Lord is at hand. The trumpet will be blown, and the alarm will be sounded; and as a result of this blowing of the trumpet and this sounding of the alarm, Zion will hear and the people of the land will tremble.

Says the Lord, through His apostle, "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7. Here also is brought to view the same proclamation, and its extent and power are plainly stated; it is proclaimed with power, and is preached to every nation, and kindred, and tongue, and people.

Says the prophet Isaiah: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Isa. 58:1. Here, again, is brought to view the message of God to backsliding Israel; and the time of the application of this message, as shown by the context, is in the age of the church just preceding the coming of our Lord to judgment.

The inquiry naturally arises, Of what does this last-day message consist? What are its component parts? Some of its features have already been specifically stated. It is to turn the people of God away from their transgressions, and bring them back to their allegiance to God and His eternal truths.

This work of reform naturally calls for a change of

belief, a change of practise, a substitution of truth for error; in short, it must embrace a reform upon every point, bringing the people of God into such a condition before Him that they will be able to stand in the day of trial which shall come upon the earth, and pass the grand review of the Great Judge at the last day.

In the scriptures already quoted, specific sins are condemned, and principles of truth are enjoined upon God's children.

Isaiah 58 condemns the sin of oppressing the poor, and calls upon the church of God to engage in a true fast by ministering to the sick, by relieving the widowed and the fatherless. It condemns, further, in verse 13, the violation of the Sabbath of the Lord, and demands of the people of God that they take their feet from off this holy ordinance of Jehovah, exalting the Sabbath to the place God designed it to occupy, giving the gracious assurance that if they will do this, God will feed them with the heritage of Jacob their father.

The same idea of allegiance to the law of God is enunciated in the prophecy of John. Special attention is called to the impending judgment hour, in view of which the people of the earth are called upon to fear God and glorify Him in their lives. The standard of judgment (Eccl. 12:13, 14; James 2:12) is the law of God. As the cases of the judgment-bound world are to be tried by this great gauge of character, the Lord in gracious mercy points out, during probation's hour, the particular features wherein the world is not in harmony with its requirements. When we turn to other portions of the Revelation, we find this same thought suggested. In chapter 7 is brought to view a work of sealing, which just precedes the coming of the Lord. The company who receive the seal are those who, when Jesus comes, will be translated without seeing death (Rev. 14:1-4); consequently this sealing is likewise a last-day work, and must be connected with, and a part of, the last-day message.

The seal of God, spoken of in the first verse of the fourteenth chapter, is called the Father's name. The Father's name is an expression of His character. Ex. 34:6, 7. The Father's character is expressed in His law. Of necessity the law of every lawmaker is an expression of his character; hence the seal of God is connected with the law of God. This is further proved by Isa. 8:16: "Bind up the testimony, seal the law among My disciples." Further, the character of God is that of rest. This is shown in the words of our Saviour: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30.

Therefore, as the seal of God is connected with His law, and as the law of God indicates the character of God, and that character is a character of rest, the seal of God, in a specific sense, must have to do with that part of the law which relates to rest, which is none other than the fourth commandment of the Decalogue. We must therefore conclude that the keeping of the Sabbath of the Lord in its true sense constitutes the outward seal of God, indicating that the one observing this ordinance has had named upon him the Father's name and possesses the Father's character.

The question naturally arises, What has brought about this departure from the Sabbath of the Lord in the practise of the Christian church? It must be that the glory which should have been rendered to another, and that the honor which should have been bestowed upon the true Sabbath, have been given to a rival. This, indeed, has been the case. A man-made ordinance, the first-day sabbath, for which there is no divine foundation, has been exalted to take the place of the one enjoined by the Scriptures of truth. This counterfeit has been foisted upon the church of God and has come into general observance. It therefore could not be otherwise than that the same proclamation which exalts the true rest-day of Jehovah should utter a warning note against the false and counterfeit, and this also the last great message of reform does.

In the following terse, denunciatory warning does the Spirit of God draw the covering of falsehood from the usurper, pointing out its character, and the destiny awaiting its emissaries: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and re-

ceive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." See Rev. 14:9-12.

The beast brought to view in the above scripture is none other than old world earthly governments enforcing the dogmas of apostate Christianity. The image of the beast is the union of Church and State, which will be formed in this country to enforce religious dogmas and doctrines upon mankind; and the mark of the beast is the special sign of apostasy, for which the Papacy stands, and which it holds out to the Protestant world as a mark of its power and authority to change law and rule the conscience. This claim professed Protestants, in practise if not in theory, admit, in the change of Sabbath observance from the seventh to the first day of the week.

To whom does the last great message of reform go, to the godless world alone, or to the professed church? The words of the Lord through Joel, already quoted, indicate its field. The trumpet is first to be blown in Zion. "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain." Joel 2:1. From Zion and the holy mountain the alarm is, then, to go forth to all the inhabitants of the land.

That the message is to go to the professed church is further indicated by reference to Revelation 14, from which we have already so largely quoted. In connection with the judgment proclamation, and with the warning against the worship of the beast and his image, there sounds forth the cry: "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8.

Babylon means "confusion." Confusion comes from departing from the truth of God's Gospel, and erecting a false standard. Babylon falls when she turns from her lawful Spouse, Christ Jesus, rejects God's message of reproof, and, looking to earthly sources of help, unites with civil government, and thus commits fornication with the kings of earth. Preëminently and primarily, the mystical Babylon is the Roman Church, which all through the Dark Ages dominated the kings of earth, as set forth in Rev. 17:1-8. But Babylon is said to be a mother,— "the mother of harlots and abominations of earth." If she is a mother, she must have daughters, and her daughters can be none other than those who are following in her footsteps, who, like herself, have committed fornication. Hence the daughters must be the great churches of Christendom who have imbibed the doctrines of Romanism, and who, having left their lawful husband, Christ Jesus, are linking with the nations of the earth, seeking to gain by legal enactment what, through lack of the Spirit and power of God, they are otherwise unable to accomplish.

In conclusion, therefore, we have found that the last great message of reform, as it goes to this world just preceding the coming of the Lord, has for its purpose the calling out from every nation, kindred, and people, and from every church connection and fellowship, a people who will be signalized by the observance of the requirements of the Lord and by the purity of their faith in Christ Jesus. Rev. 14:12.

Such a message is already going to the world. It is going by tongue and pen, by the living preacher and by the printed page. Such is the message being borne in the fear of God by this journal and its co-laborers in every part of the great harvest-field. Based upon the Word of God, answering to the prophecy of the Word in the time and manner of its rise, it is now going forth, not by the power or agency of man, but in the strength and by the power of the living God, to accomplish in the earth the work appointed it,—the preparation of a people for the reception of the soon-coming Saviour.

Kind reader, this is the message of God for to-day, the present living truth for this day and generation. How solemn, indeed, is this thought! To you and to me the message is sounding. We who are alive to-day are to witness that transcendent event before which all the glories of the universe shall pale,—the coming of the Son of man in the clouds of heaven.

May God grant that the message of truth may so change our hearts and reform our lives, and its principles become so engrafted in our religious life and experience, that we shall welcome with joyful hearts and glad acclaim the coming of the Just One, to receive whom a people is being called from all the nations of the earth.



By Prof. Charles Burckhalter, F.R.A.S., Director of Chabot Observatory, Oakland, Cal.

THE progress of astronomy during the last twenty-five years is largely owing to two causes,—great advancement in the perfection and power of the instruments, to which many important discoveries are entirely due, and the new methods by which problems have been successfully and easily solved, but which were entirely impossible of solution by any of the methods employed a quarter of a century ago. Hard work along the beaten paths, with superior instruments, and ingenious methods by which old problems have been attacked from new standpoints, divide the honors in perfect harmony.

It may be said with much truth that we now have two astronomies, the Old Astronomy, or the Astronomy of Position, as it has been called, and the New Astronomy. In the first the great question was, "Where is it?" that is, In just what part of the sky was the given object at a given instant? And by the aid of these positions—more or less imperfect—astronomers have been able to make their wonderful predictions and achieve results almost beyond belief; while the leading question in the New Astronomy seems to be, "What is it?" or, Of what is it made? What is its physical condition? And a world of questions and problems are awaiting their turn to be investigated by the most ingenious methods and instruments.

Superior Instruments.

The progress in telescopes has been extremely gratifying. In 1862 the 18-inch lens for the Dearborn refractor was considered a triumph of optic art; but, in 1870, a 25-inch telescope was erected in England, and this has been exceeded since by no less than seven great telescopes in Europe from 26 to 32 inches, and five in America from 26½ to 40 inches, the 36-inch refractor of the Lick Observatory and the 40-inch of the Yerkes Observatory being the largest in the world. The great Lick telescope was put to work in 1888, and the Yerkes during the past year. The latter, in the opinion of competent astronomers, has nearly reached the limit of usefulness and fair returns for the vast cost; but the present state of our knowledge of optics and mechanics will readily respond to the persuasive influence of a heavy purse. In reflectors the 5-foot mirror of Mr. Common is, at present, at the head; but even larger ones have frequently reached the paper stage, and it would not seem unreasonable to hear of some of them becoming realities.

I present the following list of the thirteen largest refractors, including the photographic corrector of the Lick Observatory:—

Aperture.	Focal length.	Observatories.	Makers.	Date of erection.
40.0 in.	62.0 ft.	Yerkes, Wisconsin . . .	Alvan Clark (1)	1897
36.0 "	57.8 "	Lick, California . . .	Alvan Clark (1)	1888
33.0 "	49.2 "	Lick, California . . .	Alvan Clark (1)	1888
32.5 "	53.0 "	National, Mendon . . .	Henry Bros. (2)	1891
31.1 "	39.4 "	Astrophysical, Potsdam . . .	Henry Bros. (2)	1890
30.3 "	52.6 "	Bischoffsheim, Nice . . .	Alvan Clark (3)	1882
30.0 "	42.0 "	Imperial, Poulkova . . .	Martin	1894
28.0 "	28.0 "	Royal, Greenwich . . .	Sir H. Grubb (4)	1878
27.0 "	34.0 "	Imperial, Vienna . . .	Sir H. Grubb	1897
26.0 "	26.0 "	Royal, Greenwich . . .	Alvan Clark (1)	1871
26.0 "	32.5 "	Naval, Washington, D.C. . .	Alvan Clark	1874
26.0 "	32.5 "	Leander M' Cormick, Va . . .	Alvan Clark	1874

Methods.

It is hardly possible to touch upon the subject of methods in this brief article; but the velocity of light and the constant of aberration methods have given, perhaps, the most satisfactorily the distance from the earth to the sun. This great fundamental value (for the sun's distance is the "yardstick" of the

astronomer") has been in an extremely unsatisfactory state, on account of the great error that was known to exist; for, as the accepted distance was too small or too great, so was the distance of all bodies in space (where the distance has been measured) too small or too great, the sun's distance from the earth being the measuring-rod. The accepted, or, better, the assumed value, has been anywhere from ninety to ninety-five millions of miles, within the past twenty-five years, while the present value of 92,975,500 miles is probably correct within 50,000 miles, or thirty times nearer the truth than the value of 1874. The velocity of light is 186,330 miles per second, with a probable error of less than twenty-five miles.

Photography and Spectroscopy.

In certain lines of research, however, the greatest advance has been made by the aid of photography; and this new, powerful, and wonderfully versatile agent has completely revolutionized many older



LICK OBSERVATORY IN WINTER.
From a photograph by Professor E. E. Barnard.

methods; as, for illustration, a photographic plate made in two hours, showed 2,200 stars in the Pleiades group, against the work of an astronomer occupying about six years to correctly measure and chart six hundred (all he could see) in the same cluster. Photography in from two to four hours, with a 6-inch lens, revealed stars that are beyond the reach visually of the giant refractor on Mount Hamilton.

This marvelous result has a double explanation. First, the eye will see at once all it is capable of seeing, and persistent effort only tires it and lessens its sensitiveness to light, while the photographic plate is tireless, and receives the light and allows it to pile up, or accumulate, so that an amount of light that is not effective at once may be in minutes or hours, as the case may be, and the image of the star is seen upon the plate. Increased exposure never fails to add fainter and still fainter stars, until the whole heavens are ablaze with these distant suns. The other reason is that some stars are rich in actinic (photographic) rays, but weak in visual rays, or the rays that affect the eye, and *vice versa*. Thus Aldebaran, while a brilliant red star rating as a first magnitude, is, photographically, only a sixth-magnitude star, showing no brighter on a photographic plate than a white or blue star that is barely visible to the sharpest unaided eye. Altho photographic methods have been known and practised for fifty years, ninety-nine per cent. of the results have been obtained within the last eighteen years, or since the dry plate has come into use.

Photography has also been applied to spectroscopic methods with extremely satisfactory results. A few minutes is sufficient to photograph the spectrum of a star, the time required depending upon the brightness of the star selected; and the resulting lines can then be studied at leisure; and not only can the spectrum be compared directly with known terrestrial substances, by which many of the substances composing the star become known beyond a doubt, but the abnormal positions of the lines give unquestioned evidence whether the star is approaching or receding from our system. In the case of stars whose motion in the "line of sight" (that is, toward or from us) amounts, say, to fifty miles per second, the rate of speed is determined with an exactness admitting an error of not more than one or two per cent.

Discoveries.

About ten years ago a very close double star was observed, showing that the two bodies were revolving around each other in the remarkably short period of about eleven years, the shortest period then known, but by the combined efforts of spectroscopy and photography, double stars have been found so close together that no telescope ever made could show their duplicity, and whose periods are to be counted in days and hours instead of years, one having a period of less than a hundred hours. To properly appreciate this astounding result, it is only necessary to say that no astronomer would admit that our present telescopic power can ever be doubled (on account of the disturbances ceaselessly going on in our atmosphere), yet this result could not be obtained visually with a telescope hundreds, and, perhaps, thousands of times more powerful than any now existing.

The family of asteroids, those wee little worlds that have their place in the solar system between Mars and Jupiter, have been discovered by dozens and scores. While the first was not discovered until the first day of this century, and 135 had been added to the known bodies of the system by 1874, at present over 400 are known, and the 500 mark may be reached by the end of the century; and it should be remembered that their detection is constantly increasing in difficulty, for the reason that the larger and consequently brighter ones were discovered first.*

More important, however, than many asteroids, was the discovery by Hall, of Washington, in 1877, of the two satellites of Mars; and "moonless Mars" is an obsolete expression. The estimated diameters are only five and seven miles—the smallest bodies, probably, known in the solar system; and in September, 1892, a still more brilliant discovery made by Barnard, of the Lick Observatory, added a fifth moon to Jupiter. When it is considered that the four well-known satellites of Jupiter were the *first* bodies discovered by Galileo with the first telescope, and that all telescopes have since that time, now nearly three hundred years ago, been turned upon the giant planet, this splendid discovery is all the more creditable.

Charles Burckhalter

LIST OF IMPORTANT ITEMS IN ASTRONOMICAL PROGRESS.

THE first eclipse recorded occurred at Babylon, March 19, 721 B.C. It was of the moon, and was recorded by Ptolemy. A tablet found at Nineveh is thought to contain a record of a solar eclipse which occurred June 15, 763 B.C.

The earliest-known works on astronomy were prepared by Aristotle about 350 B.C.

The mean motion of the sun and moon was determined by Hipparchus (who also discovered the precession of the equinoxes), 160–125 B.C.

The places and distances of the planets were discovered by Ptolemy, 139–161 A.D.

Astronomy was cultivated by the Arabs about 760 A.D., and introduced into Europe about 1200.

(Continued on page 31)

*Since this article was handed in to the SIGNS, an asteroid has been discovered whose orbit is between that of the Earth and Mars, which is entirely unique. Very little is known concerning it as yet, but it is of unusual interest to astronomers.

SABBATH REFORM—TRUE AND FALSE.

BY ELDER G. E. FIFIELD.
[Author of "God Is Love."]

IN order that we may understand the difference between true and false Sabbath reform, we must first see clearly what the true Sabbath is, to whom it belongs, and what is its real significance.

In the most ancient record given to man (Gen. 2:2-4) it is plainly revealed that the true Sabbath is the seventh day of the week, on which the Son of God rested after creating the heavens and the earth. It is plainly stated that He blessed it, and sanctified

The scripture already quoted plainly states that it is the sign between God and His people of His perpetual or everlasting covenant with them. What that covenant is is plainly told us in the book of Hebrews: "Now the God of peace, . . . through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ." This covenant is personal and individual, and God holds it out lovingly and longingly to every soul, waiting but that soul's submission to Him to seal this contract with him on His divine word and oath. It is the covenant by which

He raised David from the sheepcote to be conqueror of Goliath, musician, poet, king, and type of the King of kings. And God says: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye. . . . Incline your ear, and come unto Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isa. 55:1-3.

Whenever a soul will cease from its own labors, and rest itself quietly, trustingly, in God's hands, agreeing to give Him the glory for all that is accomplished, God seals His covenant with that soul to work out His ideals in that life, or, in other words, to make that soul perfect "to do His will," working in him "that which is well-pleasing in His sight."

When God seals that covenant with a soul, that person is no longer a Gentile sinner, but an Israelite indeed, and of the household of God." Eph. 2:19, 20.

Now the Sabbath is God's sign of this everlasting, or perpetual covenant. On God's part it is the sign of His creative power, which alone can transform the trusting, tho' sinful, soul into His divine ideals of purity and righteousness. See Ex. 20:8-11; 31:17. On the man's part, it is a sign of his resting from His own labors and fruitless strugglings to make himself better, and submitting his soul to God, as clay in the hands of a potter, that God may work out His will in him." Heb. 4:10.

Every man who keeps the Sabbath conscientiously, as he understands it, does so to acknowledge God's authority over him, and submits the soul to Him.

But God sees the oak in the acorn, and when men submit to Him and allow Him to have His way in the life, from that time He sees in them the perfect righteousness which He is working out in them by every after experience of their lives.

From all this we can clearly see that all true Sabbath reform must ever be brought about by preaching to men the everlasting covenant, which alone can bring to their souls Christ-righteousness. Whenever a man by his own free will ceases from his own futile efforts to realize his own poor ideals, and, submitting himself to God, learns to pray, "Thy will, not mine, be done in my life," taking hold of God's everlasting covenant, and of God's Sabbath, which is the sign of that covenant, there is one true Sabbath reform. From that on, if that man continues to submit to God, he is an Israelite and a Sabbath-keeper, and God pledges His infallible Word, and even His infinite life, to work out His divine ideals in that soul.

It can now also be readily seen that true Sabbath-keeping can never be forced upon any person by any human power; for true Sabbath-keeping is not the slavish submission of the body to human ordinances through fear of fines and penalties, but it is the free submission of the sovereign will and of the repentant soul to God's own precepts, thus permitting God to work His will in the life. Wherever, then, these principles are taught and adhered to, there, and there only, is true Sabbath reform. And, thank God, He has a people who are preaching the Gospel of the everlasting covenant to earth's remotest bounds. All over the world men and women, in spite of scorn and persecution, are laying hold of that covenant and of the righteousness which it only can bring. They accept the sign of that covenant, which is God's blessed and hallowed seventh day, and, while absolutely refusing to submit the conscience to the dictates of any earthly prince or potentate, they rejoice in an obedience to the divine precept which is but a submission of the heart's love to that Infinite Love which has won it, from wandering in a far country, back to the Father's house.

But, tried by this same divine standard, how utterly false and fraudulent is the popular, so-called sabbath reform of the day! In the first place, the sabbath (?) they seek to compel men to keep, is a false sabbath, and therefore no sabbath at all. It is not God's blessed and sanctified seventh day, the sign of His creative power, and of the soul's submission to Him; but it is the first day of the week, the pagan sun festival, which came into the church only when, as the historian Gavazzi says, "a pagan flood, flowing into the church, carried with it its customs, practices, and idols." This institution has no scriptural authority, and never was observed by Christ, the apostles, or the early Christians. It was brought in by what Paul calls the "mystery of iniquity," and it stands in all ages as a sign of apostasy. It marks the departure of the church from the worship of the true God, the Creator, to the worship of the sun, and is the sun's day, or, as the *North British Review* so aptly calls it, "the wild solar holiday of all pagan times."

The meaning of this institution is plainly stated by those who have brought it into the church:—

Question—How prove you that the church hath power to command feasts and holy days?

Answer—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.—*Abridgment of Christian Doctrine* (Roman Catholic).

Q.—Have you any other way of proving that the church has power to institute festivals of precept?

A.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.—*Doctrinal Catechism* (Roman Catholic).

This language is unmistakable. It plainly sets forth the Sunday sabbath as it really is, not as a sign of the power and authority of God over the human heart, but as a sign of the blasphemous assumption



From a photograph by Prof. E. E. Barnard, of the Great Nebula in Andromeda, taken at Lick Observatory. Time of exposure, 4 hours 18 minutes. During the time of these exposures the eye of the photographer is fixed upon some star, bisected by cross wires in the eye-piece of the telescope. In this small section of the sky but one star, we believe, is visible to the naked eye, but Professor Barnard estimates 64,000 visible to the camera.

it, or set it apart from the other days for a sacred and holy use. That this Being who here created, and then rested upon and blessed, the Sabbath, or rest-day, was the Son of God, is clearly shown by such scriptures as Heb. 1:1-3; Col. 1:12-19, and John 1:1-11.

To the authority of the record in Genesis is added the words of the Son of God when He spoke the law from Sinai, and the example of His whole life while incarnate on this earth. All these unite to prove that the seventh day of the week is the only true and hallowed Sabbath.

This Sabbath, while belonging to all men before sin entered the world, after the fall pertained especially to the Israel of God. "Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever." Ex. 31:13, 16, 17.

Who this Israel here spoken of is, Paul plainly tells us. He declares that it is not Israel after the flesh, or the Jewish nation merely, but the children of faith, who, like Jacob, prevail with God. These are the true Israel, the spiritual seed of Abraham, the father of the faithful. He asserts that the Gentiles by faith are grafted into this Israelitish tree, and that therefore all who are Christ's are Israelites, or the seed of Abraham. He positively declares that to this spiritual Israel belong not only the Sabbath but the whole law, and the glory, and the covenants, and all the promises of God. See Rom. 9:4-8, 11; Gal. 3:29; Gen. 32:24-28.

Now we have found thus far that the true Sabbath is God's blessed and sanctified seventh day, and that it belongs to the spiritual Israel in all ages. Next, we must inquire what is the real meaning, or significance, of this institution.



YERKES OBSERVATORY.

From a photograph by Prof. E. E. Barnard. Reproduced from *Popular Astronomy*.

Thus the Sabbath is a sign, on both sides, of this covenant, or agreement. As the Lord says, "It is a sign between Me and you, . . . that ye may know that I am the Lord that doth sanctify you."

The only thing that prevents God from sealing this covenant with every soul, and working out His ideals in every life, is that men will against God, instead of submitting their wills to Him. God has made men of free will, that character might be possible, and when men will not yield to Him, He can not against their will make them righteous, or sanctify them.

by a human authority of the power to command the human conscience—the conscience, that sole last sovereignty in man, supreme above every human power, owing allegiance to God alone. Whenever God commands the consciences of men, He does it as a father, to set men free, and bring them to the control of the inner principle of love alone. Whenever man blasphemously seeks to climb into the throne of God and assume the right to command the consciences of mankind, it is always done by force to enslave men, and bind them in the chains of superstition and priestcraft.

This Sunday sabbath, true to its origin and meaning, seeks to gain obedience, not so much by teaching and preaching as by force. It is not the intellect and heart that are appealed to, so much as the so-called civil power. In every civilized land professed Christian people are denying the very principles of Christianity, by petitioning for laws to compel men to observe this day. This is a direct tho unwitting confession of the absolute fraud and falsehood of the institution, and of all such so-called Sabbath reform. For the institution is thus boldly put before the world, not as a Christian institution, not as belonging to the true Israel, not as the sign of the soul's free-will submission to God, but as the sign of the slavish outward submission of all men, good and bad, to a human authority which assumes the power to command them. So far from this being any part of the new or everlasting covenant through which the soul secures righteousness by submission to God and trusting in Him, it is a gigantic old-covenant scheme. By it men seek to do collectively what they have found impossible individually. They seek to compel themselves and others to be righteous, but it is only to be righteous after their own ideals. But neither collectively nor individually can man lift himself heavenward by the boot-straps of his own aspirations or imaginings; and God's plain words to all such are, "Their webs shall not become garments, neither shall they cover themselves with their works; their works are works of iniquity, and the act of violence is in their hands."

Finally, all Sabbath reform which seeks to introduce a false, man-made Sabbath is false reform, or, rather, it is deform. All Sabbath reform which seeks to appeal to force or any other motive save that of the soul's loving submission to God, while it rests from its own labors,—all such reform, even tho it should seek to compel men to keep the true Sabbath, would still be false and fraudulent.

The Sabbath is for Israel, that is, for those who freely submit themselves to God and take hold of this everlasting covenant by faith. May God grant, dear reader, that we all be of that Israel.

A Test of Faith.—If we could always see and know the outcome of obedience to every command of God, no faith would be required. Faith and loyalty are tested where we can not see. There are many things we ask of our children which we know are for their good, but which become plain to them only in the doing. Their duty is to trust and obey. Let our question be, "What has God commanded?" The doing of His command is always for our best good. Do you wish further guidance? Ask, "What did Jesus do? What was His example? What shall I do living His life?" Decide the Sabbath question by these tests.

In every precept of God is inclosed a promise which is opened to him who wills to do the precept; but he will never know the preciousness and power of the promise till he wills to do the precept. "If any man willeth to do His will, he shall know." Every command of God is an enabling act to willing, substitutive faith.



By Prof. Percy T. Magan, Dean of Battle Creek College, Mich.

A FEW years ago, while making a special study of the philosophical history of the great nations of the world during the early part of the present century, I was somewhat amused by the frequent references made by many standard historians to the enormous wealth of this noble or that country gentleman, who reveled in luxury on fabulous incomes of from five to ten thousand pounds a year.

But the seemingly ridiculous side of the statement soon gave place in my mind to more serious reflections. Our ideas of the amount of money necessary to constitute a man wealthy have undergone a remarkable change. What our fathers rated as great riches we consider "ordinary," or at most "comfortable circumstances." An income of \$1,000,000 a year is to us much the same as was a competence of \$10,000 to our ancestors of a generation ago.

No longer can it truthfully be said that America is a country without pauperism and without great wealth. Things have changed since the days when Tocqueville wrote that in the United States there was a jealousy of wealth which compelled rich men, like the Jews of the Middle Ages, to abstain from all the ostentation of luxury.



Wall Street, the center of money influence in America. Trinity Church spire in the distance, now insignificant, formerly a landmark. The large building, a new one, just erected, the tallest on Wall Street. The little low building with columns in front, at the right of the picture, is United States Sub-treasury building, and just this side the Government Assay Office.

Not very long ago a prominent New York daily, and one which is most friendly to the financial classes of the country, made a statement in an editorial paragraph concerning a noted money magnate: "His regular income is \$20,000,000 a year. That makes him the richest man in the United States—perhaps the very richest in the world." And this sum, incredible as it may appear, is nearly three times the amount of the dividends paid in 1892 to all its stockholders by the Bank of England. The enormous rapidity with which American fortunes are amassed may be understood to some extent when we consider that the Bank of England has been for 200 years hard at work building up this earning power, whilst this American has won (thrice its dividend capability in less than a generation. Two years after the appearance of the editorial referred to above, there was published in another entirely friendly paper, a statement concerning the income of this same gentleman, to the effect that his income was more than \$30,000,000 a year; and no denial of these figures has ever been made.

The total population of the United States is estimated to be in the neighborhood of 70,000,000 people. In an able paper in the November *Forum*

of 1889, Mr. T. G. Shearman gave good evidence that out of this total population, 25,000 persons owned one-half of the national wealth. He further estimated that 200,000 persons controlled 70 per cent. of the national wealth, and that 250,000 persons controlled from 75 to 80 per cent. of the whole. The figures given by Mr. Shearman were based upon official tax returns, and in a number of cases upon the inspection of the books of individual millionaires. The concentration of such a vast amount of wealth in the hands of a few led Mr. Shearman, in an article entitled "The Coming Billionaire," which appeared in the *Forum* of January, 1891, to inquire "how far this concentration of wealth may go," and "whether the existing hundred-millionaires foreshadow the coming billionaire." He then proceeded to estimate that at the current rate of increase of these monster fortunes, a fortune of \$200,000,000 would become a billion dollars in less than forty years.

In 1838 the personal estates in England worth over £100,000 aggregated but one and a half times as much wealth as the estates of less than £1,000; in 1891 they aggregated three and a half times as much. From this it is clear that common observation has

not exaggerated the relative gains of the richer classes. It is, further, a painful fact that more than three-fourths of the people of the United Kingdom of Great Britain and Ireland are without any registered property whatever. They have, to be sure, their household goods, but the total value of these can hardly exceed £100,000,000. Less than two per cent. of the families of the United Kingdom hold about three times as much private property as all the remainder, and ninety-three per cent. of the people hold less than eight per cent. of the accumulated wealth.

The Civil War of 1861 was a rebellion of the richer classes in the United States against the rule of the middle classes. The triumph of the latter, however, and the utter overthrow of the old aristocracy of the South, did not bring with it the extinction of plutocracy in America. On the contrary, the war itself created a new plutocracy. Toward the close of the war, Lincoln himself is reported to have said: "I see in the near future a crisis approaching that unnerves me, and causes me to tremble for the safety of my country. As a result of the war, corporations have been enthroned, and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all the wealth is concentrated in the hands of a few, and the republic is destroyed. I feel at this moment more anxiety for the safety of my country than ever before, even in the midst of the war."

This prophecy has been only too thoroughly fulfilled. The plutocracy of the South has been destroyed, but a much richer capitalist class at the North has been created.

Some idea of the concentration of wealth may be gathered from the Massachusetts tax returns of 1873. These show that the number of persons paying taxes upon property was nearly four-fifths of the whole number of families resident. Among those paying such taxes, however, four-fifths held less than one-



Commercial Cable Building, on Broad Street, between Wall Street and Custom House Place, 18 stories to the shoulder, 3 more above. Foundation sunk to bed-rock. These buildings are themselves marvels. The square white building to the right is the American Surety Building, 21 stories high, the first of the tall ones to be built.

fifth of the property, while one-fiftieth held nearly as much property as nearly all the remainder. Twenty years later the assessing department of the city of Boston made a return which showed that the whole number of property taxpayers was less than one-fifth the number of families residing in Boston. From the official figures for the year 1893 from the city of New York there appear to have been about 110,000 property-owning families. The whole number of families in the city was 330,000. In other words, in the year 1893, in the city of New York, two-thirds of the families were, in the strict sense of the word, propertyless. These not only possessed no savings-bank account, but no registered property of any description. Dr. Spahr, after the most elaborate and unimpassioned use of every available record bearing upon the subject in hand, estimates that in the United States seven-eighths of the families hold but one-eighth of the national wealth, while one per cent. of the families hold more than the remaining ninety-nine per cent.

Not only is the wealth of the grandees of the United States and of the world more enormous than the fortunes of the rich of any past age, but it has been accumulated more rapidly, and it is spent with more reckless prodigality. And, still worse, it is sad to relate that many of these large fortunes have been obtained by what is little better than sheer robbery, and in defiance of every just and natural law. Democracy has turned into a corrupt plutocracy, and as an inevitable result, both national decadence and social revolution are being prepared. "When triumphant robbery is found among the rich, subversive doctrines will grow among the poor."

It may not be out of place to consider a few of the methods by means of which the enormous fortunes of some of the richest men in the United States have been acquired. Principles only will be dealt with, and therefore names will be withheld. Rich men are undoubtedly guilty of defrauding others, but that furnishes no excuse for a Christian to attack them personally. The sole object of this article is to show that the condition of affairs in the world at the present time proves that "the day when the Son of man is revealed" is at hand. And, moreover, the sole object of showing this is that men may be warned—both rich and poor—of the wrath to come, and give their hearts to God, that they may be saved through "Him that loved us, and washed us from our sins in His own blood."

The title of this paper is not simply the development of wealth, but "The Development of the Money Power." There exist at the present time not only larger fortunes than ever before, but the power which the owners of these fortunes are enabled to exert through them over everything in the land, from the national government down, is almost beyond comprehension. Of late years a new word has come into our language, or rather an old word used in a new sense. I refer to the word "trust." Take, for example, the Match Trust, by whose consent all the fires in the United States and Canada are lighted. Thirty-one manufactories, practically the total number in the country, either went into the combine or were purchased, and all were closed except about thirteen. One of the company, a man whose name has been prominently before the public as a candidate for the presidency of the United States, witnessed on the stand that the price of matches was "kept up to pay the large sums of money expended to exclude others from the business, remove competition, buy up machinery and patents, and purchase other factories." In the decision of the court in the case where the above was given as testimony, the judge very forcibly argued:—

"Such a vast combination is a menace to the public. It is no argument to say that this company has reduced the price of friction matches. That policy may have

been necessary to crush competition. The fact exists that it rests in the discretion of this company at any time to raise the price to an exorbitant degree. . . . Indeed, it is doubtful if free government can long exist in a country where such enormous amounts of money are allowed to be accumulated in the vaults of corporations, to be used at discretion in controlling the property and business of the country against the interest of the public and that of the people, for the personal gain and aggrandizement of a few individuals."

Not all the concerns becoming part of a trust are in favor of it. Many times they are forced to join through intimidation, and threats that if they do not their business will be ruined. Still others are given the choice of having war waged against them till their business is destroyed, or of taking a small sum annually in payment for keeping their factories closed, in order that it may be made to appear to men who wish to start a similar enterprise that it does not pay. In this way a trust can limit the output, discourage competition, and hold up prices.

The anthracite coal business is another line of commerce which illustrates the enormous power of wealth. During the past three decades, private individuals owning anthracite coal mines have been so far "run out" of the business that more than ninety-five per cent. of the anthracite coal of America, according to the report of Congress in 1893, has passed into the hands of railroad corporations controlling the highways to the coal fields.

One way in which this absorption is accomplished is this: A number of men, the directors and leading lights in a railroad company, will buy up a number of coal fields contiguous to their line. When the time for delivery arrives, the railroad

company, through its officials, will allege its inability to furnish cars to private mine owners. These have contracts to furnish local dealers in the cities and towns all over the country. Because they can not get the cars, they can not keep their contracts. The dealers must supply their customers, and are obliged to cancel their contracts with the private mine owners who can not get cars, and deal with the railroad company's second self, which is furnished with an abundance of cars. In this way the private mine owners are really compelled to sell to their railroad competitors at ruinous figures.

Another plan is for the railroad company to make a contract with its second self,—the railroad coal combine,—to furnish it with cars at a much lower rate than to other shippers, or to give it a certain per cent. of the freight receipts of the other shippers of coal. By this means it is impossible for "outside shippers" to compete with the trust. "These high freight rates serve the double purpose of seeming to justify the high price of coal, and of killing off year by year the independent coal producers." "This excess over just and reasonable rates of transportation constitutes an available fund by which the railroads are enabled to crush out the independent coal producers." The extortion in the price of coal, as fixed by the coal railroads, was found by Congress in 1888 to be "considerably more than a dollar a ton." That is, from \$39,000,000 to \$41,000,000 is wrongfully taken from the consumers yearly.

Perhaps the most notable trust in all the world is

the famous Standard Oil Company. Its power is not confined to the United States alone, but now encircles the earth. It is, as nearly as can be ascertained, controlled by four men, and it controls ninety-five per cent. of the oil industry of the globe. It operates not only in the United States, but in Canada, Great Britain, Germany, and Russia. There is a statement, which has been published and circulated widely, that one of the motives which prompted the Russian Government to promote the alliance between the Russian and American oil-men, was that Russia wanted "to secure the influence of the powerful members of the oil combination in favor of certain plans for which Russia needed co-operation in America." This coöperation was in the matter of the extradition treaty. The Russian Government had obtained this ratification, and obtained it in a way which indicated that some carefully-concealed but irresistible American influence was behind it. And the New York *World*, in its editorial columns of May 25, 1894, made the suggestion "that the power behind this treaty of shame was that of the oil trust, earning from the czar the last link in its chain of world monopoly." "Did the oil combination," it asks, "succeed in bartering away the character of this country as a political sanctuary for the monopoly of the world's markets?"

It was Abraham Lincoln who asked and answered the great question: "At what point shall we expect the approach of danger? By what means shall we fortify against it? Shall we expect some transatlantic military giant to step across the ocean and crush us at a blow?—Never! All the armies of Europe, Asia, and Africa combined, with all the treasure of the earth (our own excepted) in their military chest, with a Bonaparte for a commander, could not by force take a drink from the Ohio or make a track on the Blue Ridge in a trial of a thousand years. At what point, then, is the approach of danger to be expected?—I answer, If it ever reaches us, it must spring from amongst us; it can not come from abroad. If destruction be our lot, we must ourselves be its author and finisher. As a nation of freemen we must live through all time, or die by suicide."

Never have more truthful words been spoken. It is from the evils of great wealth concentrated in the hands of a few that the great civilizations of the past have one and all met their death. External military influences have in truth had little to do with the ruin of the powers of past ages. Rome herself fell not by the hand of the Germans, but because it was impossible for her longer to sustain the weight of her own wickedness.

THE GREAT WAR BURDEN.

ONE of the intolerable burdens resting upon the civilized powers of earth is that caused by the immense war expenses. Says the *Saturday Evening Post*:—

"By taking Austria-Hungary, France, Germany, Great Britain, Italy, and Russia as representatives of the armed strength of Europe, it is found that, according to the latest official reports, their standing or peace armies comprise 132,800 officers and 2,734,141 men, and, omitting Great Britain, their navies number 6,172 officers and 224,564 men. Great Britain this year has a total of 100,054 officers, seamen, and marines, and the army strength given



Journeying up Chilcot Pass, for the Klondike, in the quest for gold.

is independent of India and the colonies. "For the maintenance of these national systems of defense of these six countries alone, during the fiscal year 1897-98, the respective budgets show the enormous expenditure of \$806,287,549, or more than one-half of the total debt of the United States."

Is there any wonder that the czar of Russia calls for peace? And yet the answer of Great Britain, the strongest military power in the world, to Russia is this, from Premier Salisbury:—

"If Great Britain ever permits her self-defenses to weaken, her whole empire will come clattering to the ground. It is, therefore, impossible, in the present state and temper of the world, to intermit our naval and military precautions."

Men may say, "Peace, peace," but there is no peace without righteousness.



SIGNIFICANT EVENTS IN EUROPEAN HISTORY

By Pastor H. P. Holser, Basel, Switzerland.

EUROPE is the throbbing heart of the world. Through her wealth, arts, sciences, universities, industries, commerce, and political power, the thought of the world is molded, and the destinies of the nations controlled. The changes which here take place are, in consequence, full of meaning for all peoples.

The Rise of the German Empire and Triple Alliance.

During no period of equal length have so many changes of such varied import taken place in Europe as during the quarter century now closing. Of the more significant, the consolidation of the German Empire ranks among the first. A leading question for Europe has ever been the holding of the balance of power. At the beginning of the present century, France haughtily held this coveted position, filling all Europe with such terror as to drive enemies together for self-preservation.

In the rising Prussian monarchy, France saw the danger of being supplanted by a German federation. To prevent this was the chief object of the war of 1870. The result was the sudden development and firm welding together of the German Empire; since then Germany has moved forward by leaps and bounds, till she is acknowledged to be the first military power of the earth.

Russian Ascendancy—Franco-Russian Alliance.

The Triple Alliance led other nations to seek alliances. France, especially, was on the alert for a powerful ally to enable her to recover Alsace-Lorraine and to avenge her lost honor and her humiliation. Russia continued to increase in power, and extended her empire eastward and southward



STRASBURG CATHEDRAL.

Strasbourg is a noted city in many respects, not the least of which is, it is the capital of Alsace-Lorraine, the disputed territory between Germany and France. The picture above is that of the famous Cathedral, founded in the 11th century and finished in the 15th. The beautiful traceried windows, its brilliant, gorgeous medieval glass, the open-work tower, finely-sculptured portals and remarkable scientific clock, can not be here described. The tower is 468 feet high. It was much damaged in the war of 1870.

till in the war of 1877 and 1878 she was about to seize Constantinople, and thus hold the balance of power in Europe. By the united action of the powers, this coveted position was denied her; but in the efforts of the powers to regulate Turkish affairs on the occasion of the recent Armenian massacres, Russia was tacitly accorded the first place among the powers.

France, humbled by Prussia, and irritated by the English, who adroitly robbed her of the Suez Canal and the control of Egypt, saw her opportunity in an alliance with Russia; this must be secured at any price; when the alliance was finally effected, the nation was wild with enthusiasm. In the political world this step was of equal importance with the formation of the German Empire and the Triple Alliance. By these alliances the greatest military forces of the world were arrayed in two hostile camps.

War Preparations—Labor Troubles—Sunday Laws.

While making repeated efforts at peace congresses and disarmament, the last twenty-five years have witnessed unparalleled changes in the weapons of war. The marvelously-developed industries have been put under tribute to perfect the elements of destruction. This feverish haste in the perfection of the implements of destruction is a significant sign of the times.

The increase of armies, and the frequent change of old arms for the improved, have imposed an unbearable burden on the people. Chafing under the load, the toiling millions of Europe have sought relief in social and political organizations. This has resulted in the development of socialism and anarchy among the more desperate. The demands of the laboring classes have been punctuated by strikes

and emphasized in parliaments till important legislation has been secured.

Most of the work of Europe being in factories, in proportion as the laboring man has been protected, factories have been curbed. Prominent among the restrictions in factory laws is the clause forbidding Sunday work. The first day is not observed as the Sabbath by the masses of Europe. But prophecy has indicated that it will receive universal recognition. The last twenty-five years have witnessed the literal fulfilment of this in factory and other Sunday laws in nearly every nation of Europe. These Sunday laws partially result from the Sunday-law movement in America. Agitators were sent from America to Europe. This led to organizations to secure a better observance of Sunday, and the multiplication of Sunday literature. Gladstone and the emperor of Germany have taken an active interest in this Sunday crusade; and even Belgian postage-stamps have a Sunday clause.

Ascending Papal Power.

The past quarter century is of note in the history of the Papacy. At the time of the Franco-Prussian War, the dogma of papal infallibility was proclaimed. At this time France, the mainstay of the Papacy, was humbled by Prussia. Then the powerful German Empire, strongly Protestant in sentiment, and exuberant over its great victory, undertook to break the Papal power. Under the bold leadership of Bismarck, the iron statesman of the century, great progress was made in curbing the Catholic power. The Pope's answer was the declaration of the supremacy of the church in ecclesiastical matters, in education, and in marriage. Bismarck's reply was, "We will not go to Canossa," and the noted May Laws. Under these laws Jesuits were excluded, the State took charge of Catholic seminaries, and required

priests to pass a State examination before ordination. The Pope declared to the Emperor, "Every



Baron Nathaniel Mayer Rothschild, England.

Since the formation of the Triple Alliance, Germany, as the leading power of this coalition, has been watched with the closest scrutiny by the world.



Abdul Hamid, Sultan of Turkey.

one who has been baptized belongs in some way or other to the Pope."

This controversy concerning the supremacy of the

Papacy is one of the most significant of the age under question. Against Rome was the most powerful empire, guided by one of the greatest statesmen of the century. The power of the empire was concentrated to assert the supremacy of the State above the Papacy. Laws to this end were enacted and enforced. What was the result?—From 1882 to 1885 the May Laws were repealed, while the Iron Chancellor was at the helm and the empire in its vigor. *Bismarck went to Canossa.*

The multiplied troubles arising from the organization of labor and capital against each other, and the growing discontent of the masses under the crushing weight of increasing armaments, have contributed much to aggrandize the power of the Pope, and give weight to his claim of being the arbiter of nations. In addition to the repeal of the May Laws, we note that in the most Protestant countries,—Switzerland, Germany, England,—the membership and popularity of the Catholic Church are rapidly increasing.

The recent troubles in Italy further illustrate the rising power of the Papacy; the civil power wrested from the Papacy the affairs of the State, and undertook to manage them independent of the hierarchy; but while its troubles are increasing, the Papacy gallantly unfurls its sails in these State-rending storms, and sails on to victory. Thus in Europe Rev. 13: 3-8, and portions of chapters seventeen and eighteen, are fulfilling.

European Colonial Policy.

Another significant change in Europe is the sudden development of the colonial policy. The rapid increase of factories has led to overproduction, and made a larger market necessary. Labor-saving machines have driven many abroad to secure work. First Africa was the object of general grabbing; and next in turn came Asia. By this colonial policy all the earth is being brought under the more direct control of a few leading powers, and these are forming alliances. The outcome is not hard to anticipate. Even the old, dormant nations are seized and shaken up from their sleep of centuries, and drilled for the final struggle.

Spiritualism—the Zionist Movement.

The secret power working behind the screen and bringing about the important changes which are preparing the world for what is soon to take place, is that of Satan. Rev. 16: 13, 14. His agencies, in religious garb, under the various forms of Modern Spiritualism, have manifested new activity and attained greater popularity in Europe during recent years. As in the Sunday-law movement, a wave of Modern Spiritualism swept over Europe from America. Some of the most remarkable manifestations have been exhibitions of its power to control the minds of men distant from the operator. It is specially

significant that in spiritualistic circles Napoleon has appeared and conversed with those present.

Another change worthy of note is the increase of Anti-Semitism and the Zionist movement. Besides preparing the world for war, the great deceiver seduces the religious world. While Christians claim to see dawning rays of the temporal millennium, and cite the return of the Jews to Palestine as the first

of the Turkish Empire. How naturally such a gathering will result from the present situation! Hence this Zionist movement may be regarded as a factor in bringing about what prophecy has long foretold as the last act of earth's history.

The Third Angel's Message.

Finally, we note the arrival of the first preacher of the last warning message in Europe, just twenty-five years ago. From this beginning, the Lord's message of warning has increased till there are now in the leading nations of Europe about 6,000 who are in various ways calling attention to the signs of the times, and declaring the truth concerning the coming of the Lord. Thus these changes in Europe during the last twenty-five years,—the rise of the German Empire, Triple Alliance, Russian ascendancy, Franco-Russian Alliance, multiplied war preparations, labor organizations, Sunday laws, ascending Papal power, colonial policy, Spiritualism, Zionist movement, and the preaching of the advent message,—when read in the light of prophecy show unmistakably that the great day is at hand.

FOREIGN HISTORICAL EVENTS OF NOTE.

1874.—Fall of Gladstone government in England, return of Disraeli to power.—Restoration of monarchy in Spain under Alfonso XII.

1875.—Adoption of Constitution in France.—Revolt of Bosnia and Herzegovina against Turkish rule.

1876.—Insurrection in Bulgaria suppressed by the Turks with great cruelty.

1877.—Defeat of Serbia in war with Turks.—Russo-Turkish war, siege of Plevna and Kars.—Title "Empress of India" assumed by Queen Victoria.

1878.—Second war of England in Afghanistan.—End of Russo-Turkish war.—Treaty of San Stefano superseded by Berlin Congress and treaty.—Serbia and Roumania independent.—Bosnia transferred to Austria.—Bulgaria divided.—Leo XIII. elected.

1879.—President McMahon resigns in France, M. Jules Grevy elected.—War in Afghanistan by English, Ameer deposed, continued in 1880.—English war with Zulus.

1880.—Disraeli resigns, Gladstone returns to power.

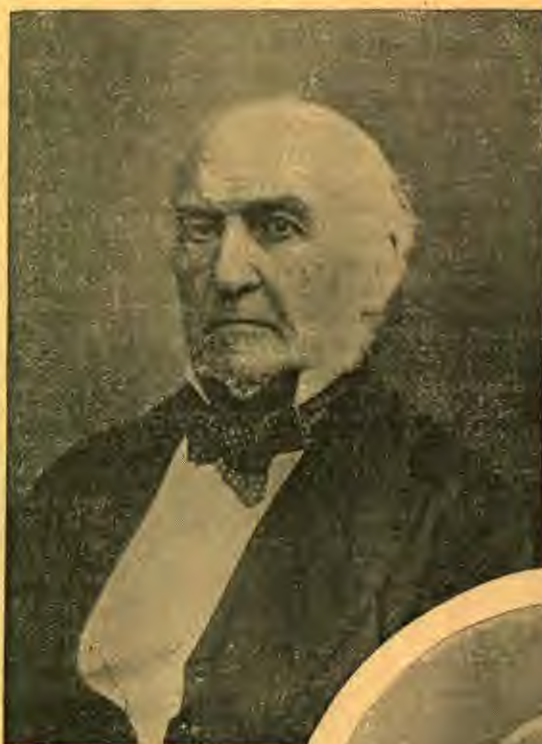
1881.—Czar Alexander assassinated, March 13.—England's war with Boers.—Arabs revolt in

Egypt against the government. 1882.—British bombard Alexandria.—Death of Gambetta in France.—Panama Canal begun.

1883.—Suppression of Arabs' rebellion, and English occupation of Egypt.—War in Soudan, 1883.

1884.—War of France in Tonquin with China.—Turcomans conquered by Russia, who occupies Merv.

(Continued on page 30.)



The Late W. E. Gladstone.
Nicholas II., the Czar of Russia.

Pope Leo XIII.

The Late Prince Bismarck.
Wilhelm II., Emperor of Germany.

step in the fruition of their hopes, behold, a strong, organized movement of the Jews for the very purpose of returning to Palestine! The Turks refuse to let the Jews enter Palestine. The Jews expect that Christians will aid them in securing their native land. Prophecy shows that one of the last acts to prepare the way for the world-gathering in Palestine will be the drying up of the Euphrates, a symbol



UNION OF CHURCH AND STATE



By Alonzo T. Jones, Author of "Two Republics," "Rights of the People," etc.

TWENTY-FIVE years' progress toward the union of Church and State in the United States!

To many into whose hands this paper may fall it may be thought an exceedingly strange thing that there should be any progress at all, much less twenty-five years of it, toward a union of Church and State in the United States.

It is strange that such a thing should be so. But so it is.

The Government of the United States was founded upon the principle of total separation of religion and the State, as certainly as it was founded upon the principles of a republic. Indeed, the total separation of religion and the State is inherent in the principle of a republic; and logic and consistency demand that in every republic there shall be such a separation.

Yet, true as this is, the makers of this American republic did not leave it to logic and consistency to effect this important thing; they positively and continuously, in State papers and organic laws, declared it, from the time that the Declaration of Independence was made to the time when the National Constitution was finally established and ordained. The total separation of religion and the State is a fundamental Christian principle, enunciated in the words of Holy Writ, "Behold, the people [Israel] shall dwell alone, and shall not be reckoned among the nations." "If any man hear My words and believe not, I judge him not." "Render, therefore, unto Caesar the things that are Caesar's; and unto God the things which are God's."

It was in positive recognition of this principle as a *Christian principle* that it was made a fundamental feature in the establishment of the American republic. The men who made this nation said:—

"Almighty God hath created the mind free; all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who, being Lord of both body and mind yet chose not to propagate it by coercions on either, as was in His mighty power to do."—*Rights of the People*, p. 90.

"To judge for ourselves, and to engage in the exercise of religion agreeably to the dictates of our own consciences, is an unalienable right, which, upon the principles on which the Gospel was first propagated, and the Reformation from Popery carried on, can never be transferred to another."—*Id.*, p. 89.

"It is impossible for the magistrate to adjudge the right of preference among the various sects professing the Christian faith, without erecting a claim to infallibility, which would lead us back to the Church of Rome."—*Id.*, p. 87.

Therefore the supreme law of the land was made to declare that—

"No religious test shall ever be required as a qualification to any office or public trust under the United States."—*Constitution*.

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."—*First Amendment*.

"The Government of the United States is not in any sense founded on the Christian religion."—*Treaty with Tripoli*.

Thus the constitutionally-declared principle of the total separation of religion and the State in the United States, is explicitly a Christian principle, as it is also "the logical consequence of either of the two great distinguishing principles of the Reformation—as well of justification by faith alone as of the equality of all believers."—*Baneroft*.

Who only, then, could be expected to desire the governmental recognition of religion, the union of Church and State, in the United States?—Surely, none who respect either the principles of Christianity or of the Reformation. As the American principle of the total separation of religion and the State is a true principle of Christianity and the Reformation; and as a recognition of religion by

the Government of the United States, the union of Church and State in the United States, would, on the face of it, be in open disregard of the principles of Christianity and of the Reformation, it follows plainly enough that no one who has any true regard for Christianity or respect for the Reformation can ever engage in any movement or combination to secure governmental recognition of religion, or any union of Church and State in the United States.

Yet we are publishing an article on "Twenty-five Years of Progress toward the Union of Church and State in the United States." Who, then, are they who are aiming at this, that there should be any such progress at all?—Strangely enough, all the leading and active workers and organizations to this antichristian and anti-Protestant end, are loudly professed Christians and just as loudly professed Protestants.

Twenty-five years ago there was but one organization in the land definitely committed to this cause. This was an organization mostly of Reformed Presbyterians, tho including prominent men of other denominations, under the name of the "National Reform Association," whose avowed purpose was to secure an amendment to the national Constitution "recognizing the being and attributes of Almighty God, the divine authority of the Holy Scriptures, the law of God as the paramount rule, and Jesus, the Messiah, the Saviour and Lord of all," and "so placing all Christian laws, institutions, and usages upon an undeniable legal basis in the fundamental law of the land."

This organization slowly gained strength and influence, until 1887, when it secured the alliance of the W. C. T. U. and the Prohibition party. In 1888 the American Sabbath Union, receiving its initiative in the Methodist General Conference held that year in New York, and including the leading denominations of the country, was added to the combination.

This combination had sufficient influence to secure, in that very year, 1888, the introduction into Congress of a joint resolution and a bill, recognizing the Christian religion and establishing by law the observance of Sunday as the Christian sabbath. And these points have been held before Congress ever since.

In 1889 this combination sought and gained the cooperation of the Catholic Church.

In 1892 the judiciary department of the national government practically joined this combination, through a unanimous declaration of the Supreme Court that "the establishment of the Christian religion" is within the "meaning" of the Constitution, and that consequently "this is a Christian nation."

In 1893 the legislative department of the National Government followed the lead of the Supreme Court, and in legislating for the World's Fair at Chicago, officially recognized and established Sunday as the Sabbath of the Fourth Commandment; in which Congress did do the very thing which the makers of the nation said it was impossible to do without erecting a claim to infallibility.—Congress did adjudge the right of preference between different sects professing the Christian faith, adopted Sunday as the national sabbath, and in so doing did erect a claim to infallibility, which leads back to the Church of Rome.

At the same time the Executive Department of the national government also joined the combination, by the President's official approval of this religious act of Congress; and, further, in 1896, by the declaration that "this is a Christian nation, and they will have to face the music."

As all this was the clear repudiation of the Christian and Protestant principle, and the adoption of the papal principle, the Papacy immediately began to build upon the foundation that had thus been laid. In October, 1893, Archbishop Ireland, in a panegyric at the Jubilee of Cardinal Gibbons, exclaimed:—

"I preach the new, the most glorious crusade Church and Age! Unite them in the mind and heart, in the name of humanity, in the name of God. Church and Age! . . . Rome is the Church; America is the Age."

In September, 1894, by a papal rescript, the United States was "declared to be a Catholic country," and "was elevated to the first rank as a Catholic nation."

And in 1898 an official representative of the Papacy was received by the United States Government at Washington, upon official credentials from the Secretary of State of the Papacy addressed to the Secretary of State of the United States. And, having been so received by this government, international matters between the United States and Spain were conducted through this papal representative, until all negotiations were broken off by the declaration of war.

Such, briefly sketched, is the twenty-five years of progress toward the union of Church and State in the United States, up to date. And who can say but that this progress has been such as to demand the serious attention of every person in the land who has any regard for true Christianity, for true Protestantism, or for true American principles?

And still this vast combination of National Reform, W. C. T. U., Prohibition, Sabbath Union, B. Y. P. U., Y. P. S. C. E., Christian Citizenship, and papal elements, is steadily pushing forward the original design,—the union of Church and State in the United States.

"It is high time to awake out of sleep."

Alonzo T. Jones

AN OMINOUS CONTRAST.

BY ELDER W. N. GLENN.

[Editor Our Little Friend.]

ATTENTION is called to the following list of prominent events concerning religious legislation in this last quarter of the nineteenth century:—

- 1881.—Spasmodic attempts in various parts of California to enforce the Sunday law passed in 1861.
- 1882.—People aroused, and repeal of the California Sunday law made a political issue in State election. Repeal carried by a majority of about 17,000.
- 1883.—California Sunday law repealed.
- 1885.—Exemption clause of Arkansas Sunday law repealed.
- 1887.—Exemption clause of Arkansas Sunday law re-enacted, after twenty-one cases had been tried, which demonstrated to the people the intolerant nature of the prosecutions made possible under the law.
- 1888.—Blair Sunday Rest Bill introduced in United States Senate. Blair Educational Amendment to the Constitution, providing for teaching the Christian religion in public schools, introduced in United States Senate.
- American Sabbath Union organized in Washington, D. C. Later an official of that organization stated that "the Woman's Christian Temperance Union and the Prohibition party have become so entirely National Reform organizations that the regular National Reform organizations have ceased to organize local National Reform clubs as such, but work through these to spread the National Reform ideas."
- R. M. King arrested in Ohio County, Tenn., for doing ordinary work on Sunday. Sympathizers with the prosecution gathered in a mob on a Sunday night, and fired shots into a schoolhouse where Elder William Covert was preaching the doctrines held by the defendant.
- 1889.—The King case tried, and defendant's conviction affirmed by State Supreme Court, and appeal taken to the United States District Court.
- Field Secretary of American Sabbath Union organized a branch in California, with a view to securing a State Sunday law.
- Blair Sunday Rest Bill, modified with exemptions, etc., reintroduced in United States Senate.
- 1890.—A bill to prevent Sunday labor in the District of Columbia introduced in the House of Representatives by Representative W. C. F. Breckenridge.
- 1891.—Writ of *habeas corpus* in the case of R. M. King denied by Judge Hammond of the United States District Court for Tennessee; thus the State Sunday law was sustained by a Federal Court.
- 1892.—Bill to prohibit the sale of ice in the District of Columbia on Sunday, introduced in the Senate by Senator McMillan, and in the House by Representative Hemphill.
- Decision of United States Supreme Court in Louisiana Lottery Case making Congress a censor of the press, —a blow to the first amendment to the Constitution.
- The United States Supreme Court declared that "this is a Christian nation," the foundation of the claim being laid in documents of Ferdinand and Isabella, the founders and supporters of the Spanish Inquisition and other pre-republic religious-political actions.
- Congress passed the first law which virtually established the principle of Church-and-State government in the United States, namely, the appropriation of money for the Chicago Exposition conditioned on the gates being closed on Sunday.

[*According to the Constitution, all treaties are a part of the supreme law of the land.—Ed. S. OF T.]

1893.—Thirteen orderly Christian men, observers of the seventh-day Sabbath, indicted in Henry County, Tennessee, for doing ordinary work on Sunday.

Hettie Mansfield, who had kept the Sabbath "according to the commandment," was informed against by her brother for the crime of sewing on Sunday, in Queen Anne County, Maryland. In the same county Chas. O. Ford was arrested and convicted of doing Sunday labor, on complaint of his brothers. See Matt. 10:21, 22, 36.

A minister and a schoolteacher, in Gainesville, Georgia, who had arranged some desks in a schoolroom on Sunday, preparatory to opening school on Monday, were convicted of violation of the Sunday law.

It was demanded of the President that Sunday closing of the Chicago Exposition be enforced by troops.

Y. P. S. C. E. State Convention of Ohio declared a boycott of Chicago Exposition if opened on Sunday.

1894.—A bill to protect the first day of the week was introduced in the United States Senate by Senator Gallinger. It provided for a number of exceptions, amongst others the "work of those who religiously observe Saturday."

A bill was introduced in the House by Representative Johnson, designed "to secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath day."

A proposed amendment to the preamble of the Constitution for the purpose of formally acknowledging "the authority of Almighty God" in that instrument, was introduced in the House by Representative Morse.

By a papal rescript, the United States was declared to be a Catholic country.

1895.—Barbers' Sunday law (practically a rule of the Barbers' Union) enacted by the California Legislature. On a test case the law was subsequently declared unconstitutional.

Prof. George D. Herron, of Grinnell, Iowa, College, proclaimed his "Applied Christianity" theory from Boston to San Francisco, coming out boldly for Church and State Union, as no other man had in this country.

About thirty Christians, observers of the seventh-day Sabbath, were indicted in Rhea County, Tennessee, for laboring on Sunday. About one-third of these were imprisoned for a time.

A bill providing for the protection of Sunday as a "day of rest and worship," in the District of Columbia, was introduced in the House by Representative Morse.

1896.—The United States Supreme Court confirmed the constitutionality of the Georgia Sunday law, altho, under certain articles of the code, convicts under its penalties who should conscientiously refuse to work on the Sabbath day of the commandment, might be charged with "attempted insurrection," and suffer the penalty of death. Fines collected for the violation of this Sunday law are dedicated to the "promotion of Sabbath-schools in the country."

South Carolina makes the first amendment of the Federal Constitution a part of her Bill of Rights.

1898.—Special effort to utilize the Young People's Society of Christian Endeavor throughout the country in the circulation of the literature of the Lord's Day Defense Committee.

An official representative of the Papacy was received at Washington by the United States Government. (See article in this paper entitled "Union of Church and State.")

Two individuals were convicted of Sunday labor in Queen Anne County, Md., not as individuals, the prosecuting attorney admitted, but as representatives of a certain religious sect. Thus the denomination as a body was condemned by the Maryland Sunday law.

This list might be greatly augmented by entering more into detail, as well as by adding other events of less notoriety—all showing the tendency toward a union of Church and State in this government, and the growing sentiment of the people favorable to the principles that underlie such a union. To this brief showing it is pertinent to add that in ten States of the Union there have been legal prosecutions of persons who observe the seventh-day Sabbath, because they exercised their God-given right to labor on the first day of the week. In most of these States the prosecution was in violation of either the State Constitution or Bill of Rights, and all of them were in violation of the spirit of the Federal Constitution.

In contrast with this tendency to subvert the civil and religious liberties of the people, attention is called to the struggle to establish these rights during the last quarter of the eighteenth century. There were the Declaration of Independence and the seven years' Revolutionary War to sustain it. Then the six years of effort to put in operation a permanent government, based upon the principles of civil and religious liberty, culminating in the Federal Constitution. Before the close of the century there were in force eleven of the fifteen amendments to the Constitution; also the treaty with Tripoli, which declared that "the Government of the United States of America is not in any sense founded on the Christian religion."

The trend of events is indeed ominous, as showing a widespread determination on the part of the people to cast aside in the closing years of the nineteenth century the liberties established at so great sacrifice by their fathers in the last quarter of the eighteenth century. And we trust that this brief array of facts may have the effect of opening the eyes of some to the dangers of seeking moral reforms through the medium of human legislation. It is the sure road to civil and religious bondage, of which the history of past ages is ample proof.

THE MONEY POWER IN THE LIGHT OF THE PROPHETIC WORD.

THERE is no more startling development of the last quarter century than that of the money power, and its hold upon the nations and the manhood of the nations. It has been truly said that the people of the various civilized nations of earth are no longer under the governments of their respective nations, but are ruled by "The Invisible Empire," the money power. As the well-known historian, Prof. John Clark Ridpath, LL.D., remarks (*Arena* for June):—

"Not a nation in the world is exempt from the dominion of the Universal Monarchy. The political autonomy of every one has been surrendered, openly or covertly, to the will of a ruler whom none have seen, but before whom every State and principality, every republic and kingdom and empire, bends a supple knee."

"More than twenty thousand millions of war debt resting upon the nations of the world! . . . Twenty thousand millions of debt, and every dollar of it owned by the Invisible Empire! The interest at four per cent. amounts to eight hundred millions of dollars a year. And it is intended that this principal and this interest account shall run forever. While civilization continues—as long as mankind shall be organized into nations—so long will this intolerable incubus rest day and night on the labor of the world. Under the horrid nightmare every workingman in every country under the sun becomes and remains a slave. It is needless to say that such a debt will absorb the entire property of the world. It will drink the ocean dry. It will suck up, at the rate of eight hundred millions a year, the whole wealth of mankind, and then demand another planet to satisfy the vacuum in its infernal maw."

And this Invisible Empire is the Money Power. The nations of earth owe the Money Power the vast debt of twenty thousand millions. They pay—or the producers in the nations do—to the Money Power, year by year, the annual \$800,000,000 of interest, while in all the world there are but 660,457,000 in gold coin!

But we wish to call the attention of the reader to other facts, namely,

That there is a power above that of the Invisible Empire, the Ruler of the Universe;

That He foresaw the intense selfishness and greed of men to enrich themselves at the expense of their fellows;

That He foresaw the skill and craft which would be employed in the mad ambition to use men as things, and so grasp the wealth of the world;

That He foresaw that this ambition would be, humanly speaking, successful, and that riches would be "heaped together" "in the last days;"

That He foresaw that this disregard of the poor and lowly of earth would arouse their hatred of the rich and lead to violence and crime; and, therefore,

That He warns the rich of the evil which will come unless the power of wealth shall stay its hand and the rich man shall regard the poor as himself, and minister to his needs;

That He foresaw that this warning will not be heeded, and rapine and bloodshed will certainly follow, and the rich be left desolate.

And yet God does not sanction violence, but appeals to His suffering and oppressed children to be patient to the coming of the Lord Jesus Christ, who will right all wrongs.

All this and more is told by the "more sure Word of Prophecy." We have space for only three quotations, and shall be as brief as possible, commenting at times in brackets. The first prophecy is from the Epistle of James:—

"Go to now, ye rich men, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you [in the day of judgment], and shall eat your flesh as fire. Ye have laid up ["heaped together," common version] your treasure in the last days. Behold, the hire of the laborers who mowed your fields [a class representing all laborers], which is of you kept back by fraud, crieth out; and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter [of war, of misery, of want, on the part of many]. Ye have condemned, ye have killed the righteous one [by oppressive laws, by force of circumstances]; he doth not resist you. Be patient therefore, brethren, until the coming of the Lord." James 5:1-7, R.V.

This is a striking prophecy, declaring that we will come upon the rich from those who are oppressed. Here is another from a more ancient prophet; it voices the Spirit of God in humanity crying out against its oppressions:—

"Thou that art of purer eyes than to behold evil,

and that canst not look on perverseness [that is, to approve it], wherefore lookest Thou upon them that deal treacherously, and holdest Thy peace when the wicked swalloweth up the man that is more righteous than he; and makest men [God's children] as the fishes of the sea, as the creeping things, that have no ruler over them? He taketh up all of them with the angle, he catcheth them in his net, and gathereth them in his drag [wily schemes, by which men are controlled]; therefore he rejoiceth and is glad. Therefore he sacrificeth unto his net, and burneth incense unto his drag [glorifies and exalts his schemes]; because of them his portion is fat, and his meat plenteous. Shall he therefore empty his net, and not spare to slay the nations continually?" "Behold, his soul is puffed up, it is not upright in him; . . . a haughty man, that keepeth not at home; who enlargeth his desire as hell [sheol, the grave], and he is as death, and can not be satisfied, but gathereth unto him all nations [witness the world trust of the Standard Oil Company, and other world-wide confederations], and heapeth unto him all peoples. Shall not all these take up a parable against him, and a taunting proverb against him, and say, Wo to him that increaseth that which is not his! how long? and that ladeth himself with pledges [bonds, stocks, deeds, mortgages]. Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the peoples shall spoil thee; because of men's blood, and for the violence done to the land, to the city, and to all that dwell therein" Hab. 1:13-17; 2:4-8, R.V.

Blood is not shed by violence alone. The life current may be tapped and its vitality diminished by other means. Insufficient food and drink, unsanitary surroundings, excess in labor, excess in charges for the necessities of life, are all sapping the life-blood of millions. But what does wealth have to do with these?—Simply this: Capitalists and wealthy corporations control these things. In the great teeming cities the power of wealth controls dwellings, fuel, provision, and even affects the air we breathe. In the country the great railways often swallow up all profit from the produce of the land, in excessive rates.

And yet the thought of the rich man is not to oppress; it is simply to advance his own interests. The oppression is not meant; it is incidental, not objective to his plan. He regards it with indifference, as something deplorable, but which can not be helped. But

"Hast Thou not said that what is done
Unto Thy least and humblest one
Is even done to Thee?"

God regards it, and will remember His children and the injustice done them. But here is yet another prediction:—

"And the songs of the palace [where the rich dwell] shall be howlings in that day, saith the Lord God: the dead bodies shall be many; in every place shall they cast them forth with silence. Hear this, O ye that would swallow up the needy, and cause the poor of the land to fail." See Amos 8:1-12, R.V.

These are God's merciful forewarnings of coming dangers and perils, that both rich and poor may be saved. The duty and refuge of the rich are given in the following scripture:—

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17-19. See also Luke 12:15-21; Matt. 6:19-21.

God's message for the poor, even tho oppressed and afflicted, is, "Be patient therefore, brethren, unto the coming of the Lord." James 5:7. Do not yield to the clamor of those who know not God. Neither anarchy nor rebellion is the remedy of the Christian. His hope is in God. The very condition of things as regards capital and labor, monopoly and industrial slavery, is a strong, clear evidence that we are "in the last days," and that Christ's coming is near. The Christian knows that human or Satanic rule is brief at best, and that God is just, loving, all-wise, eternal; and will leave his case in God's hands, rather than resort to violent measures.

Reader, in what is your hope? Is it in vain riches, which fly away, or which, at the longest, you must soon leave, even tho you heap them to the heavens? Is it in anarchy, nihilism, violence, politics, to overthrow the power of wealth? You may destroy men or systems; but you will not heal the wrong.

Or, better, eternally, heaven-higher better, is your trust in the power and life and light of the love of Christ? There you are safe; for those who put their trust in Him "shall not be ashamed nor confounded world without end." X.



By Elder Uriah Smith, Author of "Thoughts on Daniel and the Revelation."

THAT we are living in an age of wonders multiplying in number and growing in power, none will deny. So nothing that may here be said will be understood as offered to prove that fact. But the thought intended to be emphasized is the significance of these events as fulfillments of the prophecies of the Bible, and their efficiency as a means to carry out the work the Lord has to do in the last days, together with their potency to accomplish great revolutions, which will give existence to those conditions so clearly set forth in the Scriptures as signs and immediate precursors of the impending day of the Lord.

In view of the wonderful discoveries of the present age, and the great achievements accomplished by increased knowledge in the arts and sciences, the question is often asked if these things do not show that the world is yet in its infancy, and just waking up to its possibilities, and that the real life and efficiency of the human race is yet before us, and must occupy generations still to come. The answer to this question must be in the negative; for the wonderful things so suddenly and surprisingly accomplished at the present time by chemical and mechanical discoveries, are not the indications of infancy and childhood. They are not the work of puerile and uncultivated minds. They indicate rather the result of mature and cultivated powers. And this view of the situation is strengthened by the fact that the prophecies foretell just such an awakening of the human mind, and such manifestations of its powers, as one of the peculiarities of the last days. Let a few texts suffice in evidence: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12:4. There are but two directions in which the application of this prophecy can be attempted. One is, to take the running to and fro in its most literal sense, and let it refer to the tide of travel, which, as the result of modern inventions in the field of locomotion, is sweeping like a tidal wave over the world; and let the knowledge which was to "increase," refer to such knowledge as pertains to discoveries and progress in the arts and sciences in general. The other is to apply the running to and fro to the study of the prophecies, turning back and forth in the inspired books, and so causing the knowledge of the sacred Word to be increased.



Horseless Carriage.

But in whichever way we may apply it, we have before our eyes the most emphatic fulfillment of the prediction The "time of the end," to which the book was to be closed up and sealed, and when, consequently, it was to be opened, commenced in

1798, an epoch marked by the ending of the two great prophetic periods, the 1,290 and 1,260 days, of Dan. 7:25; 12:4, 7, 11; Rev. 11:3; 12:6, 14; 13:5. A great prophetic era like this,—when the word of prophecy takes such prominent notice of earthly affairs, when from the book shut up by divine direction for over twenty-three hundred years the seal is lifted, and the time comes for knowledge to be increased,—can not but denote the loosing of all the shackles from the human mind which had so long restrained it from the exercise of its highest powers, and the opening of an era of progress and achievement, when the mental and spiritual endowments of men should assume a greater dominion over the lower and material forces of nature.

God said to Job, "Canst thou send lightnings, that they may go, and say unto thee, Here we are?"



THE EMPIRE STATE EXPRESS.

The Fastest Train in the World, New York Central Railway.

Job 38:35. Tho this may not be a direct prophecy of the electric telegraph, it is the seed thought of the scheme for transmitting thought to distant points, and receiving an intelligent reply, by means of electricity, or the lightning, and a suggestion that such a thing might sometime be. Nearly five million miles of wire now constitute the highway over which the nimble feet of the lightning speed to bear their messages from land to land. By steam propulsion on land and sea, defying time and distance, and the operation of the telegraph, the whole world has, as it were, been condensed from a vast expanse of *terra incognita*, into a little hamlet of contiguous neighbors; and national relations and conditions throughout the globe are thereby all changed.

Still other scriptures speak of the manifestation of great signs and wonders to appear in the last days; and, though these pertain mostly to the spiritual world, nevertheless they could not appear except under the very condition of civil and religious liberty which is the boast and characteristic of the present day. In the midst of the great tide of discovery and invention which has been rising so rapidly during the last fifty years, it is difficult to single out any portion of the time as preëminent over the remainder, as peculiarly a period of invention; and while the quarter century immediately past has been marked by some notable inventions of its own, it has been perhaps as much distinguished by improvements in preceding inventions, and by carrying them forward to perfection, as for new ones. Witness the multiplex system of telegraphy, by which

different messages may be sent in opposite directions at the same time, on the same wire. Look also at the improvements in the steam-engine, sewing-machine, etc., etc.

It might be appropriate at this point to call attention to the fact that the electric light was invented in London, in 1874, the opening year of the quarter century now under consideration. What that has been in behalf of light in the natural world, such has the SIGNS OF THE TIMES been in the spiritual



The De Witt Clinton, First Train on the New York Central Railway.

world. The experiments by which electric lighting has been brought to its present state of perfection and utility, were successfully accomplished by Thomas A. Edison, in the years 1878-1880.

The telephone has so increased in use the past twenty-five years that, although experimented with as early as 1860, it may be considered as belonging to this period. The principle was exhibited in Frankfurt, by Johann Philip Reis, doubtless the first and real inventor, in 1861. He died in 1874. But the idea was worked out into more practical shape by Professors Elisha Gray, A. G. Bell, and, later, by Mr. Edison. Professor Bell was the first to perfect his patent; and his articulating telephone was tested by experiments at Salem and Boston, Feb. 12, 1877. Edison's carbon loud-speaking telephone was brought out in 1878. Nineteen years elapsed, and the telephone statistics for 1897 show the following marvelous figures: "Total miles of wire in use, 536,845; number of instruments in the hands of licensees, 772,627; number of change connections for the year, 847,000,000; capital of the company, \$23,650,000."—*World Almanac for 1898*.

The phonograph is an invention of a similar nature. In this the vibrations of the diaphragm, under the impulse of the human voice, reproduce the voice, not by forming electric connections, sending the electric current to the other end of the wire, and causing a like diaphragm to make the same vibrations there, but by simply actuating a needle-point attached to the diaphragm, beneath which slowly revolves a cylinder coated with some soft substance, upon which it impresses its indentations corresponding to the vibrations of the diaphragm. Now when the pointer is caused to pass through the same groove again, it follows the same indentations, and causes the diaphragm to repeat its vibrations, and so the voice is heard again. It was invented by Edison in 1877.



The Phonograph.

The graphophone is simply a modification of the phonograph, involving better material and more skilful construction rather than any new principle. It was invented by Mr. Chas. S. Tainter, who, instead of tinfoil, which was less durable, used a mix-

ture of wax and paraffine to coat the cylinder and attached one or more trumpet-shaped tubes over the diaphragm to augment and project the voice. This instrument is able to reproduce speeches, songs, music of all kinds, even to a whole orchestra, and every kind of sound, in the most natural and pleasing manner. Thus can be brought to the rooms of the helpless and infirm, profitable addresses and all first-class entertainments.

Another invention destined to modify largely existing social conditions is the "motor cycle," "automobile," or "horseless carriage."

Bicycles have proved such an immense success, the annual output having now reached the astonishing number of three-quarters of a million, that inventors are greatly stimulated to take the next logical step, which is to bring out a carriage capable of conveying two or more persons, self-propelling, and cheaply operated by electricity or gasoline.

This will change the whole complexion of country and suburban travel over common roads, said roads being necessarily vastly improved for this purpose. In anticipation of the demand which will exist for such vehicles, many manufacturing firms are preparing to embark in the business of their production. When such conveyances come into general use, as they will when they can be furnished at moderate prices, they will crowd out from cities and the high ways the horse, which in many respects is considered a very "unneat and di. nice animal." This will greatly promote the sanitary condition and pleasing appearance of our cities, as is already beginning to be done through the displacement of the horse by the bicycle, motor cabs, motor delivery wagons, cable and electric cars, etc. The time may soon come when horses will be demanded only for some necessary work on the farm, and for fancy turnouts, which the wealthy will doubtless persist in maintaining. In some places, already, the price of horses has gone down to almost a nominal figure.

In the line of discoveries to alleviate the sufferings of the sick and wounded, as well as for other purposes, we have two very important achievements. One is what is known as the Roentgen or "X" rays, and the other is the production of liquid air in commercially available quantities. By the "X" rays the bones of the human body can be seen through the flesh, and any foreign substance in the body, like needles bullets, etc., can be discovered and located. The surgical operation necessary to remove them can thus be greatly facilitated. The advantages of this discovery in alleviating human suffering and saving life can hardly be overestimated. Had this been known in the days of Garfield, the fatal bullet might doubtless have been extracted, and his life saved.

And now comes liquefied air, called "the newest wonder of science." Liquid air is air from which the heat has been so far extracted that the temperature is reduced to 312° below zero. In this condition it is a bluish semi-transparent fluid, and can be poured from vessel to vessel. One cubic foot of it represents 800 cubic feet of common air.

When returning from its liquid to its natural condition, it evolves tremendous power, which can be utilized for any purpose for which power is wanted. Besides this, it will be of untold utility in cooling rooms, preserving food, and arresting

power without involving too much weight. The first ounce of liquid air produced is said to have cost an English laboratory \$3,000. But Prof. Chas. E. Tripler, according to an illustrated article in the *Cosmopolitan* for June, 1898, has discovered a method by which in fifteen minutes he can have a stream of it running from his apparatus into any proper receptacle, and can keep that process up all day, at comparatively little expense. It is spoken of as

rible machine-guns. By means of these, with a loss of only a few hundred men on the part of the English, 18,000 of the enemy were slain, and 17,000 wounded, in the brief engagement.

But all the changes wrought are not in the line of death-dealing weapons. Improvements in surgical instruments and practise have been marvelous; also improvements in food and sanitation, care of the sick and wounded, and all the arts of industry and peace; and many of these have grown out of the demands made upon the profession by the exigencies of war. This seems appropriate on

the ground that God often causes the wrath of man to praise Him. As an illustration, weather bureaus and signal-service, which have now come to occupy so prominent a place, and are doing such a beneficent service in behalf of property and life, arose out of an incident in the Crimean

War. A terrible storm caused great damage to the English fleet. It was soon ascertained that a like storm had visited France but a few days before, and had traveled eastward. Tracing its progress, it was found that it was the identical storm; and, had it been reported, they in the Crimea would have been forewarned, and had time to prepare for it, and avoid the loss. The thought that just such things were probably happening all over the earth, and should be made a study and science for human protection, has led to official weather forecasts and weather bureaus, which are proving such a safeguard against danger to life and property.

But, alas! the tendency in human affairs is more to turn good into evil than evil into good; and so from the inventions and improved methods for producing the necessities of life in the direction of light, food, clothing, and transportation, arise the great combinations of capital, the monopolies, the trusts and syndicates, which, by crowding out individual workmen and small capitalists, are sowing such seeds of discord between labor and capital, and bringing distrust and alarm in all the industrial world. Who can not see that these causes are bringing us right into that condition of things which is to exist when "the Judge standeth before the door." James 5:1-8; Luke 21:25-27.

But, amid the coming "wreck of matter and the crush of worlds," there will be hope and safety in God and His promises. Joel 3:16; Acts 2:21; Heb. 12:26-29.

Uriah Smith.

NOTED INVENTIONS.

QUADRUPLIX telegraphy, invented by Thomas A. Edison, in 1874.

The dynamo was constructed by Siemens & Halske, of Berlin, in 1874.

The "Ordinary" bicycle was invented in 1874.

The roller process in milling was introduced in 1876.

The Bell telephone was invented in 1876, and Edison's carbon transmitter was introduced in 1878. In 1893 there were more than 600,000 telephones in use in the United States.

The cantilever principle in bridge building was first employed in 1876.

The phonograph was invented by Edison in 1877.

In 1879 the first electric railway was operated in Berlin by Siemens.

In 1879 Edison produced the incandescent electric light.

In the decade from 1886 to 1896 we have the graphophone; Pull-

man and Wagner cars, and vestibuled trains; Harveyized armor-plates; artificial silk from pyroxylin; horseless carriages; the Zolinski dynamite gun; the Mergenthaler Linotype machine; the Welshach gas burner; the Krag-Jorgensen rifle; Langley's aerodrome (a steam flying-machine); acetylene gas from calcium

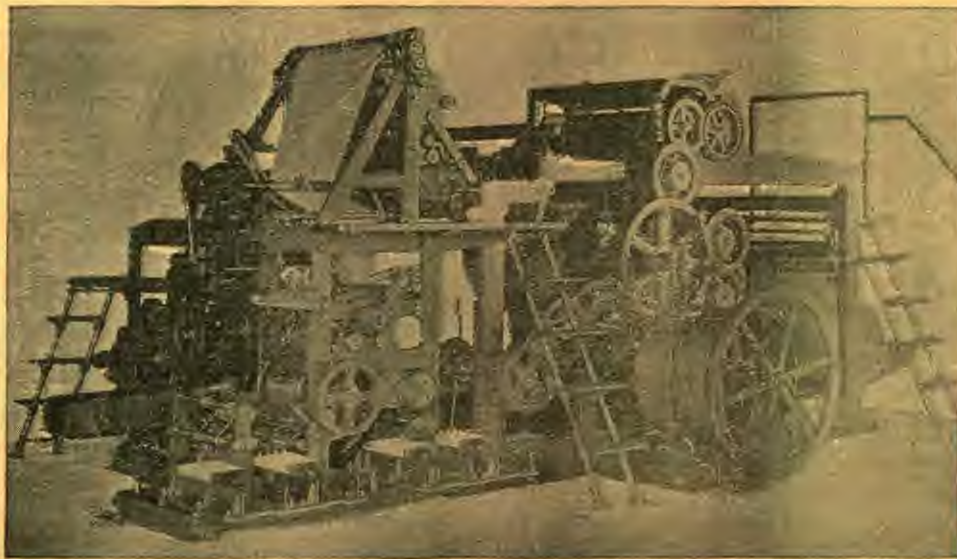
(Continued on page 30.)



"Kaiser Wilhelm der Grosse," an "Atlantic liner." The largest and fastest steamship in the world. Length, 649 feet; beam, 66 feet; depth of hold, 43 feet; 14,000 tons; displacement 20,000 tons; horse-power, 30,000. Largest single day's run, 580 knots, largest hourly average, 22.80 knots (26.60 miles). Owners, North German Lloyd Steamship Co.

"opening up immense possibilities," "the potential applications of which are simply revolutionary." It is further declared that "it is probable that even electricity is not destined to be of greater service to mankind."

Still standing, as we are, within the lurid glare of



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the late war with Spain, it is unnecessary to speak of the phenomenal armored ships of war, and the great guns. In the fierce iron duel, for years past, and even still in progress, between defensive armor-plates and piercing shot and shells, it is still undecided which will win, the efforts to produce a steel plate which it will be impossible for any shot to pierce, or a shot which it will be impossible for any plate to resist. So far the shot have come off victorious. A thirteen-inch shell, that is, a shell thirteen inches in diameter and several feet in length, weighing over 1,100 pounds, discharged with a force that will propel it thirteen miles in a clear flight, is a terrible weapon of destruction. Such weapons, and such discharging power, could not have been, or at least were not, produced twenty-five years ago. It would seem that no floating breastworks, nothing short of solid land fortifications, could withstand the impact of such a shot. But the field of invention is still open, and stranger things than have yet been seen may come to pass.

The rapid-fire guns, carrying shot of from one to six pounds, and the machine guns, automatically loading and discharging 1,000 shots per minute, till the movement can be compared to nothing but a stream of lead like a stream of water from a powerful hydrant hose, can not be passed by. Before such a gun, an army of quivering flesh and blood falls like grass before the scythe, or, to keep up the consistency of the figure, like grass before the sweeping mowing-machines of the present day. Witness the results in the late conflict in Africa between the forces of the Mahdi and the English under General Kitchener, the latter being provided with these ter-



Desk Telephone.

yellow fever, which can not live within the frost line. It is thought that this discovery may even solve the problem of aerial navigation, as the only desideratum now to be supplied to carry out that conception, is the production of sufficient



Electric Light.

MILITARY AND NAVAL DEVELOPMENT FOR TWENTY-FIVE YEARS.

BY ELDER A. O. TAIT.

[Author of "Heralds of the Morning,"]

THE inventions, the discoveries, and the general material progress of the nineteenth century have placed our day in as marked contrast with all past ages, as would be shown by the loftiest and largest mountain rising in the midst of a perfectly level plain. And in no field is this great development more remarkable than in the realm of military and naval activity.

In 1812 the great Napoleon had reached the zenith of his military strength and fame. In that year he organized an army of 475,000 men to march against Moscow. He said to one of his generals that he had never made such great preparations for a military struggle. This French army was not only the terror of Russia, against which it marched, but it spread dismay over all Europe combined.

Napoleon, however, planted some military ideas. He placed the whole of the male population of France subject to service in the army. This was a new plan, but it was some time in developing. Twenty-five years ago the French army, on a war footing, had only reached 757,727. Yet this was nearly double what it was in Napoleon's time. His idea of organizing into immense armies all males who could carry arms was working, and in sixty years it had produced noted results.

But as the French army was increased under Napoleon's new idea, the rest of Europe had to increase its armies accordingly. Hence the combined armies and navies of the principal nations of Europe on a war footing in 1874 numbered, according to the Statesman's Year Book, 5,947,695. During the next eighteen years these armies were increased to 20,945,000, and in the following seven years they reached the amazing figure of 26,524,768. This shows for the last twenty-five years an increase of the men under arms in Europe of 20,577,073, of which vast increase 2,434,094 were added in the year 1897 alone.

If any of the achievements of all time deserve to be styled as marvelous, this gigantic increase of the armies of Europe during the last quarter century should stand in the front rank. And it has been our custom to speak only of military Europe; but the year 1898 was destined to cast the great America into the whirlpool, and territorial expansion, and the increase of army and navy, is the topic of the hour in the United States. Why all this mighty and world-wide arousing of the passions for bloody strife? Are not the demons of war madly driving the nations of earth to Armageddon?

But if the increase of armies during the last twenty-five years is a marvel, even in this age of marvels, the development of arms and equipments in their ingenuity of deadliness is still more appalling.

Twenty-five years ago the iron-clad man-of-war was in its infancy; to-day great battle-ships, armored with eighteen inches of steel—and a steel, too, that offers more resistance by far than anything that was known then—are patrolling all the seas.

Twenty-five years ago the muzzle-loading gun was just giving place to the breech-loading and magazine rifle.

Twenty-five years ago the automatic machine-gun had hardly materialized into a dream; to-day the automatic gun can throw from 600 to 2,000 rifle bullets per minute, 300 one-pound shells per minute, 150 six-pound shells a minute, and 60 nine-pound shells a minute.

Twenty-five years ago the old cast-iron, smooth-bore, muzzle-loading cannon, with its spherical shell, was just being side-tracked for the high-power, breech-loading, steel ordnance, with its long cylindrical projectile. These old cannon of twenty-five years ago could not drive a shell through four inches of common iron; to-day one of the big guns hurls its shell through forty-four feet of iron and oak and granite and concrete and brick, twenty-eight inches of which is compound plate and wrought iron. It took from five to fifteen minutes to load those old-

fashioned cannon; but the modern 8-inch gun can be fired four times in one minute; the 6-inch gun, seven times a minute, and the 4-inch gun, fifteen times a minute.

And, while the old smooth-bore gun of twenty-five years ago could not pierce 4 inches of common iron, the big 16-inch gun of to-day uses a charge of 1,060 pounds of powder and throws a shell weighing 2,370 pounds with such terrific force that the power exerted would lift 64 of the largest locomotives 10 feet into the air; or it would hoist the great battleship Iowa from her dry dock 6 feet into the air. The 12-inch gun uses a power in hurling her shell that would lift such a ship as the Spanish cruiser Vizcaya 4 feet into the air; or, to make another comparison, the shell is shot out with a force equal to the driving power of a 60-ton locomotive with a train of eight cars running at fifty miles an hour.

Twenty-five years ago the smokeless high-power and slow-burning powder was not invented; to-day the powder is made in large blocks that burn from the inside so that the gases are given off gradually instead of with a bursting charge, and by this means, and through the agency of the long cannon, the pressure behind the shell begins gradually and increases all the time it is passing out of the barrel of the gun, reaching its maximum force at the muzzle. And twenty-five years ago the high explosives of to-day were hardly dreamed of. But to-day such powerful explosives are made that if a ton of them is discharged it will exert a pressure of 12,000 pounds to the square inch, at a distance of 250 feet. Mr.

of war rising and spreading like a hurricane in these closing decades of the nineteenth century? A single passage of Scripture tells the story plainly. It reads:—

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 13, 14.

This scripture is too plain to need comment. It clearly tells of the world-wide work of the evil spirits as they go to the kings of earth to gather them to the battle of "that great day of God Almighty." There are other scriptures that tell with the same vivid clearness the meaning of these unprecedented preparations for war. Read them, and let the Father, who loves you and who seeks to save you from the perils of this time, impress you by His Spirit as to your needs and duties in this hour of peril.

THE DEVELOPMENT OF FALSE RELIGIONS AND ISMS.

BY L. A. PHIPPENY.

TO BE consistent, a Christian must regard Christianity as the only true religion, and base his estimate of other religions, or systems, on their attitude towards it. Using a general term, they are false. It does not follow that they contain no truth, but it does follow that the Christianity which he holds as the standard must be the Christianity of its Founder, and the exponent of that religion, the Holy Scriptures, in their simplicity, interpreted only by the Spirit of the living God. Comprehended in its fulness, it contains all of truth, and its actuating principle is a love that casts out all fear. In its perfection it is more than mere religion, it is a life.

Modern Christianity.

But it is well recognized that the popular Christianity of the closing years of this nineteenth century is far removed from the faith of its Author. It lacks the life. This condition is deplored by those who would be its friends, and exulted over by its enemies. There are many reasons for the deterioration, chief

of which is the waning of faith in the Bible as the only inspired revelation of God to man. The weightiest factor in producing this condition is the attitude of a large majority of the professed ministers of Christ. In place of the Word, the teachings of a changeable science are publicly advocated, with the result, inculcation of doubt in the minds of millions prone to gauge their faith by that of their pastors. This is in harmony with the constant purpose of Satan ever since the fall of man. As the centuries have rolled by, and the race has departed more and more from God, its knowledge of Him and of His love has been lost in the mazes of fables. And so it is that against the Scriptures of truth are brought to bear, in these latter days, the most delusive sophistries, with disastrous effect.

Evolution.

In all ages, as men have lost sight of God as He is and the true records of creation, numerous theories have been invented concerning the origin of things. Nearly all of these can be classed under the general term Evolution, which teaches the gradual growth of the earth through millions of years, and the development of all forms of life from lower to higher orders. In our day a mighty impetus has been given to the spread of the belief by the contributions of a hypothetical science in its investigations along these lines. Needless to say, science apparently disproves the testimony of revelation, and thus it is that evolutionists insist that the Bible opposes knowledge, and hence that its records must stand aside, and faith be placed somewhere else.

Higher Criticism.

Leading to practically the same conclusions as Evolution, or, as it is preferably called, "revelations of science," as concerns faith in the Bible, is the



BATTLE-SHIP OREGON.

Keel laid 1891; displacement (tonnage), 12,288; speed, 16 knots; horse-power, 9,000; cost \$3,180,000; built by Union Iron Works, San Francisco. Batteries: 4 13-inch breech-loading rifles; 20 6-pounder rapid-fire guns.

Hudson Maxim, who has done so much in the development of these high explosives, is hard at work on a gun that will throw a shell charged with a ton of this giant explosive a distance of 5 miles. The best scientific and military authorities think that he will succeed with this murderous weapon, and when it is done, he can stand off 5 miles and by striking anywhere within 250 feet of it destroy the greatest battle-ship afloat.

If the things that are actual facts in the military world to-day had been imagined and described twenty-five years ago, they would have been regarded as more fictitiously visionary than the wildest stories that an ignorant and superstitious nurse ever made use of either to terrify or entertain her nursery charge.

Would it be outside the realm of literal fact to say that if all the invincible armies, commanded by all their illustrious generals from the days of Nimrod down to Grant and Lee and Sherman, were marched upon a great battle-field, almost any one of the great nations of the now could send out a force that could mow them down and hardly lose a man? Supposing that all this great host of former times would have the courage to continue to advance, a hailstorm of monster shells would begin to meet them when they were ten or twelve miles away, and this storm would continue to increase as the distance was lessened, and these smaller guns that hurl out steel like a hard storm of hail were brought into action.

Such is the merest outline of the appalling facts in regard to the military and naval developments of the last twenty-five years. The long roll is sounding, and armies, not of thousands or of hundreds of thousands, but of millions, are falling into line. And the weapons with which these men are armed strike terror even to the brave.

What does it all mean? Why is this awful spirit

commonly called Higher Criticism. This scheme of supposedly critical and learned analysis of the text of the Scriptures in the original languages and from ancient manuscripts, claims to discover flaws here and there, with evidence upsetting the accepted authorship of certain books. Take these two systems together, as developed in modern thought, and they are fitted to destroy effectually all faith in divine revelation in the Bible. But in the estimation of the individual who sees in the Word one great harmony of design, and knows the power of the Author of that Word in his life, no weight can possibly attach to revelations of science that contradict its records, nor to the learned derogatory criticisms of its text by those who fail to discern the fulness of its teachings. In his view true science and the Bible harmonize perfectly, for the principles of all true science originate with the Creator. Hence the interpretations of nature by science will be guided by revelation, and not *vice versa*. Here modern science errs in supposing that conditions as now found in nature are perfect conditions. The Word teaches far otherwise.

Note now some of the logical results of these errors. As faith in the Scriptures fades away, the trend of modern thought is towards man's estate in this world, independent of revelation. Perhaps by very few is the Bible cast aside entirely, but its teachings are interpreted conformably to the popular idea of progress, which is wofully unlike the simplicity of the Word. The principles underlying social conditions which it teaches are held to be universal in nature, and the conception of God as the first cause is retained, because human logic demands a first cause. But the incarnation and redemption are set aside consistently with rejecting Genesis and the record of creation and the fall. Christ is a wonderful man, but salvation now lies in the doctrine of good works, which teaches that the man best serves God who serves his country best, and contributes most to the popularly-estimated material and social welfare of his fellow-men. Under the name of Christianity a form of worship is maintained, which in a double sense denies the power claimed for it by the Word from which it originates.

Buddhism and Theosophy.

A striking similarity is noticeable in the popular thought and teaching as compared with many of the teachings of Buddhism and Theosophy. This is to be expected in view of the rapid strides the principles of these systems are making throughout Christendom. It is a noteworthy fact, also, that a missionary zeal has of late taken possession of the disciples of the religions of the far East. Especially is this observable since the holding of the Parliament of Religions at the World's Fair in 1893. From that Parliament the representatives of the East returned to their homes proclaiming a virtual victory for Buddha over the Christianity of the West. A Buddhist movement is now on foot in this country.

But, clad in form more pleasing to the Western mind, is Theosophy, altho more or less stigma has attached to the name in recent years because of divisions and wranglings among its leaders. Its announced mission is to reconcile and unify all beliefs, and to establish a universal brotherhood of man. In accordance with this idea, it does not seek to make proselytes, but rather to impart knowledge. It therefore requires of its adherents no change of denominational name. In this we discover one of the secrets of its quiet yet powerful influence. As its name implies (Divine Wisdom), it professes a knowledge of the mysteries of nature, and attainment to this knowledge along scientifically demonstrable lines. It thus appeals in a subtle manner to the more thoughtfully inclined. In this system, also, as well as in Buddhism, occur the finest expressions of moral conduct; but, nevertheless, it is taught that all salvation from conditions of evil depends upon a change in man's nature brought about by his own self-denial and self-control. The Christ of Theosophical thought is to all intents the Christ of professed Christians who reject His divinity, unless it be that the Theosophical conception is more elevated. It is essentially a religion of self-salvation, self-exaltation.

Christian Science.

Involved in the same thought of self-salvation, which is becoming so prevalent nowadays, is the principle at the foundation of Christian Science. The world is full of misery and sorrow because of sin and bodily sickness, and whatever promises re-

lief is eagerly sought after. Christian Science presents an attractive name, and its promises draw large numbers who are afflicted with disease. The system is based on peculiar interpretations which give to the teachings of Scripture a spiritualized meaning. It holds that all sin and sickness are mental only, and that by following certain rules which it lays down, these ailments will be mentally banished. Beyond question, marvelous cures are effected through this medium, but as we compare its teachings with the great Standard, we must unhesitatingly place it among systems of error. The Word reveals the existence of a power other than God, capable of healing disease, and which will in these last days point to the signs attending its disciples as evidence that they are the true ministers of Christ. This plain testimony concerning another power, Christian Science and like systems deny by giving to it a spiritualized interpretation. But in the Word itself is divine healing, full and complete, for soul and body, without interpretation or spiritualization of simple and plain language. Follow its directions. There is power in the Lord.

Hypnotism.

One of the most inexplicable forces that modern science has to grapple with is that displayed in the remarkable phenomena of hypnotism. Here is a mysterious power, the use of which appeals strongly to vast numbers of minds, and whose possibilities have only begun to be grasped. A distinct field is already opened for its use, by physicians in the treatment of disease, and in this direction we discover a kinship with the operations of Christian Science. But while it is thus used by some for the purpose of conferring good, the possibilities for evil are so immense that the laws of the land are taking cognizance of its operations. Surely it is not a hard thing to locate the power behind the scenes. The Scriptures tell of one who is the "prince of the power of the air," who works in the children of disobedience, to deceive and ultimately to destroy. The earmarks of this system show that it belongs among the dangerous systems of error that are so plentifully developing in this latter day.

Spiritualism.

Until recent years the claims for Spiritualism have been regarded with more or less disfavor, especially by men of science. The conduct of certain classes of its earlier adherents was such as to bring it into disrepute, while sleight-of-hand fakirs have contributed to unpopularity by pretended duplication of the spirit manifestations. The attitude of its earlier teachings relative to the Scriptures also retarded its progress. But late years have witnessed a surprising change of front in its professions. Gradually many of the coarser elements have been eliminated, until to-day it presents a well-defined organization, and stands knocking for admission into the lists of Christian religions by virtue of its acceptance of the Bible *in the light of modern science and advanced criticism*, and its millions of followers among all creeds.

Beyond controversy the central idea of this system is the greatest delusion ever sprung upon the human race. This is the theory of the inherent immortality of the soul, which is by no means limited to the one system, but, almost without exception, is the basic idea of every form of religion, faith, belief, creed, or ism on the face of the globe, that does not accept the plain teaching of Holy Writ on the subject. Unconsciously millions worship at this false shrine, and the way is now fast opening for the elaboration of the most sinister designs upon mankind that the master mind of a fallen angel can devise. This departure from the Bible and its revelations of the future has set adrift vast multitudes upon an unknown sea. As a consequence no line of thought is more intently pursued to-day than that which pertains to conditions beyond the grave. And it would seem, also, that to the blinding of men's minds concerning this theme, the arch-deceiver has given his special attention.

Psychical Research.

Probably the most significant movement in modern times along this line, and one that promises greatest results from the human standpoint, is the work of the Society for Psychical Research. This body, only a few years old, is already represented in all parts of the world by a membership of about 1,300, among whom are men of the highest standing in scientific and religious circles and in national affairs. Its

present president is Sir William Crookes, F.R.S., and its secretary, Richard Hodgson, LL.D., of Boston, Mass. Among its vice-presidents are The Right Hon. A. J. Balfour, M.P., F.R.S., The Right Rev. the Bishop of Ripon, Prof. William James, of Harvard University, Prof. S. P. Langley, Smithsonian Institution, Washington, D. C., and others.

The object of this society is the investigation by scientific methods of super-normal manifestations through spiritistic mediums, as well as all other occult or hidden phenomena, such as telepathy, hypnotism, dreams, etc., for the purpose of arriving, if possible, at a knowledge of some of the mysterious forces producing these various phenomena. And, in the end, it is desired to prove or disprove the theory of the immortality of the soul, and the possibility and conditions of life beyond the grave.

Only the briefest reference can here be made to the results thus far obtained by the exhaustive and careful investigations of the society, which extend through a period of years. Suffice it to say that the most rigid tests were arranged again and again for the supposed communicators from the spirit world, and were so uniformly and successfully met that the learned secretary of the society, who at the beginning of the investigations was a pronounced disbeliever in any future existence whatever, is fully convinced that the soul does survive the death of the body, and can, under certain limitations, return and communicate with friends still in the flesh.

The society's published reports have produced a profound sensation and awakened widespread discussion. In the columns of the *New York Independent* of September 29, 1898, Prof. James H. Hyslop, of Columbia College, New York, admits that the facts produced by the society can not be "laughed out of court," and wonders if those who have hitherto doubted the demonstration of immortality by science would not better cease resistance to Spiritualism.

The True Light.

From this night of moral darkness there is only one escape, and that is in following the light of God's Word. In this Word is given full information concerning existence and conditions beyond the grave, and there is likewise furnished a logical and scientific explanation of the phenomena that are so puzzling unbelievers in this latter age. Two general truths of revelation settle these questions effectually. They are:—

First, (a) that in the day of death the thoughts perish (Ps. 146:4), and (b) that the dead know not anything (Eccl. 9:5); (c) that immortality will be bestowed only on the just, and at the time of their resurrection from the grave (John 5:28, 29; Luke 14:14; 1 Cor. 15:53); (d) the unjust receive the reward of their wicked deeds later (Acts 24:15; Rev. 20:12-15, etc.).

Second, (a) there are about us, tho invisible to our eyes, good and evil angels, beings superior to man. (b) Satan, the head of the evil angels, is called the father of lies (John 8:44), and the deceiver of the whole world (Rev. 12:9). His first lie on this planet was the notable assertion that has formed the basis of all false systems, and is the only text in existence upholding the theory of the immortality of the soul. It is found in Gen. 3:4, and is, "Ye shall not surely die." The Word reveals the history of both these classes of beings, and the reasons for their presence here. That Word of revelation is free to all who wish to search its pages.

Knowing, therefore, the state of the dead, and having information concerning the presence of wicked spirits possessed of superior powers, we know what intelligence it is that is working thus near the surface, tho with an air of profound mystery, in leading men to a pretended communication with the souls of departed human beings. Most certainly, marvelous things will be communicated, but it is a will-o'-the-wisp chase, for it is a deception, whose object, together with all other forms of error from the same source, is the destruction of souls that might otherwise, through faith in God's revelation, know of His love, and share in His high purposes for those who choose to be true to Him.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Isa. 8:19, 20.



AN APPEAL FOR MISSIONS.

BY ELDER ALLEN MOON.

[President Foreign Mission Board, Philadelphia.]

THE Gospel "is the power of God unto salvation to every one that believeth." To the church the Saviour said, "Go ye into all the world, and preach the Gospel to every creature." "And,



The attitude of the earth as regards Christianity. Each small square represents a million; the black squares, those who are in the darkness of paganism; the two lone white squares, what has been done toward their conversion. In civilized lands 140 million nominal Christians, but how few real ones!

lo, I am with you alway, even unto the end of the world." The promise of His presence is on condition that His people engage in the work of carrying out the commission.

So long as more than half the people of the world have never heard the Gospel, the church can not be excused for inactivity. Nor can it expect to retain the presence of Christ and spiritual power while it goes on in neglect of the commission conferred on it by the Head of the church. Never before in the history of the world were conditions so favorable to the preaching of the Gospel to every creature as now. Turn almost where you will—to continent, nation, or island—the gates are open, and the truth may be given to the millions of earth's inhabitants. It is little wonder that the church is shorn of its power, when under these circumstances nine-tenths of all the contributions for foreign missions are given



Samoan Island Dancer.

by one-tenth of the church-membership, and, further, the members of the evangelical churches in the United States contribute for the conversion of a thousand million heathen, less than one penny a week each, and ninety-eight per cent, of all the contributions of the church for religious purposes is spent at home, and only two per cent, is devoted to the foreign-mission field.

It is estimated that if evangelical church-members would devote a tithe of their increase of wealth to the work of foreign missions, it would amount to the sum

of \$4,347,900 annually, whereas the contributions to foreign work amount to less than one-thirty-second of one per cent, on the valuation of the property held by them at the present time.

THE OPEN DOOR FOR CHRIST'S AMBASSADORS

There is no lack of means in the hands of the church. If this was consecrated, the Gospel could be given to the heathen quickly; but if held, even to be devoted to the home field, on which so much labor has been bestowed, the church certainly can not expect God's approval.

It is evident from such scriptures as Rev. 14: 6 and Matt. 24: 14 that the heathen are to have the Gospel. The Lord has waited for the church to use the means He has placed within its reach, and it has not as yet accepted the blessing in store for the faithful. Will He continue to wait for me and for you? or will He find other agencies and means to accomplish His work? It will be done.

CHINA—ITS NEEDS.

BY LIZZIE NELSON FRYER.

[For many years a missionary teacher in China.]

FOUR hundred millions of people living without hope and without God; taught from early childhood to pray to heathen deities represented by hideous idols, and to look to them for aid and guidance; living for no object beyond the gratification of self; their good deeds done only with the idea of bettering their condition here and gaining merit in the other world; bound down by a constant and heavy draft upon their time and means by their obligations to keep up the worship of their ancestors; enduring all manner of privations in order to continue this tremendous expenditure, which affects nearly every family over the whole empire,—this in part is a picture of the people of China. Priest-ridden are they, with millions of Buddhists and Taoists, who, like wolves, prey upon the people and rob them of their hard-earned money because of boasted powers to ward off evil and threatening influences.

The people are everywhere oppressed with a corrupt officialdom and an iniquitous government; their women degraded and kept in ignorance, but little better than slaves. Among the higher classes each official usually has two or more wives and several concubines, so that the lives of the women are most neglected and unhappy, and their dispositions trained to jealousy and depression—"no cheer in this life, and no hope for the next" have I often thought after talking with them.

Add to these things the curse of the opium habit, which is increasing its power over men, women, and children of all classes, deadening the voice of conscience within them, and the China of to-day reveals a picture of an immense, downtrodden mass of humanity, which human help can never relieve or lift to a higher plane.

What has been done for China?

It is now more than fifty years since a little band of noble Protestant men and women began their life-work in this empire. Now in many stations Christian Chinese are sending out laborers from their own numbers into the neighboring towns and cities, bearing the whole burden of their support. In the country may often be found churches wholly carried on by the native Christians.

During the last five years a great change has come over mission work in China. Where the people were difficult of access, they are now crying out for more help to be sent from the home lands. Schools are crowded as never before. The Bible has been translated into the many different dialects and taught in the schools of the various missions, and portions of it scattered by native colporters, until the "Jesus doctrine" has been heard of in nearly all parts of the empire.

The day of her long-talked-of and prayed-for "awakening" has, in the providence of God, arrived. The burden of those who have her best interests at heart will no longer be in regard to her conservatism, but will be about the influence that shall direct her progress as she enters into a freer intercourse with the rest of the world. Just at this time seems the hour for Christianity with a new impetus to press its truer and purer religion upon the people of this whole empire. While there is special encouragement among the different workers in China, still the seventy thousand Christians scattered here and there are only as a handful compared with those who have never been in the least influenced by Christianity.

The greatest need is for many more consecrated men and women to come to their assistance, who will be willing to give up home and country and friends, and devote their whole lives for the help of that people; for the chiefest influence one can have among such a people is a consistent, true, earnest, every-day life. I speak what I do know of this matter. Those are wanted who will not fear sickness or the trying climate, who have a knowledge of the laws of our physical being and obey them as far as possible, and will leave all the rest to Him who careth for such, and will sustain and guide in their labors. Above all, Bible teachers are needed, for it is the entrance of the Word that giveth light, that giveth understanding to the simple.



Indian Water-Carrier.

NEEDY INDIA.

BY ELDER W. A. SPICER.

A LARGE amount of consecrated missionary effort has been given to India since Wm. Carey's coming. Still it needs light, more light. Said the Calcutta *Indian Witness* (Methodist) the other day:—

"When one sits down in sober thought to consider the condition of affairs in India, it is utterly discouraging to find that after a century of evangelical missionary work there is not a solitary self-governing, self-sustaining native mission, conference, or community, in the whole land, and the prospect of having one in the near future is by no means as bright as one could wish."

No human organization of missionary effort can do the work. There is need of the Word that builds up and bears fruit and works effectually. India needs more of the Word. If so desperate is the need of evangelized India, what of the millions of Hindu idolaters and Mohammedans? Hideous images express the cruel character of the divinities worshiped. Small wonder that human nature sinks always lower as it deifies its own iniquities. In more than one of the unholy places of Hinduism, as in Babylon of old, in the very precincts of the temples, virtue and womanhood are systematically sacrificed as a part of the degraded religion.

Not only native India, but Europeans and mixed classes as well, need the message for this time, telling where we are in the world's history, and revealing the Gospel as actually the power of God for the life of righteousness. One of Kipling's soldiers talks of the regions—

"... east of Suez,
Where there ain't no Ten Commandments, and a man can raise a thirst."

There are many in all parts letting their light shine and waiting for more light, but nominal religion does not flourish amid heathen darkness, and human nature away from the restraints of society proves its innate paganism. And, strange to say, in the face of the lawlessness of heathenism there are pulpits here ready to oppose the preaching of the perfect law of God's righteousness. Only the other day a leading Calcutta pastor declared the Bible to be full of errors. Yes, in the face of idolatry, and feebleness, and apostasy, India to-day, as never before, needs the message of more abundant life by the living Word. Who will have a part in the glorious work?



Solomon Island Chief.

MEXICO.

BY ELDER D. T. JONES.

THE first constitution adopted by Mexico is known in history as the Constitution of the Three Guarantees. One of these guaranteed that Roman Catholicism should be the only religion tolerated by the government. It was not until 1867 that the laws of reform which had been enacted by Congress ten years before went into effect. The laws of reform abolished all monastic orders, confiscated all property held by the church, except that actually used for public worship, made marriage a civil contract, placed the cemeteries under municipal control, forbade religious processions, and other public demonstrations, and conferred upon every citizen and stranger freedom and protection in his religious faith and practise. The noble and patriotic men who have given civil and religious liberty to their country have also opened up before it an era of prosperity such as has not been known before in its history. A splendid system of public schools has been established, all the useful arts and sciences are fostered, all benevolent and philanthropic enterprises calculated to benefit society encouraged, and enterprising and experienced foreigners welcomed.

But Roman Catholicism is endeavoring to maintain, through clerical influence, what it has lost at the hands of the civil power. Every effort is being made to keep the people wholly under the influence of the Church of Rome. Protestantism is misrepresented and scandalized. But God has prepared the way for His truth to go to all these millions of Spanish-speaking people. They are still in almost total darkness in reference to the love of God and of the saving power of faith through the Gospel. The Bible has been, and still is, almost unknown among the masses. But the way is open for the Bible to be placed in the hands of the people, and for the Gospel to be preached to them. God has done wonders in opening up the way. It now remains for His people to do the work the Lord has enjoined upon them.

Spanish is more extensively spoken than any other modern language except the English. At a moderate estimate, 75,000,000 people speak Spanish, and very few of all these speak any other language. More people speak Spanish to-day than spoke English at the beginning of the century. Spanish-speaking nations encircle the globe. They may be summed up as follows: Spain, 17,000,000; Mexico, 13,000,000; Central America, 3,000,000; South America, 30,000,000; West Indies, 3,000,000; the Philippines and other Pacific islands, 8,000,000; North Africa, 1,000,000.

OPEN JAPAN.

THE "Sunrise Kingdom" needs light, the light of the Gospel.

The Japanese Empire is not large, and that is in its favor. Its 3,500 islands more or less,



Typical Japanese Laborers.

cover an area of about 147,600 square miles. Its population is set at 40,072,000. Its largest island, Nippon, embraces more than one-half the empire. Its people, of Mongolian type, perhaps of Tartar

origin, are enterprising, hospitable, brainy, patriotic, skilful, quick to learn and imitate. In religion they adhere to Shintoism and largely Buddhism, religions of self-salvation, the results of which are continually before the people.

Christianity is needed, but not the Christianity of England, or Germany, or France, or America. There has been too much of such kind of Christianity laid before the people of the East for their acceptance. Missionaries are needed who will carry and proclaim the religion of Christ, irrespective of race or nation. For this religion they will not need to apologize or be ashamed, whatever any nation may do. The power of God will go with such a Gospel, proclaimed in the love of Jesus; and the shrines of ancient man-made religions will crumble before its divine power.

THE DARK CONTINENT.

ETHIOPIA shall soon stretch out her hands unto God." She is now doing it. Her very condition, her open doors to commerce, sin, and religion, her breaking up, are appeals to the servants of God to enter and proclaim the Gospel. The area of Africa is over 11,500,000 square miles. Its population is 168,500,000. It is divided into nearly forty States, provinces, colonies, and districts, a half dozen of which are independent.

It is the home of the black race, many of them sunken in pagan ignorance and the grossest superstition; many of them Mohammedans; some of them,



Native Egyptian Woman and Child.

as in South Africa and Abyssinia, nominally Christians, but with few real followers of Christ.

There are to be met fevers, pestilences, violence, cannibalism, poisonous insects, death-dealing reptiles, wicked, treacherous nations, and hearts as hard as steel and dark as night. Missionaries are demanded who are wholly consecrated to God; who know how to care for the body as the temple of God; who have faith in God for physical as well as spiritual ills; who are full of the Word and Spirit, to win souls.

WESTERN SOUTH AMERICA.

BY ELDER G. H. BABER.

THIS field consists of four republics, Chile, Bolivia, Peru, and Ecuador, thus extending from the equator to Cape Horn, four thousand miles in a direct line, varying in width from one hundred to eight hundred miles, containing one and a half million square miles, and more than eight million people. Among all these millions true Christianity has done but little. But the larger part of the people are Roman Catholics.

Over these millions is the Roman hierarchy, composed of four archbishops, nineteen bishops, thousands of priests, monks, and nuns, financially and otherwise supported by the civil governments. Many are sunken in worse than heathen darkness. With what but the power of God through His preached Word, can it be hoped to accomplish anything against such a stronghold?

In this field the people are taught that they are Christians, having been made such by unconsciously receiving baptism during infancy; hence it is rather a Gadarenian than a "Macedonian cry" we usually hear. However, there are some genuine exceptions, and for these we thank God, and labor, and pray.

THE WEST INDIA FIELD.

BY ELDER C. A. HALL.

THESE hundreds of islands lying off our southern coast have been brought into prominence by the events of the past few months.

Their history is a peculiar one, embracing, as it does, discovery, wars, conquest, and oppression in varied forms. At the present time their territory is divided among five powers,—Great Britain, France, Denmark, Holland, and the United States, with the island of Haiti as an independent republic. They contain about 95,000 square miles, with a population of 5,000,000. Of this number, two-thirds are black; and the remaining one-third consists of whites, Chinese, coolies, and the colored or mixed people. Cuba, with its one and a half millions, has one and a quarter millions of blacks and colored, the others being of Spanish descent. Haiti is credited with but few whites, while Puerto Rico is about equally divided between the two races. In Barbadoes the whites average one in eighty-five, while Jamaica is credited with three per cent. of whites in her population of 700,000.

The moral condition of the masses is indicated in the fact that the official record of births in Jamaica shows that over sixty per cent. are illegitimate.

The great need of a message that will change men's hearts and lives, and of pastoral work that will bring preacher and people into closer relationship, is everywhere apparent. The message of a soon-coming Saviour, and the call to obey all God's commandments, altho much opposed by the clergy, are well received by the people; and, tho they have been proclaimed here but a few years, yet many are rejoicing in a new-found hope and a changed life. And now, with wide-open doors, all these islands demand at our hands the saving message that God has intrusted to us.



Typical Chilean Woman.

ISLANDS OF THE PACIFIC.

BY CAPTAIN J. E. GRAHAM.

THE islands of Polynesia number thousands, and their inhabitants millions, of various races.

Apart from the large groups and islands adjacent to Southeastern Asia, their inhabitants are estimated at 5,600,000. The Philippines, now open to the Gospel, let us hope, add from 7,000,000 to 10,000,000 more. Yet it is said that the population of Polynesia is much less since the vices brought by the white man were introduced.

A little over one hundred years ago the London Missionary Society was organized, and the Duff, the first known missionary ship that ever plowed the ocean, carried a company of missionaries from England to the South Sea islands. After sixteen years of toil and patient waiting, the first-fruits of the Gospel seed appeared at Raiatea, one of the Society Islands. Soon the mass of the people of the entire group renounced idolatry and professedly accepted the Christian religion. From there the message of peace was carried to the Cook, Samoan, Tongan, Fijis, and adjacent groups of islands. Much has been done for the people, but much still remains to be done. While many of the people have the outward form of the Christian religion, the heart retains its idols. Within the past two years a white trader was killed and eaten by the cannibals of the Northern New Hebrides. The Solomon Islanders still engage in head-hunting.

When a new war canoe is launched, it is christened with the skulls taken from the heads of neighboring tribesmen.

Two years ago, when I visited the Santa Cruz Islands, there were but two white men there. One of the men, Mr. Forest, had spent eight or ten years in the group, had acquired the language, reduced it

to writing, and had translated portions of the Scriptures into the native tongue. Three mission schools had been opened, and some of the people were being taught to read their own language. Of the 6,000 inhabitants, seventy or eighty were professed adherents to the Christian faith.

In New Guinea, the mass of the people still cling to their idols and are sunken in heathenism.

Mission stations have been established on the



Typical West India Natives.

southeastern and eastern shore of New Guinea, but the western end and the interior of that vast island have scarcely been touched by the missionary. There are yet millions of heathen in these islands to hear the Gospel. "The isles shall wait for His law." How long must they wait?

EUROPE.

By W. T. BARTLETT, London, England.

FROM a religious standpoint, Europe falls into three great divisions, Protestant, Roman Catholic, and Greek. The Protestants, numbering some 88,000,000, are found principally in Germany, Scandinavia, Switzerland, and the United Kingdom; but the religious standard is generally low. In Germany, with a total population of 53,000,000, there are nearly 18,000,000 Roman Catholics, and of the Protestant portion, at least 10,000,000 must be without even a portion of the Scriptures. The Lutheran pastors, in many instances, discourage the reading of the Bible among their flocks, and Socialism, associated almost invariably with avowed infidelity, makes rapid growth in numbers and influence.

The principal Roman Catholic countries are Austria, Belgium, France, Italy, Spain, and Portugal. The Church of Rome has in Europe 170,000,000 adherents; but, notwithstanding ecclesiastical tyranny and the poverty of people largely dependent upon charities administered by priests, there is, in more than one country, an evident breaking away from Rome. While this too often develops into a violent hatred for all religion, the faithful and persistent efforts to circulate the Scriptures are, in many places, beginning to bear fruit. In Italy, Rome is rapidly regaining her old influence over the populace, yet priests and monks are leaving her ranks and preaching the Gospel to large audiences. The same is true in France, where a number of the priests, desiring the purification of their church, have formed an Evangelical Reform Association, which publishes a paper of its own. In France, as in other countries, the secularist hatred for all forms of religion grows more and more bitter. One missionary says that nine-tenths of the so-called Liberals would cast out any member of their family who would dare to read the Bible. There are 700 Protestant pastors in France, as against 43,000 Roman Catholic officials. Nearly 8,000,000 of the population refuse to make any declaration of religious belief; yet the Gospel finds a footing. The McAll Mission, now in its twenty-sixth year, has established eighty-two stations where the Word is preached. It also sends a floating mission hall, *Le Bon Messager*, which will seat 160 persons, up and down the rivers and canals of France.

In priest-ridden Spain various societies distribute nearly 100,000 copies of the Bible annually, and fruit occasionally appears.

The Greek Church comprises the Slavonic races in Russia, Greece, and the Balkan Peninsula, and has a following of 88,000,000. This church, tho showing little mercy to Dissenters, unlike the Roman encourages the circulation of the Bible, and the Russian Government offers many facilities to the societies engaged in this work, such as free passes over the railway for books and colporters. In view of this friendly attitude toward the Bible, it is easy to see how the Lord can turn to good account the rapid expansion of the Russian Empire over Northern Asia.

In Turkey there are, besides Greeks, about 6,000,000 Mohammedans. These are mostly in deep poverty and a continual state of revolution. If any among them receive the Gospel, they are subjected to considerable persecution; but the seed is being sown.

There are also about 7,000,000 Jews scattered throughout Europe, for whose conversion to Christianity a number of societies are laboring, with very small success.

Europe is abundantly supplied with ecclesiastical organizations, but, considered as a missionary field, its need is not less than that of any other dark continent.

MEDICAL MISSIONS IN THE LAST TWENTY-FIVE YEARS.

By MRS. E. H. WHITNEY.

[Editor of the Medical Missionary, Battle Creek, Mich.]

THE world seems rushing on in these closing years of the century with rapidly-accelerating pace. Forces which have been slowly gathering strength through preceding years seem suddenly to have reached a climax of power, and the resultant changes thrust themselves upon our attention with almost bewildering rapidity. As Daniel saw in prophetic vision, men are "running to and fro," and knowledge is marvelously "increased."

While this is especially true in lines of scientific discovery and application, it is hardly less so in the direction of religious thought and methods. Old

ized coöperation in medical missionary lines was the organization of the Canton Medical Missionary Society, in 1838, including both English and American medical missionaries, an organization which has reached its sixtieth year of steadily-increasing usefulness.

The Edinburg Society for the training of medical missionaries was instituted through Dr. Parker's efforts, and has exerted its influence since 1841. Slowly, very slowly, to the shame of the church he it said, the tide gathered strength, and the mid-century found only forty medical missionaries among all the millions of heathen misery. Of these forty, twenty-six were Americans. These physicians received no mention as such in general mission reports,—they were only "lay workers." Even as late as ten years ago, one interested in medical

missions might have searched the missionary periodicals of the day almost in vain for information, so few and incomplete were the references as to the medical missionary work done under the auspices of the respective boards.

In large edifices there is always a long preparation of foundation-laying before the superstructure appears. After three-quarters of a century of pioneer work, out of sight, the last quarter shows how grandly the foundation was laid by the rapidity with which medical missions are taking a front rank in the work of the kingdom. The London Medical Missionary Association took definite form about 1878, with *Medical Missions at Home and Abroad* as its exponent to the public. A movement was made in 1876 to establish scholarships in New York for those preparing for medical

missionary work, followed in 1881 by the organization of the International Medical Missionary Society in New York City, with Dr. G. D. Dowkontt as director; its organ, the *Medical Missionary Record*, to which in more recent years is prefixed the name of the *Double Cross*. In 1855 was organized, in Chicago, the American Medical Missionary Society, with the *Medical Missionary Journal* as its organ. In 1893 was organized, in Battle Creek, Michigan, what is now known as the International Medical Missionary and Benevolent Association, the organ of which is the *Medical Missionary*.

All these associations have the three objects of training men and women for their work, in both medical and missionary lines, of establishing medical missions, home and foreign, and of disseminating information concerning the progress of medical missions. With each of them are connected a chain of dispensaries, and systematic visitation of the sick poor; and growing out of these there are other Christlike instrumentalities for the help of those whom misfortune or vice have thrust down to the level of what are known as the "depressed classes," such as day nurseries, work for mothers, homes for the friendless and fallen of both sexes, rescue missions, shelters, industrial training for the young, etc. Not that many of these means of help to the unfortunate did not exist before, or do not exist independently now, but in the steadily-increasing light upon the relation between the physical nature and the spiritual development, the medical-missionary idea has grown to embrace all that can help in the development of the entire being.

The five or six societies which have been mentioned are by no means the limit of organized medical missionary work, but they are the parent stock,



A MEDICAL MISSIONARY SANITARIUM.

A station of the International Medical Missionary and Benevolent Association, in Samoa, South Pacific.

faiths are being tested to their foundations, and old methods set aside; new thoughts pervade and new methods enter into every line of Christian activity.

In religious work the new methods that prove successful are really the old methods that Christ used. Christ was the perfect missionary, combining in Himself both the healer and the teacher, and He taught the sacredness and value of the human body. These methods, which fell into disuse in the apostasy of the church, are, in these latter days, taken cognizance of anew.

Prominent among these revivals of the old ways is the recognition of late of work for the body as a factor in missions. It has been asserted that medical missionary work is to the Gospel message what the right arm is to the body. If this be so, we have had, ever since the passing away of the apostolic church, the lamentable spectacle of a church grappling left-handed with the problem of a world's evangelization, with its strong right hand bound helplessly to its side by prejudice. Might not this of itself account for the failure of the church of Christ to keep in vitalizing touch with the world lying in darkness and misery, as compared with the success of the primitive church in proclaiming a risen Christ to "all the world"?

In order better to appreciate the progress of the last twenty-five years in this branch of the work, let us note a few points in the early history of medical missions, no farther back than the present century. Dr. John Scudder, the first medical missionary from America, went to India in 1819 and labored till 1855. The next fifty years furnish a few notable examples, like Dr. Peter Parker, who went to China in 1834, and instituted a work which has been all these years like a mighty wedge, cleaving the rock of Chinese superstition and prejudice. The first effort at organ-

from the ramifications of which many others have sprung up in foreign lands, or in the cities of the home land, and they have been, directly or indirectly, an inspiration to independent work in many instances.

The youngest of the organizations mentioned has had an almost phenomenal growth. Organized in 1893, it has at present associated with it 16 sanitariums in this and other lands, 8 foreign medical missions, 8 training-schools, a medical college, just entering its fourth year with over 100 students, 65 missionary physicians, of whom 15 are already in the foreign field, and others connected with home missions, 85 nurses in the home field, and 49 in the foreign, besides several hundred under training. About 30 city missions have sprung up in the United States and elsewhere within the last two years as a direct result of its influence, in all of which medical or relief work, or both, are prominent features. One special feature of this organization is that it makes much not only of healing the sick, but of educating all men everywhere in the laws of life and health, using the healing art not so much to make sinners willing to listen to the Gospel message, as to clear minds darkened by physical infirmities so that they may comprehend the Gospel in its fulness.

As to the present status of medical missionary work, there are few large cities in the United States that have not some form of medical missions established; not simply free dispensaries, but places where ministrations to the sick are coupled with earnest efforts to cure also the sin-sick soul.

There are at present in the foreign field 487 missionary physicians, men and women, working under the auspices of different boards. About one hundred of these were students of the International Medical Missionary Society of New York. The increase for the last five years alone has been 122, nearly one-fourth of the whole number, besides nurses and hospital assistants, whose number we can not give even approximately. The above figures do not include the native converts who have prepared themselves for medical work in the mission colleges or in Western schools.

The American Board now has medical missionaries in almost all of its twenty missions. Of the missionaries of the Presbyterian Board, one in twelve is a physician, and the attitude of these two boards illustrates that of other societies toward this phase of the work.

At present nearly every missionary society at work in China has established medical missions. Patients come a thousand miles in some instances, and carry away seeds of Gospel truth. Some of these missions are daily thronged with patients. Nearly every missionary periodical of to-day contains more or less information concerning the medical work carried on under the auspices of its board, and there are eight or ten monthly or quarterly journals devoted to this branch of mission work, where ten years ago there were but two or three.

Missions to lepers, in India and elsewhere, are necessarily classed with medical missions. They represent a courage on the part of the missionaries which places them in the front rank of heroism. In the leper asylums of China, India, Burma, Japan, and Ceylon there are over one thousand poor, dying creatures who have received the light of a new life.

Experiences of most thrilling interest in connection with some of the medical missions are of com-

mon occurrence. The statistics, too, are wonderful, to those who can read between the lines. Dr. J. G. Kerr, of Canton, China, completed a half century of medical service this year, most of it in the foreign field. His surgical cases, several years ago, reached 40,000; many of them would, in Western lands, be called "brilliant" operations. Men and women of thorough preparation and consecration, but otherwise of the ordinary people, have, because of medical successes, been chosen as court physicians and confidential advisers to the chief ruler in several Eastern countries, and the way for the Gospel has thus been opened in lands in which the evangelistic missionary had for years besieged almost in vain. China, Korea, Persia, Siam, and Afghanistan, are all illustrations of the power of medical missions to open a way to the hearts of the rulers.

All this is but a return to the "old paths," the paths which the model Missionary trod. We do not ignore the noble work done by faithful evangelists and teachers, work which God has accepted and most signally blessed. Many events in the development of God's work have their set time in history, and are only made manifest when "the fulness of the time" has come. It may be so with this fuller development of the Gospel,—the good news of salvation not only for the souls of men, but for their bodies also; their redemption not only from moral sin, but from physical sins which hamper men in their strife for better things, and defile God's temple on earth, "which temple ye are."

"Hark! the voice of Jesus calling,—
Who will go and work to-day?
Fields are white, the harvest waiting,
Who will bear the sheaves away?"



A GROUP OF MISSIONARIES, MEDICAL AND OTHERWISE, IN CALCUTTA, INDIA.

The gentleman at the back and left is Elder D. A. Robinson; at the back and right, Elder W. A. Spicer; in the center, in light-colored clothes, Dr. O. G. Place. Others are effective assistants, native converts, and servants.

MEDICAL PROGRESS WITHIN THE LAST TWENTY-FIVE YEARS.

BY J. H. KELLOGG, M.D.

[Superintendent Medical and Surgical Sanitarium,
Battle Creek, Mich.]

TWENTY-FIVE years ago it was customary to speak of the art of medicine; to-day medicine is called a science. The science of medicine is almost wholly the product of the researches and investigations of the last twenty-five years. The discoveries which have been made through the means of the chemical, bacteriological, and physiological laboratories, in which hundreds of devoted men have patiently labored during the last twenty-five years, have accomplished more for human welfare in matters connected with the medical profession, than all the labors and all the discoveries of five hundred years previous. In this brief article it is impossible to even enumerate all the various

important discoveries which have been made within the last quarter of a century, neither would such a technical enumeration be of special profit.

Perhaps we should mention, as most important of all the recent discoveries in medical science, those which relate to the causation of disease. Twenty-five years ago an epidemic of typhoid fever, of cholera, of yellow fever, of the plague, was looked upon by the majority, at least, as a sort of visitation of providence. It is nearly a score of years since Dr. Parkes, the eminent English sanitarian, made the startling assertion, "When a man dies of typhoid fever, somebody ought to be hanged." Modern science has clearly pointed out the fact that catching diseases, infectious maladies, and epidemic disorders, are all, without exception, due to the invasion of the body by germs, organisms so minute as to be invisible to the naked eye, but capable of the direst mischief when brought in contact with the body under circumstances favorable for the development of the disorders which accompany their growth. The number of these germs which has been discovered is already legion, and bacteriologists tell us that we are only just upon the border-land of this great new branch of botany. Multitudes of new microbes are discovered yearly, and there is plenty of new territory to explore and new worlds to discover in this branch of investigation.

Incomplete as the research has been, however, we already find ourselves confronted with facts of the most startling character respecting the relation of these minute organisms to all the conditions of our daily life. For example, we have found that the moths which dance in the sunbeams, as the poets

tell us, are in large part living germs, which, when received into the body, are capable of almost endless mischief. A German bacteriologist found more than a dozen different kinds of germs present in the examination of the contents of a basket of fruit left by his grocer upon his doorstep. The dust of the street is no longer to be regarded as an inconvenience, but as a great reservoir of malignant microbes, ready to lay us low when a favorable opportunity offers. Pulmonary consumption, one of the most deadly, and in civilized countries one of the most common, of all human maladies, is propagated almost wholly through the inhalation of the dried sputum of persons suffering from the disease, which contains the living organisms characteristic of this malady. Fully one-fourth to one-seventh

of all the people that die in this country fall victims to this one disease, which twenty-five years ago was supposed to be hereditary and unavoidable, but is now known to be a catching malady, like measles, whooping-cough, and similar disorders.

Why all persons do not suffer from tuberculosis, typhoid fever, or other germ diseases, is a mystery hard to explain. Recent science, however, has come forward with a demonstration that germs are not the direct cause of disease, after all, but that the real cause is a weakened body, deteriorated tissues, which furnish favorable soil for the planting and growth of these malignant vegetable organisms. But while this discovery has brought forward in bold relief the fact that germs are, after all, not the cause of disease, it is clear that they are rather characteristic factors in it. The real causes of disease are to be found in those habits of life which lessen the vital resistance and deteriorate the bodily functions. For

(Continued on page 28.)



THE WEIGHT OF A SOUL

By Mrs. S. M. I. Henry, Author of "Studies in Home Life," etc., etc.

SHE had come and gone like the door on its hinges. She had begun as a pretty little blue-eyed seamstress, and kept on in the same room, at the same table, with the same pair of shears, pin-ball, needle-book, emery strawberry, thimble, and tape-line, until now.

Now, no one would have recognized in her the pretty little seamstress. Her eyes were faded and red at the corners—sometimes red all over, but those times she kept them bent down so that no one could see them. Her hair was thin and dry, only when she stily slipped over to the stationary bowl and spat the top of her head with the cold, running water. She never did that when any one was in.

The sewing-room was in a great, beautiful house—a good home for those fortunate beings who had been born into it. It was a beautiful room, and everybody thought Mary Graham was highly favored indeed to have secured and held such a place, with its comfortable little chair, its good light, its steady, beautiful work, and, more than all, such a considerate mistress,—one who never forgot that her sewing-woman might be glad of her money when the week's work was done; who never allowed over-hours; and, if the weather was very bad, gave her her car fare.

There was also another advantage that Mary Graham had over many others of her class,—she had to become well informed about many things, for the large, pleasant sewing-room was practically the morning-room for the whole family. Mrs. Hungerford had her work-table in a little alcove which overhung the garden, and looked westward toward the beautiful river; and here she put many finishing touches to the dainty garments for her children, wrote, read, and received her intimate morning callers, and the several committees of which she was chairman. The affairs of the Woman's Club, with its culture projects; of the W. F. M., with its many plans for converting the heathen, and of the W. C. T. U., with its reforms, philanthropies, its educational and evangelistic methods, were all discussed in open council in the presence of the little seamstress, who seemed to have even a soft pedal to her sewing-machine, so quiet and unobtrusive was she in all that she was and did.

"Mrs. Hungerford, is your little seamstress deaf as well as dumb?" laughingly asked Mrs. Northropp one day. "Not that I have anything to say, you know, but she is so very quiet."

Both ladies looked over Mary's way, but she did not seem to hear, at least unless the slight coloring of the rim of her white ear, and a sudden little splash of red on her neck, was a sign.

"Mary is a very quiet, busy little woman," said Mrs. Hungerford, in a kind, appreciative tone. "She never disturbs any one, and she does beautiful work. See this"—and, lifting a pile of delicate little garments, the two fell to examining them, and talking them over as women will.

"Well," said Mrs. Northropp, "I wish I could steal your Mary Graham, or find her double—tho that sort doesn't grow in pairs; and then it would be of no use to steal her, unless I intended to lock her in; for you have given her the best berth that any seamstress that I ever knew of, ever had. She's a fortunate girl. Let's see—how many years is it that she has occupied that corner?"

"Don't ask me," laughed Mrs. Hungerford, "for if I should go to reckoning those figures I should make gray hairs grow in all our heads. My! O, how the years have flown! It was when George was a baby, and the year that I was elected president of the Missionary Circle. We made our first missionary plans, cut out the first missionary clothes, and tried the first sewing-machine I ever owned on them. You selected that machine, Mary; do you remember?"

"Yes'm."

"There, Mrs. Northropp, you see she is neither dumb nor deaf," laughed Mrs. Hungerford. "But your voice sounds tired, Mary; are you tired?"

"O, no'm!"

"Very well, you ought to know; and if you are, you ought to know enough to pick up your things and go and stay till you get rested. That's another nice thing, Mrs. Northropp; Mary knows that she can do just as she pleases with me. I never worry about her. She comes and goes, does her part, and I try to do mine, tho sometimes she does almost sew me out of house and home, so that I have to take a day off for shopping."

"Well," sighed Mrs. Northropp, "if one's part was all done with the shopping—but, dear me—I am almost killed over the awfulness of responsibility sometimes."

"That is a consideration," said Mrs. Hungerford,



"Everybody thought Mary Graham was highly favored."

"and it is a great comfort to me that my folks all seem to know how to behave themselves, from Mary down to the children and Mr. Hungerford. They all keep straight, without any bother to me, and I thank the good Lord for it every time that I hear of the goings on all about us. I am left absolutely free, without a worry, to give myself to the heathen."

Both ladies laughed quietly, and Mary worked the treadle of her noiseless machine with her back toward them, while the heart within her seemed more stony than ever, and her lips curled in a scorn that was cruel for any face to be compelled to carry. The look of scorn, however, soon changed to anguish, and in suppressing its cry, she bit into a needle which she was holding between her teeth, and only by great effort prevented the pointed half from slipping down her throat.

"What's the matter, Mary?" asked Mrs. Hungerford. "Did you swallow a pin again? That is a nasty habit you have of making a pin-holder of your teeth. Did you get it out?"

"Yes'm."

"Well, I'm thankful. I expect to find you strangled with a needle some day; then what would we do for clothes?"

That night, after all the house was quiet, Mrs. Hungerford still sat at her table in the sewing-room alcove. The lights of the city reflected in the river lay in long shafts of silver from shore to shore. She was writing; but occasionally, glancing up and out, the beauty of the scene tempted her to turn the key at her hand by which the illuminating current was cut off from the room, that she might have the friendly aid of darkness within by which to gather up the tender beauty of the scene without. As she sat with her elbow on the table, her chin on her palm, thinking over the day's work for the W. F. M., which had especially engaged her attention, suddenly a strange, new, startling thought came to her, startling only, however, because it was new. She wondered where it came from, and why just now, but more why it had never come before. It would have been a very little commonplace thought under almost any other circumstances, but under these, in which it had dropped like a lightning flash out of a cloudless sky, it was so uncommonplace as to bring her instantly upright in her chair, her hands to the edge of the table, as if to lift herself by them. She did not arise, however, but sat looking fixedly toward

the long silvery bars of light that banded the two shores of the river together. But she had forgotten them; she thought only one thing, and that was, "I wonder if Mary is a Christian."

That was all there was to it, but since Mrs. Hungerford really had a sincere heart, small as that "wonder" looks, it was enough to fill it for the time being.

"Why don't I know?" was the next thought. "How is it that I have not known? I can not wait until morning to find out—and yet I shall be ashamed to ask her. How can I ask her, after all these years, and all that has gone on in this room in her hearing? But of course she *is* one, and she knows that I know it. I couldn't help but know it; of course not. She will appreciate the fact that I have taken it for granted, have understood without words—yes, indeed, I shall find some

perfectly natural way of introducing it so that she will not suppose for a moment that I have only just now thought about it. That would be a dreadful thing for her to know. It *is* dreadful, and I will see that it never happens again."

She sat on and on, her eyes fixed on the river, until the home lights had all been called in, and only those remained that were for public safety—slender threads, few and far between, shot in through the darkness of the night, only serving to make its blackness more suggestive of dangerous depths. After a while she arose, dropped on her knees, and, with her face buried in her hands, and an intolerable burden on her heart, she groaned out the prayer for herself that she could not speak, while tears trickled through her fingers until the handkerchief which she had dropped in the seat was wet.

The next morning when Mary entered the sewing-room she was surprised to find Mrs. Hungerford before her. The expression in the face of her mistress was new. But Mary was alike indifferent to expressions new and old; so, with a civil reply to the, "Good-morning, Mary," which greeted her, she turned to the closet to lay off her wraps.

Mrs. Hungerford was, at the end of a long, sleep-

less night, weighted with a burden so heavy that she could think of nothing but how to get rid of it. Every consideration of carefulness or tact had been lost hours ago; she only waited for a chance to speak.

"Mary," she began, and her tone was so strange, with the pressure of pent-up feeling, that Mary really was moved to look at her in almost alarm. "Mary—I have a question to ask you; you—you—are a Christian girl, aren't you, Mary?"

Just a moment Mary stood, her face hardening every second as she slowly took in these words, and began partly to comprehend what was back of them. Then she laughed a shrill, horrible laugh, which distorted her face, and left it paler than before; then she seemed to grow tall, and taller, her eyes became cold as steel, and in a low, sarcastic tone she answered:—

"I think it is time you asked me that question."

"O Mary!" and Mrs. Hungerford sprang toward her as if to throw her arms about her; but Mary had slipped beyond them, and stood like an avenger beside her sewing-machine.

"O Mary, you are right! It is time—long, long past time!" she cried. "You don't know what I have suffered all this night. Listen!"

"Listen? No, I must get to my work. Suffered, did you say? Well, suffering that can be measured by a night will not spoil your beauty."

"Mary!"

"Yes, ma'am. Did you get the cambric yet for Miss Dorothea's slips, and the lace to edge Master Guy's ruffles?"

"Mary, O Mary!"

No answer.

"Mary!"

"Yes, ma'am."

"O Mary, don't look so hard at me! Will you not listen to me?"

"Of course I'll have to listen to you, or"—

"Or what?"

"Why, lose my place, maybe!"

"You know better. O, how unjust! But no, I deserve it. Say what you please, my poor girl; you"—

"Mrs. Hungerford, please, whatever you do, don't call me girl again. I'm a woman. I—was a girl once, but that was ages ago."

"What do you mean? Are you married?"

"O, yes, I'm married!"

"And—children?"

"Now you stop. O!"

And before Mrs. Hungerford could anticipate her purpose, she had seized her hat and shawl, was down the stairway, and off like a wounded roe, plunging through the open spaces toward the river.

The morning and the afternoon passed, but she did not return. Several committees came to meet Mrs. Hungerford, but she excused them. She spent the early part of the day looking among old papers for an address. She had once known where Mary Graham lived, but, never having occasion to look her up, she had lost the address. She humbled herself to inquire of the servants, but not one of them could enlighten her. The late afternoon found her under a pressure of anxiety that could not be longer endured; and, calling the carriage, she started out upon the almost impossible task of finding Mary Graham among the thousands of unregistered poor of a great city; for by this time she had, as she supposed, at least classified her. She was also by this time too determined to stop with half-way methods, but went directly to police headquarters, from which, after a half hour, she emerged with a list of "Mary Graham's," only one of which could be hers, and, giving the first order to her driver, she started on a search which, before it was ended, brought her face to face with things that gave point to all the work which she had been doing at long range; and the fire which began to burn in her breast no "reports" could ever have kindled.

It was long after midnight. She had gone through her list of "Mary Graham's," and sundry experiences which she would never forget. She had taken John, the old coachman, into confidence some hours before, and he stood with one hand holding the reins, and the other on the open door of the carriage, waiting. At last, suddenly a sharp cry rang out from a partly open upper window near by in the court, and then a tender woman's voice was heard—a voice which sent a thrill through the heart of the startled listener in the carriage.

"Let me out, quick, John; that is she."

"Are you sure, ma'am? Be careful; this is a bad part, ma'am."

But she was out, and hastening by the light of a dim street lamp toward the crooning voice which still fell from the partly open window. How she found the way she could not have told—up the shaky stairway, and along the dark halls—but at last, without even a premonitory tap, she softly

opened the door, from which the voice still came, tender, sweet, heart-breaking, with its burden of unspeakable love and pain. She was unnoticed, so she stood and took in the scene.

The room was very small. A lamp, shaded on one side by a piece of newspaper, stood on the table. On the pillow of a little bed, over which this shadow fell gratefully, was a pinched face, distorted by pain, while cry after cry came from the drawn lips. The head was thrown back, the eyes were dilating with that expression of surprise which acute and sudden stabs of pain will produce, and which is so pitiful to behold. In another corner, on a lounge, slept a man, whose heavy breathing, laden with sickening fumes, told its part of the story. Mary was sitting on the edge of the narrow bed, from which she had evidently suddenly arisen, and was bending low over the poor little face, with a Madonna look which made her beautiful, while with her hands she was supporting the suffering body.

Mrs. Hungerford waited but a moment, then, slipping softly back into the hall and closing the door, she stood and thought; then carefully she felt her way back to the street, and with a reassuring word to John, stopped under the street lamp, and, taking a note-book and pencil out of the bag on her arm, she wrote two, three, four, of the small pages full, folded, pinned them together, and stole noiselessly back, slipped them under the door, knocked softly, and returned to the carriage.

"No, not yet," she whispered, as John opened the door, but stood with her eyes on the window.

On the thin curtain she saw first the silhouette of a woman reading, then of an erect statue, then of a bowed form, its face in its hands; then, after a long time, the curtain was parted, and the lamp was moved close to the window, so that the silhouette was blotted out.

"Thank God! O, I do thank Thee, Father!" and with a sob of gladness, Mrs. Hungerford started quickly toward the light. But, stopping a moment, she whispered, "John, where are we?—what part of the city?"

"Well, not so very far from home now, ma'am, just off the avenue, on Gray Street. That, where the light is, is Lost Court."

"Well, then, you drive quickly home, tell Mr. Hungerford where I am, then come back. I will see you, and come down to tell you what to do."

She went up, and in a moment had Mary sobbing in her arms.

"O, did you really mean it enough for this? Then I believe—I do believe; I will come back to the God of my childhood. I had made up my mind there was no God," she whispered, "for, you see—you see him—and, O, my baby, my baby! I began to sew for you for her sake, for he hurt her, and I had her in the hospital until they gave her up, years ago; and, O, I thought nobody cared only for—you know!"

"Yes, I know; you had reason to think we only considered you as a sewing-machine; but God laid your soul upon me last night; I have found out how much it weighs, and if you had not lifted it off by beginning to believe, I think it would have crushed the life out of me. O, I never want to feel that sort of a burden again! But now we will see, dear heart, what can be done for yours."

S. M. D. Henry

THE RANSOMED OF THE LORD.

BY FRANCES EUGENIA BOLTON.

O ANGELS who have looked upon our wo,
And read in earth sin's dire malignity,
And read in men how it can plunge us low,
And read God's love in Christ on Calvary,
To-day I think with thrilling heart that soon
Ye'll see love's consummation and reward,—
The church of Christ made fairer than the moon,
The ransomed, the redeemed ones of the Lord.

Ye've seen the lepers spotted in the glooms,
Ye've seen the paralytic, helpless, mute,
Ye've seen the madmen raving 'mid the tombs,
And seen the world-wide bearing of sin's fruit.
Ye've seen how innocence is burnt from brows,
Seen lovely eyes with hate grow wild and hard,
And sorrowed gentle ones; but now hope glows;
Ye soon shall see the ransomed of the Lord.

Ye've seen the mighty bear away his prey
To death's foul prisons of decay and gloom,—
Nations swept down as harvests of a day,
To feed the world-wide gaping of the tomb.
Ye've seen the broken heart, the mourner's tear,
The God-like glory lost, the image marred;
But, O, the great Deliverer's army's near,
Ye soon shall see the ransomed of the Lord!

Down the great skies that open from the throne,
The choirs of heaven will march with harp and ring,
And fair Emmanuel come to claim His own
From a usurping and despotic king.
The hosts of ill will wither at his eyes;
His brow by crown within a crown be started;
His voice will bid the captive hosts arise;
The tomb will yield the ransomed of the Lord.

Then principalities and powers will fall,
And prostrate fall before the King of kings.
The ransomed of the Lord, now sad and frail,
Will rise triumphant as on angels' wings.
From continent and isle and ocean cave,
Like doves that fly the golden sky toward,
The church of God that Christ has died to save,
Will rise to Him, the ransomed of the Lord.

O, how ye'll sing, ye angels, how ye'll sing!
And how our voices, too, will swell the strain!
And how the heavenly worlds above will ring,
That we, the captives, wear no more a chain!
Ye'll hail us conquerors in the city fair,
Where never more shall sin or pain retard.
Will ye not whisper to each other there,
And say, "How fair the ransomed of the Lord!"

Through world on world, with Christ our King above,
We'll pass, reflecting His divine, sweet grace.
And how ye unfallen powers will look and love,
And marvel at the glory of each face,
Once earthly, sensual, now sweet beauty given,—
The image fair of Christ, untouched, unmarred!
O angels, 'twill be joy enough for heaven
To contemplate this mystery of the Lord!

CHRIST IS COMING.

BY CHARLES MILLS SNOW.

ALL the elements are telling it; the sky is full of signs;
There's an ominous awakening foreboding God's designs.
E'en the timorous are telling what the mighty fear to speak,
And the powerful are cringing with the wicked and the weak.
It is God's expostulation with the wretched and the rich,
With the princes in their palaces, the drunkards in the ditch.
Christ is coming, Christ is coming, all the prophecies proclaim,
With the mighty hosts of heaven, in His chariot of flame.
He is coming, He is coming, it is written in the sky;
Earth is rip'ning for the harvest, and the harvest-time is nigh.

He has heard the cry of millions in the slavery of sin;
He has listened to the pleading of the ones He died to win;
He is gathering His armies for our liberation day;
And that great emancipation human hands can not delay.
He is whispering in the whirlwind, He is speaking in the flood,
In the perfume-laden zephyr, in the bursting of the bud.
All the stars are singing praises to the glory of His name,
While the reeling earth is groaning 'mid a load of sin and shame.

Vice parades her gaudy trappings 'mid the pleasure-seeking throng,
Tinging with enticing glamor every separate way of wrong.
Homes once happy are in ruins through the gay deceiver's wiles;
While the throng are singing praises to the drama that beguiles.
There's a luring fascination for the slinking libertine
In the comedy of passion, for a glimpse behind the scene.
Soon his blandishments are followed by the wrecking of a life,
And the bonds are snapped asunder 'tween a husband and a wife.
There's a plaintive cry ascending in a long, unceasing moan
From the law-made orphan children to the great Judge on His throne.

You may listen but a moment to the mutterings of wo
That are gathering all around you as the seasons come and go;
But the words you hear are laden with a draught of bitter dregs—
There's a great, gaunt army growing, and the ragged wail who begs.

At the doorstep of your dwelling is a thorough-drilled recruit
In that massive, marching legion moving down destruction's route.

Justice heeds the cry but seldom of the innocent oppressed;
Where the glittering bribe is lacking, many a wrong is unredressed.

Wealth is marshaling its forces; labor's legions are astir;
Anarchy, the wild, red-handed, has in this its dowager.

All the nations are a-quake with the threatenings of strife,
Pouring out a golden river for new means of taking life;
They are furrowing the ocean with a myriad ships of mail,
Ballasted like clouds of fury with a load of iron hail.
On the hill the beacon's lighted, every torch is trimmed anew,
And the ranks of moving millions gather where the harvest grew.
There's a force unseen impelling all earth's factions to the fray,
'Tis the warrior host of Satan, hastening Armageddon's day.

You have seen the stars of heaven falling as the King foretold;
Seen the moon with bloody visage; seen the sun his light withhold.
You have marked the march of knowledge with its swift increasing stride,

And the progress of invention, like an irrepressible tide.
You have seen the preparation of the armies of the world,
Waiting now the order only like swift meteors to be hurled
To the seething sea of turmoil, 'gainst the city and the plain,
Belching death in iron hailstorm, strewing all the land with slain.
God is holding still the bridge of the prancing warrior steed,
While there yet is hope in heaven and a Priest to intercede.

When redemption's work is finished in this sin-polluted land,
And the seal of God is given to His humble, faithful band,
Angel hands will stay no longer earth's impatient armed horde,
And the trodden plains will redden 'neath the threshing of the sword.

Sad will be the billows' burden where the flaming fleets go down,
With the bright-eyed sailor laddie, and the captain of renown.

Then the form of the Redeemer in the heavens will be seen,
Seated on a cloud of glory, in His hand a sickle keen.
By the hand that bled for sinners will the harvesting be done;
For salvation's work is finished, and the race of sin is run.



OAKLAND, CAL., JANUARY 5, 1899.

MILTON C. WILCOX - - - - - EDITOR.
A. O. TAIT - - - - - ASSISTANT EDITOR.

All Manuscript Should be Addressed to the Editor.

RETROSPECT AND PROSPECT.

THE PAST.

THE first issue of THE SIGNS OF THE TIMES was published in the year 1874, by Elder James White. It was given to the world by those who knew that God had given them a message for the people of this generation.

Its beginning was small, and in its earlier career it passed through many changes. It was issued at first as a weekly, at \$2.00 a year, but during the first year—from June to December inclusive—only twelve numbers were printed. Scarcity of funds and lack of subscribers were the chief hindrances. It was then an eight-page folio, size of reading page $10\frac{1}{4} \times 15\frac{3}{4}$ inches. Its paid circulation was limited to a few hundred copies. From that time to the year 1895 its circulation ranged from 5,000 to 15,000, reaching at one time for a little while, on short-term subscriptions, an issue of 20,000 copies.

In 1895 more diligent efforts were put forth for the paper on the part of its publishers and friends. The circulation immediately began to increase, till for the last two years in the neighborhood of 40,000 copies were circulated each week; the regular circulation of the paper stands at present little above the last-named figure; but as the paper is sold in many of our largest cities, these editions are frequently exhausted, and a new edition is printed. Our Thanksgiving number reached 60,000 copies, with orders for 2,000 still unfilled.

We confidently hope that this issue, which marks the beginning of the twenty-fifth year of its publication, will exceed 1,000,000 copies, the largest number, we believe, ever issued by any wholly religious newspaper ever published. To God give we all the glory.

OUR FACILITIES.

The first copies of THE SIGNS OF THE TIMES were printed in an outside office. The second year of its publication an office was built in the form of a Greek cross, three stories in height, including attic, with a floor space of about 4,000 square feet. That building is now devoted to two clerical offices, the most of it for packing and storage rooms. In 1887 a new building was erected, of four stories, including basement, with a floor space of 40,000 square feet. The Pacific Press Publishing Company, the publisher of THE SIGNS OF THE TIMES, now possesses the most complete printing plant west of the Rocky Mountains for all first-class periodical and book work. It includes typesetting, electrotyping and stereotyping departments, press-room, job-room, book-binding, folding-room, art and editorial departments, a complete counter check-book plant, with all necessary business departments requisite to large publishing houses. It has branch offices in Kansas City, Mo., and New York City. Its present force consists of 150 employees, and its monthly pay-roll averages over \$5,000.

The first press upon which THE SIGNS OF THE TIMES was printed in its own home was a four-roller drum cylinder, Cottrell & Babcock. It was disposed of the other day as a fairly good machine still, but insufficient for our needs. As new presses have been demanded, we have ever aimed to secure the press doing the best service, and our office is

now equipped with eight first-class flat-bed presses, and all except one built by the Cottrell Company.

We found, however, that our ever-increasing subscription list demanded more than the fastest flat-bed presses could supply, and, after thorough investigation of the merits and demerits, the advantages and disadvantages, of perfecting presses for book work, we placed the order with the firm of C. B. Cottrell & Sons Co., of New York. This press was built on special order, to fulfil special and exacting conditions. A cut of this press appears on page 17, and well illustrates the advancement made in the printing art during the last two decades. As will be seen from the illustration, the paper printed is fed continuously from a roll at the rear. It is then printed on both sides, folded, pasted, and trimmed, and delivered all complete at the rate of 10,000 per hour, the grade of work and fineness of illustrations determining the rate of speed. Curved electrotype plates are used, and special machinery not shown in the engraving was built for making these plates. This is not a newspaper press, but was built for doing finer grades of book and periodical work. It is provided with Cottrell's patent "shifting tympan," a unique device for the purpose of preventing "offset." This "shifting tympan" is so arranged that a clean sheet can be made to cover the cylinder at the will of the operator, while the press is in motion. The machine is 18 feet $8\frac{1}{4}$ inches long, 11 feet $7\frac{1}{4}$ inches wide, 7 feet $7\frac{1}{4}$ inches high, and weighs 36,000 pounds, including the auxiliary machinery. It is the only press of the kind on the Pacific Coast. Presses similar to this are used on which to print some of the great illustrated journals and magazines of the East. This press has also an attachment for folding tracts and book signatures in 16-page forms. A sample of the work of the press is shown in this million-copy edition of THE SIGNS OF THE TIMES.

THE FUTURE.

The past, with its conflicts, its failures, and its successes, we leave with God. The question which most concerns us now is the future as unrolled in the ever-living present.

One writer has well said that "intensity is taking possession of every earthly element." Old controversies are being revived. New controversies are springing up. In this generation is being waged anew the conflicts of all past ages.

Uncertainty is a manifest factor everywhere,—in politics, in science, in the great social questions agitating the world; and nowhere else as in religion. An unbelieving and inconsistent hypothetical "science" boasts that it has overthrown and undermined the Bible. Ancient heathen cults rear their heads aloft, demanding attention. Men who have seemed to be pillars in Christianity have patronizingly bent the knee to the advocates of these ancient religions, and have drawn before their Christian hearers beautiful pictures of moral theories, which are as destitute of life as painted canvas or chiseled marble. To the blurred vision of many the foundations of Christianity seem to be shaking. Professed believers are reeling in their faith. The trumpets of many of the professed watchmen give an uncertain sound. The cry arises from many an anxious heart, "Watchman, what of the night?" The answer, if answer at all, is incoherent; and the questioner stumbles on in darkness or sinks in despair.

The church at large is partaking of the spirit of the world. More than this, she is appealing to the weak, vacillating, ineffective arm of civil power to assist her in religious matters, forgetting that the Egypt or Assyria of earth will, as a staff to Jerusalem, ever prove a broken reed which will pierce her heart with fatal wound.

Is it God's plan that His church, the children of

Him who is light, shall remain in darkness and uncertainty?—It is not. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." "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." "The wise shall understand." "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." "The secret of the Lord is with them that fear Him; and He will show them His covenant."

God has in the earth, and ever has had, His servants who know Him, who know His mercy, who know the power of Christ's resurrection, who know the knowledge of His will, and who know the message for the time. They are men who have "understanding of the times, to know what Israel ought to do;" they are watchmen who can tell when the night of sin is about to close, and when "the morning cometh;" they are householders who will give to those in need their "portion of meat in due season;" they are faithful men who will "cry aloud and spare not;" they are faithful ambassadors, lifting up the Lord Jesus Christ, the Crucified and Coming One, as the world's only hope.

"And this will we do, if God permit," in THE SIGNS OF THE TIMES. We will, in the strength and wisdom given of Christ, be true to our motto: "As we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts;" because the only way by which the world of humanity can be truly benefited is the way which is pleasing to God. That way is the way of the Gospel, "the power of God unto salvation to every one that believeth," the sole remedy for all earth's ills.

As God in Jesus Christ is Creator and Saviour of all, THE SIGNS OF THE TIMES will preach the Gospel to all, whether rich or poor, high or low, of whatever race, or nation, or religion, or creed. That Gospel is able to convert and save the sinner to the uttermost, and to comfort and build up the child of God. It is a complete Gospel, which takes cognizance of the body as well as the soul, the physical and mental needs as well as the moral and spiritual necessities; which sets men free in Christ Jesus from every form of bondage and slavery. It is able to restore in the lowest the lost image of God.

Amid the uncertainties in politics and society, in State and Church, in science and religion, THE SIGNS OF THE TIMES will give, as God gives wisdom, the certain sound of the divine message to the world. It will show from that Word where we are in the great stream of time; what mean the wonderful developments in every phase of life, the deep intensity taking possession of every earthly element, the perplexing conditions among all the nations of earth, the increasing perils in the moral, ecclesiastical, spiritual, and physical worlds.

But the SIGNS will not be sensational. While it believes that we are rapidly nearing the end of the Gospel age, we are not "time-setters." In faithfulness to God's Word we can never be. But we do know and will demonstrate from a multitude of predicted omens and the living facts before the eyes of all, that the coming of our King draweth nigh! Certainly, if this be true, it is a matter, not of mere sensation, but of the profoundest thought, the maturest deliberation, and the wisest decision on the part of every soul.

There is world-wide agitation over the Sabbath question in both Church and State, which "will not down." The true Christian will desire above all things to know God's mind with reference to the question; and this we shall endeavor to present in all its varied phases, as related to the State, the church, the individual.

In brief, THE SIGNS OF THE TIMES will stand for every true reform embodied in the Gospel of Jesus Christ. It will be a true religious home paper for all classes. It will endeavor to bridge the chasm between men by uniting them at the Cross.

In all these reforms, in spreading the Gospel of Jesus Christ, in lifting by the power of the Cross fallen men to the throne of God, in driving away moral darkness by the beautiful light of truth, in making souls everywhere stronger, better, happier, in the only way by which true happiness ever comes, we ask, kind reader, your coöperation. May we not count you our co-laborer in Christ Jesus?

BOSSISM IN STATE AND CHURCH.

ONE of the prevalent and lamentable tendencies in political life in America during the last quarter century is boss rule in politics. Twenty-five years ago it was manifest only in New York. Boss Tweed was a unique figure, condemned by all parties and papers outside of those under his immediate control. Now we have bosses in national politics, bosses in State politics, bosses in municipal politics, and oftentimes bosses in ward politics. It is no longer in New York only, but in nearly every town down to 4,000 inhabitants and lower. So everywhere present is the Boss, with a big "B," that even decent men feel they must reckon with him if they are to achieve success. Men bow to men, and the evil is increasing. Not merit but money and the boss win elections now. And in this we are not discriminating between parties nor referring to recent local elections. We refer to the boss in politics, irrespective of party, as one of the excrescences of the body politic, showing its innate corruption.

It is not personal knowledge of bosses or politics which we present. We know no boss control, and are not politicians. We present the testimony of one of the "bosses." One of the most successful and respectable of this class in the Union is Colonel Dan Burns, of California, who does mining in Mexico for a business, and politics in California as a pastime. What we quote from Mr. Burns was written about two years ago in a signed article shortly after election; we clip from the *San Francisco Examiner*:—

"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 obey his bidding. Take the municipal convention of two years ago (1894), which I controlled. I never heard of 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."

Summing up the one-man power in politics, Mr. Burns thus forecasts the future:—

"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 once more devastate the country. Even now the murmurings 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 ravings 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."

Mr. Burns, as boss in his party, engineered it again to success in 1898. Verily there is need for a new Declaration of Independence.

In the Church.

While in His church God designed that there should be but one Head, that head is not to be erring humanity. "One is your Master, even Christ; and all ye are brethren." "For the head of every man is Christ." And yet, despite these and many other similar declarations of Holy Writ, it is a patent

fact that the church to-day in most of its aggressive work is looking to men instead of God. Many thousands, especially of the youth, are often largely controlled by one man, and this not in Roman Catholicism, where we look for such things, but in modern Protestantism. How many times in the religious press is this man or that man lauded to the skies, while the Maker of man and the Redeemer of men is barely mentioned!

God uses men; but He would use them in His church "as good stewards of the manifold grace of God;" "not as being lords over God's heritage, but being ensamples to the flock." But for the good of all, He Himself should have the glory. Therefore in the very message for this time, the last great threefold message to a dying world (see Rev. 14:6-14), that thought is emphasized right in its very beginning. The message implies the very conditions we see. But it calls to the condition which every true Christian should occupy. Listen: "**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." This is man's duty, to fear God, to look to God, to worship God. "Ye were bought with a price; become not bond-servants of men."

"God give us men! a time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of lucre does not kill;
Men whom the spoils of office can not buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagog,
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For while the rabble with their thumb-worn creeds,
Their large profession and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps."

CRIMINALITY AS A BUSINESS.

IN 1854 Fernando Wood, a ward politician who acknowledged that he had cheated his business partner by falsifying the figures in their accounts, was elected mayor of New York. Mr. Godkin speaks of his administration as "the organization of New York politics on a criminal basis." William M. Tweed succeeded Wood as New York's mayor, but far outstripped his predecessor in his daring criminality. Indeed, Judge Noah Davis said of Tweed that he "saw fit to pervert the powers with which he was clothed, in a manner more infamous, more outrageous, than any instance of a like character which the history of the civilized world afforded."

The thugs of the city, nicknamed "Tweed's lambs," were organized by the "Tweed ring" into a part of the political machine; and by the corrupting influences of money and the control of the ignorant and immigrant element, together with all the other dark ways known to the unscrupulous, Tweed and his "ring" kept themselves in power, while they plundered the people. Mr. E. Benjamin Andrews, in his book, "The Last Quarter Century in the United States," says: "The ring's operations cheated the city's taxpayers, first and last, out of no less than \$160,000,000, or four times the fine levied on Paris by the German army." In 1871 he boasted of being worth \$20,000,000, and vowed soon to be as rich as Vanderbilt. He used gleefully to show his friends the safe where he kept money for bribing legislators."

We have not the space here to picture the shocking and many-sided corruptions that were boldly, yes, brazenly, practised in New York under the management and protection of the "Tweed ring." But twenty-five years ago Tweed himself was undergoing his prolonged trial, and the whole country, outside of his friends and accomplices in New York, was horrified by the revelation of the dark deeds that had been committed by Tweed and his pals. It was believed that the exposure of these official crimes, and the revolution against them, would make the repetition of such deeds an impossibility in the future politics of New York. But these high hopes were destined to be dashed to the ground.

In 1878, seven years after his arrest, and with his trial uncompleted, Tweed died in Ludlow Street jail. But the seeds of political corruption did not die with him. For in the years 1894-95 the Lexow commission, appointed by the New York Senate to investigate the frauds and corruptions of that second city of the world, found that the evils of Tweed's time were

not only continued but growing worse. The commission held seventy sittings, and the report of their inquiry filled five volumes of 1,100 pages each.

In this report the commission affirms that almost every form of crime and vice is under political and police protection. And the helpless, the widow, the uninfluential,—the keepers of small fruit stands and cigar and tobacco shops and the like,—are made the objects of extortion and blackmail. The police are appointed by the politicians, and so lucrative is the policeman's position considered that they are required to pay the political ring \$300 for their appointment, and when promoted to the post of sergeant the price is \$1,500, while a police captain has to pay \$15,000 for his appointment.

Among the sources of revenue of these corrupt officials they collect from \$50 to \$300 a month from pool-rooms; \$20 to \$25 a month from policy shops; \$2.00 a month from liquor dealers; \$10 to \$50 a month from houses of ill-fame; and when a new house of prostitution is opened, an initiation fee of from \$500 to \$2,000 is charged, in addition to the regular monthly fee thereafter.

The foregoing figures are not surmises, but are facts given under oath before the Lexow commission. If it shocks us to hear of a professional highwayman "holding up" a person and demanding his money, how much more shocking is it to know that city officials accomplish the same thing under the garb of the guardians of the very laws that they are trampling underfoot.

Twenty-five years ago this form of criminality was being broken up in New York, as it was supposed, and it was firmly believed that our Christian civilization would not allow it to break out elsewhere. But we see that the criminality and evil of twenty-five years ago has not only augmented in the metropolis, but has spread to other cities.

The Illinois Senate caused an investigation to be made in Chicago during January, 1898, and they found the same evils there that the Lexow commission found in New York City. Indeed, the Chicago chief of police was driven to such straits by the investigation that, according to the press reports, "he apologized for the thugs and toughs who had been appointed as members of the police force since he was made chief." And at the same time when this investigation was going on in Chicago, a committee of citizens was making a like investigation in Philadelphia, and found the same evils there.

Language is feeble to express the appalling criminality of this time. For it is not the skulking highwayman alone that is to be dreaded. But men chosen to execute the laws, or robed with the judicial ermine, have prostituted their high positions of trust and responsibility to rascality of the most infamous depths. And with our large cities a veritable cesspool of crime, what is there to hope for?

This nation is rapidly rushing down the same decline that Rome traveled when she was crumbling to destruction. And hers was only a heathen civilization. But what will be the terrible end of a nation that so terribly degrades herself in the presence of the light of the pure doctrine of Christ? And when Rome fell there were other nations—even tho they were called barbarous—that had not degraded themselves with vice and aristocratic criminality, that came in to absorb Rome's civilization, reject her vices, and thus found new empires. But where is there a nation to-day that is not in even a worse condition than the United States? There are no peoples now to overturn this evil and establish enduring governments.

The prophet describes this condition of evil most minutely. He says:—

"For our transgressions are multiplied before Thee, and our sins testify against us; for our transgressions are with us; and as for our iniquities, we know them. . . . And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity can not enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased Him that there was no judgment." Isa. 59:12-15.

When men refuse to relieve the oppressed and to execute justice in the earth, the only thing left them is for the just Judge Himself to execute the judgment of the great and final day. And before that tribunal where neither bribery nor any other fraud can enter, the whole world will soon be summoned. God's Spirit is impressing this solemn truth upon your heart. Do not reject the divine admonition.

*See articles elsewhere in this issue on the Money Power.

Medical Progress within the Last Twenty-five Years.*(Continued from Page 25.)*

example, the stomach is capable of destroying any germ which may find its way into it. It destroys cholera germs very quickly, also the germs of typhoid fever. Hence, man can not contract either cholera or typhoid fever so long as he has a perfectly sound stomach. If he happens to swallow the germs of these diseases, he simply digests them as he digests potatoes, cereals, and other vegetables which he may swallow. But the man whose digestive vigor is impaired is constantly exposed to infection, not only by typhoid fever, yellow fever, or cholera germs, if he happens to come in contact with them, but the blood and tissues being impaired, the defenses of the body are all weakened, and germ diseases, as well as other disorders of every sort, are imminent. It is thus apparent that the discoveries which have been made in relation to the nature of germs, their method of development, etc., have naturally led to an exhaustive study of the habits of life and their bearing upon human health and longevity.

In this line of research careful study has been made of foods and of their relation to stomach health and general vigor. A vast array of most useful facts in relation to foods, their nature, nutritive values, digestibility, etc., have been brought forward, and are gradually finding their way from the medical text-books to the public prints, from the laboratory to the kitchen. Twenty-five years ago a man who ate graham bread was looked upon as a crank or a fanatic. Cracked wheat, oatmeal, and similar whole-grain products, were just beginning to receive attention. Now graham bread, oatmeal, cracked wheat, and other whole-grain preparations, appear regularly upon the bills of fare of every well-ordered hotel in the country. Other equally-important dietetic reforms have been made. Mustard, pepper, pepper-sauce, and vinegar, have been critically examined by the physiologist and found to be not only detrimental to the digestive processes, but directly injurious to the stomach, and productive of gastric catarrh and other grave and obstinate maladies. The relation of fats to the digestion of starch and other food elements has likewise been studied, so that we are able to comprehend the reason why boiled rice digests in an hour, while the digestion of Saratoga chips compares favorably only with that of pebbles or sole leather.

Sir William Roberts and other English physiologists have extended their researches to inquiries respecting the nature of tea, coffee, alcohol, and other beverages, and their effects upon human digestion, with the result that facts have been elicited which condemn these articles as utterly unwholesome, pernicious, and of no possible service to the human body.

Within the last few years the study of dietetics has led to an investigation of the question of the wholesomeness or unwholesomeness of a flesh dietary. The results have been the declaration by Dr. Haig, one of the most eminent physicians and physiologists of Great Britain, that flesh-eating is without doubt the cause of rheumatism and gout, as well as neurasthenia and various other maladies, and that there is a veritable and clearly-defined disease, which may properly be termed "meat-eaters' disorder," which, in a great number of instances, is only the forerunner of Bright's disease, paralysis, neurasthenia, sick-headache, and a great variety of other chronic and all but incurable maladies.

Another result of the scientific study of diet within the last twenty-five years is the development of a class of special food preparations known as health foods, particularly designed for crippled stomachs whose energies have been largely exhausted in wrestling with the dietetic abominations which appear upon the average table. The fundamental principle in these preparations (at least those which are meritorious, for there are numerous worthless imitations) is the preparation of cereal and other foods in such a manner as to lighten the burden of the digestive organs, a large part of the work of digestion being performed by the preliminary processes to which these foods are subjected in the course of manufacture. Twenty-five years ago health foods were just coming into existence, but they have gradually won their way into the public confidence, or, rather, the public have gradually come to appreciate their value and importance.

The public has become so well aware of the evil effects of the ordinary dietary of tea and coffee that the demand for cereal substitutes for coffee has come

to be so great in magnitude that numerous immense establishments are devoted exclusively to this line of business. It is safe to say that at the present time several hundred thousand people in the United States habitually use cereal coffee instead of Mocha, Java, and the various other brands of coffee and tea which they formerly used. The principal headquarters for the manufacture of these foods in the United States are found at St. Helena, Cal., Boulder, Colo., College View, Neb., and Battle Creek, Mich.

One of the most characteristic features of the new medical science to which the present century, and particularly the last half of it, has given birth, is the idea that health-getting is not a matter of magic or of pill-swallowing, but instead, in the majority of cases, at least, a matter of education and training. The chronic invalid is ill because he or she has violated the laws of health. Rational medicine regards disease as the result of the operation of nature's laws, and not a consequence of chance or of supernatural agencies. It would seem self-evident that the tissue changes, the functional disturbances, the pathological processes, which result from the long-continued violation of nature's laws, are not to be remedied by the most ingeniously-managed medicinal antidoting any more than by the mummeries of the mind-curst. Nevertheless, it is a sad fact that a large proportion of the public have failed to recognize that in its onward march of progress, true medical science has left behind the specifics and panaceas of the old régime, along with the astrology and alchemy of an earlier age, and are still engaged in combating disease on the basis of an effete and false philosophy, or else blindly following an unphilosophical and ever-changing empiricism.

The rational physician keeps ever in mind the fact that the real curative force resides, not in his medicine case, but in the constitution of the patient. Nature is the real curative agent. The physician really assists his patient toward recovery only when he studies the purpose of nature in her efforts, and supplies conditions which will aid nature in her work.

A little more than a quarter of a century ago the principles of rational medicine were so little recognized in the world that the physician who undertook to practise medicine in harmony with these principles was looked upon as a fanatic, and was compelled to depend for a living upon some other resource than the practise of medicine.

The sanitarium, a place where all physiological and rational measures of treatment are gathered together ready for application to any given case, was unknown. A scientific sanitarium represents rational medicine in its most advanced state, and is at least one of the greatest and most beneficent of all the gifts of modern medical science to humanity. As the result of the scientific study of disease which is made possible by the intimate relations of the physician in a properly-conducted sanitarium, many most valuable advancements have been made in the use of water, electricity, exercise, and other physiological agents.

The exact study of disease and sick people has made necessary the development of laboratories, in which skilled chemists, bacteriologists, and other experts are employed to aid the physician in getting at the exact morbid conditions which are present in every individual case. This precise study of conditions has led to a revision of remedial agencies, and to a more accurate adaptation of the measures approved to conditions of disease, temperament, etc. Thus a new medical science has been born, and at the present time a great number of maladies once regarded as absolutely hopeless are found to be actually curable, and scores of so-called incurables are constantly being restored to health.

Another feature of medical progress which ought, perhaps, to be mentioned, is the change of attitude on the part of the medical profession toward important questions bearing upon the public welfare. One of the most important of these is the question of the education of the laity in medical matters. The time existed when the doctor thought it necessary, in order to maintain his influence with his patients, to keep them in absolute ignorance of what he was doing or aiming to do in the administration of remedies. The adoption of rational measures has changed the attitude of the physician. Being engaged in the practise of rational medicine, he is able to give a reason for his diagnosis of the patient's condition, and for the various directions which he may give respecting the patient's care; and thus there is a

greater readiness on the part of the physician to communicate medical facts to his patrons. The public are to-day vastly more intelligent respecting matters of this sort than twenty-five years ago. The necessity for the medical education of the people has come to be recognized, and eminent physicians are taking their stand in behalf of the enlightenment of the public upon all medical questions which can be popularized and brought within the comprehension of the ordinarily intelligent layman.

The results of the educational work of this sort which has already been done are being shown in the decline of the patent-medicine industry, which depends entirely for its success upon the ignorance and superstition of the people. A very successful patent-medicine manufacturer said to the writer not many months ago, "I am going to sell out my business as soon as I can; the patent-medicine business is doomed." The public are without question imposed upon to a more monstrous degree in matters pertaining to the treatment of disease than in any other way. The quack, the nostrum vender, find in the chronic invalid a ready dupe; but modern medical science stands ready to educate the ignorant respecting the great principles of rational living, and the rational treatment of the sick, and emphasizes a principle which sounds the death-knell of quackery and medical humbuggery of all sorts, viz., that in dealing with the sick it is not the malady, but the sick man, that is to be treated and cured.

In conclusion, a word may be said respecting the marvelous achievements of surgery within the last quarter of a century, through the discovery of germs and the relation of suppuration and aseptic properties which were formerly known as blood poisoning, gangrene, etc. A quarter of a century ago amputation of the leg at or near the hip joint was one of the gravest and most deadly operations in surgery. Amputations of all sorts were most serious. The surgeon expected suppuration to occur in the great majority of cases, and talked about laudable pus, healthy pus, etc. The abdominal cavity was invaded only by a few bold operators, who expected to lose twenty-five per cent. of their cases. The brain, the lungs, the heart, and the abdominal viscera were considered practically beyond the region of human surgery. Yet to-day, thanks to asepsis and thorough cleanliness, amputations of all sorts are regarded as scarcely more than minor surgery. The abdominal cavity is opened with comparatively little risk, under favorable conditions, and enormous tumors and other diseased structures are removed. The spleen, one kidney, a portion of the liver, and, if necessary, several feet of intestine, are removed with comparative safety when occasion requires. Even the entire stomach has been removed, and the stomach is frequently opened for the removal of foreign bodies which have been swallowed. In a recent case more than a pound of hardware was taken out of the stomach of a man who had for several years been exhibiting in a dime museum as "a human ostrich." The list of things removed from his stomach included more than a hundred staples, cartridges, nails, etc. Portions of lung have sometimes been removed, and slight surgical operations have been performed upon the heart. The brain cavity is frequently opened for the removal of tumors and other diseased structures.

The surgeon no longer talks about healthy pus, but undertakes to maintain such cleanliness and asepsis as will secure immediate union of the wounds which he makes, without suppuration. By a combination of the most skillful surgical measures with a pure dietary, it has been found possible to save alive a much larger number of desperate surgical cases than is possible under less favorable conditions.

Certainly in medical matters the world moves, and at the present moment, progress is so rapid that it is next to impossible for a busy practitioner to keep pace with the progress which is made in various lines of research which are being carried forward in various parts of the world; and, to be thoroughly successful in his work, the physician must call to his aid the chemist and the bacteriologist to assist in his research into the exact condition of each organ and each function of the human body. Medicine is no longer an empirical art; it has become a grand and noble science, and each day adds something to the luster of its glory and to the efficiency of its service to the human race.

J. H. Kellogg

WONDROUS LOVE

WORDS AND MUSIC BY
H. H. WINSLOW

With feeling.

"God so loved the world that He gave His only begotten Son."—John 3:16.

1. There is par - don for the wan - d'rer In the depths of sin and shame,.....
 2. Heard I Him at last, and look - ing, Saw the Man ac - quaint with grief,.....
 3. Ah! the joy of that home com - ing Fad - eth not with flight of time,.....

Sweet for - give - ness for the sin - ner, At the sound of Je - sus' name.
 Lis - tened to His ten - der plead - ing, Found in Him such sweet re - lief,
 Days of dark - ness oft re - turn - ing Can not hide the theme sub - lime,

Far I wan - d'ered from the por - tal, Though the door stood o - pen wide,
 Won - drous love so free - ly sent me In that sum - mons, "Child, come home,"
 Won - drous, lift - ing love e - ter - nal, Sav - ing, keep - ing pow'r di - vine,

Knew not then that Christ my Sa - viour Bade me en - ter pur - i - fied.
 Fal - t'ring steps could not pre - vent me, Trem - bling lips said, "Lord, I come."
 Match - less gift of God to mor - tal— Praise the Lord, His love is mine!

CHORUS:

Oh, the love..... of Christ my Sa - viour, He who left the realms a - bove,

He who came me to de - liv - er, Set me free, what won - drous love!

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Foreign Historical Events.

(Continued from page 13.)

- 1885.—Gladstone government overthrown, Salisbury prime.—Fall of Khartoum and death of Gordon.—Independent State of Kongo.
- 1886.—Gladstone returned to power, defeated in Home Rule for Ireland; Salisbury succeeds.
- 1887.—President Grevy, of France, forced to resign, Sadii Carnot elected.—Panama Canal Company fails.
- 1888.—Death of German emperor, William I.—Accession and death of Frederick III.—Accession of present emperor, William II.—Slavery abolished in Brazil.
- 1889.—King Milan, of Serbia, abdicates in favor of his young son.—Revolution in Brazil, expulsion of emperor and family.—British South African Company chartered.—Constitution promulgated in Japan.
- 1890.—Bismarck dismissed from office by German emperor.—Financial collapse and revolution in Argentine Republic.—Brazil becomes a republic.
- 1891.—Civil war in Chile, President Balmaceda defeated, suicides.—Free schools established in England.
- 1892.—Panama scandal stirs France.—Gladstone again comes to power, but Home Rule Bill for Ireland defeated by House of Lords.—Revolution in Venezuela.
- 1893.—Suspension of free coinage of silver in India.—Financial crisis throughout the world begins.—War between British and Matabeles.
- 1894.—Czar Alexander III, of Russia dies, November 1.—Nicholas II proclaimed czar, November 2.
- 1895.—Massacre of 30,000 Armenian Christians.—Casimir Perier resigns French presidency, January 15.—Felix Faure elected, January 17.—Elbe, N. German Lloyd steamship, sunk in collision with British ship Crathrie, 334 lives lost, January 29.—Chinese fleet destroyed by Japanese at Wei-Hai-Wei, February 4.—Treaty of peace signed April 16.—Reina Regenta, Spanish cruiser, lost in bay of Trafalgar, with 402 on board.—French capture Antananarivo, capital of Madagascar, September 30.—American missionary buildings destroyed by Turks, November 16.—Kaiser William ship canal opened by the emperor, William II., January 19.
- 1896.—Massacre of 3,000 Armenian Christians by the Kurds, January 4.—Italians repulse 60,000 Abyssinians at Makalla, January 21.—Ferdinand of Bulgaria recognized as ruler by Germany, February 16.—Abyssinians defeat Italian army, 5,000 killed.—Ecuador suspends payment of foreign debt, March 21.—Alliance between England and Italy, March 25.—Ancient Olympian games renewed in Greece, March and April.—Shah of Persia assassinated, May 1.—Coronation of Czar Nicholas II, of Russia, May 26.—Treaty of peace between Italy and Abyssinia signed October 26.—November 26 settlement arranged between United States and Great Britain over Venezuela matter.—December 1, Gen. Porfirio Diaz inaugurated President of Mexico for the fifth time.—December 31, a report on finances of Turkey showed an average yearly deficit of \$4,400,000 since 1890.
- 1897.—General arbitration treaty between the United States and Great Britain signed January 11.—Ambassadors of the six European powers draw a collective note to be sent to the Porte regarding the Cretan settlement.—Diplomatic relations between Great Britain and Venezuela resumed, March 2.—Greece replies to the ultimatum of the Powers refusing to withdraw her troops from Crete, March 8.—Greek transport sunk by an Austrian war ship in Cretan waters, March 18.—Crete blockaded by the Powers, March 21.—Sultan of Zanzibar abolishes slavery, April 6.—Fighting begins between Greece and Turkey, on the Thessalian frontier, April 9.—Turkey declares a state of war exists, April 17.—Diplomatic relations broken off between Turkey and Greece, April 18.—A fifteen days' armistice declared May 31, to date from May 20, the Turks generally victorious.—Preliminary treaty of peace signed at Constantinople, September 18.—Final treaty of peace between Turkey and Greece signed December 16.—China grants permission to the Russian squadron to winter at Port Arthur, December 22.
- 1898.—Kalou-chau ceded to Germany by China, January 5.—President Barrios, of Guatemala, assassinated, February 8.—The Chinese Government agrees to all of Russia's demands in the matter of leasing Port Arthur and Tientsin.—Serious bread riots in Italy, from April 27 to May 8, during which hundreds of persons were killed in the streets of Milan.—Great Britain takes possession of Wei-Hai-Wei, China, May 24.—Japan and Russia sign a protocol guaranteeing the independence of Korea, June 5.—The empress dowager of China relieves the emperor of all actual power, August 1.—The emperor abdicates in favor of the empress dowager, September 22.—Turkey disclaims all responsibility for loss of property of American missionaries in Armenian massacres, August 7.—Colonel Henry, of the French army, confesses to forging a letter to secure the conviction of Captain Dreyfus, and commits suicide, August 31; all France stirred over the Dreyfus case; feeling against the Jews intense.—Anglo-Egyptian forces defeat the Dervishes at Omdurman, inflicting upon them a loss of over 10,000, and totally destroying the power of the Khalifa.—Last of the Turkish troops leave Crete November 9; Prince George, of Greece, appointed by the Powers governor of Crete. Sinking of French liner La Bourgogne in collision near Nova Scotia, July 4, 549 lives lost.—English steamship Mohegan wrecked off south coast of England, October 14, 119 lives lost.—November 27, steamship Portland wrecked in a terrible storm off Cape Cod, 120 lives lost; 200 vessels of all grades reported wrecked.

Noted Inventions.

(Continued from page 17.)

carbide; discovery of argon (a hitherto unknown element in the atmosphere); the Roentgen rays, or "X" rays; Edison's fluoroscope for seeing with the cathode ray; Tesla's discoveries in electricity; liquid air produced in commercial quantities; the

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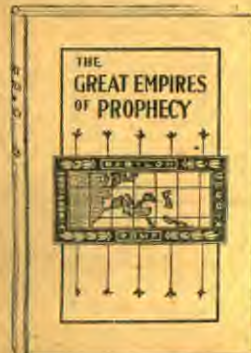
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In 1898 Prof. Henry A. Rowland, of Johns Hopkins University,
invented a device for sending eight messages over the same
telegraph wire at the same time, four in each direction. In the
same year Prof. S. W. Barnham, the astronomer, invented a
calculating machine, by which multiplication and division and
the extraction of square roots and roots up to the ninth power
are accomplished by the mere movement of a hand upon a disk.

List of Important Items in Astronomical Progress.

(Continued from page 8.)

The principle of the telescope was described by Roger Bacon
in 1250, and in 1537 Leonard Digges arranged lenses so that he
could see very distant objects. In 1608 telescopes were con-
structed by Lipperhey and Jensen. A description of these en-
abled Galileo, in the following year, to construct an improved
instrument, with which, in 1610, he discovered Jupiter's satellites.
Kepler's laws of planetary motion were announced in 1609 and
1618.

In 1654 Huyghens discovered Saturn's rings.

In 1655 Huyghens discovered Titan, the largest of Saturn's
satellites.

Four more of Saturn's satellites were discovered by Cassius
from 1671 to 1684. Wm. Herschel discovered two in 1788; and
Bond, the last, in 1848.

The reflecting telescope was invented by Gregory in 1663.

The first charts of the moon were constructed in 1670.

In 1675 Römer discovered the velocity of light by observation
of Jupiter's satellites.

Newton's system was taught and demonstrated in 1687.

In 1705 Halley made the first successful prediction of the return
of a certain comet. (This comet, known as Halley's, will return
again in 1910.)

Uranus was discovered in 1781, and two of his satellites, in
1787, by Herschel; the other two, by Lassell and Struve in 1847.

Neptune was found by Dr. Galle, of Berlin, on September 23,
1846, who had been told by Leverier where the planet would be
found. In the following month its satellite was discovered by
Mr. Lassell.

The art of producing pictures by the action of sunlight upon a
sensitized plate (now so extensively used in connection with
astronomical work) was discovered by Wedgwood and Davy, of
London, in 1802. M. Daguerre improved upon their work, and
in 1839 produced Daguerreotype plates. The first photograph of
the moon was made by Draper, of New York City, in 1840; but
it was not till 1850 and 1851 that good work in this line began to
appear. The first picture of the sun was taken in 1845; but suc-
cessful views of the corona were not secured until 1870. The
first photograph of a star was taken in 1850; of a nebula, in 1880;
and of a comet, in 1881.

Spectrum analysis was applied to astronomy in 1861.

In 1877 the two satellites of Mars were discovered by Hall, of
Washington.

The great Lick Observatory was completed in 1888, and the
Verkes Observatory in 1897.

In 1892 the fifth moon of Jupiter was discovered by Prof. E. E.
Barnard, at the Lick Observatory.

In 1895 Prof. James E. Keeler demonstrated that the rings of
Saturn consist of countless satellites revolving about the planet
in the same or parallel planes, those at the inner edge moving
faster than those at the outer edge. During the same year Pro-
fessor Barnard discovered a vast nebula in the constellation
Scorpio.

EVENTS IN THE SPANISH-AMERICAN WAR.

FEBRUARY 15, 1898, the battle-ship Maine blown up in Havana
Harbor; 260 lives lost.

March 8 House of Representatives votes \$50,000,000 for na-
tional defense, at the President's disposal.

April 20 President McKinley sends an ultimatum to Spain to
withdraw her land and naval forces from Cuba before noon of
April 23. The Spanish minister receives his passports.

April 21 U. S. Minister Woodford dismissed by Spanish Gov-
ernment before he can deliver the ultimatum.

April 23 President McKinley calls for 125,000 volunteers.

April 24 Spain declares a state of war exists with United States.

April 25 the U. S. Congress declares war exists with Spain.

April 27 Admiral Sampson's squadron bombards Matanzas,
Cuba.

May 1 Commodore Dewey destroys the Spanish fleet in Manila
harbor. Spanish loss about 600 killed. Americans, 6.

May 23 first regiment of volunteers sail from San Francisco for
the Philippines.

May 25 President McKinley calls for 75,000 more volunteers.

May 29 Commodore Schley shuts the Spanish fleet under
Cervera in Santiago harbor.

June 3 Lieut. R. P. Hobson and a volunteer crew of seven men
run the collier Merrimac into the mouth of channel of Santiago
harbor and sink it. All captured.

June 21 landing of American troops in Cuba near Santiago.

June 24 first battle, near Sevilla, Cuba. Sixteen Americans
killed.

July 3 the squadrons of Sampson and Schley sink Cervera's
fleet as it attempts to leave Santiago. American loss, 1 killed
and 2 wounded. Great loss of life to Spain.

July 17 the city of Santiago formally surrenders to American
General Shafter.

July 27 to August 12 American victories in Porto Rico.

August 12 a protocol, suspending hostilities between the coun-
tries, signed at Washington.

August 13 American forces under Admiral Dewey and General
Merritt capture Manila. American loss, 50 men; navy, no loss.

November 28. To date Spain has relinquished Cuba and
ceded Porto Rico, Guam, and for \$20,000,000 the Philippines.



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The International S. S. Lessons will be published as usual in future issues.

Our regular issues contain 16 pages. See prospectus on third page of cover.

Students in astronomy will be pleased to get the article on page 8, by Professor Burckhalter. It is an excellent review of what twenty-five years have done in one of the grandest of sciences.

It is impossible to note all the articles of interest in this issue. There is something for all, and all are important. God always speaks twice at least,—once in His Word, once to confirm that Word in earthly witnesses. In this issue of THE SIGNS OF THE TIMES both voices may be heard abundantly, the Bible and its fulfillment.

We are glad to be able to present before our readers the striking article from Dr. A. H. Sayce (page 4), written especially and only for this number. It presents striking results from Dr. Sayce's own work at Tel el-Amarna, and shows how God in His providence is confirming His Word. See also the last article on this page.

Some of our articles which we print were late in arriving, especially so of Dr. Kellogg's, and from some of the great mission fields we did not hear at all. Could we have had all our articles in time, it would have materially aided in the arrangement, which, we think, could under other circumstances have been bettered. But we have no words of

censure for any; each did the best he could, we are bound to believe, as we are sure we desired to do.

Our Typography.—We designed to print the greater number of the important articles in this issue in larger type—10-point instead of 8-point. But we could not do this without omitting more articles or materially abbreviating some of them, which we did not feel justified in doing except when absolutely demanded.

The illustrations in this issue were with few minor exceptions made expressly for this paper. The half-tone color design for the cover was furnished by our New York artists. The photographs from which were reproduced the pictures on pages 12 and 13 were secured in London, England, the only place where they were obtainable. They well represent the men of influence in Europe for the quarter century.

Articles Omitted.—We regret exceedingly that we were compelled to omit important articles which we had solicited for this issue, and which had been promised our readers; but lack of space and exigency of make-up demanded it. One of these is a brief but striking review of the progress of the people who publish this paper, by Elder G. A. Irwin, president of the General Conference of Seventh-day Adventists. Another, an article on education, by Prof. W. W. Prescott. A third, a page containing photoengravings of the managing editors of the SIGNS to the present, and a reduced facsimile of the first page of the first paper. A poem by Uriah Smith is omitted, and several editorials. We omitted those which pertained more to the human side of the work. However, we expect to publish four other special issues in the year to come, and these special articles and illustrations will then appear—perhaps in our "Midsummer number."

In this age wherein there are so many snares to entrap the feet of young people, it is important that they should be supplied with the best of reading matter. For what our youth read, as much as any other one thing, is either elevating or degrading them. Among all the young people's papers with which we are acquainted there is none that is equal to the *Youth's Instructor*, published at Battle Creek, Mich. Its columns are always clean, interesting, and instructive. The publishers will be glad to send sample copies on application.

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IMPORTANT ITEMS IN ARCHÆOLOGY.

THE Rosetta stone was discovered in 1799, at Rosetta City, near the mouth of the Nile. It contained three inscriptions of a decree appointing a yearly festival in honor of the king's statue: the first in hieroglyphs, the writing of the priests; the second in Demotic, the writing of the people; and the third in Greek. A comparison of the different elements in the proper names mentioned in each of the three inscriptions gave a clue to the Egyptian alphabets,—the key which rendered possible the deciphering of inscriptions on Egyptian tombs and monuments. These alphabets were not completed until 1822.

In 1868 there was discovered in the land of Moab what is known as the Moabite stone, containing a description by Mesha, king of Moab, of his wars against Israel. An account of a battle between Mesha, king of Moab, and Israel is given in 2 Kings 3:4-27.

The translations of a number of tablets and monuments by the Rev. A. H. Sayce, bearing on the history of the Hittite nation, prove beyond question the power and extent of this great nation so often referred to in the sacred narrative.

The mummy and coffin of Rameses II (B.C. 1330), the king of Egypt, and the Pharaoh who oppressed the Jews, was found near Thebes in 1871.

The Tel el-Amarna tablets, giving undeniable proof of the extension of literary culture among the ancients, were discovered in 1887. See article by Dr. Sayce, page 4.

The Black Obelisk, which was engraved about 860-825 B.C., was discovered in 1845 on the site of ancient Nimrud, nineteen miles south of Nineveh. It describes the payment of tribute by Jehu, who was anointed king of Israel in 841 B.C., to Shalmaneser, king of Assyria; also the defeat of "Ahab of Israel" in conjunction with certain tribes of Syria.

The cylinder of Sargon, king of Assyria (722-705 B.C.) was discovered in the library of Assur-bani-pal at Kuyundjik (Nineveh) in 1873, and describes the siege and capture of Ashdod, in the land of the Philistines, when Hezekiah was king of Judah. A confirmation of the account is found in Isa. 37:37.

The six-sided cylinder of Sennacherib, king of Assyria, written B.C. 705-681, was discovered in 1873 in the library of Assur-bani-pal, at Nineveh, and gives an account of the invasion of Palestine and the siege of Jerusalem. A confirmatory account is found in 2 Kings, chapters 18 and 19. Sennacherib does not record the loss of 185,000 of his men, but does mention the fact that a mid-foreigner visited his camp. The Egyptians had a tradition that field mice entered the camp of the Assyrians and destroyed their war implements.

The cylinder of Esar-haddon, found in the same library as those mentioned above, and dating from 681-668 B.C., describes the campaigns of this king, and mentions Manasseh, king of Judah, as his vassal. In 2 Chron. 33:11 is found the confirmation of the inscription.

An Assyrian account of the creation was also found in the remarkable library at Nineveh.

The same library contained an Assyrian account of the Deluge, which was translated by George Smith. It has a remarkable similarity to the Biblical account of that event, and contains internal evidence of the fact that the Bible account is the original, as the Assyrian account speaks of the ark as a great ship, which was launched and put in charge of a pilot. The builders of the ark knew nothing about ships, and the original word for "ark" in the Biblical narrative means a great box, or chest.

An Illustrated Family Journal & Pure and Elevating

SIGNS OF THE TIMES

VOLUME 25

ANNOUNCEMENT FOR 1899

It is but proper that we should set before those whose patronage we seek, a portion at least of what we shall, the Lord willing, present through the SIGNS OF THE TIMES in the year to come. We therefore call your attention to the following:—

Departments

1. General Articles. In this department will be set forth the various phases of the blessed Gospel of Christ and the vitally important doctrines of Christianity.

2. Missions. Here will be found a survey of the great foreign mission fields of earth, the needs of the great submerged and suppressed masses in the large cities of civilization, and what is being done by earnest godly men and women.

3. The Outlook will take note of the great movements among the nations of earth, religious, social, and political. In connection with these movements will be set forth the predictions of God's Word throwing light upon these very things which otherwise are dark and perplexing.

4. The Home department will be filled with such instruction and reading as will tend to make home happy and arouse an interest in the homeless ones of earth.

5. The Question Corner will answer all suitable and proper questions on Bible themes likely to be of general or special interest to our readers.

6. The International Sabbath-School and Sunday-School Lessons will be treated in the simplest, most direct form to bring out the meaning of the Scriptures. They will be valuable Bible lessons. The former will deal with the wonderful subject, "The Life of Christ." The lesson scriptures will be printed from the Revised Version.

7. Our News and Notes page will, from week to week, present a careful digest of the world's history, as set forth in its most important events.

8. Editorially the SIGNS will endeavor to be true to its Scripture motto: "As we were allowed of God to be put in trust with the Gospel even so we speak, not as pleasing men, but God, which trieth our hearts." It will preach the whole Gospel—"the power of God unto salvation to every one that believeth"—to all men, of all races, of all creeds and religions. In the Gospel is the righteousness of God revealed. Here alone can men find the righteousness approved by God's eternal law. That Gospel, "the mystery of God," is the remedy for all earthly ills, physical, moral and spiritual. The SIGNS will lift up to the world Jesus Christ, Creator, Redeemer, Friend.

Contributors

The following ministers of God, among other writers of experience and excellence, will contribute to the columns of the SIGNS during the year 1899:—

Uriah Smith, author of "Thoughts on Daniel and Revelation," "Looking unto Jesus," etc., ten or more articles on the Sacrifice, Priesthood, and Kingship of Christ.

Alonzo C. Jones, author of "Two Republics," "Rights of the People," "Great Empires of Prophecy," etc., ten or more articles on Church and State in this Century.

Albion F. Ballenger, whom God has been specially blessing in evangelical work, ten or more articles on The Holy Spirit and Its Work.

John O. Corliss, ten or more articles on Life in Jesus Christ, the Nature of Man, and Modern Spiritualism.

Prof. P. C. Magan, ten or more articles on the Parallels in the Closing Years of the Eighteenth and Nineteenth Centuries.

George E. Fifield, ten or more articles on the Sabbath in its various phases, True and False Reform, etc., a subject of vital interest.

Francis M. Wilcox, ten or more articles on the Coming of the Lord and what it means to the world.

Mrs. E. G. White, one of the founders of the SIGNS; Dr. E. J. Waggoner and Prof. W. W. Prescott, of London, England; Mrs. S. M. I. Henry, for so many years at the head of evangelical work in the W. C. T. U.; Frances E. Bolton, who has in the Lord sung some sweet songs in the SIGNS in the past, and many other good writers, will contribute to our columns in the year to come.

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Other special announcements will be made from time to time.

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