

# SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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"SOME . . . ; BUT WE . . ."

THE most popular, the most thrilling, the grandest in gorgeous setting and associations of all ancient games, sports, or contests, was the chariot race, depicted in our illustration. Kings and princes could condescend to witness other contests of skill, strength, or endurance; they took part personally in this, and prized next to their crown, the fading wreath of victory. Chariot-racing was pre-eminently a royal sport.

act normally—the striving in the world is for selfish gain, selfish rule; that self may in some way be pleased. So selfish is it that it many times expects success only because of some other person's downfall or utter ruin. The striver does not wish to destroy honor or property or life; but *his own* interests demand that himself shall succeed, and all in the way of success must go down.

GREAT thrones are erected on once happy

of his once gorgeous chariot? Success is so much more certain. This is the nature of the contest of strife.

"BUT men become famous." Yes, they do. They wear for a little while the laurel wreath of the victor. They listen awhile to the insincere plaudits of an excited populace. They are fêted and wined and dined by the rich and noble of earth. But only for a little while. The laurel wreath withers. The sweet-



AN ANCIENT CHARIOT RACE.

Rival kings and princes strove for the mastery. Armed chariots were among the most effectual weapons for the great pitched battles on level ground and open country; kings and princes and generals and those who aspired to lead must learn how to guide the spirited horses, and keep cool heads where all else was excitement. By the chariot race the youthful warrior strove to acquire fame; by its use in battle the king hoped to win victory and greater empire. The chariot may well stand, therefore, as one of the types of earthly contest, fame, power, and glory.

THE world's contests are invariably selfish. Where unselfishness creeps in, it is the result of divine impulses or education. But normally—it a degenerate thing can be said to

but now ruined smaller states, living only in history. Thousands of businesses are built up on the ruin of many thousands more. The great trusts mean utter ruin to myriads of small traders. Noble souls protest against it; but the hardened, brutal answer is frequently, "It's the way of trade; the big fish eat the little ones." So God has said selfish man would do. "The wicked devoureth the man that is more righteous than he." He makes "men as the fishes of the sea, as the creeping things, that have no ruler over them." He enlarges "his desire as hell, and is as death, and can not be satisfied, but gathereth unto him all nations, and heapeth unto him all people." Hab. 1:13 to 2:5. Like the chariot driver, men race on. What matter that their rival's horses lie dead, and he crushed and bleeding among the ruins

ness of the applause becomes bitter when it is given to some soon-coming new hero. The laudation of the festive board becomes insipid, the wine sour, the food nauseating. The "pleasures of sin" are but for "a season."

"BUT men and nations become powerful." Yes, they do. They sway for a time the multitudes, mold the policy of State or Church, ruin and crush nations, and build kingdoms; and the great world bows before them. But it is only for a little while. Powers of mind and body fail. Young, fresh, and vigorous men enter the lists, and conquer. The applause is transferred to the new hero; the power to sway slips from the weak, nerveless grasp. The end has come, and the erstwhile ruler broods, a disappointed Bismarck, or meets the death of a



Cicero or a Thomas Cromwell. So ends the mightiest power of earthly rule.

AND all the glory is but earthly, temporal, fading. A kingdom may last for centuries; but it will sometime crumble and decay. A dynasty may exist for several generations, but it finally becomes extinct and passes to another. And, however great the earthly glory of the greatest, the truth of God is written upon everything human: "All flesh is as grass, and all the glory of man as the flower of grass." It perishes, and is gone. It is not to the spirited horses and exultant driver that we are to look, but at the ruined horses, the broken chariot, and the royal driver underneath. In his selfish contest for superiority he has met the end of his fame, his power, his glory, soon. His rivals may not meet it his way; but the undesirable end will as surely come to them as to him.

WILL not mortals learn the lesson? It is as true in the small things of life as in the great. Fame which is achieved by others' downfall is but infamy. Power that is gotten by enslaving, fettering, brutalizing others will sometime recoil with crushing weight upon the head of him who used it.

"O! it is excellent

To have a giant's strength; but it is tyrannous  
To use it like a giant."

And upon the tyrants of these last days, the Word declares, will return in double measure the crimes of their oppression. After the passage quoted in the fourth paragraph of this article, from the prophet of old, he continues: "Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou [the oppressor, which counted men "as the fishes of the sea"] shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee." Selfishness is sin; and all the pleasures, the gains, the glories of sin are but "for a season." We may read them all in the wreck of the chariot race.

WHAT is the lesson? It is written in God's Word; it is written in human experience; it will be revealed for all eternity in glorified humanity, even as it was manifest in a glorified Christ. Here is the blessed truth which it is the privilege of every soul to make his own: "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God." Ps. 20:7. And the opposite is written: "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!" The name of the Lord our God is His glorious character of unselfishness, of goodness. He wishes with infinite longing to name it upon us. He waits for our consent. He would make us, by His infinite power, like Himself. He would give us the disposition to strive for others' good,—to lift up the fallen, to bind up the broken-hearted, to proclaim liberty to the captives and oppressed, to open the prison-house to them that are bound, to preach good tidings to the meek, to manifest the blessed, uplifting Christ-character here, and share His eternal glory hereafter.

#### THE OLD TESTAMENT.

HOW SHALL I describe to you what I found in the Old Testament? I had not read it for many years, and was prejudiced against it before I took it in hand. The light which struck Paul with blindness on his way to

Damascus was not more strange, more surprising to him than it was to me when I suddenly discovered the fulfilment of all hopes, the highest perfection of philosophy, the explanation of all the revelations, the key to all the seeming contradictions of the physical and moral world. I saw religion appear at the moment most favorable to its appearance and in a manner most adapted to its acceptance. The whole world seemed to be ordered for the sole purpose of furthering the religion of the Redeemer, and if this religion is not divine, I understand nothing at all. I have read no books on the subject, but in all my studies of the ancient times I have always felt the want of something, and it was not till I knew our Lord that all was clear to me. With Him there is nothing I am not able to solve.—*Max Muller.*

#### "THOU SHALT NOT BE AFRAID."

CEASE doubting, O soul, tho the sea be a-roar  
With the billows of strife, and tho legions of war  
Are treading to dust the green of the lea,  
And red'ning the rivers that run to the sea!  
There's a bow in the sky, and its jewel-wrought rim  
Is the pledge of our hope, and that hope is in Him  
Who holdeth the world in the cup of His hand,  
And bindeth the sea with a shackle of sand.

What need that I cherish the tremor of dread  
While the bow of His word bends bright overhead?  
Tho the sea may be red with the blood of the slain,  
And the dead be piled high on the slippery plain;  
Tho the arrows of death fly on every hand,  
And the specter of pestilence stalk through the land,  
I will trust in Him still; for my anchor will hold,  
And my soul be at peace in His heavenly fold.

I'll fear not the gloom of that terrible day  
When the hopes of the heedless are smitten away;  
When the face of the sinner is blackened with dread,  
And the angels of wrath on their mission have sped;  
For swift o'er the shuddering, tremulous sod  
Come the chariot wheels of my Saviour and God,  
And bright in the heart that is trusting in Him  
Glows the lamp of His word, which no terror can dim.  
*Oakland, Cal. C. M. SNOW.*

#### "THAT THEY ALL MAY BE ONE."

Strength in Christian Unity—Each a Part of the  
Whole—Life and Love the Tie that Binds—The  
Sure Guide—The Need of the Spirit.

CHRISTIAN unity is a mighty agency. It tells in a powerful manner that those who possess it are children of God. It has an irresistible influence upon the world, showing that man in his humanity may be a partaker of the divine nature, having escaped the corruption that is in the world through lust. We are to be one with our fellow-men and with Christ, and in Christ one with God. Then of us can be spoken the words, "Ye are complete in Him."

In the plan of redemption a place is allotted to every soul. To each man is given his work. No one can be a member of Christ's body and yet be inactive. Different lines of work are committed to different men, according to their several ability. The work of God's people may and will be varied, but one Spirit is the mover in it all. All the work done for the Master is to be connected with the great whole. The workers are to labor together in concert, each one controlled by divine power, putting forth undivided effort to draw those around them to Christ. All must move like parts of well-adjusted machinery, each part dependent on the other part, yet standing distinct in action. And each one is to take the place assigned him and do the work appointed him. God calls upon the members of His church to receive the Holy Spirit, to come together in unity and brotherly sympathy, to bind their interests together in love.

#### A False Union Versus the True.

Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. Events are changing to bring about the day of God, which hasteth greatly. The world is filled with storm and war and variance. Under one head, the papal power, it has united to oppose God in the person of His faithful witnesses. This union is cemented by the great apostate. All jealousy, evil surmising, and evil speaking are of him, and tend to produce discord and disunion. Then shall God's people be at variance with one another? Shall they not be cemented together by the Holy Spirit, each worker filled with love and sympathy for his fellow-worker, each filling his appointment with faithful effort, seeking earnestly to prepare the way of the Lord? In the general discord there should be one place where harmony and unity should exist because the Bible is the guide. When the principles of God's Word are followed, it becomes a bright light shining in a dark place. All who build on this Rock can be sure that their house will stand amid the tempest.

The sword of the Spirit, which cuts both ways, is to be in the hands of God's servants. His inspiration is to be upon them, leading them

#### All to Speak as the Voice of One.

The Holy Spirit will work with the consecrated human instrument; for this is God's purpose. God has opened a door between heaven and earth, which no power can close. He calls upon every human being to be pure, holy, sanctified, in order that the work for this time may be accomplished. When God's people place themselves in proper relation to Him and to one another, there will be a full impartation of the Holy Spirit for the harmonious combination of the whole body.

#### Weakness of Disunion.

Nothing so manifestly weakens a church as disunion and strife. Nothing so wars against Christ and the truth as this spirit. "By their fruits ye shall know them." "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

As long as we are in this world we must be linked with one another. Humanity is interlaced and interwoven with humanity. As Christians we are members one of another. The Lord has made us thus, and when disappointments come, we are not to think the worse of one another. We are individual members of the general body. In helplessness and disappointment we are fighting the battles of life, and the Lord designs us, as His sons and daughters, whom He calls His friends, to help one another. This is to be a part of our practical Christian work. Who is my neighbor? Read and understand. It is

#### The Very One Who Needs Help the Most.

Thy brother, sick in spirit, needs thee as thou once needed him. He needs the experience of one who has been as weak as himself, one



who can sympathize with him and help him. The very knowledge of our own weakness helps us to help another in his weakness. Let it not be that the sympathetic chords, which should be quick to vibrate at the least touch, shall be as cold as steel, frozen as it were, and unable to help where help is needed. There is a work to be done in human hearts to make them keen and true and sensitive to another's needs.

We can be united with one another only as we are united with Christ. He declared, "I, if I be lifted up from the earth, will draw all men unto Me." Christ must be uplifted. His name is all-powerful. Many who have dwelt much upon doctrinal subjects, but who have not learned of Christ, have been found unable to control themselves. They need the Holy Spirit's power. We should seek to understand what it means to be in complete union with Christ, who is the propitiation for our sins and for the sins of the whole world. Our life should be bound up with His life. We should draw constantly from Him, partaking of the living bread which came down from heaven, drinking from a fountain ever fresh, ever giving forth its abundant treasure. When this is in truth the experience of the Christian, there is seen in his life a freshness, a simplicity, a humility, a meekness and lowliness of heart, that show all with whom he associates that he has been with Jesus and learned of Him.

#### Christ Is the Only True Center.

When He draws us to Himself, we are hidden with Him in God, and we show to the world that God loves us as He loves His Son. God imparts His Spirit to us. Truth, with its divine power and influence, takes possession of us, making of believers one harmonious whole, of which Christ is seen to be the soul. Every element is working in right lines. Every worker who fills his appointed place is helping to uplift the cross of Calvary.

This is the unity God requires in His service. When God's chosen people are of one mind, barriers of selfishness will disappear as by magic, and many, many more souls will be converted because of the unity which exists among believers. There is one body and one spirit. Those who have been building territorial lines of distinction, barriers of color and caste, might better take these down much faster than they put them up.

He in whose heart Christ abides recognizes Christ abiding in the heart of his brother. Christ never wars against Christ. Christ never exerts an influence against Christ. Christians are to do their work, whatever it may be, in the unity of the Spirit, for the perfecting of the whole body. The church is to be purified, refined, ennobled. The members are to cast from their hearts the idols which have hindered their advancement in spirituality. By the influence of the Spirit, the most discordant may be brought into harmony. Unselfishness is to bind God's people together with firm, tender bonds. There is a vast power in the church when the energies of the members are under the control of the Spirit, gathering good from every source, educating, training, and disciplining self. Thus is presented to God a powerful organization, through which He can work for the conversion of sinners. Thus heaven and earth are connected, and all the divine agencies co-operate with human instrumentalities.

MRS. E. G. WHITE.

#### THE BEQUEST OF AN ATHEIST.

NOT long ago a man died in Kansas City who had for years professed to be an atheist. In his last will and testament he bequeathed his

property, estimated at \$150,000, to different denominational institutions, all except \$40,000.

He wanted to leave his money to benevolent institutions, but as the infidels had established no such institutions, he was necessitated to bequeath it to the Christians. Is this not a striking evidence of the truth and value of the Christian religion?—*The Christian's Guide*.

#### THE LAST MESSAGE.

[Tune, "Sleeping on Guard."]

BLOW ye the trumpet in Zion, echo a joyful refrain,  
Quickly proclaim the glad tidings, Jesus is coming again.

Christian, awake from thy slumber; sound it o'er  
mountain and plain;

Tell to a world robed in darkness, Jesus is coming again.

#### CHORUS:

Yes, coming again, coming again.

Go, joyfully tell the glad tidings, Jesus is coming again.

Bear it to each waiting nation, tell to the rich and the poor,

Tell to the gay and the careless, soon will probation be o'er.

Seek in the highways and hedges those who are buried in sin,

Tell them that mercy still lingers, bid them all freely come in.

#### CHORUS.

Tell to the daughter of Zion, soon will thy conflicts be o'er,

Soon will thy trials be ended—Christ is e'en now at the door,

Patiently waiting to give thee garments all spotless and clean,

Shining with heavenly glory. Rise, then, and welcome Him in.

#### CHORUS.

Tell to the sorrowful mourner, death can oppress us no more;

Jesus will come in His glory, loved ones who sleep to restore.

Tell it to thousands who languish, helpless in sorrow and pain,

Joy to a groaning creation, Jesus is coming again.

#### CHORUS.

Battle Creek, Mich.

MRS. S. M. SWAN.

#### IS DEATH A PROMOTION?

THE marvelous growth of Spiritualism is easily accounted for when we read such sentences as the following, in a popular Christian journal:—

The tender sympathy of a large circle of white-ribboners and personal friends in this land and in others, is extended to —, whose eldest son, —, has recently been translated to the heavenly home.

The obituary article from which this expression is taken is headed "Promoted." The question arises, Is death a promotion? We find these definitions in the "Standard Dictionary":—

**Promote.** 1. To cause to move forward toward some desired end; contribute to the development, establishment, increase, or influence of; foster; further; forward; encourage; advance; as to promote a business enterprise. 2. To advance to a higher position, grade, or rank; raise to greater dignity or honor; elevate; exalt; prefer; as to promote a pupil to a higher class.

**Death.** 1. Cessation of physical life. (1) The total and permanent cessation of the functions or vital actions of an organism, as in the complete stoppage of the functions of the brain and the organs of respiration and circulation. (2) Such cessation in any of the parts of an organism or in its ultimate structural elements. . . . 2. The final extinction or destruction of anything; decay; destruction; a figurative use; as the death of friendship.

A comparison of these definitions shows

nothing synonymous in promotion and death. One would not think of killing a business enterprise in order to promote it; nor would he think of taking the life of a pupil in order to promote him to a higher class. The death of friendship would not be deemed a promotion of friendship. But let us note the use of the words in the Scriptures.

When King Balak solicited the prophet Balaam to curse Israel, he said, "I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me." Num. 22:17. Did the king mean that he would put the prophet to death? Balaam failed to earn his promotion, because the Lord would not allow him to curse Israel. But some time afterward, when the Israelites fought the Midianites, Balaam was slain. Was he then promoted?

In the obituary sentence we have quoted, the individual spoken of is said to have been "translated to the heavenly home." But further on in the article we learn that he died and was buried. Now the Scripture says that "Enoch was translated *that he should not see death*; and was *not found*, because God had translated him." Heb. 11:5. Also Elijah, when he was translated, was taken up alive, bodily, in a whirlwind, in plain view of his servant and successor, Elisha. 2 Kings 2:9-12.

When David died, he was not promoted, nor translated. See Peter's testimony on the day of Pentecost, under the influence of that great outpouring of the Holy Spirit: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." Acts 2:29. "For David is not ascended into the heavens." Verse 34. When nearing the close of his life, David said, "I go the way of *all* the earth." 1 Kings 2:1, 2. Are all "promoted," or "translated to the heavenly home," when they die? The record further says, "So David *slept with his fathers*, and was buried in the city of David." Verse 10. But this testimony concerning David does not indicate that he was lost, and therefore was in a state of conscious existence somewhere else. The "last words of David" were words of faith and hope. 2 Sam. 23:1-7.

Even Jesus Christ was not "promoted" when He died. This event was the very depth of His humiliation. "Being found in fashion as a man, He *humbled Himself*, and became obedient unto death, even the death of the cross." Phil. 2:8. True, for this cause "God hath highly exalted Him" (verse 9); but it was by a resurrection from the dead, and not by a "translation" in death. While He was dead, He was in Joseph's tomb. John 19:41.

This doctrine of promotion, or translation, or any conscious existence at all in death, is the root and ground of all the delusions and vagaries of Modern Spiritualism. The Scriptures teach that "the dead know not anything;" that "their love, and their hatred, and their envy, is now perished." Eccl. 9:5, 6. They also teach that the hope of the Gospel is the resurrection of the dead. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming. *Then cometh the end.*" 1 Cor. 15:21-24. This shows that, as in the case of the Master, the exaltation (the promotion) comes to the righteous *after* the resurrection, at the coming of the Lord in glory. "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God;



and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with *these words*." 1 Thess. 4:16-18. Yes, these are the words with which to comfort Christians who have lost Christian sons, and not the words of false comfort, based upon the erroneous doctrines of Spiritualism.

In harmony with the doctrine here enunciated, Paul gives his experience and his faith when nearing his execution: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is *laid up for me* a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. 4:6-8. W. N. G.

### CONSIDER CHRIST JESUS.

**I**N these days of hero-worship, when men are elated, praised, and honored, when the world is absorbed in pleasure-seeking, and the eager search for wealth, how refreshing to turn from it all and consider Christ Jesus, the sinner's Friend! The only thing that will keep us from becoming weary and faint-hearted is to have our eyes fixed on Him. "For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." Heb. 12:3.

The world is ever looking for the ideal, but the longing of the human heart will never be truly satisfied until it finds and knows Him; for He is "the Desire of all nations." Hag. 2:7. Each grace, and every noble quality, are combined in our Saviour in the superlative degree.

Do you admire one who excels in noble deeds? "He is the chiefest among ten thousand." Cant. 5:10.

When or where was there ever such a victory as He won when He rose triumphant over death and the grave after having defeated Satan at every turn? He who was highly exalted, whom angels delighted to honor, while enjoying equal glory with His Father, chose to renounce it all, and humbled Himself, to become one with the human race. He overcame for us, and, through the merits of His own blood, bought eternal redemption for those who were lost and without hope. Such a victory commands our highest admiration.

Surely He merits our loving service. As for beauty, He presents it in its most perfect form: He is "the Rose of Sharon, and the Lily of the valleys." Cant. 2:1. "He is altogether lovely." Cant. 5:16. Best of all, He bestows this same beauty on His people: "He will beautify the meek with salvation," Ps. 149:4.

Where can we find a character that will compare with His? So pure and upright was His life, so free from every taint of evil, that He could truly say, "The prince of this world cometh, and hath nothing in Me." John 14:30.

The satisfaction to be found in His service is more by far than can be gained from all the wealth, pleasure, and splendor of the world combined. The pleasures which the world offers are poor, shallow, and fleeting at best, but that which He gives is rich, deep, and enduring. Every child of God can say, with the psalmist of old, "In Thy presence is fulness of joy; at Thy right hand there are pleasures forevermore," Ps. 16:11.

When we come to speak and think of His

love, "it is more than tongue can tell." To those who find Him and know Him, He is "all, and in all." And the redeemed will unite with the loyal universe of God in praising Him through all eternity. Truly He is worthy to receive honor, and glory, and praise.

In these busy times, when so much is taking place to perplex the mind and take the attention, how important that we keep our eyes fixed on Him and have our minds filled with the words and teachings of the One who spake as never man spake!

Soon He is coming to take His people home.

If we are truly looking for the "blessed hope" of Christ's "glorious appearing," our minds will not be absorbed with the groveling things of earth. No darling sin will be cherished in preference to Him; for he "that hath this hope in him purifieth himself, even as He is pure." 1 John 3:3. M. C. GUILD.

Pontiac, Mich.

### THE UNIVERSE IS HEAVEN.

STAR-STILL, breeze-cool, lake-silent, and the flowers  
In drowsy whispers waving leafy hands;  
A peaceful sea of slumber o'er the lands,  
And angel sentries guarding all of ours.  
Earth mirrors heaven, heaven fills all space beside,  
God's might, calm, peaceful, to all worlds is guide.

The universe is heaven; this planet here,  
Lit by Antares, Myra, and Atair,  
And bright Orion, frowns alone with care,  
Girt in with calmness thrills alone with fear.  
O morn of God, come with thy glory tide,  
Heaven fills all else, here too let heaven abide!

Oakland, Cal.

ROBERT WILLIAMSON.

### THE SABBATH A SIGN OF GOD'S EVER-LASTING COVENANT.

What Makes Holy—God's Presence in the Sabbath—  
The Sabbath Eternal.

**G**OD alone is holy and righteous in all His ways. Only through Christ can we be partakers of His holiness. God's presence makes holy, whether it be in man or in objects of nature. The burning bush in which Christ appeared to Moses, revealed God. It was a lowly shrub, but God was there. The very ground upon which Moses stood became holy because of the divine presence of the great "I AM." "Draw not nigh hither," were the words of God; "put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." He then adds, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." When the Captain of the Lord's host appeared to Joshua, He said, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."

Mount Sinai furnishes a striking illustration of this fact. In blazing glory Christ proclaimed the law of God. Bounds were set around about the mount to prevent the people or cattle touching even the border of it. "Whosoever toucheth the mount shall be surely put to death. There shall not a hand touch it, but he shall be stoned, or shot through; whether it be beast or man, it shall not live." The ground, the rocks, the trees were made holy by the special presence of God. It was the same ground as before, but God's presence sanctified the spot.

It was thus that God made holy the seventh day of the week, upon which He rested. "And God blessed the seventh day, and sanctified it; because that in it He had rested

from all His work which God created and made." Thus the seventh day became as holy as the burning bush, or the ground upon which Moses or Joshua stood, because of the presence of God. So of the seventh day God said: "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. Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. 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; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31:13-17.

It should be noticed that the Sabbath, the seventh day, is to be observed because upon it "He rested and was refreshed." His presence was as much in that day as in the bush. Men do not die now when they desecrate the Sabbath, because of God's mercy. But in the day of retribution, when Mercy has taken her everlasting flight from this world, when God arises to shake terribly this earth, then it will be found that "the wages of sin is death." Man will not then be left to inflict the penalty, but God who knew no sin, will administer the penalty of transgressing His holy law.

The Sabbath was placed in the midst of God's holy law, like a golden clasp to bind together our duty to God and to our fellow-men. It also connects the soul with the great "I AM." It not only is a sign of God in outward obedience, but to the heart of the believer it reveals God; for God is in it. His rest, sanctification, and blessing are in it. The prophet Ezekiel speaks upon this point in such plain words that none can misunderstand it: "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I AM the Lord that sanctify them." "And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I AM the Lord your God." Eze. 20:12, 20. There is a knowledge of the true God in the Sabbath of the Lord. To know of His sanctifying power is to know God. It is one of the Ten Commandments which expresses the character of God, and it carries in itself the divine credentials, namely, the knowledge of the true and the living God.

The language of the prophet Isaiah associates the sons of the stranger and the eunuchs with the keeping of the Sabbath and taking hold of God's covenant: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from His people; neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of My covenant: Even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the



Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant." Isa. 56:2-6.

Sin had so separated man from God that the commandment that was ordained unto life was found to be unto death. The blessings of the Sabbath could not reach man, nor could man reach the blessings in the Sabbath until Christ by virtue of His blood raised man to a condition where the Sabbath, with all of its blessings, comes to him as it came to Adam in the Garden of Eden. It then to man becomes a sign of that covenant which had its origin before the Garden of Eden. It towers above sin, bringing the blessings of Eden to the one who, through Christ, is made holy, so that he can keep the Sabbath holy. And in the fruition of the Christian's hope when the eternal purpose of God has been carried out and the kingdom is given up to the Father, then man will sustain the same relation to the Sabbath that he would have sustained if man never had sinned. "And it shall come to pass, from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:23.

S. N. HASKELL.

#### THE GOSPEL OF HEALTH IN THE OLD DISPENSATION.

FOR unto us was the Gospel preached, as well as unto them." Heb. 4:2. This verily included that portion of the Gospel which related to physical health. Think of the tremendous amount of history that is concentrated in the first thirty-one verses of the Bible; yet one of the largest of these is set aside to a consideration of man's diet, altho now looked upon as an unimportant subject, at least from a spiritual standpoint.

When the Lord undertook the apparently hopeless task of weaning the children of Israel from the false and artificial habits of life which they had acquired from several generations of actual contact with those who habitually walked in darkness, He began this work by teaching them the spiritual Gospel in the plainest manner possible, viz., by object lessons. The great and grand lessons of faith, trust, and forgiveness were all taught in that wonderful ceremonial system.

The physical gospel was, however, taught in an *equally* effective manner by what now seems to us, in some instances, to be an almost useless repetition of various cleansings from various defilements. The readiness whereby a person could be considered unclean must have served as a powerful daily lesson to impress upon these people that the human body was not to be trifled with. These elementary lessons were calculated to elevate the children of Israel from that low physical and spiritual plane upon which they had been living in Egypt, and to lead them to the point where they would be able to transfer the great thought of Christ's dwelling in the sanctuary which they had erected, to the fact that He *actually* dwelt in that temple not built with hands,—the human body,—and that the same sacred regard which they had learned to have for the earthly temple, should be had for the human body, which was, after all, God's real temple on earth. The full significance of this is brought to view in the words of Paul: "What, know ye not that *your body is the temple* of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

It was a terrible sin to trifle with anything connected with the earthly sanctuary; but how much *greater* must be the sin of trifling with or marring in any degree that which is more sacred than the temple,—the human body. The earthly sanctuary was an object lesson to the people as to how to regard this dwelling-place of God on earth; for Christ is "all and in all," and He has promised that if we will cleanse ourselves from all filthiness of the flesh and spirit, He will  *dwell* in us, and  *walk* in us. 2 Cor. 7:1; 6:16.

If we will allow God to teach us the full significance of what it means to have Christ dwell in this earthly temple, He will so eliminate the dross from our minds that we will get a clear view of that true temple in the heavens; for the only way we can get in there is through the "new and living way," through the veil, which, after all, is His flesh. Heb. 10:20. From this text we catch a glimpse of the fact that even over in the next world "God in man" is the greatest of all temples.

The Gospel that was preached to the children of Israel did not profit them because it was not mixed with faith. Let us, therefore (we who are living down in the full blaze of these truths), fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it.

During the Dark Ages the truth of God dwelling in human flesh was lost sight of, and a mythical conception of an immortal soul was substituted for the great truth of God's divine presence in the body; and, consequently, the idea grew that the more the body was mistreated and abused, the sooner the immortal soul could be driven out of it, so that the real man could go to his long home. Whether or not this same error still tinctures, to a certain extent, the minds of the people, and is responsible for the terrible disregard of the human body, it is difficult to fully comprehend. But this thing is certainly true, the time has come to "cleanse the temple," else God will soon come and destroy it forever, as He did the earthly temple when it became entirely *perverted* from its original use.

DAVID PAULSON, M.D.

#### HUMAN WISDOM VERSUS DIVINE REVELATION.

IN all cases where a question has to be decided there must be some standard to which appeal can be made before a decision can be reached. It is at this point that the Christian and the unbeliever find themselves at variance. The Christian accepts the Bible as a divinely inspired Book, and whatever he finds therein is not to be disputed. With the unbeliever, human wisdom is the standard, and before he accepts a statement of the Bible he appeals to his intellect. Hence between these two classes there always has been and always will be a war of ideas. The skeptic's chief objection to the Bible is that it must be taken at second hand. He reasons that if God had anything to reveal to any one on earth He would communicate with each individual, thus shutting off all imposters, and leaving no room for doubt.

When we take into account the fact that there are several books extant, differing widely from each other, and yet all claiming to be divinely inspired, there is certainly some ground for such a position.

But what can be done to help the skeptic? It can easily be seen that it is useless to attempt to argue with him, for he will not accept the Bible as a standard, neither can the Christian accept human wisdom as the

standard, for to do so would be to deny the necessity of a revelation.

What, then, can the Christian do?—Simply let him rest until he gets just what he asks for, viz., a divine revelation to himself personally. But will he get it?—He certainly will receive a revelation from God just as soon as he is prepared to receive it. This Christ has promised shall be given him. "When He [the Holy Spirit] is come, He will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on Me." John 16:8, 9. This convicting of the sin of unbelief is nothing less than a personal revelation from the Spirit of God. And God can use the Christian as the medium through whom He will send such a revelation, and thus throw a responsibility upon the Christian. But how?—The apostle Paul in 1 Cor. 1:21 tells us: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

But what is preaching?—It is not necessarily standing up in the desk and delivering an oration. This may be preaching, and it may not. Preaching is to tell to the world what Christ has done for us. And this may be done as effectually by the humblest Christian as by the most talented preacher.

The person who announces to the world that he is a follower of Christ has to that extent become a preacher. The man who works at his secular employment six days in the week, and on the Sabbath goes to his place of worship, is by all these acts preaching the truth to the world. The person whose every act is molded by the influence of God's Spirit is continually preaching to all with whom he comes in contact. The man who in all his dealings with his fellow-men manifests a desire to do exactly right at all times, is a living epistle, "known and read of all men." And it is through this channel that God has chosen to send conviction to the hearts of unbelievers.

The one called of God to labor in word and doctrine will see his labor blessed if that labor is performed in God's appointed way; and the same is true of every layman.

The trouble with the skeptic is that he wishes to dictate in what way God shall reveal Himself to him. But God has His own way, and in that way the revelation will come. This will probably humble the pride of the skeptic, but that is just what is needed.

So Paul's charge to Timothy to "preach the Word," applies to every true follower of Christ. And wherever this charge is carried out in the life of the Christian, God will reveal Himself to the unbeliever.

One more thought about dealing with unbelievers, and I am done. I fear that much harm has been done by would-be reformers by their hostile attitude. We all know how believers in the truth have often been misrepresented by those claiming to be preachers of the Gospel. This has sometimes been done through ignorance and sometimes through wilful misrepresentation. Skeptics have to some extent been treated in the same way. A single instance will illustrate what I mean. I have many times heard it asserted that Thomas Paine denied the existence of a Supreme Being. The first sentence in his "Age of Reason" shows the charge to be false. It reads: "I believe in one God, and no more, and I hope for happiness beyond this life." I do not propose to champion Thomas Paine or any other of his class, but I do insist that those who criticize them should first read what they have written, or leave the criticizing to some one who has. Better still to leave them alone altogether, and obey the commission to preach the Gospel.

J. S. MILLER.





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## "LOVE MERCY."

TO love mercy is what God requires of man. He is not merely to exercise mercy; he is to love it so that he can not help exercising it.

The meaning of "mercy" is that quality of disposition which would lead one to treat an offender better than he deserves; it includes tenderness, kindness, gentleness, beneficence.

It is not natural for sinful man to have a merciful disposition. There are those who, moving along the lines of least resistance, are kind, tender, gentle, having no particular enmity toward any one. We sometimes hear these spoken of as "natural Christians." There are no such. To be Christ's one must be "born again," "born from above."

Quality, good or ill, is developed by trial. Of many self-righteous, world-exalted souls it could be truly said, adapting the language of Andrew Rykeman's prayer—

"Fairest when they seem the best;  
Only strong for lack of test."

We only know that we possess mercy when we have been tested and mercy has not been found wanting. And the real test comes when some one has really, or in our imagination, without provocation cruelly wronged us. He may have wounded our reputation, cheated us in deal, taken advantage of our ignorance, humiliated us in the presence of prized friends, stolen our goods, or injured our person. Under any or all these trials have we the disposition to love to treat those who did the wrongs better than they deserve? If we have not, we do not love mercy.

But carnal, unregenerate man can not forgive and forget. The wrong, imaginary or real, dwells in his heart continually. It may seem to die, but let some similar wrong refresh the mind, and he finds the old evil rankling there as before.

How may such an one be merciful? Nay, more, how may he *love* mercy? There are those who "work themselves up" through fear to that place where they can say they forgive. They read: "Forgive, and ye shall be forgiven;" "if ye forgive not men their trespasses, neither will your Father forgive your trespasses;" "ye shall have judgment without mercy that hath showed no mercy;" and so, for fear they themselves will not be forgiven, they grudgingly forgive—or think they do.

God requires more than this, even to *love* mercy, to be ready to forgive before the offender asks it; nay, to have forgiven him already when he asks; for thus saith the Lord, "Whosoever ye stand praying, forgive, if ye have aught against any;" and we are to "pray without ceasing." How may we thus forgive? The secret is expressed in the beautiful verse:—

"But hearken, my tongue shall the riddle unseal,  
And mind shall be partner with heart,  
If but to thyself thou let conscience reveal.  
And show thee how evil thou art;  
Remember thy follies, thy sins, and thy crimes.  
How vast is that infinite debt!  
Yet Mercy hath seven by seventy times  
Been swift to forgive and forget."

"God is your Creator and Redeemer. Every good thing you have ever seen or will see, known or will know, is from Him. But how have you abused them all! You have carelessly, wilfully broken His commandments; you have trampled underneath your feet His blessings; you have used the riches of His grace to consume upon your lusts; His very air you breathe you have employed to blaspheme His name or blacken the reputation of His children; you have slighted His mercies; you have broken your promises to Him, times without number; and you deserve to die." So Infinite Justice could truly speak to us; and we would stand silent, with no excuse.

But, while we are told this, it is not that we may be condemned or discouraged. God wishes to have mercy upon us. He condemns us by His law, that He may in mercy justify us by His grace. He reveals the wounds of sin, that He may heal us. He has counted us in unbelief, that He might have mercy upon us. He "is merciful [full of mercy] and gracious." "As the heaven is high above the earth, so great is His mercy toward them that fear Him." "He delighteth in mercy." He has purchased it for us, "with all spiritual blessings," in Christ Jesus; and upon every sinner who will turn to Him, He will have mercy, "and abundantly pardon." Such is our God. So is His mercy toward us—infinite, full, free. Read Eph. 2: 1-5; Titus 3: 1-6. All through the precious Word run God's golden threads of mercy, intertwined about the eternal throne, and strong enough to save the greatest sinner who grasps them.

O, that we might conceive of that mercy, and so appreciate it! Only so will it flow through us to others.

At one time Jesus said: "Take heed to yourselves; if thy brother sin, rebuke him; and if he repent, forgive him. And if he sin *against thee* seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him."

Peter thought that this was the limit of human forgiveness as regards time (many are not so generous as Peter); for on another occasion he said: "Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven"—an unlimited number of times. And then Jesus illustrates the forgiveness which God exercises, and which His children ought to exercise, with human conception and practise. A certain lord's servant owed him twelve million dollars, could not pay it, and, therefore, plead for mercy, and his lord freely forgave him. This forgiven servant goes out, meets a fellow-servant who owes him seventeen dollars, takes him by the throat, and demands payment. The debtor acknowledges the debt, and asks for mercy in the same words his creditor used to his lord; but the ungrateful man, forgetting his own sin, refuses forgiveness, and delivers his fellow-servant to prison. He can not forgive less than one seventy-thousandth part of what he had been forgiven. "And his lord was wroth, and delivered him to the tor-

mentors, till he should pay all that was due. So shall also," says our Lord, "My heavenly Father do unto you, if ye forgive not every one his brother *from your hearts*."

Forgiving *from the heart* is loving mercy and delighting in it.

There is a divine and blessed philosophy in it all which can be known only by practising the forgiveness. Exercising mercy opens our heart to the divine Guest, and we are blessed more than he upon whom we bestowed it. We are to do it in love to Him who bestowed on us His infinite mercy. We are to see in the soul who has wronged us, a brother lost as we were, one needing forgiveness as we did, and one before whom opens, perhaps in the very mercy we extend, eternal possibilities, even as before us. How can we, in view of these things, withhold mercy?

Neither can we retain God's mercy and refuse to forgive. God's mercy is not in segments or fragments, broken from their Source. It is a stream full and free from the Eternal Fount. It *must* flow on through the receiver to others, in kindness to all, in forgiveness to offenders; and he who refuses to permit it to bless others through him, closes his heart against it and poisons that which he has received. God forbid that one who has tasted of God's mercy in Christ should do this.

Do you have no love for mercy, yet desire it? Confess your sins, seek God with all your heart for His Spirit; and the love of God will be shed abroad in your heart by that Spirit; and you, like God, will delight in mercy, because you love it.

## DEMANDING TEMPORAL, CIVIL POWER.

IT is frequently said by American Roman Catholics that the Papacy is not seeking a restoration of temporal power; that Roman Catholics do not believe in a union of Church and State; and hence Roman Catholics are not working to secure any political favors.

All who understand the real nature of the Papacy have known all along that the claim to the civil power had in no sense changed, and the Papacy still assumed to be rightful ruler of both Church and State. If any doubt it, let them read the following, from the *Osservatore Romano*, the official organ of the Vatican. The article from which these propositions are taken was headed, "*La Sovranità Civile del Papa*" ("The Civil Authority of the Pope"). The number containing the article was suppressed as treasonable by the Italian Government, the whole edition being confiscated, the first time for eleven years that such a thing has been done. We give a part of these propositions and claims of the church, quoting from the *Literary Digest* of Jan. 13, 1900:—

1. The church is a completed organization, established as such by God upon earth, the invisible head of which is Christ, the visible head of which is the pope in Rome.
2. The church is a religious organization, with the purpose of serving mankind in securing eternal salvation.
3. But the church is at the same time the kingdom of God here upon earth, and, therefore, can not be of this world, as it does not originate in the world.
4. Since the kingdom of Jesus Christ comes from heaven, it has also been created for heaven, and has there both its origin and its consummation.
5. The divine Founder, Jesus Christ, is intrusted with both the highest priesthood and the highest kingly power; He rules and governs the religio-



spiritual body that constitutes His kingdom and is the kingdom of God.

6. In the church, therefore, the idea of a kingly power and of a priesthood is intimately and indissolubly connected, and as the church upon earth has been established upon Peter, and Peter is upon earth its head in the place of Jesus Christ, its heavenly Head, thus, too, everything that is in Christ and in the church can also be claimed for Peter.

7. Accordingly, like Christ, Peter is both a priest and a king.

8. The priesthood embraces the authority of the magistracy; the royal power includes the power to govern, as the church is a real and perfect society.

9. Every society of necessity has a fundamental law and a permanent government. Without the former there would be no moral unity, and without the latter, no social unity.

10. The pope is accordingly the master [*maestro*] of the law and the head of the government of the society and the kingdom of Jesus Christ, being invested and delegated for this purpose by Christ Himself.

11. Accordingly both as a teacher and as the head of a government, the pope has no one over him except Jesus Christ.

12. The pope can accordingly be dependent upon no one except the power and the sovereignty of Jesus Christ.

13. Then the pope has no equal upon earth nor any superior [*in tutto e daper tutto*].

14. It is a logical conclusion that the pope of a necessity in every particular in which the spiritual association of Jesus Christ comes into relation to human society, must be the sovereign.

15. The pope is accordingly the sovereign in the church and also in the world, in the divine and in human society, over against men and nations, over against princes and potentates.

16. As the church is universal, it includes each and every other society; as it is the kingdom of God, it covers also all other kingdoms; as the pope is the sovereign of the church, *i. e.*, of the kingdom and the society of Jesus Christ, he is also the sovereign in every other society and in every other kingdom.

17. The sovereignty of Christ, which is the same as the sovereignty of God, is the basis of every other authority; every other authority is founded upon this, whether it be human or divine, civil or political, private or public authority.

18. Therefore the religious and the spiritual sovereignty of the pope includes also the civil and the political authority throughout the world.

In support of this, still further argument follows:—

1. No word of the Bible contradicts the doctrine of the authority of the pope in all civil affairs.

2. Jesus Christ has established His church as a free institution, and has given it the right to make use of all human means for its purposes in order to protect this freedom.

3. The civil authority of the pope is helpful to the church and harms nobody.

4. The pope can not be the subject of anybody, hence must be an absolute sovereign.

5. The pope was never the subject of any earthly prince or power.

6. The pope has at all times been sovereign, even in the period of the catacombs, when he had independent territory and an organized society, which he controlled as a real and effective sovereign.

7. In the time when the Christians lived in the catacombs, marriages were celebrated, baptisms administered, and all the affairs of this world were administered under the auspices and direction of the bishop of Rome.

8. As soon as the pope emerged from the catacombs, the emperor left Rome. Thus the history shows that the pope has never been the subject of any human authority.

The discussion closes with the following conclusions:—

1. Jesus Christ has made His church free.

2. He has thereby made it sovereign.

3. The church, and, accordingly, the pope also, must be free and sovereign.

4. The pope is free, and must be free, not only in religious and spiritual but also in temporal and material respects.

5. The pope can, accordingly neither in spiritual

nor in temporal respects be a subject; he must be a sovereign and a ruler.

6. When, therefore, the pope declares that he must be absolutely free and a ruler in temporal respect also, it is contrary to the faith, contrary to reason, and contrary to history, to maintain that this is not correct.

In the light of these utterances, who will not say that not only does the Roman Catholic Church have to do with politics and the State, but that it is one of her chief objects to bear rule over all civil governments? And that is her object as regards this government.

#### WHO IS RESPONSIBLE?

WHEN a young man turns out bad we are prone to ask, Who is responsible? Generally and correctly the blame is laid at the door of those who have brought him up and trained him from his infancy.

If a nation goes wrong, the student of history will ask, Who or what is responsible? Under whose evil influence was the wrong character formed? As the result of what evil seed sowing is the nation reaping its crop of ruin?

In the case of the young man, his parents may have been evil, his education manifestly defective, his moral training worthless, his environments bad. No one is surprised at his untoward end. Sometimes the parents have been of Puritanic strictness in education, in morals, in surroundings, and yet the young man becomes recklessly wild and profligate. His after course is a recoil from the tyrannical restraint put upon him by his parents. They are largely responsible. The November *New Century Review* has an article by Cardinal Vaughan, which the editor calls "a splendid vindication of the [Catholic] church." The cardinal replies to a writer, "Verax," who asserts that the Roman Catholic Church is responsible for the backward condition of Ireland, Spain, and Italy, and has "always been inimical to the highest civilizations." In reply to this the cardinal says:—

But we are referred to France as further proof against the character of the Catholic Church. Has it been forgotten that the church in France was drowned in a sea of blood a hundred years ago; that religion, revelation, and God Himself were publicly proscribed; that the church is not free to this day in France; that her bishops may nowhere meet in synod; that her religious orders are under a ban; and that whatever education the church gives is under distress and disadvantages?

Again, we are referred to Spain; but during the century Spain also has been swept by the evil principles of the French Revolution, her religious orders have been again and again suppressed, her seminaries closed, her property confiscated, and for years her episcopate was actually extinguished. The church in Spain has had to fight with more than one hand tied behind her.

But let it be remembered that previous to the French Revolution for a thousand years France had been Roman Catholic. Her education in general, her government, her polity, her religious instruction, were in the hands of the Catholic Church. At the behest of that church other religions were proscribed, other religionists banished. The Catholic Church ruled, and the revolution was but the revolt of an unregenerate people against a burdensome religion. A religion based on superstition, ignorance, and fear—prominent elements in the natural heart of man—will enthrall a nation for ages under ordinary circumstances; but let a crisis arise, and the hearts unregenerated by

a worldly religion rebel, or take the path of least resistance, and the revolution is accomplished. The responsible party is the religious teacher. The responsibility of the French Revolution must be placed to the account of that church at whose feet France for centuries received her tutelage. And the same is true of Spain. For four hundred years Spain has been under the control of Catholicism. If the Catholic Church is all she professes to be, what a nation Spain should have been now! But, behold, a wreck! Who is responsible but she at whose golden cup Spain has drunk for four centuries? Would to God the other nations quaffing at the same cup, could see its effects!

#### QUESTION CORNER

**991. Matt. 12:40. W. B. K. asks:** "What is its real meaning? How are we to find the harmony between this and Christ's burial?"—To answer the last question first, we must read, study, meditate, pray. "Consider what I say, and the Lord give thee understanding in all things." is the apostolic injunction. Now what did Jesus say?—"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." For other scriptures see John 2:19 ("in three days"); Mark 8:31 ("after three days"); Matt. 16:21; Mark 9:31; Luke 18:33; and others ("the third day"); and near the close of the day upon which Jesus rose, in Luke 24:21 ("to-day is the third day since these things were done"). From a consideration of all the passages and from other scriptures we conclude that parts of days were counted as days. Parts of two days and the whole of one were counted as three days. So Jonah may have been a part of each of two days and one whole day in the sea monster. They would be counted three days and nights, a term used for a day. Compare Esther 4:16 with 5:1 and Dan. 8:14 with margin. In "the heart of the earth" occurs alone. It may include the powers of earth, and the time reach from Christ's apprehension, when He said, "This is your hour, and the power of darkness;" "now is the judgment of this world." That was Thursday night, or the beginning of the sixth day; He was in the sepulcher on the seventh; and in the close of the first day the disciples said, "To-day is the third day since these things were done." Study, meditate, pray.

**992. J. A. C. William Miller.**—(1) When was William Miller born? (2) What are the best books on his writings, and how obtainable? (3) Were his views correct on the 1843-44 movement? (4) To what branch of Baptists did he formerly belong? (5) What is the best book on S. D. Adventism, and where found? (6) Where can I obtain the book or pamphlet entitled "Smith's Reply to Elder Canright"? (7) Where is J. N. Andrews stationed? (8) What is the right application of Rev. 14:6, 7? (9) What is meant by Babylon, in Rev. 14:8? J. A. C.

1. He was born in Pittsfield, Mass., Feb. 5, 1782; died in Low Hampton, N. Y., Dec. 20, 1849.

2. "Memoirs of William Miller," by Sylvester Bliss, Boston, 1853; and "Life of William Miller," by James White, Battle Creek, Mich. The latter may be obtained from the Pacific Press, Oakland, Cal. The price, we believe, is one dollar.

3. His views as regards the ending of the time in 1844 were correct, but he was wrong as to the event that was to occur at that time. See last-named work.

4. The Regular Baptists, we believe.

5. The Bible; it may be obtained anywhere. This is the best, by all odds. Good helps to its understanding are numerous, and will be found in catalog sent.

6. Write *Review and Herald*, Battle Creek, Mich.

7. John Nevins Andrews died in Basel, Switzerland, Oct. 21, 1883.

8 and 9. See "Daniel and the Revelation," or the little tract, "The Great Threefold Message," No. 49 Apples of Gold Library, p. 43 in catalog.

**993. U. G. A. Satan during Flood.**—"Where were Satan and his angels during the flood?" Satan is the prince of the power of the air. We would naturally suppose that he was trembling in the disturbed elements, hoping that Noah would be destroyed, fearing that himself would. When the Lord shut Noah in, we may readily believe He shut the devil out.

**994. M. J. H. Revelation 12.**—This department is too limited to give a just explanation of Revelation 12. In brief, the woman is the church; the sun, Christ and His righteousness, the glory of the dispensation of the Spirit; the moon, under her feet, the past, typical age; the twelve stars, the twelve tribes and twelve apostles; the dragon, Satan; the male child, Jesus Christ; the flood, persecution; the days, so many years of papal persecution, A.D. 538 to 1798; the earth helped the woman, by opening an asylum in the Western continent, and staying the tide of persecution. There will be articles on this wonderful chapter in the *Signs* during this year, the Lord willing.

**995. W. F. F. Rom. 14:5.**—It means just what it says. The decision regarding all days, sacred or otherwise, must be left to the individual man. The lesson of the two chapters is that man is not to sit in judgment upon his fellows, respecting the things which lie between him and God. With it civil powers have naught to do.





### RIVAL MANIFESTATIONS OF POWER.

In the beginning of Moses' work before the Egyptian king, the miracles that God had commissioned him to perform were counterfeited by the wise men and sorcerers of Egypt. Satan thought to overthrow the influence of the servant of the Lord by making it appear that what was being done was not beyond their power of magic. But there came a time when God circumscribed their power, and their folly was made manifest before all. It was clearly shown that power belongeth unto the Most High alone.

And so we are told by the apostle: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. . . . Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was." 2 Tim. 3:1-9.

The foregoing text is introduced by telling us some things that would appear in "the last days." And among these things to be seen are certain characters who will resist the truth, just as Jannes and Jambres withstood Moses. Jannes and Jambres are the names of two of the leading magicians of Moses' time; hence this text makes it clear that all the powers of magic and sorcery will be brought by Satan against the truth in the last days.

And these magical powers will not be some mere cunning or sleight-of-hand. Real miracles will be performed by those who resist the truth. Carefully study the following prophetic words upon this point: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:23, 24. Here is the positive and plain prediction that false Christs and false prophets will "show great signs and wonders." And when God speaks of great signs and wonders, there will be something manifested that is not only great but real.

But do not overlook the fact that the "signs and wonders" are wrought by "false Christs and false prophets," and of course they are wrought for the purpose of deceiving. And so powerful and convincing will be these signs and wonders that the very elect will be in danger of being deceived. God has foretold this, and He does not prophesy things except they shall come to pass.

Take another scripture upon the same subject: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. 2:8-12.

There are several things that should be carefully noted in the foregoing text. In the first place, it reveals the fact most clearly that the coming of the Lord is "after," or, as in the Revised Version, "according to," "the working of Satan with all power and signs and lying wonders." How plain this is! The Lord tells us in the most direct language that Satan will work powerfully with signs and "lying wonders." A "lying wonder" is some wonderful thing that is done to lead men to believe a lie. And so it is said in the text that Satan's wonders are

"with all deceivableness of unrighteousness in them that perish."

Another important point to be observed in the foregoing text from Thessalonians is that these lying wonders are wrought "in them that perish." And it is "because they received not the love of the truth, that they might be saved." The Saviour prayed to His Father, "Sanctify them through Thy truth; Thy Word is truth." John 17:17. God's Word is the truth; and it is the truth that sanctifies. The Lord has filled the world with His written Word. Bibles have been multiplied in all the languages and in most of the tribal dialects of the whole earth. And our heavenly Father is thus placing His truth within the reach of all. Yea, it is being urged upon every one. That Word exposes all of these lying wonders of Satan; it also condemns every sin that the arch deceiver has been able to lead men to commit. How important and necessary is it, then, that we should lose no opportunity to familiarize ourselves with the Bible, so that we may know how to detect every delusion which Satan has prepared for these last days!



Cecil Rhodes.

One of the Englishmen who is talked about very much in connection with the South African War is Mr. Cecil Rhodes. We are fortunate enough to have secured a good portrait of him, direct from London, and present it herewith, believing that our readers will appreciate it. Mr. Rhodes has been one of the most prominent persons in laying hold of the resources of South Africa in behalf of Great Britain, and when the war broke out it found him in Kimberley, at which place he has been kept by the besieging Boers, until the present time. His life would speedily be taken should he fall into Boer hands.

The temperance committee of the Presbyterian General Assembly have sent a protest to President McKinley against the sale of liquor in new territory, praying that he consider the matter at once and give the committee some recognition of its action. The communication says: "The unfurling of our national flag should be to those peoples the pledge of the starting of influences that shall be elevating and in every way beneficent. And surely the hope of such results seems justified in view of our avowed of disinterestedness and philanthropic motives in entering on the recent conflict with Spain. Disappointment has come from the discovery that a vast stream of intoxicating drink from American distilleries and breweries is being poured into our newly-acquired

possessions. The official records at Washington show that the amount of alcoholic liquors exported to those countries has doubled in six months."—*Union Signal*.

### CALL FOR A NATIONAL CHRISTIAN ASSEMBLY

A CONFERENCE was held at Chicago, December 31 under the auspices of the Young People's Temperance Federation of America. From the address to the public adopted on this occasion we take these leading paragraphs:—

"We believe the fulness of time to have arrived when the eternal principles of justice, mercy, and love, as exemplified in the life and teachings of Jesus Christ, should be embodied in the political economy of our nation and applied in concrete form to every function of our government, national, state, municipal, and local.

"We believe that the most direct means of accomplishing this end is the formation of a political body of united Christian men and women, who shall use their elective franchise for the selection of able, worthy, and conscientious public officials, who will seek in their respective positions to perform the functions of government in the spirit of the Man of Galilee."

"We therefore call for a national assembly of Christian men and women of legal age, representing every State, Territory, and possession of the United States of America, to meet in the city of Rock Island, Ill., on the first Tuesday of the month of May (May 1), in the year of our Lord 1900, at the hour of 10 A.M., for the purpose of formulating a plan for national political action."

At this national assembly the test of eligibility to a seat as delegate will be—

"Actual personal attendance at the conference and satisfactory answer of the following question: Have you been elected as such delegate by a parliamentary body of your fellow-citizens, and do you believe in the application of the principles of Christ to the government of the United States of America?"

In connection with a move of this character it is well to first inquire, What are the principles of Christ? and what would be their effect upon a civil government? In seeking answer to these questions it must be borne in mind that civil government is only a temporary expedient because of sin, designed to preserve a modicum of order in the world while the Gospel is being proclaimed. Men would not be subject to God's government and law, which are executed by the power of love; therefore they must be, for a time and for a special purpose, subject to government and law executed by force.

The principles of Christ are set forth, briefly and concisely, in these words: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. 7:12. Note also this expression of principle: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Chap. 20:25-28; also Mark 10:42-45, and Luke 22:25-27. Again, we read from the Word of Christ, "I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5:39.

Applying these principles to civil government, the government of the United States never could have existed. When the colonists were oppressed, they would not have resisted. When smitten on the right cheek, they would have calmly turned the other. That is the way that Christ did when He was mistreated and smitten. In a sinful world, composed of selfish, ambitious people, no human government could stand very long on these principles. How long could the government of the United States stand if it should give its life for the benefit of some other government or land? Suppose it had cost the life of this government to ransom Cuba, would any one have deemed the war a practicable measure? Even the decrees of God in reference to different governments could not have been carried out on Christian principles. It was His decree that all nations should come under the jurisdiction of Babylon—an ambitious government sustaining the most idolatrous religion—and most of the nations, including even Judah, resisted this decree. Now suppose Babylon had taken the position, "All things whatsoever ye would that men should do to you, do ye even so to them," how much would she have done in the way of subduing those rebellious nations,



according to the Word of the Lord? Afterward the Lord raised up Cyrus the Persian—another heathen—to overthrow Babylon. And in this the combined forces of the Medes and Persians were not doing as they would have desired the Babylonians to do to them.

When God Himself instituted a civil government among His people, He did not base it on that idea; for He sent them to destroy several other nations, which was not doing by them as the Israelites would have had them do to Israel.

There is nothing in this world that so flagrantly misrepresents Christianity as the selfish, tyrannizing, grasping policy of the so-called Christian nations. And the more powerful they become, and the louder their profession of Christianity, the further they depart from the Golden Rule. Not one of them knows any limit of aggression excepting the danger signal,—the limit of conscious physical power and expediency. Therefore no civil government could long stand on the non-resistant Christian principle and wield any influence among nations. It would simply be tolerated by others as long as it would be to their selfish interests to so tolerate it.

A really Christian government would be utterly impracticable unless it were universal. Such a government Christ will set up at His coming; but it will not be a civil government, as the necessity for that expedient will then have ceased, because of the destruction of sin and sinners. The kingdom of Christ will be administered under the law of God: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and "thou shalt love thy neighbor as thyself." The government of Christ is one of love; so where it is in force there will be no use for civil government, or government by force. The law of love, which is written in the hearts of all true Christians, will be the all-prevailing law, and it can not be administered by force. Therefore such a government never can be established or conducted by political means. All attempts to do so come of total misapprehension of the function of civil government or the principles of Christian government. G.

#### PRIESTS MAY BE ALLOWED TO MARRY.

A DESPATCH from Rome says "the pope is contemplating an order permitting the priests of the Catholic Church to marry. The first step has already been taken in the encyclical to the bishops of South America, in which permission is given to the priests there to take wives unto themselves."

The Rome correspondent quotes leading Catholic authorities, who stand close to the pope, to show that it is one of Leo's desires and purposes to abolish the decree making the celibacy of the priests compulsory. Leo has studied the difficulties that stand in the way of uniting "all Christendom," and has concluded that the regulation which does not allow the priests to marry is one of the things to be gotten rid of.

It is said that the pope considers it too revolutionary to make a universal decree allowing the priests to marry, so he will take it by countries gradually. The order making it all right for priests in South America to marry is one of the first steps, and other like decrees respecting other countries are to follow later.

Why is it that men and women do not see the inconsistency of submitting so servilely to the will and ideas of a mere man. The pope may be accredited with shrewdness, but, after all, he is nothing more than a man. And when that man is clothed with such powers, and his whims and decrees are received with all the adoration of worship, it in reality makes a god of the man. And why do men not see it? Certainly at heart there must be thousands upon thousands of Catholics who are not satisfied with such doctrines and beliefs. Let all such take the Bible for themselves and learn God's real truth direct from Him.

But it should not be overlooked that the object before the pope in granting the priests the privilege of getting married is to "unite Christendom." And of course his notion of a "united Christendom" is to have every one brought to the acknowledgment of the Catholic Church. And if history teaches anything, it shows that as soon as the Catholics, or any other religious body that is seeking political power, gain sufficient strength, they become very intolerant and oppressive in their work.

In the same despatch from Rome it is stated that

a reconciliation between the pope and the Italian Government is about to be effected. The despatch says of this prospective government: "It would be as useful for the Quirinal as for the Vatican. In the presence of the dangers which menace the Italian State, especially Socialism, the Roman Church would be a valuable ally."

In all the countries of the world the Papacy is seeking to spread the belief that she is necessary to the State in quelling the turbulent elements that are seen to be coming up everywhere. And it is astonishing to observe with what rapidity the doctrine is being entertained by the leading men of State.

The first part of the thirteenth chapter of Revelation contains a prophecy of the Papacy. In that prophecy it is shown that the papal head was to receive a "deadly wound." This was literally fulfilled when the influence of the Reformation so completely broke the power of the Roman pontiffs that it became possible for the French in 1798 to make a prisoner of the pope reigning at that time. It looked then as if the Catholic power was forever gone. But the prophecy says that "his deadly wound was healed."

Here is a plain prophecy of the restoration of the Papacy. And do you not see how rapidly it is being fulfilled? But this last triumph of the Papal Church will be of very short duration; for it is one of the last signs that show that the end of time is reached, and that the coming of Christ is right at hand.

#### "STRENUOUS LIFE" IN OUR COLLEGES.

WE see in our morning paper of December 14 that the freshman class of Amherst College tried to have a class dinner at a Springfield hotel last evening—that seventy-five of the sophomore class, dressed in football suits, went down to Springfield to break it up—that they found the hotel guarded by the Springfield police—that the sophomores attacked the police in the hotel corridors, using whisky bottles as weapons—that one sophomore wrested Patrolman Littlefield's club from him and struck the policeman on the head with it, inflicting a severe wound—that two of the patrolmen were knocked out, etc. These are the young men being educated for the "strenuous life" recently so highly recommended to our college students by the governor of New York. How much more bravely the Japanese soldiers and sailors would have fought in China if they had only been properly instructed in regard to this "strenuous life"!—Geo. T. Angell, in *Our Dumb Animals*.

A BILL has been introduced in Congress providing that the sabbath (Sunday, we suppose) nearest the 15th of February be made Maine memorial day. The memorial is of the battle-ship Maine, that was sunk in Havana harbor, which event was, more than anything else, the cause of the war with Spain. We suppose the idea of having the memorial on a Sunday, instead of on the anniversary day, is that it may be made an occasion for patriotic services in the churches. In this way the "righteous indignation" of our "Christian nation" against Spain may be perpetuated. A suggestive text for the occasion would be: "I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5:39.

ON the night of January 19 all the southern part of Mexico was severely shaken by an earthquake. Much damage is said to have been done at Guadalajara and Colima. The earthquake traveled across the country to Vera Cruz, the shock being comparatively light at the latter place. Earthquakes are being much more frequently felt. Any one who observes passing events can not fail to have noticed this. But we have seen nothing as yet, compared with what is before us. The prophets have foretold that the earth will reel to and fro like a drunken man, and all the cities are to be broken down. The great day of the Lord is right at hand, and most terrific will be the upheavals in nature as the time draws on.

THE empress dowager of China urges the governors of Chinese provinces to offer rewards of extraordinary value for the arrest of the revolutionary leaders who are seeking to re-instate the deposed emperor. She recommends that if they can not be taken alive, ample rewards be offered for their bodies. An account of the revolution that is being stirred up may be found in the Missions department of this paper.

THE Mazet committee in its majority report says that New York is "the most perfect instance of centralized party government yet known; government no longer responsible to the people but to a dictator; the central power not the man who sits in the mayor's chair, but the man who stands behind it; the powers of government prostituted to protect criminals, to demoralize the police, to debauch the public conscience, and to turn governmental functions into channels for private gain." The New York *World* says the foregoing "presents a truthful picture of New York City as it is governed to-day."

PRESIDENT KRUGER's statement that if England conquered the Transvaal she would have to pay a price that would stagger humanity continues to be most literally fulfilled. In the attack on Ladysmith January 6, 800 British and 2,000 Boers were killed and wounded. And this is not considered to have been a decisive battle. General White's condition, altho he succeeded in repelling the attack of the Boers, is said to be more critical since the battle than it was before. But what fearful slaughter! Can these be the times when the nations are learning war no more?

MRS. ROSWELL SMITH, 73 years old, and the widow of the late Roswell Smith, founder of the Century Publishing Co., died at her home in Tolosa, New York, on January 21. Her maiden name was Annie Ellsworth, and she it was when a girl of 17 who sent that first, and now famous, telegraphic message, "What hath God wrought!" Her father, Henry L. Ellsworth, was a special friend of Prof. S. F. B. Morse, and it was these two men who induced Congress to grant the \$30,000 for the construction of the first telegraphic line between Washington and Baltimore.

THE famine still continues in India, and the outlook grows more and more appalling. It is said that 50,000,000 people, 22,000,000 of them in British territory, are now without food. Lord Curzon, viceroy of India, plaintively states that while in 1897 hundreds of thousands of pounds were contributed by Great Britain, and "the world shared our sorrow," the government of India has now to struggle alone, because the whole thoughts of those at home are centered in South Africa. It is believed that the condition is far worse than the government is willing to admit.

THE Mexican earthquake of January 19, noted elsewhere in these columns was observed at the Lick Observatory. For three-quarters of an hour near midnight Professor Tucker was unable to observe the reflection from the mercury basin used in meridian circle work, on account of the slow movements of the ground. He concluded that an earthquake was in progress somewhere. The motion was not perceptible with any of the other instruments.

THE Brussels correspondent of the daily *Chronicle* says that he has learned from authentic sources that the Boers have between 85,000 and 90,000 men in the field. What terrible things may yet be done in further fulfilling President Kruger's prophecy, that the price that England will have to pay for the Transvaal will stagger humanity!

THE bloodshed and strife over the political controversy at Frankfort, Ky., have become so alarming that the ministers of all denominations in that city have united in setting apart a day for fasting, humiliation, and prayer, to beseech the Lord to so move upon the minds of the warring factions that no more lives may be taken.

OFFICIAL reports just reaching this country give detailed accounts of terrible floods in Northern Japan during December. Thirty-five towns in one district alone were devastated.

A DECISIVE battle has been fought between the Yaqui Indians and the Mexican general, Lorenzo Torres. The Yaqui chief and 200 of his best fighting men were killed.

DAVID G. COLSON, who shot Lieutenant Scott in the political fight at Frankfort, Ky., on January 16, is the fifth one of the six Colson brothers who has killed a man.

THE latest reports state that the British are steadily advancing upon the Boers, and it is also said that the advance is being fiercely opposed.





# MISSIONS




## SOWING AND REAPING.

"They that sow in tears shall reap in joy." Ps. 126:5.

OUT on the highways, wherever we go,  
Seed we must gather, and seed we must sow;  
Even the tiniest seed has a power,  
Be it of thistle or be it of flower.  
Here where it seems but a wilderness place,  
Wanting in beauty, and wanting in grace,  
Some little creature in tenderness goes,  
Plucking the nettle, and planting the rose.  
Gathering seed, we must scatter as well;  
God will watch over the place where it fell.  
Only the grain of the harvest is ours.  
Shall we plant nettles, or shall we plant flowers?

Out of those gardens so gorgeous with flow'rs,  
Seed we may gather to beautify ours,  
While from our own little plot we may share  
Something to render our neighbor's more fair.  
Out of each moment some good we obtain,  
Something to winnow and scatter again.  
All that we listen to, all that we read,  
All that we think of is gathering seed.  
That which we gather is that which we sow;  
Seed-time and harvest alternately flow.  
When we have finished with time, 'twill be known  
How we have gathered and how we have sown.

—Joseph Pollard.

## CHINA THE STORM CENTER.

WAR is raging in South Africa, and there is war in the Philippines. Every morning the people are anxious to catch the latest advices from these battlefields. But the interest taken in those matters does not change the fact that China is in reality the storm center of war.

England, France, Germany, Russia, and Japan have each gained their foothold upon Chinese territory; and the United States demands that she be respected in certain com-

mercial rights in the "Celestial Empire." The impression is strong, and is rapidly growing, that China must soon be dismembered. Each of the powers of the world is jealously watching the developments, and each is determined to seize a share of the spoils as the old empire goes to pieces.



Scene in Suchow, China.

But China is not wholly asleep. She has many men, not only in China, but in this country, and other parts of the world as well, who are deeply alive to what is going on. The *San Francisco Examiner* of January 21 contains more than a page of reading matter and illustrations narrating a well-organized

movement for dethroning the empress dowager and re-instating the emperor. Those who are behind this organization say that something must be done or China will soon go down.

Kong Yo Wai, who is at the head of this movement, "is a man of talent, highly educated, and for many years has studied and knows the histories of all other nations; how they have turned from strong to weak, nation after nation, and he sees what will be the future in regard to our own [the Chinese] nation." Large sums of money are being subscribed by the Chinese all over the world to help the work along. One man in China subscribed over a million dollars. Their idea is, What's the use of money if you have no country?

The emperor of China is said to be very bright, and a man of modern ideas. He is also awake to the encroachments that the other nations are making upon China, and he wishes to make reforms and institute measures that will maintain the power of China and thwart the designs to dismember her.

But, "according to Chinese law, a son always pays respect to the parent; no matter how old he is—he never becomes of age. And,

altho the empress dowager is sixty-four years of age and the emperor is thirty, the empress still holds the reins of government, as she has done, except during a brief interval, since the emperor was five years of age."

After the cession of the northern part of Russia to China, the emperor was in power for a short time. During this period, and largely through the advice of

Kong Yo Wai, the emperor began to open schools in all the provinces for the study of English and mathematics. Military schools were also opened, and newspapers were established with the understanding that the press was to have freedom, even to the extent of criticizing the government, if it so chose. Freedom of speech was also granted, and the emperor said, "Anybody can see me, no matter whether he is a scholar or a farmer, or any other class of people; no use to kneel to me; it is not necessary."

These progressive ideas were repugnant to the empress dowager, and she exercised her

parental authority by taking the power away from the emperor and confining him in a palace on the island, Yin Tou. No one is allowed to see him, not even the queen, his wife. Attempts were made to assassinate Kong Yo Wai, the acknowledged chief adviser of the emperor, but he escaped. And, as already stated, he is now at the head of a movement, that is becoming strong and popular, to have the emperor re-instated.

Efforts will be made at first to persuade the empress dowager to restore the emperor. But, this failing, plans are being laid to assassinate her leading advisers, and restore him by force.



Squatter's Home near Naval College, Nanking, China.

So it seems possible that the powers may not have smooth sailing altogether in their work of dividing China among themselves. And should this revolutionary movement become operative, any one can see what terrible conditions might result in China.

"Now, just now, is the time for us to work in foreign fields." We should correctly understand the meaning of passing events, and seize upon the present opportunities to work for God. Some may be holding back from work in China, thinking that it will be more favorable there when the "Christian powers" have divided up the country. But the Christianity of such acts is not apparent to one who really knows Christ, and it must be evident that the Lord's work should not be asked to wait upon the movements of the war god and the mammon of greed, that leads men to break up a nation so as to despoil it.

Millions of money and thousands of men and women who really are tasting of the powers of the world to come, are needed just now to truly represent Christ in China. Where are the volunteers? Soon, very soon, it will be too late.

HERE in India we are tossed about by varying winds of doctrine concerning a frontier policy. Granted a force of 100 missionaries of the right stamp, well re-enforced by the Christian people of England, with the funds to establish medical work and schools, turned loose on the frontier, with a guaranty of non-interference on the part of government, we believe that in ten years more would be accomplished in the taming and transforming of those turbulent border tribes than an army of 50,000 troops and all political power back of them could possibly achieve. Missionaries might find premature graves in the hill country beyond, but others would be ready to step into the vacant places. Buildings might be wrecked and tents destroyed,



but others would soon replace them, and the work would go on. The Gospel, given a fair chance, would in due time prove the power of God unto salvation to those vehement Moslems of the border, who are just the material out of which splendid Christians may be made.—*Indian Witness.*

FROM San Francisco we hear of the expenditure of \$56,000 in welcoming home one regiment of Californians, and the cost of the triumphal arch alone, built in New York for the Dewey parade, is \$30,000. Last year the work of the whole West India Mission was carried on for just about what that arch cost, while that of the Peking Mission, or of six other missions that might be named, was conducted on a sum considerably less. Of all her twenty-seven missions, only two receive an annual outlay from the Presbyterian Church beyond what was lavished on that single regiment. When the church is estimating the price of sending the Gospel to a lost world, she must hold up her measuring line against such facts as these.—*Woman's Work for Woman.*

#### OUR WORK AND WORKERS.

THE conversion of three persons at Roby, Texas, is reported by Brother T. W. Field.

FIVE converts are the visible result of labor at Kirwin, Kansas, by Brother T. Godfrey.

THREE persons have been added to our ranks at Talmage, Kansas, under the labors of Brother A. R. Ogden.

A WORKERS' district meeting at Kansas City, Kansas, is announced for the 15th inst., continuing till the 25th.

WISCONSIN CONFERENCE reports the addition of over two hundred members to its churches by baptism during the year 1899.

SEVEN members were added to the church at West Superior, Wis., December 23. Six of these were by baptism and one by letter.

THE addition of twelve members—seven by letter and five on profession of faith—to the church at Galena, Kansas, is reported by Brother D. H. Oberholtzer.

JANUARY 19 five candidates were baptized by Brother George A. Snyder at Morganhill, Cal., where Brother A. J. Morton had been laboring a short time previously.

AT Glens Falls, N. Y., Brother D. A. Ball reports that sixteen persons are keeping the Sabbath of the Lord, and there are hopes of a "good strong church" in that place.

DURING the week of prayer five names were added to the roll at Saranac Lake, N. Y., making thirteen for the month. Brother C. O. Taylor conducted the services.

WE learn from the *Atlantic-Chesapeake News* that on the night of December 26 the house of worship of the church in Washington, D. C., was almost entirely destroyed by fire.

IN connection with the week-of-prayer services at Hornellsville, N. Y., six persons united with the church, five being baptized. Brother J. W. Raymond conducted the services.

A WORKERS' institute is attracting attention at Keene, Texas, having been appointed for February 1-12. The annual meeting of the academy board takes place in this connection.

FROM Moose Lake, Minn., through the *Worker*, comes the report of Brother H. F. Phelps that five have been added to the church there as a partial result of two weeks' meetings.

A NEW house of worship was dedicated at Dell, Wis., January 7, where Brother W. S. Shreve was laboring. Brother Wm. Covert, president of the conference, was at the dedication.

A LETTER from Brother F. L. Mead, superintendent of our mission near Buluwayo, South Africa, to the *Indicator*, Rome, N. Y., reports all well and confident in the midst of war. The letter was dated October 31, and is supposed to have come out northward, via Salisbury, and thence to the east coast, as communication southward to Cape Town is cut off.

THE brethren in Manhattan, Kansas, have recently purchased a house of worship. Brother J. W. Covert writes to the *Worker* that the house is paid for, and interesting special meetings were being held.

SISTER LULU WIGHTMAN writes from New York, "I have left ten solid Sabbath-keepers at Gorham, five brethren and five sisters, with a Sabbath-school of fourteen members." She asks for SIGNS, saying, "I like to give out SIGNS at the close of my meetings, because I have found that they touch the heart."

THIS testimony from Brother E. A. Raymond, in the *Indicator*, concerning his labor in Mexico, N. Y., is to the point: "Having found that the people would not come to us, we have gone to them, and in this the SIGNS, delivered to one hundred subscribers weekly, has been a wonderful help. The results, tho perhaps not so quick to appear as when opportunity is had for a course of lectures, are none the less real, and at present some thirty homes are open for Bible readings."

THE following testimonial is from an article by Brother C. F. Adams, in the *Workers' Bulletin*, Iowa Conference organ:—

"The special issues of the SIGNS that are put out from time to time will furnish work for all. Every member of the family can have a part in this work. The importance of getting these publications into the hands of the people is apparent. These special numbers, especially the last one—the World's Harvest issue—are made up of such matter as is very acceptable to people generally. In this number most important truths are told in a very interesting manner. Look over the list of writers who have contributed to it, and read what they have written. Is not a thing that has been the object of so much careful thought worthy of your earnest efforts to get it into the hands of your friends and neighbors? It was prepared for this express purpose."

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#### APPRECIATED.

CIRCLEVILLE, N. Y., Dec. 6, 1899.

SIGNS OF THE TIMES, Oakland, Cal.: The Bible Dictionary you sent me as a premium was received the 19th of November. I can but express my thanks to you, as it is the most complete and comprehensive of any I have ever seen. I do not see how you can afford to offer such a valuable and costly work at so low a figure as for five subscriptions.

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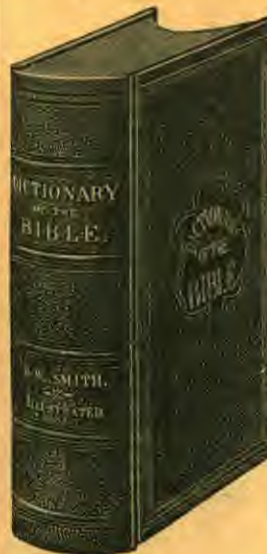
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## A LESSON.

A LITTLE elbow leans upon your knee,  
Your tired knee, that has so much to bear.  
A child's dear eyes are looking lovingly  
From underneath a tangled thatch of hair.  
Perhaps you do not heed the touch  
Of warm, moist fingers holding yours so tight;  
You do not prize your blessing overmuch;  
You almost are too tired to pray to-night.

But it is blessedness. A year ago  
I did not see it as I do to-day.  
We are so dull and thankless, and too slow  
To catch the sunshine till it slips away,  
And now it seems surpassing strange to me  
That, while I wore the badge of motherhood,  
I did not kiss more oft and tenderly  
The little child that brought me only good.

And if some night when you sit down to rest,  
You miss the elbow from your tired knee,  
This restless, curly head from off your breast,  
This lisping tongue, that chatters constantly;  
If from your own the dimpled hand had slipped,  
And ne'er would nestle in your palm again,  
If the white feet into the grave had tripped,  
I could not blame you for your heartache then.

I wonder now that mothers ever fret  
At little children clinging to their gown,  
Or that the footsteps, when the days are wet,  
Are ever black enough to make them frown.  
If I could find a little muddy boot,  
Or cap, or jacket on my chamber floor,  
If I could kiss a rosy, restless foot,  
And hear its patter in my home once more,

If I could mend a broken cart to-day,  
To-morrow make a kite to reach the sky,  
There is no woman in God's world could say  
She is more blissfully content than I.  
But, ah, the dainty pillow next my own  
Is never rumpled by a shining head!  
My singing birdling from its nest has flown;  
The little boy I used to kiss is dead.

—Anon.

## AN EVENING COLLOQUY.

ONE evening in midwinter several men were gathered round the stove in the only store of the village of B., discussing the topic of most general interest at that time,—the “revival” in the B. church.

Mr. Jones said he had no confidence in it; for he certainly knew that the members of that church showed very little confidence in or love for each other, and, in fact, that they had frequent tiffs and quarrels, but he could see no evidence that they were trying to “make up” for such things.

“For some reason,” said Mr. Jennings, “they don’t seem to have the ‘power,’ as they called it in my younger days, and to make up for it they sent for an evangelist, who could tell sensational stories and sing opera music to get the people excited to ‘make a start’ to serve the Lord. I’d rather hear the plain Bible truth preached, that calls sin by its right name, and says, ‘Thou art the man.’”

Said Mr. Wilson: “There’s old man Day, a member of the church. He gets his blacksmithing done at my shop, but never has ‘quite enough change’ to pay his bill, but ‘will pay next time.’ I have chalked down the small deficiencies, and now they amount to about five dollars. When I hear him talk religion in meeting, I seem to see chalk marks all over him; and what he says only makes me hate his religion the more.”

“Well,” said Mr. Ainsworth, “that’s something like the case of Brown, the miller, another member of the church. One day I took a grist to his mill, and I noticed that the measure with which he tolled the grist had a large knot-hole in the bottom, over which he had nailed a piece of tin on the outside. Of course every time he tolled a grist he stole that knot-hole full of grain each time he filled the measure. I just figured a little on that matter, and made out that he took, in that way, about fifty bushels of grain a year that did not belong to him; and so every time I hear him pleading with sinners to ‘come forward, and give themselves to the Lord,’ he appears to me to be full of knot-holes, and covered with the smut of wheat.”

“There’s one member of the church, however, that I believe is a true Christian, and that is old man Lee. I like to hear him talk in meeting; for every word seems to express true piety, humble, Christlike piety. I have had a good many business transactions with the old man, and have always proved him to be honest and fair. One day he came to my place to buy some apples, and said he, ‘What do you ask for those nice hand-picked winter apples?’ ‘Fifty cents a bushel,’ said I. ‘But,’ said he, ‘do you not know that such apples have just advanced in price to sixty cents? I am willing to pay that.’

“Well, I thought that, since the old man was so honest, and poor too, I would give him big measure. So I piled in the basket all the apples I could make lay on; but he began to lay them off, saying, ‘Neighbor, that is neither right nor reason; just weights and measures are the Lord’s delight.’

“He doesn’t force his religious views on one’s attention by talk and argument; but he just lives out his profession every day, and almost always has a text of Scripture ready to fit any occasion. I never pay half as much attention to what the minister reads from the Bible as I do to what old man Lee quotes, and I don’t forget it very soon, either.”

“What Ainsworth says,” said Mr. Gray, “reminds me of Mrs. Thompson, a member of the C. church. I was at Thompson’s one evening, when a neighbor lady, also a member of the church, came in with a large head of cabbage. ‘How much do you ask for it?’ said Mrs. T. ‘Six cents,’ said the neighbor. (Cabbages were dear then.) ‘That is not enough, sister; that cabbage is worth ten cents,’ said Mrs. T., and she paid her that amount.”

“I’m always watching church-members,” said Mr. Gaylord, “as I suppose we all are, to see how they will act under a pressure of provocation; and, particularly, I like to say something complainingly about the weather. With most of them it is too hot, too cold, too dry, or too wet, etc.; but old man Lee is always satisfied with the weather, and tells all the good things about it he can; for says he, ‘It is just such weather as my Father in heaven is pleased to send.’”

“There’s Mrs. Bayne, a member of the B. church,” said one; “she frets and scolds at home, but at church she talks like a minister. When I hear her appeals to sinners, I think, ‘Isn’t she tonguey? No wonder she can scold.’”

“Old man Lee keeps Saturday for Sunday,

as we all know,” said another; “and, somehow, I never get sight of him, especially on Saturdays, without calling to remembrance all about what he and his people teach concerning their peculiar faith; and I am forced to admit that it is Bible truth. Of course the best of those church-members make mistakes, or do wrong sometimes (for to err is human); but when they own up to it, and do all they can to make matters fair and square, I have confidence in them; and when they talk religion, I feel that there’s something in it worth having.”

“No, poor sinners can’t live on spiritual candy, and sweetcake, and froth, and chaff. We want the Bread of life. We want to hear something definite and scriptural about sin and salvation, about Christ and Calvary, and the love of God.”

A. SMITH.

Grandville, Mich.

## THE RELIGIOUS EDUCATION OF THE CHILD.

WE have heard of a parent who said, “If I clothe and feed my boy, my duty is done.” Some parents, however, realize that the education and training of their child are as much their duty as to supply its temporal needs. Yet of these a large number devote *their* time to the mental and physical improvement of the child. If they “keep him straight” during the week, and see that he is in his place at school promptly every Sabbath morning, they have a satisfied feeling of “well done” on their part, and leave his spiritual education to the teacher.

That promptness is a great help to the teacher every one knows who has greeted tardy pupils. They are *welcome*, and yet their entrance occasions an interruption. A synopsis of the lesson so far recited must be given to the new-comer, and thus the study for the hour delayed. And how short a time an hour is for Bible culture!

Let us think of a mountain rivulet as it comes sparkling, dancing down over its rocky bed. Each day a deeper channel is worn. Some farmer wishes to use a piece of land over which it glides, so turns the chattering stream aside into another course. For one hour each week he changes its current into another channel, the remainder of the time allowing it to run as of yore. How long a time will elapse ere any permanent change is effected?

Even so the child comes laughing down the stream of life. Life seems to him a joyous, playful thing. Yet hourly, momentarily, he is marking out the course in which his future is apt to flow.

How carefully, prayerfully, then, should the parent guide in this work! It is a burden he can not lay down for even a moment—except at the foot of the cross. “Cast thy burden on the Lord, and He shall sustain thee.” And only by taking counsel of the divine Teacher can the parent rightly direct his child.

Not by arbitrary command or hasty reprimand can the parent assist in this important work of character forming. Often a mere mischievous impulse is changed into absolute evil by a stern, angry rebuke—from one who has the child’s best good at heart.

When desiring to change the course of the brook, the little stream was not admonished or reprimanded; its embankments were so changed that it would easily flow in the desired course.

Can not this be done in child life? When the watchful eye of the parent detects a wrong tendency in his child, can not its environments be so changed that true correction will be accomplished, so that the *failure* shall not grow



into a fault? In this way the beautiful chord of love between parent and child would be saved from the discord that often mars its harmony and jars on the sensitive heart of the child. Its thoughts can imperceptibly be drawn into another channel.

A little boy who was considered quite unmanageable, caused considerable anxiety to his teacher by his inattention in Sabbath-school. One day she made a happy discovery. He was passionately fond of ships. From this center she could lead his interest almost anywhere. And what a wide field of knowledge could thus be opened up to him in the life of Christ and His apostles!

Have you ever noticed from how many avenues the precious truths of the Bible may be reached? By forming an intimate acquaintance with each pupil you will find some theme especially attractive to him, by means of which you can lead him to the great storehouse of knowledge.

In preparing a dinner the cook carefully mixes the various ingredients. Dishes are prepared to suit the appetite of the different members of the family.

In preparing our Sabbath-school meal equal care should be used. The taste of each pupil should be considered, and some ingredient be added to suit his case especially. If this is not done, the meal may cause spiritual drowsiness in some, and will likely be untasted by others.

All children can not be treated alike. One who is so fortunate as to be—and know that he is—his mother's pet and darling, should not meet with the somewhat reserved courtesy which is most appreciated by another.

Some boys who are worried at home by a fretful, overworked mother (who loves them better than does any one else on earth, but is too tired and impatient to show her love) will be bound firmly to his teacher by wisely-chosen words and looks of appreciation.

The florist studies his plants individually, and apportions to each the conditions most conducive to its welfare. One requires shade, another heat; one moist earth, another dry. Shall we give less attention to these plants that we are rearing for heavenly transplanting?

The work of the mother and teacher is the most responsible, the most holy on earth. The minister works largely with those whose character is already formed. But Jesus and the angels share their sacred work of molding character with the parent and the teacher. Then how tenderly, how judiciously, should they seek unitedly to do this work! Neither is sufficient of himself alone.

As partners in business affairs hold long and earnest consultations as to the most efficient means of procedure, so will this firm, with Christ as the senior partner, hold sweet counsel together. The parent will feel that he can not travel heavenward alone. At the gates of pearl he will be able to say, "Behold I and the children which God hath given me."

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

MRS. C. M. SNOW.

"THERE are people who boldly assert their willingness to suffer anything for the Lord, who can not eat a cold dinner without growling to save their lives."

MEN are born to be serviceable to one another; therefore either reform the world or bear with it.—*Marcus Aurelius.*



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### SOME RECIPES.

**Vermicelli Nuttuna Pie.**—Slice eight ounces nuttuna into a saucepan; add one pint of water, cook slowly ten minutes; rub through a fine-mesh soup strainer; add two eggs beaten well, and a little salt. Cook six ounces of vermicelli in plenty of boiling water, for twenty minutes; strain away the water; add as much water again, and again strain it off. Have a pie dish ready, greased. Cover the bottom with a thin even layer of vermicelli, then a layer of nuttuna, and alternate till all is used up. Mix three tablespoonfuls, heaped up, of nut or almond butter to a cream with one pint of water; add three beaten eggs, and salt to taste; turn this custard over the pie mixture. Sprinkle a little sifted granola on top and bake thirty minutes. This is sufficient for eight persons. Average cost, 32½ cents.

**Vegetable Roast.**—Bake six medium-sized onions to a rich brown, add one pint of boiling water, half a pint of tomatoes, one tablespoonful of one hundred per cent. gluten meal; cover the pan with a piece of greased paper, and return to the oven. Cook fifteen or twenty minutes longer, remove from the oven, and strain off the gravy. Put half a pound of granola in a mixing-pan, pour one pint of the onion gravy on the granola, keeping the remainder to serve with the roast. Salt to taste. Beat three eggs and add them, mixing well. Have a half pound of nuttola, nuttose, or nuttose sliced very thin. Grease a one-pound bread-pan (one with a false bottom); cover the bottom with a layer of the mixture, place a layer of the sliced nuttola on that, then a layer of the mixture, then a layer of the nuttola, and so on until all is used. Finish with the granola mixture on top. Bake thirty minutes. Turn out, cut in slices as you would roast beef, and serve with the gravy. The eggs and onions may be omitted if not liked, and lentil and tomato gravy substituted.

**American Rarebit.**—Slice one-half pound nuttose into a saucepan, add one-half pint of water, and cook for ten minutes. Then rub through a strainer. Mix three tablespoonfuls of almond butter to a cream as for table use; add one pint of boiling water, and stir this cream into the nuttose. Cook for five or six minutes. Add the yolks of two and one whole egg well beaten, gradually stirring as you do so; salt to taste, and serve on toast.

**Nuttose on Toast.**—Mince one onion and cook it in a quart of milk fifteen or twenty minutes. Mince (not chop) one-half pound of nuttose; strain away the milk from the onion, bring to a boil, add the nuttose, and cook with a slow heat thirty minutes. Bring to a boil and thicken with three tablespoonfuls of braided flour (flour mixed with water); salt to taste, and serve on toasted bread or on zwieback dipped in warm milk for one second. The beaten yolk of an egg added just before serving improves this dish. This is sufficient for six persons, with average cost of thirty cents.

**Nutlet in Cream.**—Steep one onion in two quarts of milk for twenty minutes; remove the onion; add two heaping tablespoonfuls of flour; slice one-half pound of nutlet in six pieces, and simmer them in the cream for twenty or thirty minutes. Salt to taste, and serve on zwieback with plenty of the cream sauce. This is sufficient for six persons. Average cost, 25 cents.

**Macaroni Pudding.**—Boil six ounces of macaroni in one quart of milk or water, with the rind of a lemon, until tender. Remove the rind. Beat four eggs, add one-half pound sugar, one pint of milk, and one-half pound of seedless raisins. Beat well, and add this custard to the macaroni. Pour it into a dish; cover with a crust made of one kitchen spoonful of nut butter and two cups of flour. Rub together and moisten with water as for ordinary pie paste. Cover the macaroni with the paste. Bake twenty minutes.

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## LESSON VII.—SABBATH, FEBRUARY 17, 1900.

## THE BETRAYAL.

In Gethsemane, A.D. 31.

Lesson Scripture, Matt. 26:48-56; Mark 14:44-53; Luke 22:47-54; John 18:2-12.

(Mark 14:44, 50, 53, R.V.)

1 "Now he that betrayed Him had given them a token, saying, Whosoever I shall kiss, that is He: take Him, and lead Him away safely."

2 "And they all left Him, and fled."

3 "And they led Jesus away to the high priest; and there came together with Him all the chief priests and the elders and the scribes."

(John 18:5-12, R.V.)

4 "Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all the things that were coming upon Him, went forth, and saith unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him, was standing with them. 5 When therefore He said unto them, I am He, they went backward, and fell to the ground. Again therefore He asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I told you that I am He; if therefore ye seek Me, let these go their way; that the word might be fulfilled which He spake, Of those whom Thou hast given Me I lost not one. 6 Simon Peter therefore having a sword, drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus. Jesus therefore said unto Peter, Put up the sword into the sheath; the cup which the Father hath given Me, shall I not drink it? 7 "So the band and the chief captain, and the officers of the Jews, seized Jesus and bound Him."

(Luke 22:47-49, 51, 52, R.V.)

8 "While He yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss Him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? And when they that were about Him saw what would follow, they said, Lord, shall we smite with the sword?"

9 "But Jesus answered and said, Suffer ye thus far. And He touched his ear, and healed him. And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against Him, Are ye come out, as against a robber, with swords and staves?"

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

## SUGGESTIVE QUESTIONS.

1. Before entering the garden where Jesus was, what sign had Judas given his companions, by which they might recognize Christ? Mark 14:44.
2. Who were those in company with Judas? What did they carry with them? John 18:3. (Acts 1:16.)
3. Knowing their object, what did Jesus do? Verse 4.
4. What then transpired? Verses 5-7.
5. What final reply did Jesus make? Verse 8. Note 1.
6. What attempt did Judas then make? Luke 22:47. (Mark 14:45.)
7. With what words did Jesus meet him? Verse 48. (Matt. 26:50.)
8. Seeing the situation to be critical, what question did the disciples ask? Verse 49.
9. How did Peter answer the question? John 18:10.
10. What reproof did Jesus then administer to Peter? Verse 13. (Matt. 26:52, 53.)
11. How did Jesus repair the mistake Peter had made? Luke 22:51.
12. What question did Jesus then ask the throng of armed men? Verse 52.
13. What was the next step taken by the company of officers? John 18:12.
14. At this what did the disciples do? Mark 14:50.
15. To what place was Jesus taken? Verse 53. Note 2. (John 18:13.)

**Side Lights.**—"Desire of Ages," chapter 74; "Spirit of Prophecy," vol. 3, chapter 7.

## NOTES.

1. It is a remarkable thing that, in the midst of all His danger, Jesus did not for a moment forget to care for His disciples, and so the only favor asked of His captors was that His disciples might retain their liberty.

2. ANNAS had been appointed high priest in A.D. 7, by the Emperor Quirinius, but because of his constant intrigue and unwearied plottings, was deprived of his office in A.D. 14, by Valerius. He, however, had the privilege of seeing his five sons successively

raised to the same office. Caiaphas, being son-in-law to Annas, gave way to the influence of the latter to such an extent that the father-in-law really ruled matters in the office of high priest.



## LESSON VII.—SUNDAY, FEBRUARY 18, 1900.

## JESUS AT JACOB'S WELL.

Lesson Scripture, John 4:5-26, R.V.

5 "So He cometh to a city of Samaria, called Sychar, near to 6 the parcel of ground that Jacob gave to his son Joseph; and Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus by the well. It was about the sixth 7 hour. There cometh a woman of Samaria to draw water; 8 Jesus saith unto her, Give Me to drink. For His disciples 9 were gone away into the city to buy food. The Samaritan woman therefore saith unto Him, How is it that Thou, being a Jew, askest drink of me, which am a Samaritan woman? 10 (For Jews have no dealings with Samaritans.) Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living 11 water. The woman saith unto Him, Sir, Thou hast nothing to draw with, and the well is deep; from whence then hast 12 Thou that living water? Art Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and 13 his sons, and his cattle? Jesus answered and said unto her, 14 Every one that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become 15 in him a well of water springing up unto eternal life. The woman saith unto Him, Sir, give me this water, that I thirst 16 not, neither come all the way hither to draw. Jesus saith unto 17 her, Go, call thy husband, and come hither. The woman answered and said unto Him, I have no husband. Jesus saith 18 unto her, Thou saidst well, I have no husband; for thou hast had five husbands; and he whom thou now hast is not thy 19 husband; this hast thou said truly. The woman saith unto 20 Him, Sir, I perceive that Thou art a prophet. Our fathers worshiped in this mountain; and ye say, that in Jerusalem is 21 the place where men ought to worship. Jesus saith unto her, Woman, believe Me, the hour cometh, when neither in this 22 mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not; we worship that which we 23 know; for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth; for such doth the Father seek to 24 be His worshippers. God is a Spirit; and they that worship 25 Him must worship in spirit and truth. The woman saith unto Him, I know that Messiah cometh (which is called Christ); when He is come, He will declare unto us all things. 26 Jesus saith unto her, I that speak unto thee am He."

**Golden Text:** "God is a Spirit; and they that worship Him must worship Him in spirit and in truth." John 4:24.

**NOTE.**—The lesson section includes John 4:1-43. Learn by heart verses 10 and 14; Rev. 22:17; and Isa. 55:1. It would be well in teaching this lesson to contrast the interview with Nicodemus and this with the Samaritan woman, noting the difference in character, rank, and intelligence, and the difference in the method of teaching the two.

## SUGGESTIVE QUESTIONS.

- (1) To what city did Jesus and His disciples come on their journey to Galilee? What was particularly noted of this locality? V. 5. (2) What well-known landmark existed at this place? What was Jesus' physical condition as He reached the well? What did He do? What time of day was it? V. 6. Note 1. (3) Who came to the well to draw water? What favor did Jesus ask of her? V. 7. (4) Where were the disciples of Jesus at this time? V. 8. (5) How did the Samaritan woman show her surprise at this request? Why was it natural for her to ask such a question? V. 9. Note 2. (6) How did Jesus reply to her query? V. 10. Note 3. (7) By what statement did the woman show that she did not understand the deep meaning of Jesus teaching? What two questions did she ask Him? Vs. 11, 12. (8) What did Jesus say of the water from the well by which He was sitting? V. 13. (9) With what did He compare it? What effect would it have upon him who partook of it? What would it really become in the individual? V. 14. Note 4. (10) Hearing these words of the Saviour, what question did the woman ask Him? What is still shown by her question? V. 15. Note 5. (11) What did Jesus tell the woman to do? V. 16. (12) What reply did she make? How did He answer her? V. 17. (13) In what way could it be said that she had spoken truly? V. 18. (14) What statement did these words of Jesus lead her to make? V. 19. (15) How did the woman seek to turn the conversation from herself? V. 20. Note 6. (16) What remarkable statement did the Saviour then make to her? V. 21. (17) What did He say of the worship of the two peoples? V. 22. (18) What time had now arrived in the history of the religious world? V. 23. (19) What worship only is acceptable to God? V. 24. Note 7. (20) What shows that this woman knew somewhat of the Old Testament prophecy? What would He do when He came?

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

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V. 25. (21) What plain declaration did Jesus then make to her?  
V. 26.

**NOTES.**

1. About the sixth hour.—According to Jewish reckoning, this would be at noon. If the Roman reckoning is here used by John, as some have thought, then it was evening when this occurred. Both views are held, but the weight of evidence is in favor of the Jewish reckoning, placing the time of the Saviour's discourse at noon.

2. Jews have no dealings with Samaritans.—That is, no relations of hospitality, such as a request of this kind would be understood by them to imply. The Jews and Samaritans had business relations one with another, but no social intercourse whatever. "The wonder of the Samaritan woman was that a Jew should seek, by asking and receiving drink, to make a friendly compact with a member of a hostile race."—*Trumbull*. In the East the giving and receiving a drink of water was equivalent to a covenant of hospitality—a compact, however, which was not to be considered indissoluble.

3. If thou knewest the gift of God.—That is, if she had known Him, who was the Gift of God. This has a double significance. In the East water was called "the gift of God." Christ, the living Water, was then the real, living Gift of God; and if she had known Him, she would have asked for the real "gift of God,"—the real water, the water of life.

4. Shall never thirst.—"Jesus did not convey the idea that merely one draught of the water of life would suffice the receiver. He who tastes of the love of Christ will continually long for more; but he seeks for nothing else. The riches, honors, and pleasures of the world do not attract him. The constant cry of the heart is, 'More of Thee.' And He who reveals to the soul its necessity, is waiting to satisfy its hunger and thirst. The cisterns will be emptied, the pools become dry; but our Redeemer is an inexhaustible Fountain. He in whom Christ dwells, has within himself the fountain of blessing."—*Desire of Ages*.

5. Give me this water.—She was not asking Him for the water of Jacob's well, for she had been drinking of that continually, and yet her words seem to imply that she was still thinking of material water. The words, "Neither come all the way hither to draw," show that she was thinking of the burden of carrying water and coming so far for it. But before Jesus can give her that water, He must reveal to her her own condition, and create in her soul a thirst for righteousness. He led up to this by telling her to go and bring her husband.

6. Our fathers worshiped in this mountain.—With this statement the Samaritan woman sought to turn the conversation into another channel. She would bring up the controversy that had existed so long between Jew and Samaritan. The Samaritans wished to join with the Jews in the erection of the temple in the time of Ezra, and as the Jews would not allow this, they built a temple of their own in Mount Gerizim. Here they worshiped in accordance with the Mosaic ritual, but without wholly renouncing idolatry. Tho their temple was destroyed by their enemies, they still clung to their form of worship.

7. Must worship in spirit and truth.—"Not by seeking a holy mountain or a sacred temple are men brought into communion with Heaven. Religion is not to be conformed to external forms and ceremonies. The religion that comes from God is the only religion that will lead to God. Wherever a soul reaches out after God, there the Spirit's working is manifest, and God will reveal Himself to that soul."—*Desire of Ages*.

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There are many other valuable things in this booklet to which we will refer at some future time. Allow us to repeat, however, that

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Read the article in the editorial department entitled, "Demanding Temporal, Civil Power."

Mr. W. R. Moody, son of the late D. L. Moody, declares that the *only* authorized biography of his father is that written by himself and published by Fleming H. Revell Company.

This issue contains the last of the interesting articles on the covenant, by S. N. Haskell, and the first of a series on the gospel of health and manhood from the types of the old dispensation, by Dr. David Paulson. These will be of interest. Read them.

There Is One God, Jehovah, the Creator of heaven and earth; there is one Saviour, Jesus Christ; there is one way of salvation, faith in the personal Christ through the Word; there is one power, the Holy Spirit. If a Gentile wishes to be saved, he must be saved by these means. If a Jew wishes to be saved, there is no other way, there are no other means. If men would but regard these simple, fundamental truths, there would not be the thousands led away that there now is on the return-of-the-Jews error. Salvation in Christ, the beauty of God's plan, would be so precious that men would not wish to find out some other way.

A great and continuous slaughter is in progress to supply trimming for women's hats. There was a factory fire recently at Wataugh, L. I., and among the property destroyed were 10,000 stuffed sea-gulls, 30,000 wings of other birds, 10,000 heads of birds, from the plumed birds of the South to the Long Island crow, designed for the trimming of tender-hearted woman's head-gear. This firm has men stationed all along the Atlantic Coast from Maine to Florida, says the *Country Gentleman* of Dec. 14, 1899, to kill birds for this purpose. One man killed, one season in Florida, 141,000 birds. O, it is cruel! "Was it not cruel to rob that nest of its young ones?" a Sunday-school teacher is said to have asked a boy, who was telling of his act. "I guess not," replied the boy, half insolently, "you've got the mother-bird on your hat." If the incident is not

true, it might well be. There are great evils in it all: (1) The wanton cruelty involved in taking the lives of millions of God's innocent creatures, at the behest of a cruel tyrant; (2) the cruelty it is teaching the rising generation; (3) and all its evil will return upon the country in the increase of insect life, which the birds destroyed. It is time to reform *now*.

**Increase in Price of Clothing.**—There has been in the general revival of business a much greater increase in the price of the necessities of life than in wages. In fact, in many cases wages have not been raised at all. A recent *Scientific American* contains the following: "As matters are now situated, woolen clothing is to cost the people a pretty penny above what they have recently been accustomed to. The American Woolen Company or worsted combination announces the following prices for clay worsteds for the coming season: For 12-ounce goods, \$1.25, against 90 cents a year ago; 14-ounce, \$1.40, against \$1.00; 16-ounce, \$1.57½, against \$1.10; 18-ounce, \$1.72½, against \$1.20. These increases amount to about 40 per cent. The advance in the prices of kerseys ranges from 15 to 33 per cent. The advance in other lines is about the same. Meantime wages in the mills have been advanced only 10 per cent. That will not enable consumption to keep pace with production at the higher prices noted."

## IMPORTANT QUESTIONS.

One of the great broken fields in which the seed of the future's harvest is falling, is the great multitude of boys and girls in attendance upon the public schools. The ardent reformer in State and Church is using the schools, as far as lies in his power, to propagate his peculiar notions. Men are not as patriotic as they should be; the flag is to be kept before the school, and acknowledged daily or weekly by solemn vow and pledge. This is a part of some school systems. The church and home are not doing their duty; their lack must be supplemented by religious teaching. Realizing the growing importance of some of these matters, and the opposition they have aroused in certain quarters, and especially in view of the principles involved, the "Signs of the Times" has asked of leading educators in various parts of our country expressions of opinion on the following questions:—

1. What, in your judgment, is the value of the "flag salute" as an inculcator of patriotism?
2. Should the flag salute be made compulsory in the public schools?
3. Has the present system of education in our public schools been a success as a character builder?
4. If not, wherein lie its defects?
5. There is a growing demand for religious instruction in our public schools? Do you believe that such teaching is practicable or "truly American"?

From nearly a score of leading educators have been received replies to these questions.

Questions and answers will appear in our Educational issue of March 14, with much additional matter.

We shall have more to tell next week.

## DECEIVED PROTESTANTS.

JUSTICE BREWER of the United States Supreme Court, said recently, in an address, that "the twentieth century will be noted for greater unity in religious life." The "denominational rivalry and strife of the present century" will give way to "Christian unity"—a unity in spirit not form, "a putting behind us as of little significance the minor differences of creed and doctrine."

The *Christian Work* remarks: "There is much to sustain this view. In this country, at least, a kindlier feeling exists between Protestants and Roman Catholics, and between the different Protestant bodies, than exists elsewhere, or than ever prevailed before."

Whereupon we are prone to ask that in the coming nearer of Protestants and Catholics, which is coming? It is certainly not the Catholic. Within the

last year, as has been set forth in this paper, Roman Catholic papers and prelates in this country have declared again and again that Rome does not change; that she only is the one Catholic Church; that she is the same all over the world. See article elsewhere, "Demanding Civil or Temporal Power."

The *Christian Work* says: "And we may add that we quite agree with Justice Brewer that the time is past when the Protestant should look back upon the horrors of the Inquisition and denounce Roman Catholicism on account thereof, or the Catholic, on the other hand, look back at the hanging of witches or the persecution of the Quakers, and denounce Protestantism therefor." But the last year of grace, October 14, the *Catholic Mirror*, the chief organ of the Catholic Church in America, published an article in defense of the Inquisition.

We never knew that Protestantism approved of witch-hanging. It has ever condemned it, and should not be held responsible for it. But Roman Catholicism defends the Inquisition, and honors its founders to-day. How long will it be before deceived Protestants are apologizing for or defending the Inquisition?

**What Day Is the Lord's Day?**—"Our seventh-day brethren tell us we have no authority for calling Sunday the Lord's day, for it is not once called so in the Bible. Now hear what John, the Revelator, says when he was on the Isle of Patmos, 'I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.' Rev. 1:10. Now what day did John refer to? It could not have been the Jewish Sabbath, for it is nowhere called the Lord's day in the Bible."—*Exchange*.

Now it is certainly true, whether admitted or not, that nowhere in all the Bible is the first day clearly called by any sacred name whatsoever. It is sheer assumption to say that the "Lord's day" of Rev. 1:10 refers to the first day; for that text gives us no information. From the Bible, then, what day is the Lord's day? (1) The Lord rested upon, hallowed, and set apart the seventh day in the very beginning. Gen. 2:2, 3. It is therefore God's Sabbath, or rest day. (2) His law declares, "The seventh day is the Sabbath of the Lord thy God." It is hallowed; "keep it holy." Ex. 20:8-11. Through the prophet Isaiah Christ calls the Sabbath "My holy day." Isa. 58:13, compare with 1 Peter 1:10, 11. (3) Finally, Jesus says, "The Son of man is Lord also of the Sabbath day." Mark 2:28. The day, therefore, which the Lord calls His day must be "the Lord's day." In the light of the Scriptures, what day is the Lord's day?

**Civil Laws—What They Can Not Do.**—Here is what a man remarks in an exchange:—

"One of them said to me a few days ago, 'Do you think the law of the United States can ever make a man a Christian?' I told him, 'No, but it could make him respect Christians and the day set apart for their worship.'"

But the government of the United States and all the governments of earth can not make a man *respect* a Christian or a day. Law may compel him through fear and force to *act as tho* he respected something; but it will make the stubborn hater hate all the more. It can convert none. Religio-civil laws will make Pharisees and hypocrites; but they can not make Christians or honest men. And a man who truly knows Christ knows that this is so.

**Object of Civil Law.**—The object of civil law is to prevent incivility. Civility pertains to outward act. The outward act the civil law can take cognizance of; it can do no more. But as a vital essential of religious doing is that it shall be of the heart and the Spirit, civil law has no right to have anything to do with it at all, unless man, through the guise of religion, seeks to injure his neighbor's life, property, chastity, or reputation. And then civil law rightly lays hold upon him, not because of his religion, but because he has contravened the equal rights of his neighbor.

"Zoroaster, the Magian Priest," and "Letters to a Lady on the Home Care of the Sick," in the January *Cosmopolitan*, are of interest, and the last practically instructive, tho one may not always agree with the conclusions of the writer.

The January *Missionary Magazine*, 150 Nassau Street, New York, is especially a Mediterranean number, having two articles on Egypt, one on Asiatic Turkey, one on Greece, and one on Palestine. Price, 25 cents a year, monthly.