

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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THE SNARE OF THE NATIONS.

ONE inexorable law runs through the history of nations. Luxury follows conquest; indolence comes with luxury; and disaster follows both. The world is a crowded cemetery, crowded with the faded glories of nations that have conquered other nations and reveled in their wealth.

The hosts of luxurious Babylon melted away before the onslaughts of the frugal Medes and Persians. They conquered Babylon, but they could not conquer a foe which their conquest let loose upon themselves. The vice of luxurious living came with the captured spoils of the fallen nation, and a weaker generation met the indomitable Alexander, and fled before him. And Alexander, with a conquered world at his feet, succumbed to its luxury, and paved the way for the division of his kingdom and its ultimate conquest by the iron-handed Romans. But this uncrowned conqueror of the nations was victor even over the iron kingdom. They dragged proud kings at their chariot wheels, and made slaves of their peoples to prove their power over the world. But with conquest accomplished, there came luxury, lust, and decay; and Rome went the way of all the world before her,—her legions scattered, her sovereignty broken, and her dominion shattered into fragments. The national intoxica-

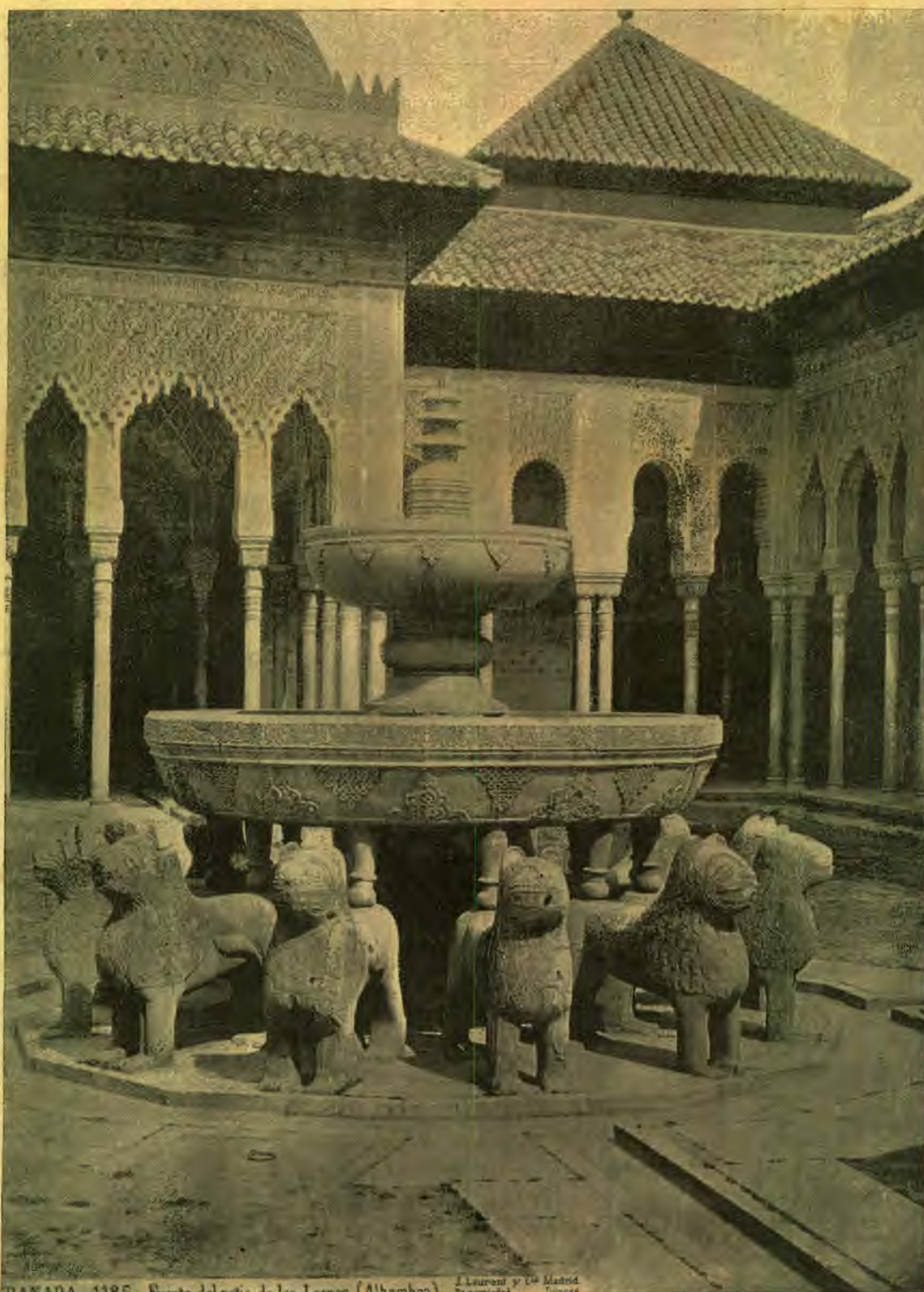
tion that comes with conquests upon foreign shores is similar to the intoxication that overcomes the individual who tarries over the flowing bowl. Wrecks of intoxicated men and

shifting dust was once raised high toward heaven in the sun-baked bricks of Babel. The memories of Egypt's ancient dynasties cluster round her naked pyramids. The glories of ancient Greece are memorialized in her crumbling handiwork; and the written history of the rise and fall of Rome is her mausoleum of faded glories.

The lesson is one of experience, and no nation seems content to learn it from the experience of another. No nation that subjects another to itself can survive the results of its own victories. Napoleon was invincible while redressing the wrongs of Poland; but when he would make Europe his dominion, he met his Waterloo. America is a united nation to-day; but had she taken Mexico when it was at her mercy, she would have been cut in twain by the War of the Rebellion. And still she has not learned the lesson.

One of the greatest object lessons in the fate of the conqueror is seen in the rise and fall of the Moorish dominion in Spain. In 710 the leader of the Moors, the Saracens of the West, received permission from the Successor of Mohammed to carry

"the faith" into Andalusia (Spain). Mohammed had died in 632, but the Khalifa (Successor) hoped to see this Mohammedan invasion of Spain sweep over the Pyrenees, and establish "the faith" with fire and sword from Gibraltar round to the Golden Horn.



The Court of Lions, one of the many beautiful sections of the Alhambra. This building, situated in Granada, Spain, is a crumbling monument of the lost dominion of the Moors.

nations strew the earth. Of some the tombstones are standing yet; of others even the memory has faded like the spent cloud in the summer air.

On the tomb of Babylon stands the crumbling, wind-harried heap of Birs-Nimrud, whose

On one side were the zeal and vigor of the new faith; on the other, "the decaying remains of a Latin empire."

The original inhabitants of Spain (Basques) had been driven by the Kelt-Iberians over the Pyrenees. The latter were subdued by the Romans, and adopted their language and customs. Spain was next overrun by the Vandals; and then followed a struggle between the Suevi and Visigoth (Western Goth), ending in 621 in the complete conquest of Spain by Swintila the Goth. The new conquerors gradually succumbed to the seductive influences of the Latin culture. The luxury of Rome ate like a canker into the vigor of the Goth; and when idleness and vice had ripened Gothic Spain for its overthrow, Tharyk, with his terrible host of Mohammedan Moors, landed at Gibraltar, defeated Roderick the Goth, and began (711 A.D.) the conquest of Spain. After a six years' struggle, the conquest was complete, and Mohammedanism—Ishmael's version of Judaism—was triumphant in the Iberian peninsula.

Beyond the Pyrenees they could not go; for the wave after wave of conquered peoples that had been swept up into these hills formed a barrier the Moor could never shatter. But Spain was his, and he seated himself before the luscious fruits of his victory. It was to him terrestrial paradise, and he lived accordingly. He cultivated art and philosophy, drew up astronomical tables, experimented with the polarity of the magnet, made curious clocks, and established the use of the mariner's compass. He reared beautiful palaces, and embellished them with gilded stucco-work that has not tarnished with time. Probably no more beautiful wreck of former glory exists to-day than is seen in the delicate architecture of the Alhambra of Granada, slowly but surely sinking in decay. Its beautiful sculpturings in marble and alabaster are a cause of wonder to the tourists of every country. The Court of Lions shows little of the ravages of time. In its center stands a great fountain of alabaster, supported by twelve lions. The court is laid out in flower gardens, surrounded by light Arabian arcades of open filigree work, supported by slender pillars of white marble—all indicating a delicate, graceful taste, "a disposition to indolent enjoyment."

Near the Court of Lions is the beautiful Hall of Abencerrages, named after the band of cavaliers treacherously slain by the father of Boabdil. Looking down into the Court of Lions is the grated gallery where Boabdil (Abou Abdallah), the last of the Moors, was imprisoned with his mother, by order of the king, his father. All around are towers and turrets, halls, palaces, aqueducts, fountains, and dungeons, some crumbling into ruin, and others courageously defying the slowly-conquering elements.

For eight hundred years the Moors held Spain, and looked upon its dominion as theirs forever; but luxury and idleness were a mightier foe than the "terrible horsemen of the desert" had ever met, and it beat them down from generation to generation, until Ferdinand and Isabella were able to scatter their armies and drive them back to the land whence their fathers had come eight hundred years before. Boabdil, the last of the Moors, in his flight looked back upon the Alhambra he could not defend, and wept over the dominion that had passed away. The Tharyk of conquest had given place to the Boabdil of luxury; and the lesson was repeated that one nation can not rob another nation and profit by the theft.

But the vices of that luxury which conquered Belshazzar, Darius, Alexander, Cleopatra, Cæsar, and Abou Abdallah, are found to-day

in every nation under heaven. They are ripening for an overthrow, not at the hands of other nations, but at the hands of the Lord of hosts Himself. "And in the days of these kings [the kings or the kingdoms that are in existence to-day] shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. And this last universal kingdom "shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

This last great overthrow is near at hand, and the privilege of being an inhabitant of God's great, universal kingdom of righteousness is still held out to every inhabitant of the earth. Let us as individuals be diligent, watchful, earnest, that we may not be taken in the snare of the nations and be overwhelmed in their destruction. C. M. SNOW.

NO NEED has he of honor's printed scroll
Who wears the stamp of truth within his soul;
No need has he of ruling wealth or power
Who blesses life and crowns it, hour by hour;
No need has he of coronet or seal
Whose "coat of arms" is manhood's kingly zeal;
No need has he of jeweled pomp or place
Who wears God's living sunshine in his face.

—Selected.

HIS WONDERFUL LOVE.

GOD created Adam and Eve, and placed them in charge of the Garden of Eden, where everything was beautiful to look upon, and the fruit pleasant to the taste. He said to them, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." They were forbidden to eat the fruit of this tree. This seems a small thing, but it was a test of their obedience and of their trust and confidence in God. God told them that if they disobeyed, death would be the result. Their happiness depended on obedience.

By obedience Adam would have lost nothing which it was for his good to retain. But, notwithstanding this, he disobeyed. The temptation to transgress was presented by Eve, who, having herself eaten of the forbidden fruit and realized no immediate harm, offered some of it to Adam, telling him of the great advantages of which they were deprived by not being allowed to eat of it.

Thus sin was brought into the world. God closed against the disobedient pair the gates of Paradise, placing an angel with a flaming sword to guard the way to the tree of life. Man must not now eat of the fruit of the life-giving tree; for sin must not be immortalized. One star of hope illumined the dark and dismal future. God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Thus was given the promise of the Redeemer.

God pitied the fallen race. He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ came to bring life and immortality to those dead in trespasses and sins. Who is he that carries such a weight of responsibility?—"There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit

of counsel and might, the spirit of knowledge and of the fear of the Lord." "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."

Christ declared, "Before Abraham was, I am." By this declaration He laid open the resources of His infinite nature, imparting in His words assurance of peace and pardon for the guilty race. He spoke with the assurance that He was able to take up and lay down His life as He chose, to secure the salvation of those who have fallen into Satan's snare.

Christ spoke with the authority of greatness, as with a clear, distinct voice He said: "I am the light of the world." "I am the bread of life." "I am the Way, the Truth, and the Life." "I am the Good Shepherd. . . . My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

John calls our attention to the love that God has bestowed on us. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Altho for ages sin has been accumulating, altho through falsehood and artifice Satan has cast the black shadow of his interpretation upon the Word of God, yet the Father's mercy and love have not ceased to flow earthward in rich currents. If human beings would open the windows of the soul heavenward, in appreciation of the divine gifts, a flood of healing virtue would pour in, leading men to exclaim, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

To enlarge our views of God's goodness, Christ calls upon us to behold the works of His hands. "Behold the fowls of the air," He says; "they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

Tho men have sinned grievously, they are not forsaken. The Hand that upholds the world, upholds and strengthens the weakest and most sinful human being. The great Master Artist, whose skill is infinitely beyond the skill of any human being, who gives to the lily of the field its delicate and beautiful tints, and who cares for the little sparrow, cares also for His children.

The care bestowed by Heaven on any given object is proportionate to the place occupied by this object in the scale of creation. If the flower is given a beauty that outvies the glory of Solomon; what can be the estimate that God

places on His purchased heritage? Christ points us to the care bestowed on the things that wither in a day, to show us how much love God must have for the beings created in His own image. He desires every mind to grasp this precious truth. He opens before us the volume of providence, and bids us behold the names written therein. In this volume every human being has a page, on which are written the events of his life. And from the mind of God these names are never absent for a moment. Wonderful indeed are God's love and care for the beings He has created.

In behalf of man God has poured out the whole treasury of heaven, and in return He claims and expects our entire affections. For us He gave up His only-begotten Son to a life of rejection, abuse, insult, and mockery.

All this God did that man might become filled with the divine love and benevolence. Thus He would assure sinners that sins of the greatest magnitude can be forgiven if the transgressor seeks for pardon, surrendering himself, body, soul, and spirit, to be transformed by the grace of God, and changed into His likeness.

Christ imparted His divine benediction, with a copiousness which showed that all power in heaven and earth have been given to Him with which to bless and strengthen humanity. All the treasures of eternity are at His command. There is no restriction of His beneficence. To all, high and low, rich and poor, who receive Him by faith as the Son of God, He is a very present help. He thought it not robbery to be equal with God, that in word and deed He might reveal God.

Having brought into the world the great treasures of heaven, owned and created by the eternal God, Christ can give to all eternal life. With His humanity He touches humanity, and with His divinity He firmly grasps divinity. Into man, prostrated, diseased, enfeebled, He can breathe the breath of life, making him a partaker of the divine nature.

MRS. E. G. WHITE.

SOWING FOR MIRACLES.

THOU hast given a banner to them that fear Thee, that it may be displayed because of the truth." Ps. 60:4. It is an easy matter to inscribe something on a banner, and then wave it to the breeze; and this is the method that worldly organizations have adopted to display their sentiments. The human plan is to have some outward demonstration. God's plan is to have an inward demonstration of His power upon the life and character of the individual. The first-named banner can be made and displayed in an hour; the second requires a lifetime for its completion. It is displayed as it is in process of making, and always "because of the truth," and not to attract attention to the human agent who carries it; for "the kingdom of God cometh not with outward show," because "the kingdom of God is within you." Luke 17:20, 21, margin.

Spurious Manifestations.

In spite of these plain Scripture declarations there are professed Christians who are so determined to have some outward demonstration as a proof of their Christianity, that they will actually manufacture it themselves, when they find that they can not persuade God to furnish them such an outward display as would be pleasing to their carnal hearts. Therefore they will finally be among the class who will claim to have "cast out devils" and "done many wonderful works." Matt. 7:22. But Christ will say of them, "I never approved of you." Verse 23, Rotherham's translation.

Many are looking forward to some indefinite time in the future when they hope to have the baptism of the Holy Spirit, and experience some remarkable external demonstration; but after David had received the gift of the Holy Spirit, his experience was one that few would naturally choose. He was anointed king, and "the Spirit of the Lord came upon David from that day forward." 1 Sam. 16:13. About three years later we find him still deprived of his just rights, hiding in a dark cave in the wilderness; and the character of his associates is told in the words, "And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them." 1 Sam. 22:2.

Imagine the daily trial and tribulation David must have experienced in maintaining peace and harmony among this motley crowd. If we somehow imagine that the gift of the Holy Spirit will exempt from temptation, then let us bear in mind that Christ's fiercest temptations came immediately after He had been anointed by the Spirit of God.

When we are faithfully sowing for spiritual and physical health, then if, from a human standpoint, "the vision . . . tarry, wait for it; because it will surely come. . . . The just shall live by faith." Hab. 2:3, 4. But there are many who become impatient in waiting. It seems to them that their harvest is delayed, while the wicked about them appear to be flourishing and receiving a bountiful harvest, for which they have not even sowed. This was such a source of perplexity to the psalmist that his "steps had well-nigh slipped." Ps. 73:2. He came near backsliding as he saw how little outward result came from his earnest endeavor, and then recognized that the wicked "are not in trouble," "neither are they plagued;" "their eyes stand out with fatness;" in other words, they appear healthy, and they "increase in riches." Ps. 73:2-12. And the psalmist came to the short-sighted conclusion that he had cleansed his heart in vain, for he was plagued every day, and chastened every morning. Verses 13, 14. But when he went into the sanctuary, there his eyes were anointed, and he saw that he had simply been harboring a delusion.

The famous Indian jugglers have the power of hypnotizing the eyesight to such an extent that they can make serpents suddenly appear to be crawling up a rope which they hold in their hands; but an enterprising American traveler took a photograph of this performance, and the picture revealed nothing but the rope, altho his eyes saw a serpent and the rope. God managed the chemicals in the camera, and they told the truth. Satan hypnotized the human eye, and it conveyed to the brain a falsehood.

The Harvest Determined by the Sowing.

Are we so rooted and grounded in reference to God's law of sowing and reaping that when we see a person who has apparently been instantly restored to either spiritual or physical health without any sowing or intention to do so, and who, furthermore, insists that he is relieved from any future responsibility in maintaining right conditions, we shall not be fascinated and led astray by these representations? There are abroad in the earth pretentious movements that do not emphasize the principle, "Go, and sin no more" (John 8:11), and thousands are led into them for no other reason than that wonderful works seem to accompany them; but God's people are not to follow outward demonstrations, but to live by principle.

When an individual has truly repented of his wrong sowing, and has fully determined in

his heart to sow for health, which includes the utilization of all suitable God-given remedies which the circumstances afford, then the way is clear for God to restore him; and whether that process is to be long or short can safely be left in the hands of the great Healer. Even if such a person is instantly restored to health, it does not relieve him from the responsibility of continually *cultivating* health, any more than a person that is instantly converted is relieved of the responsibility of cultivating his spiritual health. We expect, yea, insist, that the latter shall utilize all the means of grace in his power, that he may "grow thereby;" and no one supposes for a moment that this is a denial of faith. Likewise, as long as we are upon this earth, there are still higher attainments for us to reach physically, and we should thankfully, cheerfully, and even enthusiastically appropriate every known means normally to strengthen and build up our physical health; and in so doing, instead of working against God, we are directly co-operating with Him.

DAVID PAULSON, M.D.

LEONARD FELL'S COURAGE.

LEONARD FELL, son of Margaret Fell (who afterwards became the wife of George Fox), returning from meeting one Sunday evening, and passing along a solitary road, was suddenly attacked by a highwayman, who, seizing the bridle rein, demanded, "Your money or your life!" The young Friend immediately took out his purse and handed it to him. As he did so, the robber, seeing seals and watch and chain, became bolder, and presenting his pistol again, demanded, "Your watch or your life!" The watch was given him, and, emboldened still more by this, and thinking he had only a coward to deal with, he presented his pistol again, saying, "Your horse or your life!" The young man dismounted, and the robber mounted the horse, and would have ridden off; but Leonard Fell took hold of the bridle rein, and began to expostulate with him on his sinful course, preaching to him of "righteousness, and temperance, and judgment to come."

Again the pistol was presented, with the threat, "If you do not stop, you are a dead man."

But without paying any regard to this threat, our young Friend continued his earnest words of rebuke and exhortation, to the great amazement of the robber, who exclaimed:—

"I thought you were a coward; you gave me your watch and your horse to save your life, and now you have nothing more to lose, you risk it standing there preaching to me."

Leonard Fell's reply is worthy of being written in letters of gold:—

"Tho I would not risk my life to save my money, my watch, or my horse, yet I will risk it to save thy soul."

The man dropped his pistol, listened to the words of the young preacher, dismounted, confessed his sin, gave a sad detail of his past life and the circumstances that had led him to such a course, how he had taken to drinking, lost his work and his character, and, when going down hill, found every one ready to give him a kick, and so he had gone from bad to worse; until, with a sickly wife and starving children, he had been driven to his present life.

Leonard Fell gave him his address, and promised to provide him with work if he would forsake his evil ways and abstain from liquor. He did so, and became a changed character, and henceforth lived industriously and honestly.—*Life and Letters of Elizabeth L. Comstock.*



"LET NO MAN DECEIVE YOU."

AND Jesus went out, and departed from the temple; and His disciples came to Him for to show Him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

"And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?"

"And Jesus answered." He answered fully. His answer covers all the time from that time until His coming and the end of the world.

A number of important matters are touched, and others are quite fully considered. But the first of all things said in the Lord's answer to the question of His disciples, is, "*Take heed that no man deceive you.*" This, then, is the most important of all considerations in connection with the coming of the Lord and the end of the world.

This thought is repeated and emphasized by Paul, when he writes of the same subject: "Now we beseech you, brethren, by the coming of the Lord and by our gathering together unto Him, that ye be not soon shaken in mind, nor be troubled, neither by spirit, nor by word, nor by letter as from us, that the day of Christ is at hand. *Let no man deceive you by any means.*" 2 Thess. 2:1-3.

To be deceived with respect to the coming of the Lord and the end of the world is the worst possible deception; for to be so deceived is to be unprepared for that wonderful and all-decisive event, and so is to be taken unawares, and to be destroyed. For "the day of the Lord so cometh as a thief in the night." And "when they shall say, Peace and safety, then sudden destruction cometh upon them; and they shall not escape" (1 Thess. 5:3); "for as a snare shall it come on all them that dwell on the face of the whole earth" (Luke 21:35).

To be deceived into thinking that the Lord is *not* coming when He *is* coming, is to be unprepared, and so taken unawares and destroyed. To be deceived into thinking that He *is* coming when He is *not* coming, is only to be disappointed, and so by the deception and disappointment to be caused *not* to believe in His coming when He is really coming, and thus, also, to be not ready, and therefore to be taken unawares, and, as a consequence, destroyed. And just because to be thus deceived involves the most fatal of all consequences, Jesus begins His instruction on this all-important question with that which is the most important of all considerations, "*Take heed that no man deceive you.*"

Further, this is the most important of all instruction in connection with the subject, because in this very matter more effort is made to deceive than in any other. Jesus Himself says that "many shall come in My name, saying, I am Christ; and shall deceive many." Matt. 24:5.

And again, "Many false prophets shall arise, and shall deceive many." Verse 11.

And yet again, "There shall arise false christs and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect.

Behold, I have told you before." Verses 24, 25.

Having taken such precaution as this, and having shown such care to guard all against being deceived, it must needs be that He would make the whole matter so plain that all may escape deception. This, indeed, He has done. He has done it so thoroughly that any one who will believe His Word, can entirely escape all deception as to His coming, whether as to the personality, the time, or the manner of His coming.

First, as to the personality and manner of His coming. Note again His word in verse 5: "Many shall come in My name, saying, I am Christ; and shall deceive many." It is therefore perfectly plain that any one who comes anywhere, at any time, or in any manner, saying, "I am Christ," is a deceiver; and no one is ever to believe any such representation.

Again He says, "If any man shall say unto you, Lo, here is Christ, or there; believe it not." Verse 23. From this it is perfectly plain that whenever or wherever one person shall say to another, "Christ is come here, or He has come there, come and see Him," that person is a deceiver, and, if he believes it himself, is himself deceived. And no person in the world is ever to believe that any such thing as that is the coming of the Lord. Jesus further emphasizes this: "Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers, believe it not." Verse 26.

Surely, then, no one need ever be deceived in any of these ways as to the coming of the Lord; it is exceedingly easy to escape all deception in any of these ways. The way is made perfectly plain; the tests are all simple, and easily applied; and the word concerning them is brief and easily remembered. All that any one needs to do is simply to believe this simple word of Jesus.

Yet He does not stop even here. He goes on and states the case so clearly as absolutely to preclude any possibility of deception as to His coming, on the part of anybody who will pay any attention whatever to His word. He not only tells, as in the words already quoted, that any person coming and saying, "I am Christ," or saying, "Lo, He is here, in the secret chamber," or, "Lo, He is there, in the desert," is a deceiver, but He tells why all such ideas are deception.

And here is the reason: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Verse 27. As stated in another place, "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in His day." Luke 17:24.

That is a reason so simple, so easily remembered, and yet so conclusive, it annihilates every possibility of deception as to His coming on the part of anybody who has any disposition whatever to believe the Word of Jesus as to His own coming again to the world. There is no possibility of any one counterfeiting His coming, and when that coming is in its brightness as the lightning that brilliantly lightens up the whole heavens and earth, there is neither chance nor need for one person to say

to others, "Lo, here He is, or there." Is it not even written, "Behold, He cometh with clouds; and every eye shall see Him." Rev. 1:7. How, then, could it be possible to counterfeit it? and how can anybody be deceived with regard to it, who will but believe the Word?

A word farther as to the heaven-filling brightness in which the Lord's coming is displayed: the cause of this is not in some particular display that is made to grace the occasion; it is simply the nature of His coming itself. For He Himself comes in His own proper glory; He comes also in the glory of the Father, and with the holy angels.

Now of Jesus Himself in His glory it is written, "His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; . . . and His countenance was as the sun shineth in His strength." Rev. 1:14-16.

Of the Father it is written that He dwells in "the light which no man can approach unto"—a light so far above the brightness of the sun that in that day the sun shall be ashamed (Isa. 24:23), and the city of God has no need of the sun to shine in it, for the glory of God lightens it, and the Lamb is the light thereof.

This is the glory of the Father and of Christ, in which Jesus appears at His second coming.

Yet even this is not all; the holy angels come with Him. And of but one of these it is written that "His countenance was like lightning, and His raiment was white as snow." Matt. 28:3. This of only one; and yet when Jesus comes there come with Him of these "ten thousand times ten thousand and thousands of thousands," "an innumerable company"—such a mighty host that the heavens are so filled with them and their glory that the whole seems like vast billows of clouds. The whole heavens are perfectly "wrapped in a blaze of boundless glory."

And such as this is the coming of the Lord. This, and this only, is the manner of His coming.

Yet more: the accompaniments of that coming:—

First, the tearing asunder of the heavens with a great noise, when the heaven departs as a scroll when it is rolled together. 2 Peter 3:10; Rev. 6:14.

Secondly, uttered from the temple of heaven, from the throne, that voice that shakes both earth and heaven, so that they are completely broken up and removed. Heb. 12:26; Rev. 16:17-20.

Thirdly, the resurrection of the dead and the translation of the righteous living; "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." 1 Thess. 4:16, 17.

The coming of the Lord is all this, and not an iota less; yea, it is even much more. And in view of it all, or in view of only so much of it as we have been able here to set down, how is it possible for anybody to be deceived as to His coming?—It is not possible, except as people refuse to believe His Word.

"Take heed that no man deceive you." "Let no man deceive you by any means." And that is only to say in other words, Believe the Word, receive the Word, hold fast to the Word, as it is spoken by Jesus, and as it is in Jesus. So shall you be safe from all deception, and so shall you be saved.

ALONZO T. JONES.

TRUE CHRISTIANITY.

A GLORIOUS mission it is, for those who love the light, to teach by word of mouth or by pen the true unfoldment of the soul within; but far greater and more beautiful is the life of him who, by example and precept, leads his fellow-man in life's pathway, so shaded by the trees of love divine that the blasting breath of the storms of selfishness shall sweep above their heads, while peace and rest attend their works below.

The true church of God is within each heart, and no man who has not cast out the idols of the flesh, can expect our Father to enter in and share with earthly vanity and pride the obedience and love His due.

If those who are undertaking the task of uplifting the moral standard of man have aught in their lives that can be condemned by the unchristian, how much more is it to be condemned by the pure and perfect Christ, who trod the same pathway over which they stumble!

"No chain is stronger than its weakest link;" and no church within whose fold lies the spirit of discontent and inharmony, can expect, by the standard they thus hold aloft, to entice within their walls those who walk upon the outside, leaving a life to them seemingly good enough, to labor in a strange vineyard, whose fruits seem tainted with the blights of strife and wrangling. All who labor in the fields of sin will receive the help of the Holy Spirit in proportion to their earnestness of purpose and purity of life. But no man or sect not living in obedience to God's divine laws will have their efforts crowned with true success; for God will not stretch forth His arm to the aid of those who will not hear His voice, to walk therein.

It is well to say, "Sinner, repent," but how much better the cry of, "Christian, awake;" for the day of our Lord is at hand; the Bridegroom cometh, and your lamps have burned low. Yea, the harvest is ripe, but your sickle is dull and rusty. How can you work with tools like that?

Will not the stacks be broken and left to rot on the fields, instead of being gathered into the barns? Will not the church whose life will not stand the light of truth so embitter those it seeks to save that they will hold up the soiled garments of its members to their shame, and choose the life of revelry without, to one of strife within? Can any man teach that which he does not know? And lives there a Christian being who knows the true path and wilfully shuns it? "Even from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of hosts. But ye said, *Wherein shall we return?*" Can you go to the man whose troubled soul has caused the clouds to appear over your church and have him admit that he is wrong, and still continue in his ways?

Unless the Spirit of the living God has entered into your soul, ye know not the light and the way, but if it has, His voice will ever guide you to the truth; for "He will lead the blind in a way that they know not."

Let us again take up the war cry, "Awake, O Christian!" that the world may see the fruits of your lives and taste thereof, and know that they are good. Keep thy heart attuned to deeds of charity (brotherly love), and God, who readeth thee from within, will reward thee accordingly; but do thy acts of mercy in secret, lest pride cause thee to do them for the reward of the praise of men; for "tho I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing." Then will the sinner, seeing the goodness and purity of your heart,

enter in and dwell with you as brother with brother, and you shall sit down to meat together, and Christ will gird Himself and serve you.

FRED F. FRENCH.

Skaguay, Alaska.

GOD'S SIGN OF POWER.

"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. 20:20.

'Tis Sabbath eve, the joyous hour
When holy time is ushered in,
The true "Lord's day," God's sign of power
To cleanse and save the soul from sin.
At sunset, while the balmy air
With songs of birds is trembling still,
We lift our hearts to Him in prayer,
That He perfect in us His will.

Faintly the twilight lingers still;
The happy bird has sought its nest;
Thoughts of His love our spirits thrill;
We thank Him for His holy rest.
The evening stars now flashing out
In wondrous beauty from the sky,
Remind us, once God's sons did shout—
The morning stars sang songs on high.

Those shouts of joy, those songs sublime,
Were sung at nature's glorious birth,
When God had wrought six days of time,
Creating all in heaven and earth.
The seventh day the Lord did rest,
And blessed and sanctified the same;
And gave to man this loving test,
That he might ne'er forget His name.

And when in flaming fire He came
In awful grandeur from the sky,
His will from Sinai to proclaim
To trembling Israel waiting nigh,
He wrote His law on changeless stone,
Each word by His own hand was traced;
He graved it thus to make it known
No word would ever be effaced.

Of this great law, the fourth command
Alone can tell us who God is,
He who made sea, and sky, and land,
And claimed the seventh day as His.
'Tis this command that shows His power;
He spake, and, lo, all things had birth!
Memorial of that joyous hour
The Sabbath day He gave to earth.

This is His sign, His mark, His seal,
His test to-day for every soul;
Obey, and thus your love reveal,
And be by Jesus Christ made whole.
Blest sign of what God is to man,
He who creates alone can save;
Let popes dispute it if they can,
And all the hosts of Satan rave.

A holy day for heavenly rest,
Day that delights each loyal heart;
And he is blessed, yea, doubly blessed,
Who recognizes what thou art.
In earth made new, thy holy hours
For aye and aye with joy shall come.
There, sons of God in Eden's bowers
Will hail Thee in their new-earth home.

C. EDWIN JOHNSON.

THE Arabs have a saying about the palm tree, that it stands with its feet in salt water and its head in the sun. They often can not drink of the brackish water found in the oasis where the palm grows; but they tap the tree and drink the sweet palm wine. The palm tree, by the magic of its inner life, can so change the elements found in the unkindly soil around it that they minister to its growth and strength and fruit-bearing. So we in our earthly life must often have our feet in the mire and bitterness of sin around us; and upon our heads will often beat the fierce heat of temptation. But, in spite of these things, we shall be able to grow, and grow strong, if within us there is the making of a new life through Jesus Christ.—*Selected.*

RELIGIOUS LIBERTY.

What Prominent Men Have Said.

NOW that a wave of sentiment is passing over the land favoring the enactment and enforcement of semi-religious laws, it is well to know what eminent men have said upon the subject. George Washington, who was President when our national Constitution, that great bulwark of our liberties, was adopted, said of that instrument: "If I had the least idea of any difficulty resulting from the Constitution adopted by the convention of which I had the honor to be President when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the general government was so administered that liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecution. You can without doubt remember that I have often expressed my opinion that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his conscience."

Thomas Jefferson, the framer of the Constitution, said: "Almighty God hath created the mind free; all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who, being Lord of both body and mind, yet chose not to propagate it by coercion on either, as was in His almighty power to do."

James Madison, a signer of the Constitution, said: "Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both."

"Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contributions. Keep the State and the church forever separate."—*U. S. Grant.*

"The whole history of the Christian religion shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition."—*Macaulay.*

"Many thus imagined that the doctrine of the Gospel requires the support of the civil power. They know not that it advances without this power, and is often trammelled and enfeebled by it."—*D' Aubigne.*

"Secular power has proved a satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the State."—*Dr. Philip Schaff.*

"Prescription has no part nor lot in the modern government of the world. The stake, the gibbet, and the rack, thumb-screws, swords, and pillory, have no place among the machinery of civilization. Nature is diversified; so are human faculties, beliefs, and practices. Essential freedom is the right to differ, and that right must be sacredly respected."—*John Clark Ridpath.*

"There are many who do not seem to be sensible that all violence in religion is irreligious, and that, whoever is wrong, the persecutor can not be right."—*Thomas Clarke.*

"Where legal enactment begins; moral suasion ends."—*Christian Union.*

THINK of the comfort of the holy Word, when earth breaks up and heaven expands.—*Rev. C. C. Hall.*



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LIFE AND IMMORTALITY. No. 1.

Some Preliminary Considerations.

WHO does not long for life, for continued existence?

The past of life may have been blackened. Its years may have been weary dragging ones, fruitful only in seemingly unrequited toil. They may have been gay, heartless, careless years, knowing only the pleasures that pall. They may have been years of evil, filled with sinning and wickedness and remorse. They may have been years of repeated failures, in which seeming defeat was followed only by greater defeat. Yet, notwithstanding all this, "hope springs eternal in the human breast," and mankind longs for a continuance of conscious existence, expecting something better. Even the majority of those who attempt, in moments of insanity, to end existence, but are rescued, are nearly always grateful that life is still spared, and a miserable existence prolonged, in the wish, the "chance"—sometimes the hope—that it will issue in something better.

Satan understands this human longing for life. It was he who said, "Yea, all that a man hath will he give for his life." Job 2:4. And the whole history of the race demonstrates its truth. Man will use life recklessly when he seems to have it in abundance; but when its tenure is threatened, he will spend time and labor and fortune and oftentimes even honor for a few more years of existence. All things else without life are nothing. "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" Matt. 16:26, R.V.

And yet mere existence here is not life as God designed man should possess it. It is not life even according to man's ideal. The enemy of all righteousness, knowing the worth of life, knowing how man clings even to its semblance, has perverted it; and sinful, sinning man knows only its perversion.

There is even more difference between true life and the life known by the majority of mankind than there is between the living, growing, healthful, flowering, fruit-bearing tree and the dying tree; between the living, flowing fountain of pure, sparkling water and the poisoned, murky stream or stagnant pool, with its swarming germs and miasma of death; between the caroling, happy, flying songster and the bird with drooping wings. Life, true life is all that is desirable. It is eternal; but its perversion ends in death.

Who does not long for the former?

But may he obtain it and possess it? If so, where is its source? How may it be obtained? How may it be held forever?

It is needless to say that man has not found

it here. Long and weary and hopeless has been the quest of the fountain of eternal youth. The end of each long search is marked by the grave of the seeker. Men have sought it in occupation, in food, in drink, in chemicals; but over the quest of each is written Failure. The secret of life has been as elusive as that of the Holy Grail. Ponce de Leon stands as type of them all, who, in search of the fountain of perpetual youth, found his grave in the island of Cuba.

In all that man can of himself do, the problem of eternity is yet unsolved. But is the quest hopeless?—Not at all. The boon of life may be found if sought at its fountain-head; and the Guide-book to the Fountain is the Bible—the Word of God. "The words that I speak unto you," says its Author, "they are spirit and they are life."

Ours the Choice.

"God offers," says Emerson, "to every mind its choice." He has offered it from the beginning. Infinite Wisdom does not ask us to devise the way of life; the way is prepared from of old. Infinite Power does not require of us the might to conquer life; the strength, nay, more, the life, will be given. But Infinite Love demands that the choice shall be left with us.

Around every accountable human soul God has placed a circle sacred to that soul,—the circle of free choice. Infinite Power will not enter to compel the choice. Infinite Love will permit none other power to enter without the consent of the soul to whom that sacred inclosure belongs. God made man a complete, reasoning being, an individual, an *ego*; and none in the universe respects that individuality as does the omnipotent, omniscient God, that conferred the possession. The privilege of choice of principles is a right belonging to every man, inalienable except with man's consent.

It has always been man's right and privilege; and the Lord was not stating a new truth, one only at that time and to that nation applicable, when He declared: "I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed; to love the Lord thy God, to obey His voice, and to cleave unto Him; for He is thy life, and the length of thy days." Deut. 30:19, 20, R.V.

Choice compelled can not produce or foster love. Love can not compel; love can not be compelled save by love, which compels not. Love, beneficent, self-sacrificing love, begets in its object love in return; and the love begotten by love compels the receiver.

The soul forced to do, or to outwardly do, that which it does not choose to do, performs an empty task. It is lacking in all that constitutes true service. Its labor may be in a palace; its task to sit upon a throne and receive the homage of thousands; but its days of greatest splendor are joyless and irksome, because they are not of choice. On the other hand, if the choice be free, the labor may be humble, the task onerous, the place uninviting—among the dead and dying, perhaps—yet the heart is filled with joy; the man is working out his own choice.

God desires the happiness of His creatures; He knows that happiness depends on choice; and, therefore, He has placed upon poor mortal man the awful responsibility of choosing.

This choice involves God's character as well as the character of man. It is necessary, therefore, to examine what revelations God has for us in His Holy Word upon the great subject of life and immortality.

A WRONG CONCEPTION OF MISSIONARY WORK.

DR. JOHN FRYER, professor of oriental languages and literature in the University of California, has a paper in *Ainslee's Magazine* for August on "Missionary Work in China."

Dr. Fryer, more perhaps than any other man in America, understands China and the Chinese character and the Chinese languages. He has been a resident of China for many years, has, we understand, translated many and various works into Chinese, has even acted as interpreter between Chinese officials of different provinces and dialects, and has intimate acquaintance with leading nobles and officials. Certainly, such an one from the view point of scholarship and opportunity of observation should be listened to with respect.

Mr. Fryer scorns "the missionary tramp—with little education, but with vast amount of conceit instead. He is sent out perhaps by a small Christian denomination or church, and is half paid or even self-supporting." This class Mr. Fryer tells us is imprudent, and before long "finds himself involved in serious riots or other difficulties, and makes a passionate appeal to his consul for protection." Doubtless this class is in evidence. Presumption with such is mistaken for faith.

Mr. Fryer condemns the "debauched Americans," to whom the Chinese point with scorn, among which are found even well-to-do merchants. The Chinese class these with the missionary, and tell the latter to begin at home. That they are classed together is, we believe, largely the fault of the missionary.

Among the mistakes of the missionaries, as Mr. Fryer conceives them, is on the one hand making too much of the converts, and another is in

not recognizing in any way the many good features in the religious beliefs and practises of the Chinese. . . . These good missionaries overlook the fact that Christianity does not go to China to destroy the existing religions; but as Christ came to fulfil the desire of the Jewish prophets, so Christianity seeks the fulfilment of all the better aspirations of the Chinese sages and religious teachers. To regard any of these oriental religious systems as wholly false is now coming to be considered as a mistake of the past. As we grow into juster views and discriminations, we are beginning to see that all the great historic religions of the world are only the products of seeking after God. *As the same sun shone on China that shone on Judea, so it was the same Spirit of God that moved the Chinese prophets and sages to write down what they believed God had inspired.* . . . Should not the missionary therefore recognize and acknowledge all that is good among the Chinese beliefs and religious practises? *Should he not make of them a foundation upon which the higher precepts of the Gospel of Christ should stand?*

Of the American missionary in general Dr. Fryer speaks highly. He says of the nearly 1,000 in China:—

They are men and women of whom America may well feel proud. The home of the missionary is a center of light for all the surrounding districts. The children of the mission schools and colleges see the home life of the missionary families, learn the meaning of the stars and stripes on the national flag, understand their feeling of patriotism in its highest sense, and delight to learn the history of the country

that has sent them so much help from purely philanthropic motives. It is the *spirit of patriotism that the Chinese need* next to the spirit of Christianity; and it is the American missionary who is eminently qualified to teach it to them even in the face of the corrupt government of China.

Of the difficulties which the missionary has to encounter Dr. Fryer enumerates the following:—

1. The enormous size of the nation and the extent of country. . . . The emperor of China rules over one-tenth of the surface of the habitable globe, and nearly half of the population of our planet. Both the land and the people are not only immense and overwhelming, but strange, unique, and without analogy. The *methods used* for preaching the Gospel in our own lands or among uncivilized races have to be *modified greatly*, if not entirely changed, when applied to the civilization of China. The *mass to be moved is enormous*, and the *power applied* must be in proportion.

The complexity of the language. The old saying that "the devil invented the Chinese characters to keep Christianity out of China," appears to have some show of reason when we find that in place of a Chinese alphabet there are tens of thousands of formidable hieroglyphics or pictorial characters, and that each constitutes a separate monosyllabic word. Furthermore, this written language is to be seen and not heard, to be read and not spoken. Then there is the official or court language used in the northern and central provinces, with hundreds of different dialects spoken south of Yang-tse. The missionary there has therefore to learn the local dialect, the court language, and the written or classical language, before he can preach, read the translations of the Scriptures, and carry on oral and written intercourse with all the different classes of natives he meets. This alone is the work almost of a lifetime.

3. But when the missionary has overcome these difficulties, which few succeed in doing beyond a certain limited extent, his task is only just begun. He has to learn all that the ordinary Chinese know from their classical and other books and teachers, in order to meet them on their own ground. Then he must begin to attack the sentiments the Chinese holds most dear, and which are hallowed by the earliest associations and parental love.

4. Another serious difficulty the missionary has to contend with is the *complicated form of the religion of the Chinese*. Instead of one system of doctrines and teachings, there are three great and separate religions, dwelling side by side and with little if any friction or want of harmony. Altho radically different in their origin, characteristics, and general aims, each seems to be a complement of the other. A Chinaman may select and follow as much of all these as he pleases, without being inconsistent. The missionary has therefore to study all their religions in their history, doctrines, and practical influence upon the heart and every-day life of the people, before he can hope to meet them on their own ground and answer all their objections to Christianity. He has three separate citadels to attack instead of one. [These are the doctrines compiled by Confucius from the ancient kings and sages, a collection of high moral precepts and sayings; the philosophy of *Tao-teh-king*, or Taoism; and Buddhism.] . . . The Western Paradise, the Buddhist Hells, the transmigration of souls, the vegetarian diet, the doctrines of Karma and Nirvana, and the worship of the goddess *Kwan-yin*, who has power to save and to bestow sons upon her votaries, are all so firmly engrafted on the ordinary Chinese mind that it seems impossible that they should be modified, much less effaced by the teachings of Christianity. Yet the missionary is expected to go forward boldly to attack this giant also, in the name of the Lord, and armed only with its sling and his stone.

5. As if all these difficulties were not sufficient, Buddhism had hardly settled down harmoniously with its two sister religions when Mohammedanism entered the empire, pushing its way into imperial notice with great effect, and contesting with its monotheistic doctrine against the corrupt religious practises that had grown up in the other three religions. . . . Most missionaries who have come in contact with Mohammedans, would much rather work in places where they are not to be found.

6. Perhaps the greatest difficulty of all is ancestral worship, which may be called the national religion, and which will die the hardest.

Some of the above difficulties are real; some are manufactured; and some are based on a wrong conception of the Christian religion. The great field of China, its enormous mass of people, the unwholesomeness of its climate, and the fearful apathy and deadness of conscience wrought by centuries of perverted truth and heathen formalism, are no doubt tremendous obstacles to Gospel work; but all these things can be met and overcome in the only way they have ever been overcome,—by the Gospel of Christ.

In the italics above we have indicated certain statements and conceptions which are worthy of more than passing notice, and upon which we are moved to make the following observations:—

Dr. Fryer's misconception lies in looking upon Christianity as he looks upon all these other religions. He considers it better, vastly better, doubtless, than any other of these great historic religions; but still one of them, somewhat more advanced, in fact, the embodied developed wisdom of the ages. Many others in Christendom hold similar views.

Now the simple fact is that there is no comparison between Christianity and Buddhism, or any other religion. The latter is a form, a system, a cult; the former is the *life of God*, sent down from heaven to a dying world. The teachings of Confucius and Buddha and Socrates are dry, dead forms, with no more life behind them than is possessed by the tombs of their authors; but the teaching of Jesus Christ is replete with the life of God to all who receive it by faith.

Sinful man may know what is right, but that knowledge will impart no power to do what is right. Some of the great moralizers of the world have been unregenerate men. One of the best lectures we ever heard against gambling was delivered by a gambler to a boy who had invested in the gambler's game to the gambler's gain. Some of the best utterances against the liquor curse have come from the lips of confirmed drunkards. It has been one of the schemes of the arch enemy of all good to get men to be content with the naked precept. He has even deceived Christians. He has led many to believe that God's living truth could be conserved by writing it in cold, dead creeds to which men have subscribed their names. Creed has been compared with creed, and creeds with heathen system, and the subscriber to "Christian" creed settles down to self-satisfied complacency, if not hypocrisy, cold, formal, powerless, dead.

The theories are good, but possess no life, and it is life the great sick, dying world needs. Of what use is it to tell a sick, dying man that he is sick and ought to be better or well. He knows he is sick; he longs to be well; and it is only the refinement of cruelty to lay before him another set of rules and formulas and precepts and theories and the highest civilization, and say to the poor, impotent, starved soul, Do these and be blessed. He looks back to the centuries of human doing, and sinks into discouragement. O, it is but a wretched caricature of Christianity to present it as a superior system of morals! It is a hope-destroying perversion of the Gospel song to present it as a mere creed, set to the music of war drum and cannon.

The Gospel of Christ is the power of God unto salvation to every one who believes. It has no three citadels to attack, but one,—the carnal, unregenerate heart of man. The bearer of the message of life needs not to know the

numberless creeds of earth. He needs not to know the devious, subtle ways of sin's sowing. David needed not to know the feints and thrusts and parries and strokes of Goliath of Gath; he needed only to know his stone and sling—and he did know it effectually. The missionary needs not to know how to "move the mass," but how to reach the individual soul. God will care for the mass. The apostles needed not to know the subtle philosophies of heathen nature-worship to reach the citadel of the longing heart lost in the mazes of them all. The mighty life and love of God in the message were all-sufficient. Subtle philosophies were dissipated, idol fanes crumbled, and heathen gods and goddesses fell before the simple word of life of the Gospel. It was not till a sickly, worldly Christianity felt it necessary to study heathen philosophy, and endeavor to find a basis for Christianity in it, that her power to save men was lost, and the counsel of God was darkened by the great cloud of words without knowledge. Life was substituted by its shadow, truth by its form, and soon both form and shadow were perverted.

But the Dark Ages are in the past, praise God. The Reformation betokened the dawning, and now God again wishes His church to present to the world the great "everlasting Gospel," with its solemn admonition to turn from man and "fear God, and give glory to Him," and "worship Him that made heaven, and earth, and the sea, and the fountains of waters."

What the missionary needs to know above all things else is God and His Word. In that Word is all that is necessary to meet the combined and complicated antagonistic religions of the ages. The best detector of discords is he who best knows harmony. He needs not to study the discord. It would, in fact, ruin his ear for harmony. The missionary to China also needs to know that God has given him his mission to that particular field of his labor. He should know how to care for his own body, the temple of God. He should yield himself to God for the best and wisest service for the purchase of Christ's blood in China. He should go not representing America, nor American civilization, nor American patriotism, nor American Christianity even, but representing Christ and His religion alone. He would then have no lame apologies to make for American sinners or American "Christians." He could proclaim in all steadfastness the one Saviour, the one life, the one Gospel, and he could say that all others were spurious or weak imitations at best. Such a missionary would not become involved in political troubles. He would not be considered, as soon as he was known, as an enemy of the government. He would not appeal to foreign powers, or to consuls, but to God, and God would hear and as manifestly answer and interpose as in ages past.

Every soul who accepted Christ as the life would nevermore be troubled about ancestral worship. The acceptance of the Gospel of truth would meet all the soul's need, and utterly demolish the unholy systems of heathen idolatry. And yet this would not be done by long arguments or direct attack upon the hoary battlements of error. The light of the Gospel of Christ let within the heart will shine away all that is dark and obscure.

The real difficulties call for the self-sacrifice and devotion characteristic of God's work in all ages, but as man yields to God, God will make plains of the mountains, and multiply every consecrated gift among native Christians.

Civilization, as men may measure it, may not follow, but God will warn all and will gather out those who will glorify His name to all eternity.



REMEDIES THAT CAN NOT CURE.

At the same time that religious bodies are exercised over the small attendance at churches, the proprietors of some religious journals are exercised over a falling off in the number of their subscribers, and many are declaring that the fate of the religious weekly is sealed.

The one asks, "How can we get the masses to church?" the other, "How shall I prevent a decrease in my subscription list?" The one is answered, "Give them a larger, more liberal gospel," and the other, "Incorporate broader ideals."

In deference to these replies, many a pastor is trying to teach a "more liberal gospel," and in the attempt aggravates the malady. He deserts the Christ of the record for a "larger Christ," and in so doing spreads infidelity and empty pews where he was commissioned to "preach the Word" and save souls. He attempts through human philosophies to win recruits for the cause of God. The attempt is foredoomed to failure. God can not sanction human inventions in His great complete plan of salvation. Man must keep his hands off the ark. There is no such thing as a "larger Christ." There is only the Christ who died for men, and is now seated at the right hand of God, making intercession for us. The Christ of Bethlehem, Nazareth, Gethsemane, and Calvary is the Christ whose life and death must save mankind. If a "larger Christ" than He is needed, there is no salvation for the race. There is no true conception of Christ except what we get from the Word itself. The philosophies of all the ages can not alter that one jot or tittle. The farther men wander from the tower of truth the deeper will they sink in the slough of error, and error can never save a soul.

What is true of the "liberal preacher" is also true of the "broader" religious paper. They may discard their religious features and adopt "broader ideals," but they will be simply influencing individuals to do the same thing and to adopt the broad road that leads to destruction. When a man is lost on the desert, he does not pin his faith to a wider wandering. He seeks to get back to the way he has lost. Just so in this case. It is not broader ideals and wider wanderings that are needed, but a speedy return to the first principles of the Gospel. Deserters are not won back by one who goes with them. The truths of Christ's Gospel are sufficient for these times. If men seem more indifferent to religion now than formerly, it is because religion has been made so "broad" that many an honest man prefers to conform to the world outside of the church rather than inside. Such an effort has been made by religious teachers to abolish the law of God, that many a worldling believes it has been done. He can, therefore, see no necessity for a salvation from the results of transgression, "for where no law is, there is no transgression." Rom. 4:15. Thus do the professed followers of Christ unconsciously nullify the effect of the work they seek to do.

The true remedy is not conformity to the world, nor even to the spirit of the times; for the spirit of the times is not the Spirit of Christ. God does not change with the changing spirit of the times. He "is the same yesterday, to-day, and forever," and he who can not be reached and saved by the Gospel in its purity to-day, will never be reached and saved by any human "expansion" of it.

Among many sad conditions that were to exist just prior to the second advent of Christ was the condition of the church, "having a form of godliness, but denying the power thereof." 2 Tim. 3:5. That is what men do who clamor for a "larger Christ" and a "more liberal, broader gospel." They are denying the power of the Gospel of Jesus Christ to save men. At the same time they maintain a form of religion. The apostle says, "From such turn away." Heeding that admonition, and turning to the "only Name under heaven . . . whereby we must be saved," is the only safe course for him who would reign with Christ in the earth made new.

C. M. S.

TRAINING FOR ANARCHY.

In some of the States of the Union at the present time certain constitutional amendments are being strongly urged; and according to statements that are appearing in the editorial columns of some of the leading newspapers in those sections, it is determined that these constitutional amendments shall not apply to certain classes of individuals. It is openly stated that they will use all of their influence to see that certain ones who have more influence than others shall be allowed to override these constitutional amendments in case they shall be adopted, while they will be rigidly enforced upon others.

We purposely leave out the details in regard to the matter, because it is not our desire to discuss these. We simply wish to call attention to the fact that such things are going on. Where is the individual who can not see that such a course as this, followed for a little time, will result in the worst forms of anarchy? There is a great deal being said against anarchism at the present time; and, truly, anarchy is to be deplored above almost anything else that could be thought of in this world. However, anarchism is not confined to those who make an open claim to the doctrine of anarchy; but individuals who are teaching that it will be proper for certain ones to override law, and constitutional law at that, little realize what they are doing, else they would not dream of doing it.

Then, again, the mobs that are being stirred up in the various parts of the country to execute vengeance in their own way, regardless of law, are teaching lessons in anarchy and lawlessness that will soon react in the most terrible way. The Word of God tells us plainly that "as it was in the days of Noe, so shall it be also in the days of the Son of man." The Word says that the earth was "filled with violence," and we know by these unmistakable, clear predictions of the Word of God that the closing years of this world's history will be filled with violence that will cause men's hearts to quake, and to fail them for fear. Every one who has his reason left to him should see the trend of events that are moving so strongly in that direction, and in the name of everything he holds dear he should keep out of the dangerous current.

God will provide a protection for every one who lives true to the principles of the peaceable Gospel that the Lord Jesus Christ has given us; but those who seek to stir up strife, together with those who encourage individuals to override and disregard laws, because, as they say, they were not framed for them, will soon find that they are making for themselves the most distressing troubles that the world has ever seen.

May the Lord help us to see as men should see in these times; and the one thing that will enable us to do this is the strong, clear Word of God. T.

SUNDAY CLOSING IN HONOLULU.

WHEN the recently-returned transport Logan arrived at Honolulu, the day of the week was Sunday. According to the laws of the Territory, saloons are closed there on Sunday. The men swarmed ashore and at once began looking for saloons. There were none open. Some of the men went to the parks, a few to the churches, and the rest wandered aimlessly about. But the Logan remained in port Monday and Tuesday, and the soldiers made up for their enforced thirst of Sunday. The saloons were crowded the entire time, and at night none but men in uniform could get to the bar. Fights were frequent all over town, and the local police and provost guard were kept busy. Now comes a decision from the Attorney-General that such strict Sunday observance as was enforced on that day, is not required under the law, and he instructs the high sheriff to permit a more liberal interpretation and enforcement of the Sunday-closing law, which would be more in consonance with the law itself and with public convenience.

So there will be no more such strict Sunday closing in Honolulu. While Sunday closing in any country and at any time is a farce, and while it should be

unlawful to do on Monday and Tuesday what it is unlawful to do on Sunday, yet the continued nullification of liquor laws by attorney-generals is regrettable. What the parent will do the child will imitate, and the Territory of Hawaii has learned its lesson in its infancy. The position of this Honolulu official is identical with the position of the President and Attorney-General of the United States. Where the financial interests of the liquor element are "paramount," it is but to be expected that any restrictive liquor legislation will be nullified. The only remedy is a total eradication of the whole wicked business, root and branch. Sunday-closing is on a par with what was called the "righteous compromise" with vice in the Indian army. Vice will never be eradicated from armies as long as armies exist; and it is doubtful if there will ever be a total prohibition of the liquor traffic. But individual souls will be saved from both, not through a compromise with them, but through a firm Christian stand against them in whatever shape they may come. C. M. S.

RUSSIAN LIBERTY OF WORSHIP.

APROPOS of the observation of Dr. Talmage that he found as much liberty of worship in Russia as in New York, it is interesting to note what the *Guide for the Rural Clergy* (Russian Orthodox) has to say regarding schism and sects in Russia, as published in its April issue of the present year. The *Guide* dwells at length upon the fact that "sects" in Russia are increasing in strength, and that many learned men are aiding the movement both by their writings and their personal influence.

In referring to what has been said by the *Moscow Gazette* upon the same subject when deprecating the rapid increase of sectarianism, the *Guide* quotes from that journal as follows: "The merest glance at the data of Russian criminal statistics startles one with a most alarming phenomenon—the exceedingly rapid increase in the number of offenses against religion. We have three and a half times as many such offenses now as in 1878. Such an increase is undoubtedly a result of an increase in the actual number of sectarians, and not merely in greater zeal on the part of the clergy and civil authorities in bringing to light and prosecuting this class of offenses, as it is attempted in certain quarters to account for the fact."

The *Gazette* declares that the government measures are inefficient in dealing with these "dangerous sects," and explains in the following language what these measures are: "What is done, as everybody knows, is to depart [exile] the followers of such a sect to some locality where no propaganda is possible, and where they are kept under strict supervision by the authorities. But in remote localities, where the Orthodox clergy is in small numbers, the fight against sectarian fanaticism presents infinitely greater difficulty than in the interior of Russia. And so it comes to pass that in the region of Yakutsk we see large settlements consisting entirely of the most stubborn Skoptsi; in the Caucasus and along the Amoor we encounter villages the entire population of which consists of implacable enemies of the Orthodox Church." The *Guide* then adds: "What must be the influence of such compact and intensely fanatical centers on the surrounding population were needless to point out. It will thus be seen why these deportations and the action of the administration go wide of the mark." That is, when the Russian Government exiles a religious sect, the sect propagates its doctrine in the place to which it is exiled, as did the early Christians during the great persecutions at Jerusalem. This indicates to these Russian Orthodox editors an inefficiency on the part of the government. It is difficult to imagine what punishment short of death would be considered efficient by the officials of the Russian Church.

Continuing, the *Gazette* says: "To what results such methods lead is shown by the following fact: We have always striven to transfer [exile] Skoptsi to the remotest and wildest localities, such as the regions of Turukhansk and Yakutsk, and now large numbers of them turn up at Irkutsk, that capital of Siberia where the founder of that sect once resided and carried on his propaganda. The deported Skoptsi again took up their propaganda, and whole families of new converts appeared in the very city. Many of these monstrous cases are already in the public attorney's hands."

This does not look like freedom of worship. The "sects" are not only exiled from their homes, but

are hounded by the public attorneys and the religious prosecutor in the places to which they are exiled. The *Gazette* editor closes his article with an admonition to the Orthodox clergy to preach their faith more zealously, that there may "be less and less frequent need of transporting [exiling] sectarians—a measure to which we are now driven by necessity, because of the lack of more efficient means of influencing them." Would that men who profess to be followers of Christ would learn the Gospel they pretend to preach, instead of thus misrepresenting Him and the character of His work. But this is what has always been true and always will be true of a Church-and-State religion.

C. M. S.

CONCERNING CHINA.

NO DEFINITE plan of procedure has been determined upon by the powers in China. Russia's proposed withdrawal from Peking has not taken place, and it now seems probable that Russian troops will remain in Peking as long as do those of the other powers. Germany still stands by her proposition to demand the surrender of the anti-foreign leaders before entering upon negotiations, and in this she seems to have the moral support of England. Both these powers are regretting the stand taken by the United States in showing a willingness to enter upon peace negotiations before punishment has been visited upon the Boxer leaders. The American administration is planning to withdraw its troops from China, with the exception of enough to guard the American legation, but the other powers are planning to strengthen their military representation there. Russian troops are still going forward, as are also those of the kaiser.

A force of about 8,000 Russians, Germans, Austrians, and French attacked and captured the Peitang and Lu Tai forts on September 20. The attacking forces lost 300 in killed and wounded. An Anglo-American force, under General Wilson, stormed and captured the Chinese arsenal at San Hai Tien. The Moscow correspondent of the *London Standard* says that authentic accounts have been received at Moscow of a terrible massacre of Chinese by the Russians at Blagovestichensk. The entire Chinese population of the latter town, amounting to about 5,000 persons, was escorted out of town to a spot five miles up the Amoor River, and then, being led in batches of a few hundred to the river bank, was ordered to cross over to the Chinese side. No boats were provided, and, as the river is a mile wide, to carry out the order was to drown. The Chinese were flung into the river, and those who attempted to get back to shore were shot or clubbed to death. The report adds that the river bank for miles was strewn with corpses. It is also reported that the Germans at the battle of Tianshiang stood up 150 of their prisoners and shot them.

Li Hung Chang has posted a proclamation through Chi-li Province, ordering the people and soldiers to exterminate all Boxers, and a Shanghai despatch of September 24 states that the troops were obeying his orders, and that over a thousand of the Boxers in that province had been killed. Twelve of their prominent leaders were decapitated.

Prince Tuan, who is regarded as the chief leader of the Boxers, has been appointed grand secretary to the emperor, a position enabling him to control all communications to and from the throne. This would seem to be an open defiance of Germany's demand for the surrender of the Boxer leaders. The emperor and empress, it is reported, will in no case return to Peking, as they consider the imperial palaces desecrated by the foreigners. An imperial decree commands the governor of the province of Shian Si to raise funds for the erection of a palace at Hsian Fu, which will be the new capital. Advices from Canton report that serious disturbances have occurred near that city. Several villages have been destroyed and others are besieged.

THERE has been considerable activity among the Filipinos during the last week, and the casualties to the Americans, including killed and wounded, amount to about 100. From several of the provinces come accounts of Filipino operations and American precautionary measures. A burial corps has been ordered to proceed to Manila for the purpose of disinterring and bringing back to the United States the bodies of Americans who have been buried in the Philippines.

CATHOLIC work in the little kingdoms of Norway, Sweden, and Denmark is reported to be gaining in force quite rapidly. Catholic congregations, according to this report, are gaining considerably in numbers. For many years the Catholic workers in these countries were under the control of foreign bishops. The work is now considered of sufficient importance to warrant the appointment of bishops to reside in the countries named. In Austria, also, vigorous work is being done by the Catholic clergy in a determined attempt to withstand the inroads of Protestantism. Both sides are claiming accessions to their numbers as a result of the work that is being done. Catholic women have been formed into societies for the purpose of influencing backslidden husbands to return to the fold. In fact, Catholicism throughout all Europe is manifesting great zeal at the present time, notably in France. In America, while aggressive work is being done by such societies as the Paulist Fathers, the greatest interest seems to center in the federation of Catholic societies for the purpose of influencing legislation. This work is being pushed with much zeal by press and clergy, and is one of the most important developments of the times. The drowsy Christian should ask himself if there is anything significant in these things.

THE great strike of the anthracite coal miners in the East has entered upon the second week of its duration. So far there has been but little molestation of non-union men, or disorder of any kind. One case of shooting has occurred, but in all the vicinities affected comparative quiet reigns. Troops have been ordered to different mines in anticipation of trouble, but have found no occasion for interference. While the mine owners claim that the strike will soon be broken, the miners themselves are claiming continual accessions to their ranks. Notwithstanding the protection of the troops, but few miners are working. At Scranton, Penn., on September 22, a parade was organized of the children who work in or about the mines or breakers. The parade consisted of 2,000 children, many of whom were only nine or ten years of age.

THE British nation now regards the Transvaal War as practically ended. The British troops have traversed the country as far as the Portuguese border, and the burghers who have crossed into Portuguese territory have been disarmed by the Portuguese authorities. The railroad to Lourenzo Marquez is now completely in the hands of the British, altho it is expected that marauding parties may interfere with its operation to some extent. A considerable company of the Boers is still in the field, and it is believed that President Stein, of the Free State, and Secretary Reitz are with them. The Holland Dutch are preparing to welcome President Kruger, but his departure from Lourenzo Marquez is being delayed by legal proceedings. A war ship of the Netherlands has been placed at his service to convey him to Europe.

By a recent order of the English Post-office Department, all post-office clerks must use the word "Esq." in addresses to all male correspondents, unless the latter are laborers, personal servants, or tradesmen, or depositors in postal savings banks. The necessity for such an order is not apparent, but there is no doubt that such distinctions serve to foster the growth of anarchistic tendencies among the common people, and consequently to increase the perils of the times and hasten the time of trouble.

THREE hundred miners and day laborers are on a strike at Coal Creek, Tenn., for an increase in the wages of the latter. The miners are said to be satisfied with their scale, but are striking for the benefit of the day laborers. About 650 cigar makers are on strike at Hanover, McSherrystown, and Mt. Rock, Penn. About three-fourths of the 1,200 men employed by the American Iron and Steel Company, who struck on August 1, resumed work on September 19, at the rate which the company offered for work.

THE British Admiralty is introducing a new weapon into the navy. It is a modification of the Hotchkiss gun, the breech mechanism of which is self-feeding and automatic. This gun throws a three-pound shell at the rate of 400 rounds per minute. Thus 1,200 pounds of explosive steel are driven with fearful velocity from the muzzle of this gun every minute that it is in action. The destruction which such a weapon, accurately aimed, could accomplish can not even be imagined.

THE Kurutu and the Tabui Islands were formally annexed to France by the governor of Tahiti on August 21, at the request of the natives. On September 21 the premier of New Zealand announced the annexation of the Cook Islands, with the consent of the Basatonga chief. This step is a counter movement to meet the annexations of the French.

A DESPATCH from Calcutta reports an extraordinary rainfall throughout North India. The storm continued for four days. Half of the site of the city of Calcutta is submerged, some of the streets being flooded to a depth of three feet. It is estimated that thirty-five inches of rain fell in Calcutta during the storm.

A CABLE to the *London Times* from China states that four American missionaries and their families at Fen Chau Fu have been murdered by the Boxers. A cable to the *New York Sun* states that the entire company of missionaries at Tatungu and Seping Fu, west of Peking, were killed while attempting to reach Kalga.

NOME, Alaska, has been again ravaged by a terrible storm, which drove many vessels on shore, and crushed down the buildings nearest to the waterfront. The damage to ruined property has been placed as high as \$750,000. Several persons lost their lives, but the number of victims has not been given.

AN agreement has been reached between the Amalgamated Iron and Steel Workers and the steel manufacturers by whom they have been employed, settling the wage scale of the men. This agreement permits some 60,000 iron and steel workers to resume work who have been idle since August 1.

FOREST and field fires have been numerous in California during the week, owing to several days of exceptionally hot weather. The damage from fire in Sonoma County alone is estimated at over a million dollars. Thousands of acres have been burned over in various parts of the State.

THE State of Texas has been the scene of another serious calamity; this time it came in the form of a cloudburst in the Neuces River district, which, according to report, has resulted in a terrible flood and much loss of life. The cloudburst occurred on September 23.

IN the island of Tutuila, that island which was apportioned to the United States in the division of the Samoan Islands, a national guard of natives has been organized, armed with the regulation Lee rifle and carrying the regulation cartridge belt.

ON September 22 the president of France gave a grand banquet to 20,000 mayors of the cities of France. The banquet was given in honor of the exposition, and is declared to be the largest ever held.

A RUSSIAN inventor has discovered a certain kind of salt, which, when subjected to heat, throws off a powerful gas. This he utilizes in driving a new type of automobile. A few pounds of this composition are sufficient to drive the automobile a long distance.

THE British torpedo-boat destroyer Cobra is now the fastest vessel in the world, having broken the record made by her sister ship, the Viper. The Viper's record was 43 miles an hour, and the Cobra's record stands at 43.5 miles an hour.

OWING to the recent severe storm which visited the fishing banks of Newfoundland, forty vessels have been driven ashore, and according to latest reports fifty-five others are missing, most of which, it is expected, have gone down.

THE U. S. transport Grant arrived in San Francisco harbor on September 22, carrying 350 sick and disabled soldiers, besides the bodies of 37 who had died in the Philippines, and 13 who died on the way home.

ON September 20 the president of France conducted a grand review of the French army near Chartres, France. The whole body of troops numbered 97,000 men, with 22,000 horses.

A REPORT from Halifax, N. S., states that the ship Lily, of the North, which left Halifax last summer with supplies for the Peary polar expedition, is a wreck. The crew are reported safe.

THE Egyptian mail steamer Charkiah ran aground on the island of Andros, in the Mediterranean, on September 20, and forty of her crew and passengers were drowned.

A TORNADO struck the town of Morristown, Minnesota, on September 24, wrecking several houses, killing eight persons, and injuring six.

THE United States war ship Oregon has arrived at Wu Sung, the man-of-war anchorage at Shanghai.



TO FOLLOW CHRIST.

It means so much to follow Christ,
To walk the path the Master trod,
To have no other mind than His,
To bend beneath the chastening rod;
To nail earth's hopes upon the cross,
To feel the spear and drink the gall,
To suffer, die, and rise again,
Ascending to the Lord of all.
To follow Christ we follow love,
Leaving the dross of worldly strife,
Purging the soul of selfishness,
Learning that "love alone is life."
Each hardship is a lift toward heaven;
Each enemy, a royal friend;
Each sorrow is a joy unseen;
Each sacrifice doth incense lend.
To follow Christ we leave behind
All baggage that would weigh us down.
Earth weights are heavy; take them not
If you would wear the victor's crown.
To follow Christ and Him alone
Is what is meant by the new birth,
How love illuminates the way,
And heaven afar comes down to earth.
All is God and all is love.
Let every selfish struggle cease;
Our life is hid with Christ in God;
Love reigns supreme, and all is peace.

—Emma A. Cranmer.

"THOU SHALT NOT BE AFRAID."

THIS quotation is from the ninety-first psalm. The pronoun "thou" refers to the individual who has made God his refuge and trust in the time of trouble that is coming upon the earth. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." The "terror," the "pestilence," the "plague," and the "destruction" are already at work; so the comforting message to those who see in these things the fulfilment of the Word of God, "Thou shalt not be afraid," is especially timely just now; for here and there throughout the earth are being manifested examples of such "perilous times" as will ere long be general. Continual reference is being made in the press to the wars, the strikes, the famines, the epidemics of disease, the disastrous fires on sea and land, storms, floods, earthquakes, etc. We give in this connection an extract from a private letter to friends in this city, from one of our laborers who was in Honolulu during the recent visitation of bubonic plague upon that city. From this we get but a faint idea of the condition of things when the final plagues are poured upon the earth. But it ought to be enough to set men to thinking upon the prophecies of the Scriptures, of which we are even now having a forecast.

It would be hard for one not with us to realize the revolution made in the affairs of the little Hawaiian metropolis by the introduction of the plague. In the district which a few months ago was called home by one-third of the population of the city, and where an equal proportion of the local business was transacted, can now be seen nothing but the ashes of as many blasted hopes. The whole of the Chinese and Japanese quarters, together with quite a large portion of the native section, including the Kamakapili Church (one of the largest and finest in the city) were burned, leaving nothing by which to even locate the former business centers except the narrow depressions in the blackness once called

streets, and at the same time leaving over ten thousand people homeless.

It demanded the laying aside of both business and pleasure and the concentration of every energy to provide shelter for this great multitude of people. The rapidity with which a new city for this purpose was constructed, surprised and demanded the admiration of every one, and the way all responded to assist the unfortunates was inspiring. Yet, despite everything that could be done to relieve the sufferers, there were many circumstances that would touch the heart of the most unsympathetic.

The very fact that ten thousand people with nothing but the little clothing upon their person should be thrown into quarantine, while everything that was prized by them was consigned to the flames, is startling, but some of the individual cases were pathetic. One poor Chinese, after having been released from quarantine, wandered about until, weakened from lack of food, he fainted upon the street. The frightened bystanders, thinking it was a case of plague, fled, but when a physician was called and an examination made, it was ascertained that his condition was due simply to hunger and exhaustion.

The morning after the first fire the morning paper spoke a little carelessly of the "Celestials' fingering nervously the little trinkets and trumpery they must leave behind as the guards hurried them off to the quarantine station;" but I could not help wondering if some of the rest of us would not finger a little nervously some of our trinkets (which, altho valueless to others, revive so many memories in us) if we were being hurried off that some one might touch a match to them.

But those who witnessed the big fire of January 20, when the fire became unmanageable and over five thousand people were made homeless in a single hour, felt in no mood to jest. Picture to yourself a fire started in some specially infected buildings getting beyond control, and, impelled by a strong wind, spreading rapidly over that section of the condemned district still occupied by five thousand people. Hemmed in like rats in a trap by guards and frightened citizens armed with guns, clubs, sticks, and pick handles, lest they should escape and carry infection throughout the city, their homes were burned down almost before arrangements could be made to draw them off into a clean space where they might still be guarded.

The roar of the flames mingled with the natives' wailing for their church, the shrieks of frightened women and children, the hoarse yells of guards as some attempted to escape across the line, and finally the desperate men inside forming themselves into a little army to force their way out, while all the time the more thoughtful were kept busy carrying the old, the sick, and the infirm from the burning buildings, made most gruesome sights and hideous sounds. One member of the family is stricken with the plague. He is at once taken to the pest-house, and, if death occurs, is cremated. The remainder of the family are hurried off into quarantine, while the home and all it contains are burned. This all seems necessary, yet how awful! I shall never forget one poor Chinese mother with four little ones clinging to her as she was brought weeping from the death-bed of her husband to the quarantine station the last day I was there. It would be hard to imagine the feelings of this poor woman, who had scarcely been outside her own home, as she was thus thrown among a great crowd of strangers upon the occasion of her husband's death.

That night I was asked to nurse in the pest-house, or plague hospital, just then being opened, and among our first patients was a poor Hawaiian woman, and with her a little five-year-old girl. During the first night the mother died, and the sleeping child was removed to another room. The awakening among strangers was a touching incident, and we did all in our power to divert her attention and make the little thing feel at home. That afternoon I carried her to the quarantine station, and if you could have seen the little thing cling to me (a friend of only a few hours) when she saw all those strangers, you could better appreciate what plague means. Yet this is but a slight foreshadowing of the time when "a thousand shall fall at thy side and ten thousand at thy right hand." O, that we might be prepared for that time! Are we doing all we might to fit others for those terrible scenes?

THE FATAL OMISSION.

IT is aggressive covetousness of others, backed up by arms, that has forced the Chinese to read war between the lines of such Gospel as was preached unto them. And yet the missionaries had the opportunity, had the Christendom that sent them believed in the doctrine, to have made their learners read peace and not war; to have assured them that the undivided interest of the Christian missionary is the kingdom of One whose teaching was, "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight."

While the covetous encroachment of nations has naturally, to the Chinese mind, made missions mean war, and while some missions may have taught the same thing by appealing to the military arm to sustain their foothold within the empire, yet it is not because too much of Christianity was taught that war found entrance, but rather because not enough of it was taught. If the part that is usually omitted had been consistently taught, it would have disarmed suspicion against the missionaries, at least. To this extent only,—the error of omission rather than of commission,—may we hold missionaries, along with their churches at home that taught them, responsible. Had modern Christianity faithfully represented that of the disciples of the first two centuries, whose brave answer was, "I am a Christian; therefore I can not fight," Christians need not have been understood in China as the pioneers of gunboats and bombshells.

We do not say that Christians before savage men would invariably escape massacre by abstaining from carnal weapons and appealing to the protection of the Prince of Peace alone. Yet, as a rule, marvelous has been the protection of such as have done so. The blood of some martyrs of peace may be expected to fall to the ground as the seed of the church of the Prince of Peace. The testimony of some missionaries of such a Gospel may be blessed and confirmed by being sealed with their lives. But how soon would the carnal sword drop from hands unnerved by the sword of love in the spirit of those whom they were slaughtering! Such passive bravery for Christ's sake is courage with its eyes open. Enmity could not stand before it.

But let every breath of blame be hushed toward those volunteers for Christ who willingly took their lives in their hands to labor among a benighted people. We arraign not them but the Christendom which kept back a part from their outfit for the work—the peace-making part of the whole counsel of Christ. Was not His warning enough, when one tried to defend His cause by the sword, that a Christianity that takes the sword shall perish with the sword? Never will the free triumph of the Christian faith among the nations appear till the weapons of their warfare are not carnal.—*The Friend*.

IS ENGLAND A CHRISTIAN NATION?

THE following from the *Examiner* may throw some doubt on the popular claim, even from the popular standpoint:—

"Few people know that the queen of England has in her Indian Empire more Moslem subjects than are ruled by the sultan of Turkey. These Mohammedans are, as everywhere else, a hard people to reach. The college of the Mosque of Al Azhar at Cairo (so well described by Dr. H. M. Field), that of the Mosque of Palms at Tunis, and that of Kairouan in the holy city of Fez, are well known. There is a fourth great college, that of Deoband, India,

the Madrassa Ilm i Arbi, as the Arabic college is called. It has magnificent buildings, a large faculty, and sends out all the *moulvies* and *hafizes*, as the Moslem preachers and teachers are called, for India. These men are the most bitterly prejudiced against the 'Christian infidels' the world can find anywhere. They have their sects and their rivalries, but in one thing they are united, and that is their opposition to Christianity. Yet some of those very teachers are converted. For instance, there was the celebrated Rev. Imad-ud-Din, D.D., one of the greatest Christian preachers of all the world."

WHY NOT COME THIS YEAR?

HEALDSBURG COLLEGE, with which many of the SIGNS readers are acquainted, begins with this date its nineteenth year's work. Last year the attendance and general character of work done were most encouraging, and to-day the college occupies a larger place in the hearts of its patrons than at any time perhaps in the history of the institution. Great things are expected from the experiences of the current school year by those in charge. It is the purpose, therefore, to hold the standard high, higher if possible than ever before, that in every department only right principles may obtain. Success can be had only by following strictly the plans which God has marked out. The work of revival, it is hoped, will begin with the first week, thus anticipating the work of the enemy. The college faculty are united in the thought that each and every student must be the subject of faithful prayer and earnest, persevering effort, and when converted, to be enlisted in active labor for those around him. This is an important time for the young, and the writer asks every one who needs an education in the truths of God to consider whether this may not be the time when he or she should enter the college and enjoy its benefits. If you can not see an open door, let the college know, and everything possible will be done to help you. Plan to come, *plan by faith*, and God will help you in your extremity. Send for calendar; write the president concerning your situation, and you may find that, even tho late in applying, you may be with us in the work of this year.

Address your communication to Prof. M. E. Cady, Healdsburg, Cal.

Hoping that the college may yet hear from many as suggested, I am yours in the work,

C. L. TAYLOR.

GRAND BUT AWFUL.

LONG, long ago the poet wrote:—

"We are living, we are dwelling,
In a grand and awful time."

True as may have been these words when they were written, their truth is much more noticeable at the present time. Surely we are living in an awful time, and grand it is also. To see the force of the words, divide the world into two classes as they really exist to-day, namely, those who are Christians and those who are not. And now let us consider what is taking place in the world.

Think of the African war, which has been engaging the attention of England for so long, drawing from her realm men and money to sustain the bloody fray, bringing death and distress untold; the slaughter now going on in China, where human life is considered of less value than the life of a dog. Nor should we forget the direful aspect of the poor of India, who are starving to death in Bombay, and, in fact, the greater part of the territory, where, according to accredited reports, famine and the dread plague of cholera are carrying off their victims at the rate of a death every minute. Here are the figures: 10,277 deaths were recorded for one week in Bombay.

Think of it. And these people, or those of them who survive, are to hear the message of the third angel. And what of those who have died without having heard the Gospel?

We have long talked about the time of trouble, when war, famine, and pestilence would be abroad in the land. To the Christian all these things are omens of the dawning of the morning. Are they not also signals for greater activity, greater sacrifice for the cause we love?

The Lord's work will be done; for He has so declared in Isa. 55:11. It is a grand thing to work for God, to be a co-laborer with Christ.

Sheridan, Ill.

C. H. CASTLE.

OUR WORK AND WORKERS.

FOUR candidates were baptized at St. Paul, Minn., September 15, in connection with meetings held by Brethren A. J. Stone and J. Anderson.

AT the recent camp-meeting held at Dayton, Ohio, seventeen candidates were baptized, and several others deferred the ordinance until after their return to their home churches.

BEGINNING with the November number, the *Missionary Magazine* will publish a series of articles on Church History. These will continue for a year or more, bringing out many points of interest to the church at the present time, and will add interest to this already valuable periodical. Now is a good time to subscribe. Monthly; 50 cents a year. 150 Nassau Street, New York City.

THE church in this city was doubly blessed on Sabbath, September 22. Brother George A. Irwin, president of the General Conference, spoke to the people in the morning, and Sister E. G. White in the afternoon. The latter service was altogether unexpected, because Sister White had just landed late the night before after her long voyage from Australia. Her being able to talk to the people for an hour so soon after landing will also be a surprise to the friends left in Australia, one of whom wrote by the same boat: "For a time it seemed impossible in her state of health to undertake such a journey, and that she might not live to reach America if she started." The same writer says: "If our people could only realize what it costs her at her age to leave her quiet home, and the friends here, they could better sense her unselfish labors in their behalf." One of her traveling companions says, "She suffered little from seasickness, and during most of the time enjoyed an unusually good degree of health."

BROTHER P. R. ALBRECHT, having gone to Arizona to labor, writes from Flagstaff to the *Wisconsin Reporter*:—

"This country is wild in most places. For the greater part it has been well named—arid line. Still some parts of it, I am told, are excellent. Around Phoenix is the garden of the land. I expect to work down that way and we locate there. Flagstaff is about 7,000 feet above the sea level, and directly north of the city the San Francisco Peaks reach an elevation of about 13,000 feet. Snow may be found there all summer. Flagstaff is a town of about 1,500 people. The chief and about only industry is a large sawmill, which employs hundreds of hands. They run day and night. Wages are good here but eatables are high. Rent is high also. City water for just household use costs \$2.00 per month, or where they have meters \$1.00 per thousand gallons. Clothing and dry goods are but little more expensive than in the East. Horses and wood are very cheap. A first-class Western horse (not bronco, you can get them at \$5.00) can be bought at \$20 or \$25. Railroad fare is high. From five to eight cents per mile is the regular charge. I am told that at Phoenix everything is very cheap. They raise fruit and vegetables in abundance there, whereas everything that people eat has to be shipped in to this place. We have a church building in this town, and a small but growing congregation."

A LETTER from Brother W. J. Tanner, in the *Atlantic Chesapeake News*, gives an interesting account of his trip to, and initial work in, Jamaica. He was advised to labor in the mountain region until somewhat acclimated. From Kingston he sailed to Alligator Pond, whence he was taken in a carriage twelve miles, to Southfield. Of this place he says:—

"Southfield is the name of an estate, and not a town or even a village, but simply a mountain community. Here we have a nice church of fifty or more members, besides a number who have not yet united with the church. The Lord has been permitted to do a good work for the people here, and the work seems to be going on; for there is still a good outside interest, in spite of opposition from the Church of England and Plymouth Brethren companies here. I find that the people here are interested in the same subjects that interest us at home. They will listen to a talk on the prophecies with equal interest to an ordinary congregation in America. The main point in speaking to these people is to observe simplicity. We are now keeping house. Our home is 1,550 feet above the sea, and as I am writing I can look out of our front door and across the sea, about two miles away. At times the clouds come down and envelop us, but thus far the atmosphere has been very clear. The temperature is all that could be desired. August is the warmest month of the year, and to-day is as warm as any, yet at mid-day the thermometer only registered eighty-two in the warmest part of our house."

PERIODICALS WANTED.

J. R. REID, 1018 South O Street, Tacoma, Wash., desires any of our denominational literature for missionary work. Please send post-paid.

POWER FOR Service

"The disciples were baptized on the day of Pentecost with power, and the accompanying manifestations of power were not to convince them that they were baptized, but to qualify them for the work of that very hour. They did not spend the day in feeling; they spent the day in working."

"This is written to show that the baptism of the Holy Ghost is for practical service, and not for physical sensation. Whatever there be of the manifestation of tongues of fire or shining faces, these are not so much for the benefit of the shining saint as for the sinning multitude."

"There has been much noisy demonstration among a class who seem to think that the baptism of the Holy Ghost is primarily for the benefit of the receiver, to be enjoyed amid noisy demonstrations of feeling. But the threshing-machine is not run to make the threshing-machine feel good, but to thresh out the grain. When a farmer boy I noticed that the threshing-machine running empty made more noise than when filled. I noticed that when the 'feeder' ran out of grain, the driver hastened to halt the horses. The power was for threshing the wheat, not for shaking the machine. I noticed when the machine was at work, the deafening rattle of empty machinery softened into a subdued song of service."

"The trouble with some of the teaching and practise on this important theme is that its advocates seem to think that the power was intended more for the machine than for the grain; consequently there has been much of what might be termed running empty. Power is never applied to threshing-machines except for threshing purposes, and in like manner power for service is never applied by the great Master-builder to His servants except when they are ready to serve and there is some one to serve. Don't ask the Lord to turn on the power and rattle the machinery to prove to you that the Lord will do what He has promised."

The above is an extract from the new book on the Holy Spirit, by A. F. Ballenger, entitled

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NOT WORK BUT WORRY.

It is not the work, but the worry,
That wrinkles the smooth, fair face;
That blends gray hairs with the dusky,
And robs the form of its grace;
That dims the luster and sparkle
Of eyes that were once so bright,
But now are heavy and troubled,
With a weary, despondent light.

It is not the work, but the worry,
That drives all sleep away,
As we toss and turn and wonder
About the cares of the day.
Do we think of the hands' hard labor,
Or the steps of the tired feet?
Ah! no, but we plan and ponder
How to make both ends meet.

It is not the work, but the worry,
That makes us sober and sad;
That makes us narrow and sordid,
When we should be cheery and glad.
There's a shadow before the sunlight,
And ever a cloud in the blue;
The scent of the roses is tainted;
The notes of the song are untrue.

It is not the work, but the worry,
That makes the world grow old;
That numbers the years of its children
Ere half their story is told;
That weakens their faith in heaven,
And the wisdom of God's great plan.
Ah! 'tis not the work, but the worry,
That breaks the heart of man.

—Inez May Felt.

ALCOHOL; ITS HISTORY, AND ITS EFFECTS UPON SOCIETY.

By W. H. Riley, M.D., Superintendent of Colorado Sanitarium, Boulder, Colo.

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History of the Use of Alcohol.

(Continued.)

FOR some hundreds of years after its discovery, alcohol was distinctly the most valuable product of chemistry. The old alchemists went wild over it. They wondered at its power in dissolving oils and resins and balsams, calling it *oleum vini* and *balsam universalis*, and making with it varnishes and perfumes and cosmetics, by the sale of which they replenished their not overfilled purses. They admired the clear, colorless, smokeless flame with which it burned, and named it *sulphur coeleste*, in contradistinction to the ordinary or earthly sulphur, which burns by no means so pleasantly. They used it as a preservative; they used it for the preparation of their chemicals; and, above all, they used it as a medicine."

Under the name of *aqua vitæ*, or "water of life," alcohol was considered the best medicine known in those times. It was the great remedy for every malady to which human flesh was heir. We have this interesting testimonial as to its esteemed value: "The virtues of *aqua vitæ* are infinite. It keepeth off fits of apoplexie. It driveth away vermin. . . . In wet and malarial climates every one should take a teaspoonful, with sugar, before breakfast, to keepe off the ague, etc." Prof. Arnoldus Villanova, in the fourteenth century, made a panacea of the "water of life," which was said to have the virtue of "giving sweet breath, fortifying the memory, besides being good for sore eyes, the toothache, gout, etc."

In the seventeenth century, however, people learned that alcohol was an intoxicant, easily and cheaply manufactured, and it ceased to be used solely as a medicine. Hitherto alcohol had been made from wine, and was therefore expensive; now it was found that beer would serve the same purpose, and barley being cheaper and more plentiful than grapes, alcohol was now obtainable by all. Great distilleries arose in different places, especially at Schiedam, in Holland, and great quantities of cheap and fiery spirits were soon being poured out. This industry was encouraged in England, on the ground that it encouraged agriculture, and by the year 1700 England was flooded with liquor at very low prices.

"The results were most disastrous. London streets abounded with gin-shops, and one could actually find placards on them reading, 'Drunk for a penny; dead drunk for twopence; clean straw for nothing.' The effects on the common people were so marked that all thoughtful persons were alarmed by it. In the wet, temperate climate of England, people might drink heavily of beer or wine, and still retain in fair measure their health and their capacity for work; but under the reign of gin, vice and misery and disease increased so fearfully that Parliament finally passed a law practically prohibiting its use. This famous 'Gin law,' passed in 1736, is interesting as the earliest severe blow at liquor-dealing among civilized nations. It levied a tax of twenty shillings a gallon on spirits, and a license of fifty pounds for any one selling or dealing in it. And, being in advance of public opinion, it failed, much as other more stringent laws have failed in our own day.

"To evade the law, apothecaries sold it in vials and small packages, sometimes colored and disguised, generally under false labels, such as 'Colic Water,' 'Make Shift,' 'Ladies' Delight.' There were printed directions on some of these packages—e. g., 'Take two or three spoonfuls three or four times a day, or as often as the fit takes you.' Informers were very prominent and exceedingly offensive, inventing snares to catch lawbreakers for the heavy rewards, and spying and sneaking around in a way particularly distasteful to the English mind. In consequence, they suffered in their turn. The mere cry, 'Liquor spy,' was enough to raise a mob in the London streets; and the informer was lucky if he escaped with a sound thrashing and a ducking in the Thames or the nearest horse-pond. Indeed, such an outcry was made about the matter that the ministry became very unpopular, and the law was not enforced after two or three years, and was largely modified in 1743, after seven years' trial."

THE OTHER SIDE.

A GENTLEMAN once said to us, "I do not favor prohibiting the sale of liquor; it would be an injustice to the men in business; besides, it would throw thousands out of employment."

We replied, "You do not look at the issue from the right side; you take a contractor's view."

"Just before the war closed a government contractor said in a car: 'I hope the war will not close under two years. I will lose thousands of dollars; besides, many men will be turned out of employment from the government works.'

"A lady passenger, clad in weeds of mourn-

ing, rose to her feet, and with a tearful voice, said: 'Sir, I have a brave boy and husband sleeping the sleep of death in a soldiers' cemetery. I have only one boy left, and he is in front of the foe. O God, I wish the cruel war would close now!'"—*Exchange*.

SOME POINTS REGARDING FOOD. No. 4.

Decomposition of Meat More Serious than Fermentation of Starch.

MANY continue to use meat because they find that it does not ferment; but meat decays. While it does not form sour acids and gases, the products of this decomposition often produce biliousness. It is largely responsible for sick-headaches, and for the nervousness which so many people suppose the result of overwork for others, when it is simply due to overworking and overstimulating their own digestive organs by attempting to live upon dead animals and animal products.

Another striking reason why we should not use the flesh of animals is because they are continually making waste products in their bodies, the same as we are; and when the animal is killed, these toxic substances are all through the muscles, and we must eliminate them along with the poisons which are formed in our own system. Careful experiments have demonstrated that when a vegetarian lives upon flesh food for a few days, the secretion of his kidneys becomes several times as poisonous as it was when living on the natural products of the earth. Why should we undertake the contract of compelling our eliminative organs to carry off the waste products that the ox should have eliminated? It never has occurred to some people why fruits and grains and nuts do not have eliminative organs. It is because they manufacture no waste products that have to be thrown off. They are foods minus the poisons. When we eat an animal, to get what is represented by the stove itself, or the structure, we have to eat the ashes with it.

DAVID PAULSON, M.D.

HOW TO BE BEAUTIFUL.

Seek to be Beautiful.

NATURE is full of beauty; and she seems to love and seek it. Observe the flowers with their varied colors, the fruits with their tinted cheeks, or the little bird that after its daily bath smooths out and arranges its golden feathers. Everything in nature testifies that God is a God of order, a lover of the beautiful; and He has placed within all a desire to be beautiful. This desire should not be suppressed, but cultivated, for it is divine.

We admire beauty because it is a revelation of God's glory. The more beautiful the flower, the more fully is God's character expressed. The person with the face and figure most nearly perfect, reveals most fully God's image. It is therefore lawful to desire beauty, and to try to be beautiful, to have a beautiful face, a beautiful physique.

Beauty Comes from Within.

Real beauty is not the result of outward adorning or decoration; it radiates from within. The mind is the sun, and the streams of light that proceed from it are revealed through the face. Every evil thought is a dark object passing over the mind, and obscuring some of these rays; and it leaves its impress on the face. And so "by beholding we become changed." It is this that led the apostle to say: "Finally, brethren, whatsoever things are

true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Pure Thoughts Beautify the Face.

Only the one who has pure and beautiful thoughts can have a really beautiful face. Any one who has observed a child at play, can not fail to have noticed that every thought finds a ready expression. A happy thought brightens the face, and the shadow of a cloud passing over the mind is as readily seen there. The same principle applies to adults. Thoughts may be suppressed, and not permitted to work themselves out in the conduct; but the countenance is changed.

The admonition given through Moses is full of meaning. Speaking of the religious life, of the need of having God's words woven into the life, he said to the children of Israel, "Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." The hand executes the purpose of the mind, and thus reveals character. As God's Word is received, meditated upon, and appropriated, it transforms the acts and life, renewing the mind. The hand reveals the thought in loving deeds, and even the countenance bears witness to the change that has taken place.

The Face an Index of the Inner Life.

Jesus needed not that any should testify of man; for He knew what was in man. Man was an open book to Him; He read the innermost thoughts. He said to the Pharisees, "Wherefore think ye evil in your hearts?"

"As in water face answereth to face, so the heart [the inner life] of man [is revealed] to man." No matter how carefully a man may try to conceal his inner life, he is an open epistle, known and read of all men! They that worship the beast will reveal the character of the beast, either with the hand or in the forehead. For evil thoughts are distinctly traced on the outlines of the face of the wicked, even tho, because of fear or policy, the hand may not be permitted to work them out in the life. Speaking of the fallen and corrupt condition of the children of Israel, Isaiah said, "The show of their countenance doth witness against them; and they declare their sin as Sodom."

Unconsciously we influence for better or worse all with whom we are brought in contact. This influence, or power over others, is not in what we say, but in what we are.

Men and women and even children came to Christ, not because from a theological standpoint they recognized Him as the Christ, but because they witnessed His kindly deeds, and saw in His face something that was divinely beautiful. For "the Word was made flesh, and dwelt among us (and we beheld His glory [character], the glory as of the only-begotten of the Father), full of grace and truth."

Those who worship the Lord in the beauty of holiness will, by their acts of kindness, reveal something of this "grace and truth." The Father's name will be written in their foreheads, and His glory will be seen upon them (Isa. 60:1, 2); and in the kindness, sympathy, and compassion expressed in the countenance they will be beautiful. Strive to be beautiful. D. H. KRESS, M.D.

WE can not win manhood or womanhood for ourselves while we stand looking with contempt or indifference upon the fortunes of our brother men.—Rev. W. Gladden.

Another Triumph for the Ball-Bearing DENSMORE

The PACIFIC PRESS PUBLISHING CO., Oakland, Cal., publishers of this paper, wrote us on May 16, 1900: "We purchased our first DENSMORE typewriter about eight years ago, and have had these machines in use in our various departments ever since that time. Have also tried various other makes, but can candidly say that we have found none which gave better satisfaction, all things considered, than the DENSMORE. As an evidence of our faith in this machine, would say that we have just placed an order with your company for nineteen (19) New Densmore Typewriters."

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HOW TO CARRY THE BABY.

DEAR mothers of first babies, let me entreat you to learn the simple art of carrying your baby properly. I was once traveling on a cable-car that, among other passengers, contained two young mothers, each holding an infant under three months old. My attention was attracted to the first as soon as I was seated, and I noticed the eyes of other passengers wandering in the same direction. She was never still, and the child might have been a dish-rag for all the respect that was paid to its vertebrate system. First it was thrown over the mother's arm, between the elbow and wrist, its poor little head wabbling about like an apple just ready to fall from the tree. Then it was laid face downwards across her knee, and jogged about to a "rum-tum-diddy" that might have been soothing to its nerves if they were constructed on a principle different from those of all the rest of humanity.

Up to this point it had been quiet, but at the sound of the "rum-tum-diddy" it asserted a vigorous motion of resentment. It was then transferred to the maternal shoulder, and patted on the back with movements that must have appeared to the tender infant like vigorous whacks. It was next tied into a sort of true-love knot in the mother's lap, one little foot and one little arm sticking out here and there by way of loops. Unappreciative infant! even then it would not be silent. As a last resource, the mother opened her dress and forced nourishment upon it that it did not need, in the presence of a large car-load of mingled sexes, most of whom were looking on in amusement but poorly concealed.

At last, with overloaded stomach and flushed face, the poor little baby sank into an uneasy slumber, its face and limbs twitching from time to time in a manner that boded ill for its future. It had not asked for tossings, for pattings, or for food; it only needed rest. It did not get it even then, for two blocks further on the mother sprang up like a whirlwind, first to stop the car and then to get out, which latter she did with the now screaming baby tucked under her arm like an umbrella.

From time to time, when the exigencies of this little drama admitted of a moment's relaxation, I had glanced at the other mother. She had brought her sleeping and well-fed infant into the car shortly after my own advent, and, with her fare already in her hand, had seated herself quietly, and at once placed her little placid baby in such a position that its head rested comfortably on her shoulder, while its back was supported by her arm. To say that it then sank into peaceful slumber, would be a false description; for, in fact, so gentle had been its mother's movements, that it had never awakened. For seven long miles, through more than an hour's ride, the child slept in

Dr. Alexander Haig, the eminent specialist, of London, England, says: "The less animal flesh that people take, the better they come out in trials of force production, and especially in endurance;" and medical authorities everywhere are agreed that the eating of flesh meats is a prolific source of cancer, chronic rheumatism, and gout.

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perfect rest, its mother being so still that only twice did I detect a movement, once when paying her fare, the other time when signaling the conductor, whose attention she had previously attracted with her eye. It was a beautiful living picture of the holiness of maternity, the mother's face being as serene and placid as that of the sleeping babe. . . . Before leaving this subject, it may be as well to say that, as a rule, it is rarely, if ever, necessary to nourish a child from maternal sources upon the street-cars. If infants were fed, as they should be, at regular hours, an excursion could always be planned so that feeding times should come before and after, but never during the trip. Such an arrangement is better in every way, both for mother and child.—*Babyhood*.

AN IMPERIAL TABLE.

IN the Austrian Court it is contrary to custom for perishable articles to appear twice on the imperial table. The result is large perquisites for the attendants. To one man fall all uncorked bottles, to another the wine left in the glasses, to another the joints, and to another still the game or the sweets. Every morning a sort of market is held in the basement of the palace, where the Viennese come to purchase the remains.—*Exchange*.

MEEKNESS as an element of character is the possession and exhibition of calmness and gentleness of spirit under circumstances of provocation.—Rev. J. W. Riddle.



LESSON III.—SABBATH, OCTOBER 20, 1900.

THE PROMISE OF THE INHERITANCE SURE.

Lesson Scripture, Gal. 3:15-18, R.V.

15 "BRETHREN, I speak after the manner of men: Tho it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ. Now this I say: A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. 18 For if the inheritance is of the law, it is no more of promise; but God hath granted it to Abraham by promise."

NOTE.—All the suggestive hints, and instruction as to careful study and review, that have accompanied all the preceding lessons, apply here. It is absolutely essential that you know all the preceding part of this Epistle, in order that you may well understand what follows. Study and think. But do not mistake speculation for thinking. Do not try to make a meaning out of what is written, but fix your minds upon the sentences until the meaning that is in them reveals itself. The mental discipline to be obtained in studying such a portion of Scripture as this until you have mastered it, is worth more than can be computed. That, however, is only a secondary matter, after all. The great gain to us is the knowledge of God and His salvation. In the Scripture God takes us into His confidence, and reveals to us His secrets.

SUGGESTIVE QUESTIONS.

(1) When a covenant made by man is confirmed, how sure is it?—"No one maketh it void, or addeth thereto." (2) To whom were the promises made?—"To Abraham and his seed." (3) By whom were the promises made? (4) How explicit was the promise?—"He saith not, And to seeds, as of many; but as of one, And to thy Seed." (5) Who is the seed to whom the promise was made?—"And to thy Seed, which is Christ." (6) Is there more than one seed to whom the promise was made?—"He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ." (7) Of whom is the Seed?—"To Abraham and his Seed were the promises made; . . . and to thy Seed, which is Christ." (8) Who are joined in the promises?—"Abraham and his Seed." (9) Then when Christ receives the promises here referred to, who must share them with Him? (10) Since even a man's covenant, once confirmed, can not be made void, or added to, what of God's covenant?—"The covenant, that was confirmed before of God in Christ, the law . . . can not disannul." (11) How long after the confirming of the covenant did the law come in?—"Four hundred and thirty years after." (12) Could the giving of the law make any change in the covenant already made with Abraham?—"Tho it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto." Likewise, "the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect." (13) What would be the result of the disannulling of the covenant, if such a thing were possible?—"It would 'make the promise of none effect.'" (14) What, then, is the covenant which God made and confirmed? (15) What would be the case if the inheritance were by the law?—"It would be 'no more of promise.'" (16) How did God give it to Abraham?—"God gave it to Abraham by promise." (17) What was it that God gave to Abraham by promise?—"The inheritance." (18) Then to what did the promises made to Abraham and his seed have reference?—"God gave it [the inheritance] to Abraham by promise." (19) To whom besides Abraham was the inheritance promised?—"And to thy Seed, which is Christ."

NOTES.

1. SINCE even a man's covenant can not be in any way changed after it has been confirmed, it follows that the same thing must be most emphatically the case with a covenant confirmed by God, "who can not lie."

2. CHRIST is the Seed of Abraham, and the only Seed to whom the promise was made. He is both spiritual and literal. He is a real, literal, personal being, and He is spiritual, even a "quickening Spirit."

3. IN verse 17 we see the conclusion of verse 15. A man's covenant once confirmed can not be changed; so the covenant which God made with Abraham, can not be made void or altered in any way by the entering of the law four hundred and thirty years afterward.

4. VERSE 17 is a reversed sentence, the object coming first instead of last, and therefore some people have difficulty in reading it correctly. The verse simply states that the law can not make the promise void, and disannul the covenant that was made and confirmed by God four hundred and thirty years before.

5. NOTE that the covenant and the promise are the same. To disannul the covenant is to make the promise of none effect. We see this when we pay attention to the connection between verses 15 and 16, and also between 17 and 18. Do not go to Webster or to any other dictionary for a definition of "covenant," when God's covenant is in question. Go instead to the Bible. Dictionaries do not make language; their purpose is only to show how it is used; the dictionary makers have not considered the Bible usage in this case. It is so rare for men to promise anything without expecting an equivalent, that it has been taken for granted that it is the same with God; and so we have a covenant defined as "a mutual agreement of two or more persons," etc. But "who hath known the mind of the Lord? or who hath been His counselor? or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and to Him, are all things." Rom. 11:34-36. God promises freely; our part is simply to accept.

6. DO NOT forget that Abraham is one of the leading characters in this chapter. It is the covenant made with him that is here referred to. Carefully avoid the error of reading any one verse as tho it stood alone, having no connection with what precedes and follows. In studying one verse, do not forget what you have learned from preceding verses.

7. IN this lesson we learn what "the promise of the Spirit" is. It is the inheritance. This is made clear by verse 18. That which God promised to Abraham and his seed was the inheritance. See Gen. 17:2-8. This covenant was confirmed by the oath of God. See Heb. 6:13-18 and Gen. 22:16-18. The gift of the Spirit is the pledge of the inheritance. Eph. 1:13, 14.



LESSON III.—SUNDAY, OCTOBER 21, 1900.

THE LOST SHEEP AND LOST COIN.

Lesson Scripture, Luke 15:1-10, R.V.

1 "NOW ALL the publicans and sinners were drawing near unto Him for to hear Him. And both the Pharisees and the scribes murmured, saying, This Man receiveth sinners, and eateth with them. 3 "And He spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance. 8 "Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

NOTE.—The time of this lesson is soon after that of last week, and the place was in Perea, beyond Jordan. A brief form of the parable of the lost sheep will be found in Matt. 18:11-14. In connection with the lesson study, read Luke 14:25-35. Learn verses 7 and 10 of the lesson scripture. For a study upon Christ's seeking the lost, the teacher or student may take up the following texts: John 10:10-18; 21:15-17; Matt. 10:6; 23:37-39; Eze. 34:16; Luke 19:10; 1 Tim. 1:15; 1 Peter 2:25; Isa. 53:6.

Golden Text: "There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10.

SUGGESTIVE QUESTIONS.

(1) What movement was going on among the publicans and sinners? Why were they doing this? V. 1. Note 1. (2) How did the Pharisees and scribes feel toward this movement? What did they say of Christ? V. 2. Note 2. (3) What did this saying of the Jews cause Jesus to do? V. 3. (4) To whom does He apply the lesson personally? What question did He ask them? In this parable what is the proportion of the lost to those who were not lost? Nevertheless, how long does the search continue? V. 4. (5) What does the shepherd do when he finds the one that was lost? V. 5. Note 3. (6) When he reaches home with the one that was lost, what does he do? What does he ask them to do? V. 6. (7) What does the Saviour declare in regard to the repentance of a single sinner? V. 7. (8) What other parable does the Saviour introduce to teach the same truth? How diligent is the search represented to be? What is the

proportion here of the lost to that which was not lost? V. 8. Note 4. (9) What does the woman do when she finds the lost coin? What does she ask her neighbors to do? V. 9. (10) What does the Saviour design to teach in these two parables? V. 10. Note 5.

NOTES.

1. PUBLICANS and sinners were drawing near unto Him.—The verb indicates continued action. There seemed to be quite a widespread movement among the class known to the Jews as publicans and sinners, and the Jews mentioned this as being a sort of reproach to Christ. They thought if this class of people were drawing near, it would be necessary for them to keep aloof. They did not understand the universal nature of the salvation which the Messiah must bring. But the publicans and sinners saw in Jesus something that met their needs. "He saw them as worse than they saw themselves, yet He showed no loathing, no scorn; He felt no hate, no contempt; He did not despise them as outcasts; but He loved them. He showed them that they were not hopeless. He came to help and save, not to condemn." The Jews did not understand this, but they who realized their condition and their needs could appreciate what Jesus had for them.

2. RECEIVETH sinners, and eateth with them.—"The substance of their charge was not that He taught sinners, but that He ate with them; that is, mingled with them on terms of social equality. The modern Christian who mingles socially and freely with modern sinners is always liable to the same criticism from modern Pharisees. The pride of propriety can never understand the liberty of love."—Abbott. They could not understand how Jesus could be at home in such company. "Jesus went among sinners out of love for their souls, not out of liking for their sins. He went among sinners to do them good, to save them from their sins."

3. LAYETH it on his shoulders, rejoicing.—This is a type of the joy of Christ in the salvation of every soul that has ever been reclaimed or ever will be reclaimed. It is typical of the time when Jesus "shall see of the travail of His soul, and shall be satisfied." Isa. 53:11.

4. SEEK diligently until she find it.—"The woman seeks everywhere for the lost coin, as the Holy Spirit seeks long and persistently after men. It cost great pains and trouble to go after the sheep who had wandered away in ignorance. It took long patience to find the coin. The surroundings must be swept away, the environment changed. In the case of the son who went wilfully away, there must be a changing of will, and a choosing to return. There is a progression and climax in the numbers,—one in one hundred, one in ten, one in two."—Peloubet. "The possessor of one hundred sheep is in some sort a rich man, and therefore not likely to feel the diminution by one at all so deeply as the woman who, having but ten small pieces of money, should lose one of these; while the intensity of her feeling would fall far short of the affection of a father who, having but two sons, should behold one out of these two go astray."—Trench.

5. JOY in the presence of the angels.—This joy does not stop with the angels, but goes to the very heart of heaven itself, to Him who sits upon the throne of heaven. Every sinner that turns to God is another victory for good over the powers of evil, another evidence of the wisdom and goodness of God in the plan of redemption. The angels see in each repentant sinner another proof of the ultimate victory of righteousness over sin.

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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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9 Baptism and preaching of Jesus. 16 Call of four disciples.
THE beginning of the Gospel of Jesus Christ, the Son of God:
2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

Galilee, and was baptized of John in Jor'dan.
10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:
11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.
12 And immediately the spirit driveth him into the wilderness.
13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered

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The most valuable heirship known to human beings, or possible to them, is that of the Christian. He is a joint-heir with Jesus Christ, the Creator of all things and the Heir of all things. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:32.

There can be no salvation apart from the law of God; for salvation from sin means a return to obedience through faith in Jesus Christ. "This is the love of God, that we keep His commandments." 1 John 5:3. "Salvation is far from the wicked; for they seek not Thy statutes." Ps. 119:155. Had not Jesus Christ been obedient to the law of God, He never could have saved any one. Had not Adam disobeyed the law, he never would have needed a Saviour.

There is only one life insurance enterprise that can insure life. The Gospel of Jesus Christ insures life to the believer. If you believe in the Lord Jesus Christ, and are willing to invest your *all* in His guarantee of eternal life to believers, then you have the true idea of life insurance. All other projects of life insurance are of the world. Now what does the Scripture say?—"All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2:16, 17.

According to a report from Missionary Wilcox, of Foochow, China, who felt obliged to flee to Japan for safety during the recent Boxer uprising, missionary work can be carried on at comparatively small expense in that country. In appealing for funds, he says: "Remember that with \$25 I can keep a single man preaching the glad tidings a year, and that with \$10 I can keep a needy student in our high school for the same length of time." It is encouraging to know that with all the obstacles in the way of the Gospel in China, there are some favorable considerations. However, the unsettled conditions in that country are proof that the delay in carrying the message to that people when the situation was more favorable, will necessitate doing the work under unfavorable circumstances. And the longer it is postponed the more difficult will be the work. Just as

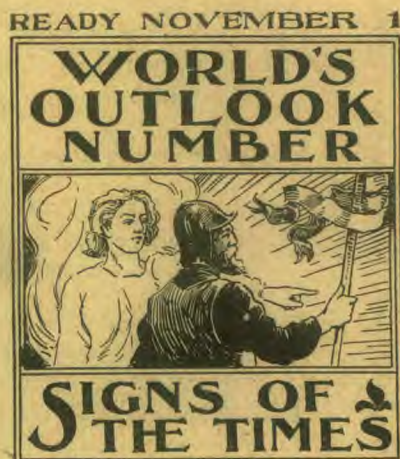
long as the enemy of truth can frighten those intrusted with it by keeping disturbance alive, we may be sure there will be plenty of it. "Speak unto the children of Israel, that they go forward."

ARRIVAL FROM AUSTRALIA.

ON Friday afternoon, September 21, Mrs. E. G. White, accompanied by Sisters Davis, McEnterfer, Peck, and Hare, together with the writer and family, accompanied by Mrs. A. J. Anthony, Mrs. Deweiderhold, Miss Norah Lacey, and Brethren Leonard Paap and Willie Floding, landed in San Francisco from the steamer Moana. The voyage from Sydney occupied twenty-three days, and was a remarkably pleasant one. The Moana is a good ship. Her captain and officers are both efficient and kind, and her stewards are faithful and obliging.

The weather was exceptionally fine. There were no storms, and only a few hours of rough sea. Our party was treated with every kindness, and all are well and of good courage.

It is nearly nine years since mother and I left the United States, to labor for a time in Australia. We found it an interesting and encouraging field, and we would gladly have remained to labor there to the end, but duty called us to return to the United States. Altho the matter of disconnecting with the Australian work seemed painful to contemplate, and the journey was much dreaded, we found, as soon as our decision was made to return, that God's providences were working in our behalf. Faithful men were at hand to take up the burdens of labor, which we must lay down. Kind friends stood ready to purchase our homes and other property. The Oceanic Steamship Company gave us good accommodations at reasonable rates, and the best of weather was granted us. Scores of kind friends greet us and are ready to entertain us and assist us in getting settled. For all these things we are thankful. We hope soon to be settled near the Pacific Press, and to be hard at work on the publication of "Testimony to the Church," No. 34. W. C. WHITE.



"WATCHMAN, WHAT OF THE NIGHT?"

THE glorious response to this question is, "The morning cometh, and also the night." The morning of that eternal day when the Son of God will begin His reign of righteousness and peace is almost here. The night of eternal destruction to all that is vile and sinful is also right at hand. Therefore the watchman can say, "The morning cometh, and also the night."

For those who accept the salvation of Christ all the joys and realities of eternity are about to become a literal realization. For those who cling to the wrong, the midnight of eternal death is soon to be their portion. These thoughts should inspire every one of us with an intense zeal. We should be consumed with the thought, What can I do to warn those who are on the brink of eternal destruction, and to draw them into the refuge the Lord has prepared?

The publishers of this paper are seeking to present these great themes every week, with the constant hope and prayer that souls may be reached. Has your own soul been stirred by the matter contained in this paper? Then will you not do all that you can to pass it on to others? Perhaps you have neighbors or friends that would be glad to learn the truths that its columns contain. Have you carefully and prayerfully done all that you can to bring it before them?

We should keep these matters before our minds

all the time, and never lose an opportunity to lead men to the knowledge of the fact that Jesus is seeking to save sinful men, and that He is about to come in the clouds of heaven to bestow His eternal rewards upon all who will receive Him.

The World's Outlook number of the SIGNS OF THE TIMES will be especially helpful in showing how all the perplexing and distressing things in the world to-day are fulfilling prophecy. These things that are filling men's minds with perplexity and their hearts with fear are caused by the last supreme efforts of Satan to destroy as many as possible. Be on the outlook for this special number. Join in its circulation, and thus you may be a means in the hands of God of saving some souls from the midnight of eternal destruction. T.

The fact that 100,000 men, who were recently daily laborers, are now idle, with the prospect of being supported in idleness for several weeks, and perhaps months, is deemed a menace to the peace of the anthracite coal region of Pennsylvania. It is always hard to predict what idle men will or will not do. The fact that they have been goaded into resistance against oppression does not make them any more peaceably inclined. When the apostle-prophet James tells us of the miseries that come upon the rich in the last days, he gives the reason. It is the crying of the laborers whose hire is kept back by fraud. However, this spirit of resentment is not indorsed by the Word of Inspiration; it is simply recorded as a sign of the soon coming of the Lord. God's people are enjoined to "resist not evil," no matter how terrible it may be. Tho the Lord pities the oppressed, He does not indorse their taking vengeance in their own hands. "Vengeance is Mine; I will repay, saith the Lord."

You have seen the advertisements of the World's Outlook number of the SIGNS OF THE TIMES, and have, no doubt, thought of a score or more of persons to whom you desire to send it. If you will send us lists of 5 or more names and addresses, we will address and send them from this office, post-paid, for 5 cents each. These lists should be sent to us early so that we can have plenty of time for addressing the wrappers. Address, SIGNS OF THE TIMES, Oakland, Cal.

Civil law has been restored in Galveston, and contracts for clearing streets have been awarded. The soldiers will remain in the city until the work of reconstruction is well begun. Governor Sayers has given out the following statement: "The loss of life occasioned by the storm in Galveston and elsewhere on the southern coast can not be less than 12,000 lives, while the loss of property will probably aggregate \$20,000,000."

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