

SIGNS OF THE TIMES

"But as we are 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 ISRAEL OF GOD.

THIS word "Israel" is derived from a certain experience in the life of Jacob, recorded in Gen. 32:24-29. Jacob's life previous to this was one of deceitful trickery. The first account we have is found in Gen. 25:29-34. And his success here intimates that it was not new business with him.

In the twenty-seventh chapter is a record of his further work. When his brother Esau came to his father to receive at his hand his blessing, his father said, "Thy brother came with subtilty, and hath taken away thy blessing." Esau replied, "Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing."

FOR this cause Jacob had to flee for his life, leaving his father's home for a strange land. Wending his way among the hills, the weather-beaten, dusty, footsore wanderer, with a bleeding heart, lays him down to sleep, with a stone for a pillow, and the blue dome of heaven for a covering. Then his mind wanders backward over his wicked, deceitful, supplanting life,—the cause of so many heartaches to his mother, the cause of a consuming rage in his brother, of sorrow and disgrace to his father and the home—his home, his brother's home, his father's home, and, O! his mother's home—which, instead of being a miniature paradise on earth, he, Jacob, had turned into a hell; and he, a

homeless, hopeless outcast, was fleeing for his life. The Spirit of God brought these things before him, together with the promises made to Abraham (Gen. 17:1-8), renewed in that awful experience when he is to offer his only son, whom he loved (Genesis 22), and the

ing him of his heavenly Father's care, loving-kindness, and tender mercies, and of His continual presence.

JACOB awakes, saying, "Surely the Lord is in this place; and I knew it not. . . . How

dreadful is this place! this is none other but the house of God, and this is the gate of heaven." And he sets up his stone pillow for a pillar, and named the place "Beth-el," "House of God." This is his first experience in meeting God face to face.

WE pass over his experience in Padan-aram, of reaping the harvest from the seed sown in his own land in his earlier days, to his journey homeward, and his hearing that his outraged brother is coming to meet him with an army of 400 men. Now Jacob begins to pray as he never prayed before. He wrestles with God all the night until daybreak, and says, "I will not let Thee go, except Thou bless me." And the Angel said, "What is thy name?" And he said, "Jacob."

The Angel said, "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." Henceforth Jacob's name is *Israel, Prevailer, Overcomer*,—and he can do all things through Christ which strengthens him (Phil. 4:13); for God's grace is sufficient in every time of need.

In after years, circumstances led Jacob and his family into the land of Egypt, into the house of bondage. Then in course of time God said,



JACOB AT BETHEL.

"He sees angels descending and ascending on a ladder reaching from earth to heaven."

revelation, or appearance, of God to his father Isaac (Gen. 26:1-5).

It is under this scene that his heart begins to soften. The goodness of God is leading the wayward young man to repentance. His tears flow freely, and he cries himself to sleep. He dreams. He sees angels descending and ascending on a ladder reaching from earth to heaven, bringing to him a blessed message of peace on earth, good-will to men, and assur-

"I have surely seen the affliction of *My* people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them." Ex. 3:7, 8. And God sends Moses to Pharaoh with this word, "Israel is My son, even My first-born; and I say unto thee, Let My son go, that he may serve Me."

Who was it that was in bondage?—Israel. Who was Israel?—God's son, of whom Jesus Christ was the first-born. Then when God called Israel out of the land of Egypt, out of the house of bondage, He was simply calling His *son* out of Egypt, and out of the house of bondage. And with this agree the words of the prophet Hosea, "When Israel was a child, then I loved him, and called My son out of Egypt." Hosea 11:1. Israel is here called the son of God, a child. And to this testifieth the Gospel by Matthew, which quotes this prophetic utterance and applies it to the infant child Jesus. Matt. 2:13-15.

NOW WE are come to New Testament times and New Testament testimony. "If any man be in Christ he is a *new creature*." 2 Cor. 5:17. "For by one Spirit are we all baptized into one body." And "now ye are the body of Christ, and members in particular." 1 Cor. 12:13, 27. In Eph. 5:30 Paul carries this idea further; for we are not only members of His body, but "of His flesh, and of His bones." And he adds, "This is a great mystery," Christ dwelling in your life (heart) by faith, "Christ in you the hope of glory."

THE Word of God was made flesh, and that flesh was called Jesus, Christ, Son of God, etc. He was filled with all the fulness of God; "for in Him dwelleth all the fulness of the Godhead bodily." Col. 2:9. And we are to grow up in Him unto a perfect man, "unto the measure of the stature of the fulness of Christ." Eph. 4:13. For God "hath chosen us in Him, . . . that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ unto Himself," and "made us accepted in the Beloved" (Eph. 1:4-6); that the life of Jesus might be made manifest in *our body*, in our mortal flesh (2 Cor. 4:10, 11).

NOW WHEN God is speaking the Ten Commandments to Israel, for Israel, He is simply formulating rules for the government of His own house, body, personal conduct, whose house, body, are we. Heb. 3:6. His conduct is ours, and our conduct should be a manifestation of Himself. And this is a revelation of God in us, to our unconverted friends, neighbors, companions, and children.

J. J. HUGHES.

THE SOWER.

In this parable of the sower, and our Lord's interpretation, we see how many influences are at work to destroy the good seed, or to hinder its growth. Some hear the Word of God and do not understand it. Then comes the wicked one, and catches away the good seed which was sown in the heart.

Some hear the good Word of life and receive it with joy. But after a time of trouble, persecution or temptation arises, and they become discouraged, and give it up. Others hear the Word; but the cares and riches and pleasures of the world come in and engross the mind. There seems to be no time for reading, meditation, and prayer; they are

severed from the true Vine, and bring no fruit to perfection.

But Christ says there are some who with an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience. These will, in their turn, become sowers of the good seed, and "to him that soweth righteousness shall be a sure reward." Prov. 11:18. AUGUSTA W. HEALD.

I'M FOR THE LORD.

I'm for the Lord; for He called me true.
I hear Him; I'm His to the end.
'Neath the leaden clouds or the royal blue,
He's my Help, my Lover, my Friend.
I'm for the Lord, and His pennon bright
In battle since Calvary's day,
Through the smoke and strife I see the light,
And sing to the merciful ray.
I'm for the Lord; there's a place for me
'Neath His shield, keeping step so brave,
A post of duty where He can see,
Tho the sin storms revel and rave.

CHORUS—

I'm for the Lord, my Saviour;
I'll serve Him night and day;
And when He shall come with His royal guards,
I'll go with Him, victor, all the way.
Oakland, Cal. T. R. WILLIAMSON.

OUTLOOK, OUTLOOK, OUTLOOK.

THE word "outlook" has three meanings: "(1) *One* who looks out; (2) the *place* from which one looks out; (3) the *view* obtained by one looking out."—*Webster*.

Now it is obvious to every one, made obvious by individual experience, that the description of a landscape, a storm, a battle, an object or a movement of any kind, depends very much for its accuracy upon the *one* who looks out and the *place* from which he looks.

A terrible storm is raging on the mighty deep. The thunders roll, the lightnings flash, the floods descend, the winds blow, lashing the mountainous waves into a terrific fury. In your secure, sheltered, and comfortable mansion on the high and rocky beach, the *place* from which you look out,—your outlook,—you view the broad expanse of angry waters in the embrace of the mighty storm king, with composure and admiration; and when filled and wearied with the outlook, you retire to your couch, and sweetly repose, while still the storm is raging.

Not so, however, with the passengers and crew on that noble ship in the storm, tossing, rolling, creaking, floundering, and perhaps sinking. They have a much less extended view of the warring elements than you have; but what they *feel*, and *see* from their point of observation—from *their outlook*—does not tend to composure or admiration, but, on the other hand, is exciting and terrifying in the extreme.

A description of that storm from these two different outlooks would, no doubt, differ in many essential and important features. One would be a broad and comprehensive view of a mighty storm on the mighty deep, while the other would be a circumscribed and intensely exciting recital of terror, distress, and soul-anguish.

It is, therefore, a matter of primary importance, if we propose to present a truthful outlook, a diagnosis and prognosis of any situation, condition, or movement among the children of men, that, first of all, we secure the very best point of observation attainable. And if there is one place of observation, one outlook, so superlatively good that it could not be better, from which place everything appears

in its true relation and true light, then from that outlook may causes, conditions, and consequences be traced with accuracy and reliability.

Now, it might seem presumptuous to affirm that there is *one* such outlook attainable to man, and *one only*. Nor is any other needed; for this one is accessible to all, and commands a clear view of all things earthly, whether past, present, or future. And all are lovingly invited by Him who *knows all things from the beginning*, to come at once into this wonderful observatory, and thence look out upon the world of darkness and light, of sunshine and shadow, of sadness and gladness, of green and gray, of blossom and blight, of poverty and wealth, of sickness and death, of peace and war, of life and strife. And, more, you may be able to see, in this *wonderful blending*, the *grand consummation* to which all things are tending.

By hearing the sayings of Jesus Christ, and *doing them*, take your position on the Rock of Ages, which is so impregnable and eternal that the gates of hell never have prevailed and never will prevail against it. It is the only immutable, invulnerable, and unchangeable thing in this world, and from this vantage-ground you may survey the past, present, and future, with the most perfect clearness, composure, and admiration. With your heart warmed by Christ's love, and your mind illuminated by His Spirit, with the telescope of His sacred Word at your service, you may sweep the horizon of earth from the beginning through all the ages, and read aright the causes and conclusions of all things. This marvelous telescope of sacred history, geography, biography, poetry, morality, chronology, theology, and prophecy, is to be found mounted nowhere else but on Mount Zion; and it is accessible to all who come into Zion (the fold of Christ), and cultivate an intimate acquaintance with the watchman on its walls. This experience will make *you* a reliable and trustworthy observer in a superlatively good and grand outlook, and will give to your view the quality of eternal truth.

As your vision, aided by the Spirit and Word of God, sweeps over the nations of the earth, you will see strife, violence, war, murder, and every evil work prospering and increasing on every hand. You will see portentous signs and alarming perils thickening continually. You will see in all these things the unmistakable omens of the approach of the great and final battle of Armageddon, in which all nations will have an intense interest. You will see, during the progress of that universal struggle, the coming of the King of kings, the Prince of Peace, attended by the armies of heaven. He appears to gather the subjects of His kingdom, and to deliver them from all the consequences of sin. He comes to smite the warring nations, and destroy their national existence forever, preparatory to the establishment of His own everlasting kingdom of peace and glory.

As your vision, thus divinely aided, sweeps over the churches, the multiplied religious organizations on the earth, you will see among these denominations, as among the nations of earth, confusion and warring elements. While there will be heard on every hand, "Confederacy," "Confederacy," no real union of the great bodies of professing Christians will be effected. There will be distinct confederations without number, but for worldly and selfish purposes only. You will see true messengers of the cross going everywhere among earth's nations, kindreds, tongues, and peoples, bearing saving rays of light from heaven. You will see precious souls among all nations fol-

lowing up the rays of light, and entering the stronghold of the daughter of Zion. It is the last gathering before the day of wrath comes upon the angry nations.

As your vision, thus divinely aided, sweeps over the world of educators and educational institutions, you will see the same general confusion. Many are being educated to their eternal ruin—downward to death. In the education of many others there is a mixture of the true and the false, which must inevitably result in eternal loss to many souls. And then there will be seen the *true* education of the *whole man*, body, soul, and spirit, in harmony with the laws of God. This education belongs not alone to the young, but to all ages and all conditions in life. When finished, it will restore completely the entire image of the Creator in man. All who put themselves into the school of Christ, and thus grow up into Him in all things, will be sanctified *wholly*, through the truth, and preserved blameless, body, soul, and spirit, unto the coming of our Lord Jesus Christ. And then this vile body will be changed, and fashioned like unto His glorious body.

Thus the truly-wise and highly-favored observer, from his divinely-appointed outlook, will see in every direction that all things earthly are tending with fearful rapidity to the one and selfsame glorious consummation,—the complete overthrow and utter extinction of sin and all the consequences thereof, the eternal triumph of truth and righteousness, and the ushering in of the long-looked-for and prayed-for day when that kingdom should come, and the will of God would be done *on earth* as it is now done in heaven.

Then you will see, after the long night of darkness, the earth recast, recreated, rebeautified, and restored to more than its pristine glory. You will see it inhabited, from one end of heaven to the other, by the saints of the Most High, a supremely holy and happy people, the loving subjects of the Lord Jesus, the King in His beauty. "And the government shall be upon His shoulder; and . . . of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."

Then when the immortalized and glorified saints—in that incorruptible and undefiled city, the perfection of beauty, that city that fadeth not away—shall look out upon a new heavens and a new earth, the outlook above, beneath, and all around will be one of perpetual peace, perfect harmony, sweetest melody, richest glory, and unsurpassed beauty. And this is to be all and always *their own*, because they are heirs of God and joint-heirs with Jesus Christ, whom the Father has made heir of all things, in that redeemed and restored first dominion.

"O, sweetly through the gloomy years
That roll their dimming vail between,
The promised goodly land appears,
Arrayed in never-fading green;
And from that peaceful, happy clime
Transporting bursts of song arise,
And, rolling through the mists of time,
Tell us of joy that never dies!"

H. A. ST. JOHN.

A FEW QUESTIONS FOR SUNDAY-KEEPERS.

AT the creation God instituted the Sabbath, by blessing and sanctifying the seventh day. Four thousand years later the seventh day of the week was recognized by the Jews as the Sabbath of the Lord, and they still recognize it after all these centuries.

The fourth commandment reads, "The seventh day is the Sabbath of the Lord thy God." That statement was quite true in the time of Christ; but if the first day is the Sabbath now, why was not the law amended immediately after the resurrection to meet the change of day? Let every honest Sunday-keeper squarely face these questions, and answer them as before the Lord, whom we must all see before long: Does Jehovah's unamended law now contain a lie? Could the above quotation from the fourth commandment be true at the date of the crucifixion and untrue after the resurrection of Christ? Do I really believe that my *infallible* Creator ever framed a law which in process of time would require amending?

The eternal destiny of human souls hangs in the balance. To be convicted of sin and yet continue therein to the end means eternal death. O, let each of us make a *full surrender* to Him who died for us, and so gain life everlasting!

A. CARTER.

St. Helena, Cal.

WHY WAS NOT SATAN DESTROYED AT ONCE?

BRIEFLY and yet fully to answer this question, we can not do better than to quote from another as follows:—

God could only use such means as were consistent with truth and righteousness. Satan could use what God could not,—flattery and deceit. He had sought to falsify the word of God, and had misrepresented His plan of government, claiming that God was not just in imposing laws upon the angels; that in requiring submission and obedience of His creatures, He was seeking merely the exaltation of Himself. It was therefore necessary to demonstrate before the inhabitants of heaven, and of all the worlds, that God's government is just, His law perfect. Satan had made it appear that he himself was seeking to promote the good of the universe. The true character of the usurper and his real object must be understood by all. He must have time to manifest himself by his wicked works.

The discord which his own course had caused in heaven, Satan charged upon the government of God. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. Wherefore God permitted him to demonstrate the nature of his claims, to show the working out of his proposed changes in the divine law. His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked.

Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, and that the justice and mercy of God and the immutability of His law might be forever placed beyond all question.

Satan's rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature of sin and its terrible results. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy beings, to prevent them from being deceived as to the nature of transgression, to save them from committing sin and suffering its penalty.

He that ruleth in the heavens is the One who sees the end from the beginning,—the One before whom the mysteries of the past and future are alike

outspread, and who, beyond the woe and darkness and ruin that sin has wrought, beholds the accomplishment of His own purposes of love and blessing. Tho "clouds and darkness are round about Him; righteousness and judgment are the foundation of His throne." Ps. 97:2, R.V. And this the inhabitants of the universe, both loyal and disloyal, will one day understand. "His work is perfect; for all His ways are judgment; a God of truth and without iniquity, just and right is He." Deut. 32:4. —*Great Controversy*.

There is matter for deep thought in the preceding quotation, and it should be studied carefully and prayerfully. We have quoted quite at length, thinking and hoping that some will read it in this article who may never have had an opportunity to read the book.

Is it not after the second resurrection that the "disloyal," which must include Satan, the fallen angels, and all the wicked of earth, will understand the righteousness and just judgment of God?

The reign of the saints in the earth begins after the second resurrection. 2 Peter 3:13; Rev. 21:1. At the second resurrection, which takes place a thousand years subsequently to the first (Rev. 20:4, 5), occurs the perdition of ungodly men (2 Peter 3:7). Then fire comes down from God out of heaven, and devours them. The fire that causes the perdition of ungodly men is the fire that melts and purifies the earth. 2 Peter 3:7-13.

This is the period in the history of the universe when the infinite purpose of God is accomplished,—when every rebel voice is hushed in death, and all the "disloyal," deceiver and deceived, have seen the justness of the judgment of God, and have been burned "root and branch." Mal. 4:1; Heb. 2:14. They have been consumed into smoke. Ps. 37:20. In the flames they have passed away like the perishable chaff. Matt. 3:12. They have ceased to exist as intelligent and conscious beings; for they have become "as tho they had not been." Obadiah 16.

It is then, when sin and sinners are destroyed, the earth purified, and the fire itself extinguished, that the "loyal" (which will include "every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them") will not only understand the righteousness and past judgment of God, but will say, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

"No More Curse."

We read, "Therefore hath the curse devoured the earth." Isa. 24:6. The context shows that the curse came on account of sin. This is what the Lord told Adam after he had sinned: "Cursed is the ground for thy sake. . . . Thorns also and thistles shall it bring forth to thee." Gen. 3:17, 18.

But in the earth made new "there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him." Rev. 22:3. All things will blossom as the rose, and the righteous will "shine forth as the sun in the kingdom of their Father." Matt. 13:43.

There will be no curse, no destructive insects nor blight upon the products of the field. Hence there will be no struggle for a livelihood.

No war between labor and capital. No more the curse of the *money power*, with its accompaniment of industrial and national covetousness.

No more tyrannical and inquisitive rulers, who find glory and happiness in the misery or persecution of their unfortunate subjects.

No more the curse of war, with its rivers and

lakes of blood, and its terrific guns and war implements. No more Armageddon battles and Gog and Magog armies. Rev. 16:14, 16; 20:8, 9.

No more the curse of intemperance, sending to premature graves hundreds of thousands. No more the curse of the dark dens of moral pollution.

No famines, pestilences, cyclones, earthquakes, or volcanic eruptions, or "stormy winds," causing wrecks on the ocean and destruction on the land; "for there was no more sea." Rev. 21:1.

No more "sorrow" on account of birth (Gen. 3:16), and "no more death" (Rev. 21:4).

No more murders or robberies. No policemen will be needed in the New Jerusalem or in the "highways" to protect the travelers; for a "highway shall be there, and a way; and it shall be called The way of holiness; the unclean shall not pass over it." Isa. 35:8, 9; 65:25.

There will be no need of prayer; the saints have bidden sweet hour of prayer farewell. Praise will take the place of prayer; for "it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." Isa. 65:24. Again: "And the ransomed of the Lord shall return, and come to Zion with songs [of praise] and everlasting joy upon their heads; . . . and sorrow and sighing shall flee away." Isa. 35:10.

In regard to the new heavens and new earth, the reader is requested to study carefully Isa. 65, beginning with verse 17; and also Rev. 21, and 22:1-6. I will quote a few of these texts: "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Isa. 65:17. Corresponding with this is the statement, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." Rev. 21:1.

Notice particularly the beauty and significance of these words: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Verse 3.

Read the following as to the earth restored, when the curse is all taken away:—

The great plan of redemption results in fully bringing back the world into God's favor. All that was lost by sin is restored. Not only man but the earth is redeemed, to be the eternal abode of the obedient. For six thousand years, Satan has struggled to maintain possession of the earth. Now God's original purpose in the creation is accomplished. "The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Dan. 7:18. "From the rising of the sun unto the going down of the same the Lord's name is to be praised." Ps. 113:3. "And the Lord shall be king over all the earth; in that day shall there be one Lord, and His name one." Zech. 14:9.

Says the Scripture, "Forever, O Lord, Thy word is settled in heaven." "All His commandments are sure. They stand fast forever and ever." Ps. 119:89; 111:7, 8. The sacred statutes which Satan has hated and sought to destroy, will be honored throughout a sinless universe. And "as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." Isa. 61:11. —*Great Controversy*.

Reader, are you a Christian? Would you like to walk the streets of the gold-paved city (Rev. 21:18, 21), "whose builder and maker is God" (Heb. 11:10)? Would you like to sing the song of redeeming love? Isa. 35:10; Rev. 5:9; 14:3; 15:3. Would you like to talk and walk with Enoch, who walked with God? Gen. 5:24. Would you like to see all the holy patriarchs, and prophets,

and apostles, and, above all, the blessed Saviour, whose precious blood is the price of our redemption, and whose praises will be the theme of our song?

If you would enjoy all these things, then see that you enter in at the strait gate. Luke 13:24. Live so that it can be said unto you, "Well done." Matt. 25:21. The prospect is glorious, and when once there, we shall be there forever. But what is done must be done quickly; for the end of all things is very near.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

Woodburn, Ill.

WM. PENNIMAN.

"LORD, OPEN HIS EYES THAT HE MAY SEE."

MANY need their eyes opened to-day in order to discern the rapidity with which everything is drawing to a close. The earth waxes old like a garment. The last act of the drama is just being finished. But few understand the times we live in, and can read the signs of Christ's coming. His first coming, as to manner, place, and time, was plainly foretold by the Spirit of God through the prophets. Daniel foretold the exact year when Messiah the Prince should suffer, and so plainly that to-day we exclaim, "How could it be possible that so few among the Jews could see it?" But, altho there were many scribes and Pharisees who boasted of their knowledge, only a small number understood the Scriptures and His mission, and so were watching for His coming, and ready to receive Him.

History repeats itself. This age is full of learning. The land is full of Bible commentaries, and sermon-books, and preachers, and theologians; still very few know that many signs of Christ's second coming have been fulfilled, or are so evidently being fulfilled now. Many in "that day" will exclaim, "Why did we not see it, when it was so plain before our eyes?" Yes, why not see it?—Because none can see except those who keep their eyes off from the world and on God and His Word. "None of the wicked shall understand."

In 2 Kings 6 we are shown how the angels are round about them that fear the Lord. In Rev. 7:1-3 we read that the angels are keeping back the evil forces and agencies until other angels "have sealed the servants of our God in their foreheads." These invisible servants are still urging some onward, trying to get them out of Sodom and over on the Lord's side, that, victorious over every besetment, they may be filled with the mighty Spirit of God. This is a sifting-time. Some are passing the time of victory; others are turning back, as did Lot's wife. When all the sincere are over the line of victory, the devil will have full sway over his own for a short time. "There shall be a time of trouble, such as never was since there was a nation even to that same time." Dan. 12:1. Then it will be death and destruction and violence among them "that dwell on the earth." Satan and his associates delight in such work. He would have killed Job had he been allowed to. Now he will have full power over those who have deliberately chosen to serve him.

It is evident to those who read the signs of the times that this sealing of "the servants of our God in their foreheads" is nearly accomplished. Some are gaining the victory over every besetment; others are more firmly bound by the chains of sin. The winds of destruction are let loose more and more. Satan is

marshaling his destructive forces in preparation for the last great catastrophe. Locusts, lice, caterpillars, worms, potato-bugs, etc., are a great devouring army, which destroys yearly more than half of the products of the earth. And they are increasing rapidly, and appearing in new forms every year. The pea-louse made its first appearance last year, and destroyed three million dollars worth of peas in Maryland. The farmers have to fight these pests every year. They are to constitute *one* of the terrors of the last days, and man, with all his inventions and devices, is as powerless to prevent it as he is to turn aside the tornado or the earthquake.

On the earth and among the nations, clouds are gathering. Earthquakes, cyclones, and tidal waves are becoming more numerous every year. The nations are bending all their energies to be prepared for the conflict which is now seen to be inevitable. Think how ingenious men are in inventing destructive implements. Do not these things demonstrate that the power of demons, instead of the will of the Prince of Peace, is filling the minds of men to-day?

An unmitigated selfishness is taking possession of men. What are these capitalistic trusts and labor unions but rapacious tribes, engaged in warring upon each other and upon productive industry? The capitalists are heaping up all the treasures; the poor sink deeper into poverty and despair. Many are huddled together in tenement houses, which seem like burrowing-places of wild animals. A recent report tells of sixty-six old tenement houses in New York City in which 5,640 persons lived. Places like these are sinks of filth and iniquity, and breed the lowest vices and crimes. How can men be led into the delusion that the world is getting better, when thousands of professing Christians continue to offer up their Pharisaical prayers, without even a thought of seeking to relieve the miseries and combat the wickedness of these moral cesspools that exist in all cities?

The curse of strong drink is killing its millions. "The habit of drinking light wines among the women of the upper class, and of beer among those of the lower classes, is growing rapidly. They all meet on the common level of whisky, however. Who can contemplate the future without a shudder, if this and other vices which undermine and destroy the life-bearing force of the world are not only permitted to exist, but every opportunity and means of developing them receive the sanction of society?"

The sin of Sodom and its allies is still more devastating. They sweep like a wild-fire across the whole earth. One-third of the births in Paris are illegitimate; ten thousand new-born infants have been fished out at the outlet of the city sewers in a single year. Henry Varley says that three-fifths of the young people of England live in onanism and allied sins. The condition is not better here. The great majority are living in adultery, altho under the cover of matrimony. This sin is taking all the sap and life and moral fiber out of men and women to-day. This is the reason so few have the moral courage to count and pay the cost, and the perseverance necessary to gain an abundant entrance into the kingdom of heaven.

The lusts of the eye and the pride of life are swiftly bringing in the harvest of their sowing, —disease and death. These diseases are becoming more prevalent; they are rising up all around us. How long will it be before the conditions of mankind in general will be such that all infectious diseases will go with the rapidity of *la grippe*? It is known that the race is deteriorating; and the more rapidly it

deteriorates, the more rapidly is the soil prepared for contagion and infection. Consumption is fast gaining ground; and one death in every seven is laid at its door. It is much more prevalent than a few years ago, as are also the diseases caused by luxurious living; for luxury itself is increasing. Cancer victims are multiplying *rapidly*. The yellow plague counts its victims from the Himalayas to Madagascar, from Bombay to Hongkong and Yokohama. Yellow-fever germs are still alive. "Insanity has increased three hundred per cent. over and above the increase of population during the last fifty years." And there are other diseases only waiting for the soil of the human system to reach the proper stage of deterioration, when their deadly germs will swarm over the earth, and strike the race with fearful virulence.

Brethren, the time is at hand. Let us appreciate the light we have, and live up to it, or we shall receive no more. Let our motto be, not, "Get ready," but, "*Be ready*." We are on enchanted ground. But let us look forward and upward, and always "remember Lot's wife." Christ is the ark of safety for God's people. Ps. 91:5-10.

JOHN J. WESTRUP.

PREJUDICE.

THIS is written to all whom it may concern. It is often true that the most prejudiced people believe that they are not prejudiced. As prejudice leads to error, I would like to suggest a few thoughts as a preventative.

Says the apostle Paul: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise." 2 Cor. 10:12.

All are not so wedded to tradition that they are unwilling to appeal to the Word of God. It can be said of such, "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11.

"It is easier for us to learn new truths than it is for us to unlearn our old errors."—*Spurgeon*.

"It is one thing to wish to have the truth on our side, but it is quite a different thing to wish to be on the side of truth."—*Archbishop Whately*.

If I swallow a dose of poison, conscientiously believing it to be wholesome, because my confidential doctor in mistake gave it to me, it is no less poison after being swallowed than before; and my life is endangered as much as tho we both knew it to be poison.

Therefore, as all finite minds are liable to be mistaken, how much the more ought we to cleave with loyal fidelity to the Word of our infinite Creator, who makes no mistakes!

Now, as there is no "thus saith the Lord" for the sanctification of the first day of the week as a day of rest or holiness, it can not be of divine planting; and the Lord Jesus hath said, "Every plant, which My heavenly Father hath not planted, shall be rooted up." Matt. 15:13.

But the unchangeable Creator has told us with unmistakable plainness which day He did bless and sanctify. "God blessed the seventh day, and sanctified it." Gen. 2:3. God also gives us the reason why we should keep it holy. Ex. 20:8-11.

Now which day will we keep? and why? for all turns on the hinge of the will. If I am so prejudiced that I will not read the truth in God's own Book, then I am unwilling to know

the truth; and if I am unwilling to know the truth, I am unwilling to do the truth. And then, if so, I am unreasonable, forsake my own mercies, reject the plain Word, cling to tradition, preferring to float on the tide of popularity, build hay, wood, and stubble, and will suffer loss in the day of final accounts.

Now permit me to ask one plain question of the intelligent reader that professes to believe in the unchangeable nature of God and His Word: Do you believe that our kind Creator, who never made a mistake, has taken the sanctified blessing from the seventh day of the week, making a secular day of it, and has transferred the sanctified blessing and grafted it onto the first day of the week, and never told us when nor why He has done this? Nay, verily, you can not believe it. Therefore all the transfer must be of human origin; and the Lord Jesus hath said, "But in vain they do worship Me, teaching for doctrines the commandments of men." Matt. 15:9.

JESSE B. SMOCK.

THE ETERNAL SABBATH.

An Important Question Answered.

[By E. J. Waggoner, in *Present Truth*.]

"Since the Sabbath is the memorial of the creation of the earth, does not the fourth commandment constitute an exception to the statement that the law is the character of God, and therefore co-existent with Him? Could there have been any Sabbath before the creation of this earth? and if not, can the fourth commandment be considered strictly as of moral obligation, since moral principles can have no beginning except in God?"

THIS is a question which touches the very heart of Sabbath-keeping, and I am glad of the privilege of talking it over with the readers of *Present Truth*, since the failure to understand it has led many to make shipwreck of faith, and a right knowledge of it brings one into the closest fellowship with God.

In the first place we must remember that it does not necessarily follow that our first introduction to anything is the beginning of its existence. The fact that we did not know a thing before, does not prove that there was no such thing before. God Himself is the Beginning, the Source of all things, the universal storehouse of good. A thing that is first made known to the world in this age may have been hidden in Him for eternal ages. He is the sum of all truth and morality, and He reveals Himself to His creatures just as they have need of Him. So even if we consider the Sabbath as first made known in the universe at the creation of this world, that fact would not by any means detract from the morality of the fourth commandment. It all comes from God; therefore "the law is holy, and the commandment holy, and just, and good." God is Spirit; therefore "we know that the law is spiritual." Rom. 7:12, 14.

This is as far as we really need to consider the subject, since what goes on in other worlds, or what took place before the creation of this world, does not specially concern us; but there is a principle involved in the question, which we may discuss without being irreverent or curious.

Everything that is, except God, had a beginning. He created all things by Jesus Christ. In Christ we have redemption through His blood, even the forgiveness of sins; "for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist." Col. 1:14-17, R.V.

Moreover, all things have not been brought into existence at the same time. When the Lord "laid the foundations of the earth," "the morning stars sang together, and all the sons of God shouted for joy." Job 38:4-7.

Now the Sabbath was given to man as a reminder of Himself as Creator. It was given in Eden, in order that man in his unfallen state need never fall through forgetting his Maker; and since there is equal reason for all other created beings to remember God as their Creator, that they may give unto Him the glory due to Him, it is evident that the Sabbath is as old as the first created being.

Sabbath means rest. The word is but the untranslated Hebrew word for rest. It is God's rest, and, given to His creatures, teaches them to rest in Him. No angel in heaven created himself, or can maintain his existence or his purity by his own power. All things are of God, and all things continue to exist only in Christ. Rest in God is the universal law of existence. Wherever there is perfect rest in God, there is perfect righteousness and strength; and just to the extent that any creature undertakes to manage himself and his own affairs, does he fall below the standard of perfection. Sabbath-keeping, rest in God, is therefore the seal of perfection, not only in this world, but also in every part of God's universe.

It is because the false principle of justification by works is so firmly seated even in the majority of those who decry it, that the Sabbath is so little understood. Men seem to think that they are raising an insuperable objection to the Sabbath when they exclaim, "O, but we are not justified by works!" Exactly, and just for that reason must we keep the Sabbath, that is, rest in God, if we would be righteous. Not to keep the Sabbath, not to rest in God, is to seek to establish our own righteousness.

We see, therefore, that from the very nature of the case the Sabbath of the Lord is as eternal as He Himself. He rested in His own fullness and perfection in the days of eternity, before anything was made, and as soon as the first thing was created, that thing rested in His everlasting power. Instead of this earth being the only place where the Sabbath is kept, it is the only place where it is broken.

It need not take long to answer the question that may arise concerning the varying length of days in the various planets. The seventh day is the seventh day, whether on the earth or on Jupiter, and the inhabitants of the latter planet can not have any more difficulty in observing the seventh day than those of this planet. And just as travelers to various parts of this earth may and should observe the Sabbath wherever they are, so in the ages to come, the explorers of God's universe will gladly join with the inhabitants of any planet where they may be, in keeping the Sabbath as it comes to them. And on this earth, which will then be the place of God's throne, the center of His universal dominion, "it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship" before the Lord.

IN that great day how insignificant will appear the offices of honor, the wealth and comforts of earthly life, compared with the crown which will be given to those who have won souls for Christ!—*Bishop Simpson*.

DEATH has nothing terrible that life has not made so. Christian fidelity to the duties of this world is the best preparation for the next. —*Tryon Edwards*.



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THE CLOSING YEAR.

THE close of the year and the close of the volume are upon us.

For all the blessings of the year we praise God; and His blessings come to the trusting soul in everything.

To all those who have labored with us to extend the everlasting Gospel, we send hearty greeting. We were about to say that we thank them for their hearty co-operation. But why should we say this when what they have done we are persuaded is not for us but for our ever-blessed, common Lord. We are "workers together with God," and so be it that we have His approval, well. He gives us thanks, and we praise Him for the privilege of having even the smallest part in His work.

The year has been a fruitful one—fruitful of evil. Satan has wrought with a swift and skillful hand in accident and incident, in vice and crime, in murder (retail and wholesale), in pilage and arson, in earthquake and cyclone, in famine and fever, in plague and pestilence; and the fearful harvest is still on. Above the songs of peace which periodically ascend during December's ides, rises the mad shout of red-handed war, the leering laugh of the drunkard, and the weeping and wailing of widows, orphans, and childless, and worse than any of these. Mammon and greed and war and alcohol have the nations by the throat, and are crushing out their very life.

But "the Most High ruleth in the kingdom of men." Thus far and no farther shall the great sea of wickedness surge. And we may say with the psalmist, "Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain." He must in His love—for blind unbelief will learn in no other way—let wickedness develop. He must in His love let the seed bear its fruit. He desires man to learn by simple faith what is righteous, what is sinful, and so escape the fruitage of sin's seedling. But man will not, and so God in His love permits His creatures to see the exceeding sinfulness of sin. And this century and this year have been abundant in the exhibition.

Yet God has been working. There are noble examples of self-sacrifice, zeal, earnestness, devotion, which stand out as did the three Hebrew youth among the throng of Babylon's fearsome worshipers. There are souls who do not, will not, bow. There are business men who dare be honest. There are preachers who will proclaim the message God speaks to them. There are statesmen who can not be bought for gold. There are humble ones in whom is manifest the excellency of God. There are noble workers who do not yet see all the light in every phase of reform.

And, therefore, we are of good courage. Our God reigns. Jesus Christ is priest-king. His message is yet of power to save to the uttermost, to every one who will receive it. And

why in the even more fruitful year that lies before, should not every true, loyal soldier of Christ gird on his armor anew, and go forth in his great Captain's lead, with splendid hope and courage, to glorious, eternal victory? Let it be a year of glorious work for the Master.

THE GOSPEL VERSUS PERSECUTION.

THERE was a time when a man endangered his life if he said anything contrary to the established forms of religion, and in some places the same is still true to-day.

But is it right for man to take the life of his fellow-man should any form of religion be opposed or questioned, no matter how good that religion might be? Every one will acknowledge that the teaching of Christ is unquestionably right. His religion is absolutely perfect. No fault can possibly be found with the principles that the Saviour presented as a rule of life. And yet Satan has been questioning and strenuously opposing the Lord in His work for thousands of years, still God has not yet taken the life of the great arch-enemy.

If men would only listen to each other calmly, and keep underfoot this desire to destroy all who do not agree with them, how many mistakes and gross wrongs would be saved, and how much more rapidly the world would advance in the knowledge of Christ!

For centuries there has been a bitter warfare between those professing Catholicism and those professing Protestantism. Thousands of Protestants have been slain by the Catholics, and again, in places and times where the opportunity presented itself, many Catholics have been slain by professing Protestants. What awful harm this has done to the cause of Christ! And how shamefully has it misrepresented Him! The Saviour came into the world to save men's lives, and not to kill. The Gospel is a Gospel of salvation, and not a decree of death. Then why should men seek to kill each other just because they can not agree? When any one has the spirit of killing in his heart, is it not perfectly plain that he is not inspired by the Spirit of the Master? And whether we be Catholic or Protestant, when we see a man allowing himself to get angry with a fellow-man who does not agree with his religion, should we not know that such an one is not filled with the pure Gospel of Christ? He is surely being led by some other spirit.

The Saviour makes perfectly plain who is the author of murder. He says: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John 8:44. Then how clear it is that any one whose heart is filled with hate and murder can not belong to Christ! He can not be drinking from the pure stream of the Gospel of Christ.

For centuries before He was born of a woman the Son of God knew that Judas would betray Him. He said, "The Son of man goeth as it is written of Him; but wo unto that man by whom the Son of man is betrayed!" Matt. 26:24. In the prophets and in the Psalms it is foretold that Judas would betray the Master. And during all His ministry upon earth, as He walked and talked with His disciples, He was perfectly aware of what Judas would do. Yet there is not the least evidence that Christ even

snubbed Judas, much less formed a conspiracy to kill him. The Saviour did all He could to save Judas, and that right in the face of the fact that He knew the awful work that the betrayer was contemplating.

Is there not a wonderful lesson for us in the Saviour's treatment of Judas? and does He not show us by every act of His life that the work of a real Christian is to live and teach the Gospel of love and life, and not harbor the sentiments of hate and death? And whether we be Catholic or Protestant, the lesson is an important one to consider.

The Lord has great mines of the most soul-inspiring truth in His Word, and it is in a special manner designed for the people of this generation. But the heart that is shut up by prejudice and hatred, is holding itself away from this heaven-given blessing and light. And whatever may be our religious belief, or if we have no religion at all, we should recognize the importance of heeding the voice of God in His Word.

T.

FAITH VERSUS SIGHT.

THAT the people of God are to walk by faith in His Word, and not by sight, is not only a matter of precept, but it has been frequently illustrated. The case of Noah's building an ark for the saving of himself and family against a flood of water, when he never had seen a flood, and such a phenomenon seemed impossible to human reason, is a very striking instance of faith, and the result proved the wisdom of exercising faith as against the evidence of the natural senses and hundreds of years of human experience.

Abraham's obedience to the call of God to go to a strange land of which he knew nothing, not even its locality, is another illustration of God's requirement of His people, and the expediency of absolute trust in His Word. The wisdom of implicit faith, even when appearances would lead to an opposite course, is also shown in the choice of Moses to "suffer affliction with the people of God" rather than to enjoy the honors of an earthly throne—"the pleasures of sin"—for a short time. There was little in sight to induce a man in high position, a man enjoying high culture and brilliant prospects, to cast his lot with a people apparently doomed to perpetual slavery of the most abject character. But his later appearance with Elijah on the mount of transfiguration, as a messenger from heaven, manifested the wisdom of unswerving confidence in the promises of God made to Abraham hundreds of years before the birth of Moses.

But in no instance has God's design in this respect been more forcibly emphasized than at Mount Sinai. When Moses afterward reminded the people of this solemn occasion, he said:—

"The day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Assemble Me the people, and I will make them hear My words, that they may learn to fear Me all the days that they live upon the earth, and that they may teach their children. And ye came near, and stood under the mountain; and the mountain burned with fire unto the heart of heaven, with darkness, cloud, and thick darkness. And the Lord spake unto you out of the midst of the fire; ye heard the voice of words, but ye saw no form; only ye heard a voice. And He declared unto you His covenant, which He commanded you to perform, even the Ten Commandments; and He wrote them upon two tables of stone." Deut. 4:10-14, R.V.

Then Moses tells the people what he was commanded to teach them. He was to teach them "commandments and judgments;" that is, he was to teach them God's Word. They were not to believe because of something they saw, but to believe God because of that which He said. If they had seen any form of God, they would have been more than ever inclined to make and worship images. This danger is plainly stated by Moses:—

"Take ye therefore good heed unto yourselves; for ye saw no manner of form on the day that the Lord spake unto you in Horeb out of the midst of the fire; lest ye corrupt yourselves, and make you a graven image in the form of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the heaven, the likeness of anything that creepeth on the ground, the likeness of any fish that is in the water under the earth; and lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, and serve them." Verses 15-19.

The Gospel program is: (1) The sinner is justified by faith (Rom. 4:1 to 5:1); (2) "the just shall live by faith" (chapter 1:17; Gal. 3:11). The reason is that this is the point where Adam failed and entailed sin and death upon all his posterity. Then by faith the sinner is restored to the peace with God which Adam enjoyed before the fall, and by faith he is kept there. As saith the prophet, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." Isa. 26:3.

That Israel would have been still more inclined than they were to make and worship images if they had seen the form of God on Sinai, is shown not only by their worship of the sun, moon, and stars, but by the inclination of professed Christians to adore images of the crucifixion of Christ, and images of the infant Jesus with His mother Mary. Of all the idolatry practised in the Greek and Latin Churches to-day, and by their so-called Protestant imitators, these images take the lead.

No doubt Satan would prefer to have men worship him direct, as that is what he directly asked of Jesus on the mount of temptation (Matt. 4:8-10), but if they will insist on worshipping God, he will plan to have this worship so perverted as to be entirely nullified. He aims to deceive them by the imaginary importance of having some sacred form before their natural eyes. Thus men are induced to set up similitudes and traditions to the voidance of the Word of God.

To "live by faith" means to obey God's Word; that was what Abraham did that gained for him the title of "Friend of God." See James 2:21-24. And all the worthy examples of faith given us in the Scriptures (see Hebrews 11) are commended because of their *acts of obedience* to the Word, and not for their devotion to similitudes of God or other objects of real or imaginary sanctity. Jesus used no similitude, or form, of anything in His worship. He showed His faith by His obedience, and taught His disciples to follow Him. "If a man love Me, he will keep My words; . . . and the Word which ye hear is not Mine, but the Father's which sent Me." John 14:23, 24.

Then the commandments of Christ are the commandments of God, which Christ came not to destroy, but to fulfil (Matt. 5:17, 18), and to have them fulfilled in us (Rom. 8:3, 4). So He says again: "If ye keep My commandments, ye shall abide in My love; even as I

have kept My Father's commandments, and abide in His love." John 15:10. "I and My Father are one," says Christ; therefore their commandments are the same. The Word of the One would not alter so much as "one jot or tittle" of the Word of the Other. On Mount Sinai no "similitude," or form, was seen, yet both the Father and the Son were represented to the people by the Voice which they heard, and which it was their "whole duty" to obey. "Fear God, and keep His commandments; for this is the whole duty of man." Eccl. 12:13.

While justification is by faith on the part of the sinner, it is made possible by the obedience of Christ. "As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Rom. 5:19. Faith itself is manifested by obedience (chapter 16:25, 26); for the Gospel, as well as the law, must be obeyed (1 Peter 4:17). The sight that Christians need is spiritual eyesight, and the things they are to see are spiritual things, to be seen by the eye of faith. We can see God in Christ, and we see Christ in the Word.

The world, however, not having faith, must needs be shown something visible to the natural eye. What, then, are we to show them?—imaginary images of Christ, or of Mary, or of the "saints," or of the crucifix, or of any other human conception?—No, this is strictly forbidden by the Word. What then?—Christians are themselves to be the manifestation of Christ to the world. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16. "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth." Acts 1:8. There are other things—not images, but realities—that show God in His true light to all intelligent creatures. "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." Ps. 19:1-3. Again it is written that "He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts 14:17. But it is the Creator, and not the creature, that is to be worshiped. It is the living God Himself, and not such things as appeal to the natural sight, that is the rightful object of adoration. "Thou shalt worship the Lord thy God, and Him *only* shalt thou serve." Matt. 4:10. "But without faith it is impossible to please Him" (Heb. 11:6); because faith works by love (Gal. 5:6), and we "believe to the saving of the soul" (Heb. 10:39). Therefore "we walk by faith, not by sight." 2 Cor. 5:7.

INCONSISTENT ERROR.

ERROR is ever inconsistent. For instance, before us is a letter from a correspondent who wishes to make out that we are under no obligation to obey God's law. He quotes Heb. 7:19 ("For the law made nothing perfect"), and says, "It undoubtedly was not a perfect law, or those who obeyed it could have obtained a perfect salvation." And by "the law" he tells us is "meant the entire law system," upon which it is only necessary to say (1) that the Spirit tells us, "The law of the Lord is perfect." Ps. 19:7. "The law

is holy, and the commandment holy, and just, and good." "For we know that the law is spiritual." Rom. 7:12, 14. (2) That the context and correlated passages will always clearly determine of what the sacred text is speaking. (3) That no law can give life to its transgressor, because "by the law is the knowledge of sin." One must have life to keep the living law. All this is found in Christ. But the one who professes to be Christ's, and yet transgresses the law from the transgression of which Christ died to redeem him, in that profession makes Christ "the minister of sin" instead of the minister of righteousness. (4) What is salvation good for if it does not save *from sin*?

WHY? AND HOW?

THE *Christian Advocate*, in stating why their missions in Roman Catholic countries are justifiable, says that the Methodist Episcopal people reject five of what the Catholics call sacraments, "and the pope, who has been declared to be the father of the princes and the governors of the world, they regard as only a learned and influential Italian celibate minister, to be treated by the whole world with *high honor*, because he has the confidence of such a multitude of the human race." But why should he be *highly honored* because of his false assumption? If he is what he claims to be, he is worthy of high honor, and should be held in such; but if his claim is false, even tho all the world believe it, should he be honored because of their false confidence? If the great sick world believed that a certain specific remedy, in which we knew there was no healing virtue, would cure them all, should we honor it because of their false confidence? Rather, would there not be all the more need of showing them that their hopes were utterly baseless, and that the thing they honored as a sovereign remedy was really no remedy?

How can Christians who believe in the absolute, complete efficacy of Christ's atonement, in salvation by faith, honor Mr. Joachim Pecci as *pope*,—father of kings and viceroy of God on earth? The falsity of the claim, honest tho it be on his part, could not be recognized by them, because of its very falsity.

Of course the pope as a *man* ought to be honored. "Honor all men," is the Bible injunction. As *men*, all are entitled to high honor; they are the purchase of the blood of Christ. But no false assumption in religious matters, no matter by whomever or howsoever many believed, entitles any soul to high honor.

And right here comes in the doctrine of religious liberty. If the pope believes it, he will not demand more honor than men can heartily, voluntarily, yield him. Nor will any one else who believes in religious liberty demand such honor for themselves or any one else. Jesus did not. He said, "If any man hear My words, and believe not, I judge [condemn] him not; for I came not to judge the world, but to save the world."

TRUST in God does not supersede the employment of prudent means on our part. To expect God's protection while we do nothing is not to honor but to tempt Providence.—*Quesnel*.

It is another's fault if he is ungrateful; but it is mine if I do not give. To find one thankful man, I will oblige many that are not so.—*Seneca*.



"LO, IS IT PEACE?"

[Fred T. Elkin, in the "Denver News."]

A GRIM, foreboding silence strains the earth,
A rag of smoldering red usurps the sky,
As, swaddled with the feuds that saw his birth,
Sinks to his bier the blood-drunk century.
Give the grand pagan Christian burial,
Tho peace knew not his heart or ritual.

From continents and isles the cry is heard,
"Peace! give us peace!" yet girded hips men smite,
The sword is slipped to leap forth at a word,
The mote of jealousy inflames the sight;
Behold earth's warlike armaments increase,
As tho the nation's quarrel was with peace.

O Peace, for thee and thine the law is out;
Speed thee, spread pinion to thy natal bower;
Red death exulteth in the war lord's shout;
License and riot rend the captured hour;
Heed not the charmer's voice that calleth thee,
That thy bright plumage might cloak perfidy!

Forgotten as a dream is Nazareth,
The natal song of Bethlehem is still;
Mankind reels with the reek of Odin's breath,
Valhalla's lushing harpies work their will.
Brain-seethe and battle-lust with bloody mist
Have hid the gentle countenance of Christ.

What right is there to war? What martial brood
May justly wrest from neighbor one parterre,
Or curse its children with the price of blood,
Or plant a sorrow where the world is fair?
O man, thou almost as the angels born,
How thou hast fallen since creation's morn!

The prophets point the finger through the years,
Still, still at guilty greed they hurl the ban;
The Tishbite frets a monarch's heart with fears,
A Nathan thunders, "Lo, thou art the man!"
"Thou shalt not covet," saith the Holy One—
Earth's serpent tongues reply, "Thy will be done."

To eminence attained, by brutal might,
Kingdoms have wreaked their laws and gods on men,
Yet all the ills they wrought on stricken right,
With tenfold vengeance have returned to them.
The pendulum of power erratic swings,
And slaves find laughter in the pride of kings.

What of the tiger tyranny that lapped
The life stream of its young across the seas?
What of the precious history that wrapped
Castile's proud heart with golden memories?
The pride of centuries hath run its length,
And fishes mock at steeled and steaming strength.

Rome died of greatness; for expansion gave
Her thinning blood to taint; her sons fell fast;
She could not drape a toga on a slave
And make a Roman—birth will "out" at last.
How could she hope to stay the northern hates,
With naught but hireling swords to guard her gates?

O, heed the lesson of the crumbled past,
Learn wisdom from the moulder of its fame,
How, conscience sleeping, freedom slept at last,
And nations woke to dumb dust-biting shame!
Learn that man's mutability and guile
Etched satire in the Sphinx's stony smile.

Columbia! that from throes of battle brunt,
Woke to a life of glorious liberty,
The crisis that thy conscience doth confront
Bears weal or woe for all humanity.
Sarcastic rings the challenge from the sea,
"Can liberty exist not but in thee?"

THE CRAZE FOR GAMBLING.

THE New York papers tell of a young man only nineteen years of age who has been employed in the post-office in that city, and who has been stealing money from the registered mail. A Southern bank sent \$2,000 to a bank in New York, and this young man took this, among other amounts that he stole. The matter was traced to him through his extravagant expenditures in gambling resorts and in other ill-reputed houses of vice and crime. He is now under arrest, and will doubtless be sentenced to a term in the penitentiary.

The foregoing case is only one of the many that are all the time coming to public notice. Banks are robbed by their trusted employees; business firms are defrauded by the men that are intrusted with the handling of funds; the mails are robbed; and in every way men are risking their liberties and even their lives in order to get money to spend in gambling and the debauching vices that go with it.

If you chance to get on board a train or ferry that is leading to the race-track on the racing days, you

find yourself crowded and jostled about and almost trampled underfoot by the excited crowd, that is manifestly intoxicated with the desire for gambling, and to gratify the thirst for exciting amusement.

Any observing person can not help noticing these things. And any one who has ever read history, knows that when such a condition of things takes possession of a nation, its doom is sealed. It will go down to ruin rapidly. This crazy passion for gaming and exciting pleasures is not peculiar to this country. It is even worse in other nations of the world. And in this driving age, when everything goes with a rush and a bustle, who can conjecture how quickly universal disaster will be brought about? For, when you stop to consider the matter, it is evident that gambling is not alone in its degrading tendencies, but it carries with it every other vice that is known.

Were it not for the fact that the second coming of Christ is right at hand, the picture would indeed be a gloomy one. But the certain knowledge that He is coming very soon, lights up every mind that is willing to receive and enjoy light. And the news of His coming should be carried quickly to the ends of the earth. Every troubled soul that is distressed and perplexed because of the condition of things that is in the world to-day, should have the opportunity just as soon as possible of knowing that the Christ of God, the Destroyer of sin, but the Lover of men even tho sinful, is soon coming to earth again, to rescue every one who accepts His salvation. If you have a knowledge of the prophecies that make this great truth so plain, how great and how solemn is the responsibility that rests upon you to make it known to every one else within your reach!

"Behold, now is the accepted time; behold, now is the day of salvation." "To-day if ye will hear His voice, harden not your hearts."

T.

CIVILIZING INFLUENCES.

"The Earth Was Filled with Violence."

THE Son of God says, "As it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 17:26. The Word of God makes plain the condition of things in Noah's time. It says: "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Gen. 6:11-13.

Such plain language as the foregoing needs no explanation. It plainly says that in the days of Noah the earth was filled with violence, and that the same condition of things will obtain in the last days. Now just as surely as the last days are reached, just so surely will we find men given to violence; and this condition of things will be growing worse and worse, and cruelty be more and more manifest.

With these thoughts in mind, read a report that comes from China. The report is not some rumor, but it is something that has been repeated again and again, and men who have been on the ground and who possess undisputed integrity say that they have seen it with their own eyes and know that it is so. The report is in regard to the wholesale butchering of the Chinese by the soldiers of the "Christian nations" that are invading that territory. Some paragraphs of it are as follows:—

"The scenes I have witnessed during the three days since the steamer left Blagovestchensk are horrible beyond the powers of description. It is the closing tableau of a fearful human tragedy. Two thousand were deliberately drowned at Morxo, two thousand at Rabe, and eight thousand around Blagovestchensk, a total of twelve thousand corpses encumbering the river, among which were thousands of women and children. Navigation was all but impossible. Last week a boat had to plow her way through a tangled and mangled mass of corpses, lashed together by their long hair. The banks were literally covered with corpses. In the curves of the stream were dark, putrid masses of

human flesh and bones, surging and swaying in the steamer's wake and wash. The captain vainly ordered full speed ahead. The sight and smell will be ever with us.

"From Blagovestchensk to Aigun, forty-five kilometers, numerous villages studded the bank, with a thriving, industrious population of over 100,000. That of Aigun was 20,000. No one will ever know the number of these who perished by shot, sword, and stream. Not a village is left. The silence of death is around us, the smoking ruins of Aigun on the right, with broken-down, crumbling walls and shattered, roofless houses."

The massacres of the Armenians by the heathen Turks filled the world with horror. Men thought that such a cruel power should be wiped from the face of the earth, and it was strongly urged that it be done. The slaughtering of the missionaries and foreigners in general by the Chinese Boxers was a horrible thing and was justly deprecated. But are any of these things worse than what is described in the foregoing paragraphs? Can it be said that they are nearly so bad? The Turks and the Chinese Boxers do not claim the high principles of Christianity as a governing power in their lives, and we should not be so much surprised when we find them doing deeds of barbarism. But what shall we say when the representatives of the foremost Christian nations of the world commit deeds of wholesale slaughter more barbarous than those of the barbarian? Are we not rapidly approaching the time when the earth will be filled with violence in fulfillment of the Word of God, as already quoted? Think of these things seriously; for the time is at hand.

But you may say that this is only an isolated case; that it is in a far-off land, and under great provocation. But how do you account for the violence right here in the home land? What is the meaning of the every-day occurrences of murder and kindred brutalities? And what is the significance of the mob violence that may be found now in any part of this great Christian land?

You will say that the courts are failing to mete out justice to criminals, and therefore it is necessary for the people to take things into their own hands. But is not this very statement one of the strongest evidences of the corruption and evil that will invariably produce violence? Do not cast these matters lightly by, but think of them seriously. Matters will continue to get worse and worse. Do not be deceived by those who will tell you that they are getting better. Look at the facts and conditions of to-day, and read the Word of God, that you may know the meaning of it, and be prepared for the times that are just ahead of us.

T.

SIGN OF HIS WORK.

It was stated not long ago, on good authority, that the Bible printed in English and Chinese could be read by one-half of the inhabitants of the globe. For the other half of the world the Bible would need to be printed in about three hundred and fifty languages and dialects. There has been a wonderful impetus given within the last decade to the study of the English language in almost every part of the earth, and the growth of the number who speak it has been more rapid than that of those speaking any other language. A recent decree of the emperor of Germany makes the study of English compulsory in the higher schools, taking the place of the French.

In the marvelous growth of this one language is there not a lesson for the Christians who speak it? That is certainly one of the opening doors of God's providence. God's last message to a perishing world has been committed to a people speaking the English language; for a people speaking that language can proclaim that message to the world quicker than a people speaking any other. This is not disparaging the work that is being done in other languages. God has His people in every land, and they will proclaim His message when they learn it; but they would learn it slowly did it go forth in the iron bonds of the rigorous Russian tongue, or the Portuguese, or even the fluent French.

To reach the greatest number in the shortest time, the most universally spoken language must be used; but it must also be the language of a people among whom there is a foreign-mission spirit. Is it not significant then that the language of those countries from whose shores most missionaries go, the language of those countries where the Gospel has been preached with least hindrance, should have grown to such proportions as to be a well-nigh universal lan-

guage? The opening of the doors of foreign countries to the English language opens also the doors in those countries to the English-speaking bearers of God's last warning to the people in those countries; and those who do not understand the English tongue will learn the message from their own people who do.

God is preparing to do a "short work" in the earth, and in this thing we see one of His preparations. To speak a language, men are needed; to speak God's message in any language, consecrated hearts are needed. So of those to whom this one talent has been given, God expects the increase which the use of one talent will bring. You can not even hide this one talent. If unused for God, its disuse is open and manifest both to the world and to Him who gave it.

Intensity is taking hold of all powers in the earth. It is the intensity of despair and last supreme effort on the part of the hosts of evil; it is the intensity of assured victory on the part of the agents of God; for God is about to arise and do His "strange work," His terrible work—strange to Him, for mercy to the sinner is finished, and terrible to the sinner, for beyond it there is no hope. But God will not do that work without warning man of His purpose. He is doing it now, and the volume of that work will increase like the swelling tide till the fiat of eternity goes forth, and it is done. It will not be long; for the tide is rising with the power of heaven now, and God's work will never finish on an ebb tide. Do not expect it. Get ready, and get ready now.

C. M. S.

In the December number of the *Cosmopolitan* Sir Robert Hart, for twenty-five years a foreign official in China, gives a most striking setting forth of the Chinese trouble. He declares that what has happened has been the logical result of previous doings, the treatment of China at the hands of the foreign powers; that China is arousing herself from her sleep of centuries to grapple with her foreign tormentors; that the Boxer movement is a patriotic, volunteer movement, whose purpose is to rid China of foreigners and foreign influences, and may continue to grow until China has a volunteer militia force of twenty million men. The breaking away from ancestor-worship and other Chinese religious practices by the Christian Chinese, and the interference of Catholic priests in matters of litigation, are specified by the writer as among the causes of the Boxer movement. He declares that the future is bound to have a "yellow peril" to deal with, and takes an almost hopeless view of the outlook.

THE representatives of the foreign nations in China are said to have reached a harmonious agreement in regard to the demands to be made upon the Chinese Government. These demands, according to the report, are along the lines suggested by the United States, which are a modification of the harsher demands. It has developed, however, that the Chinese envoys who are treating for peace have no credentials from the Chinese Government; also that there are several missions in China which are still being besieged by Boxers and Chinese troops. A report from Peking states that "the impression is gaining ground among men of all nationalities that peace is impossible; that a resumption of the campaign in the spring is inevitable; and that partition is the only solution." Russia has notified China that the suppression of the rebellion in the three eastern provinces of Manchuria has been accomplished by the unaided efforts of her troops, and she invites China to appoint local officials immediately.

THE latest reports indicate that the Boer forces under General De Wet are in battle with the British under General Knox. For some days the Boer army has been hard pressed by the British, and at times has been nearly surrounded. The path of the fleeing burghers has been marked by hundreds of dead horses, and even some of their munitions have been abandoned in order to facilitate their escape. About 6,000 Cape Colony Dutch held a convention on December 6, denouncing the course of Great Britain in the present war, and declaring in favor of the independence of the Dutch republics. The meeting was held under the eye of the military, but no trouble occurred.

Seeds That Surely Grow.—The cost of seeds compared with the value of the crop is so small that a few cents saved by buying second-rate seeds will amount to many dollars lost when the harvest is gathered. Farmers have found out by many costly failures what a risky thing it is to buy seeds without being pretty sure that they are reliable and true to name. The latest catalog of the seed house of D. M. Ferry & Co., of Detroit, Mich., is a reminder that thousands of farmers in the United States and Canada have pinned their faith to the reputation of this great firm. During a business career approaching half a century in time, Ferry's seeds have won an annual increase in popularity, which is perhaps the best evidence that they grow and give satisfaction. Ferry's Seed Annual for 1901 is a useful guide in selecting seeds for the farm, the truck garden and the flower garden. It is sent free on application.

RECENT developments have shown that there is a practical alliance between Great Britain and Portugal. Portugal's dismissal of Holland's minister at Lourenço Marquez, threatened to cause trouble between those countries, and England promptly despatched war vessels to Portuguese territory as a warning to other nations not to interfere with Portugal. Felicitations have been exchanged between the king of Portugal and the queen of England, and the alliance between the two countries was declared on board the English war vessels at Lisbon.

TALK of intervention in behalf of the Dutch republics is still heard from some European centers, but the refusal of Emperor William to see Mr. Kruger is believed to have cut off all such possibility. France is not willing to take the initiative, but it is understood that she would have acted with Russia. The latter country, however, is not free to act, in view of the attitude of Germany. The queen of Holland is championing the Boer cause, but the Boers can hope for little practical assistance from this source.

BIDS for the construction of five new battle-ships and six cruisers were opened by the Secretary of the Navy on December 7. The Secretary calls this the greatest industrial event this country has ever seen, involving the placing of contracts for about \$50,000,000. These new war vessels are to be nothing less than the equals of anything of their class afloat. Thus is America forging ahead into a position as a military world power.

THE Army Bill, providing for the increase of the regular army to practically 100,000 men, passed the House on December 6. The maximum organization will be 96,766 men, which the President may reduce at his discretion to 58,924. The bill carries a provision for the enlistment of a provisional force of natives of the new possessions; also a provision abolishing the army saloon.

THE Red Cross Society is planning for a grand "watch meeting" throughout the whole United States on the last night of the nineteenth century. One of the features of the meeting will be the simultaneous singing of "Old Hundred." The principal meeting, which will be at Madison Square Garden, New York, will be presided over by Miss Clara Barton.

ABOUT 1,300 telegraph operators on the Atchison, Topeka, and Santa Fe Railway went out on strike December 8. Since the beginning of the strike, trains have been running with considerable difficulty over that system, and there has been much congestion in the freight traffic. The places of the strikers are being supplied as fast as possible by non-union men.

THE Woman's Interdenominational Union held a mass-meeting in Washington on December 9 in the interests of the proposed constitutional amendment prohibiting polygamy in the United States and all its Territories. On the same day Representative Taylor, of Ohio, introduced a measure intended to bring about the federal prohibition of polygamy.

THE French inspector of forests has invented a process for liquifying wood. After cooling, the molten mass assumes the character of coal, yet without showing any trace of organic structure. This new material is hard, but can be shaped and polished; is impervious to water and acids, and is a perfect electrical non-conductor.

GERMANY's imperial budget, or estimates of necessary expenses, for the year 1901 reaches the enormous amount of \$448,189,460, which is an increase of nearly \$35,000,000 over the budget for the present year. The greater part of this increase, as well as a great portion of the rest of the budget, is due to war and preparation for war.

DURING the progress of the Paris Exposition, 66,317 objects of various kinds were found on the fair grounds and turned over to the police. This number included 6,000 umbrellas, and one satchel containing \$45,700 in American money, which was never claimed. The number of arrests during the fair was 13,007.

THE Senate Committee on Foreign Relations gave a hearing on December 5 to the representatives of several temperance and reform societies in support of the international treaty providing for the control of the liquor traffic in Africa. The committee voted to recommend the ratification of the treaty without amendment.

THE officers of the American battle-ship Kentucky were received by the sultan at the Yildiz Palace on December 10, and a dinner was given in their honor, which was attended by the highest Turkish dignitaries. After dinner the captain of the battle-ship was received in private audience by the sultan.

FIVE of the smallest-size war vessels are soon to sail from New York for the Philippines to do patrol duty around the islands. They will make the 13,000-mile journey by the way of Suez Canal. Some of these diminutive war vessels are ordinary tugboats which have been remodeled for this purpose.

STATISTICS recently forwarded from Hongkong, China, show that in the hurricane which visited the coast of Indo-China 1,600 persons perished. Between 4,000 and 5,000 were rendered homeless, and a vast amount of property was destroyed.

A PARTY of 114 Porto Ricans are now on their way to the Hawaiian Islands to labor on the sugar plantations. An investigation of the matter seems to indicate that they are being taken there against their will. Guards have been placed over them to prevent their escape before reaching Honolulu.

THERE have been a number of small engagements in the Philippines during the week, with small losses on both sides. Some bands of Filipinos have surrendered, and a considerable quantity of their war supplies has been captured by the Americans.

THE Burlington Railway Company has formulated rules affecting all its employees in South Dakota, by which no man is allowed to use tobacco or liquor in any form during the hours of service.

A HEAVY gale swept the New England coast on the night of December 4, resulting in the wrecking of twenty-four vessels and the drowning of at least five fishermen.

ABOUT 5,000 coal miners resumed work at the River coal mines, in Pennsylvania, on December 5, the mines having been idle for the past seven months.

THE Spanish Government is seeking a large loan for the purpose of bringing gold back into the country, the supply of which is diminishing in that country.

THE report of the Postmaster-General shows that in the operations of the Post-office Department for the last year there has been a deficit of \$5,385,688.

AN explosion of dynamite in a Mexican mine at San Andreas resulted in the death of 26 miners. Many others were more or less seriously injured.

THE House of Representatives on December 7 passed the Groat Bill, which places upon colored oleomargarine a tax of ten cents a pound.

THE list of victims of football during the year shows eleven deaths and sixty-two more or less serious injuries to participants.

THE Peter's Pence Fund for this year will amount to more than \$4,000,000.

THE condition of the king of Sweden is reported to be still serious.

QUESTION CORNER

1097. G. T. D. Death of Christ.—Yes, Christ died. He says, "I am He that liveth, and was dead." Rev. 1:18. Christ is also God (John 1:1-3), the eternal Son of the Father (2 Cor. 1:3; Rom. 1:1, 3; Heb. 1:4), "being the brightness of His [the Father's] glory, and the express image of His [the Father's] person" (Heb. 1:3); "for it pleased the Father that in Him [Christ] should all fulness dwell" (Col. 1:19). So it is true that He died for us; yet the world was not left without God.

1098. G. V. W. Rom. 14:4-6.—The lesson of the apostle Paul in Rom. 14:1 and forward is not as to what day we should keep, but that we poor humans are not judges as to the what or the how. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea [in spite of all human judgment], he shall be holden up; for God is able to make him stand." It is for man to know between himself and God which is right. If he is serving God, he will do what God commands. If he is serving men, he will always be trembling under what man may judge. The apostle wants men to stand with God in all they do, each for himself, and not condemning others. Obey God, and leave judgment to the end. Col. 2:16 refers to yearly sabbaths of the typical system. See the yearly sabbaths of Leviticus 23, and compare verse 38.

1099. J. B. S. Passion Plays.—The Passion Play is only a form of human idolatry, based on works of merit, and making a gain of godliness. The very idea of one acting out Christ Jesus is abhorrent to a devout mind. It is but the counterfeit of living Christ's life from His Spirit within. Many whose lives are unaffected by the cross or Spirit of Christ, will be moved to mere emotion by a play. It is one of Satan's devices to satisfy the longings of the human heart.

1100. F. A. A. Luke 11:24-26. The parable is an illustration to show that it is not only necessary that sin shall be removed, but the heart and life must be filled with love and good works for God. If this had been the case, the evil spirit would have found no place when he returned. What causes a man to backslide is that his whole being is not yielded to God to do His will.

1101. F. A. A. Kingdom of Heaven. The kingdom of God is the kingdom of heaven. The terms are used interchangeably.

1102. A Subscriber. 1 Tim. 4:1-5. This scripture does not use the word "meats" as referring to "flesh." The Greek word *broma* means food of any kind. See Matt. 14:15; John 4:34. The one thing to find out in all this food question is indicated in verse 5: Is the food sanctified by the Word of God? That person who believes and knows the truth will eat and drink to God's glory (1 Cor. 10:31), not to satisfy appetite or lust. No Adventists of which we know forbid food of any kind. Man can eat anything he pleases, from snakes and lizards to the finest grain and fruit. But the latter is the better meat, O, so much better!



THE HOME

HE UNDERSTANDS.

THERE is naught so hard in your life, dear,
But that you can leave it with Him;
Just tell to Him all that comes to you
Of trouble and sorrow and sin.

Then, leaving it all in His hands, dear,
For, O, He ever is true!
And what you can't tell to another
He will hear—and understand, too.

For He has a listening ear, dear,
And He hears whenever you call;
Be it loud or ever so gentle,
Yet He hears and He knows it all.

So, leaving it all in His hands, dear,
The sorrow for language too deep,
Don't carry the burden with you, dear,
He bore it up Calvary's steep.

Then make the most of your life, dear;
For it all belongs to Him;
Some day you'll know the reason
Why the trials so hard have been.

They are sent to you here below, dear,
But He bids you lay them down—
Then joy shall be your portion,
And jewels will deck your crown.

Then ever be faithful and true, dear,
And know, where'er you may be,
You are just where He would have you;
Then trust, and His love you will see.

MARGARET ANDERSON.

THE SOCIAL DUTIES OF HUSBANDS.

THE apostle Peter exhorts husbands to dwell with their wives "according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life." 1 Peter 3:7. This includes the ordering of the whole life. It devolves upon the husband to be kind, and to provide the things necessary to home comfort; and the social duty, to provide food for mind and heart, is not less binding.

The husband should provide good reading for his family. Few are so poor that they can not at least take their church paper and perhaps a good magazine. I know there are women who do not care to read, but they are few. The husband should do his duty in this direction anyway. I have been in homes where not a book, paper, or magazine was to be seen. Such a home would be a dreary place for me.

Some men are naturally social and cheerful; others are quiet and reserved; and some are like a graveyard, cold and silent. You never see a shadow of a smile on their faces; and if the wife should chance to laugh aloud, she is accused of being frivolous, and sometimes reminded of what Paul says about women being sober.

It is in the small attentions, the little home courtesies, that most husbands are likely to fail. So many after marriage drop small attentions and tender love tokens as foolishness, or too costly for every-day use. But this ought not to be so. Think you that the true wife cares less for these things than did the maiden? You were tender of her feelings and careful of her wishes when trying to win her; should you be less so now that she is won?

Some men are cold and severe in their families. They do not remember that they should do their part in bringing sunshine into

the home. This they could do by a cheerful manner, or by relating some pleasant incident that has occurred during the day. An invitation to walk or drive with you, to study the beauty of God's creation in the wildwood, the fields, or by the river-side, will cheer the heart of the wife, and perchance bring back the bloom to her cheek, the sparkle to her eye, and set her heart singing as in days of yore.

It is so easy to give a word of praise now and then, or a smile of appreciation for some extra step taken. Right here so many men fail. They take every attention as a matter of course, and forget to give a word of commendation, no matter how much the wife may deserve it. Perhaps an extra-dainty dish has been prepared especially for the husband; but he has not a word of praise, not even a thought for the steps taken for his sake. A pleasant, "Thank you, dear," or a smiling, "If you please," is often a ray of sunshine across the path of the tired wife.

Husbands, love your wives; how?—Even as Christ also loved the church, and gave Himself for it. So ought men to love their wives. How much?—As their own bodies. He that loveth his wife, loveth himself. (Bone of his bone, flesh of his flesh, you see.) Again, "Husbands, love your wives, and be not bitter against them." Col. 3:19. My brother reader, do you fully understand the meaning of that word "bitter"? Webster defines it as "causing pain, smart, or distress, characterized by sharpness, severity, or cruelty, pitiable."

The Word of the Lord says, "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord." Prov. 18:22. Have you found a good wife? Appreciate her, and do not be afraid it will spoil her to let her know it. Show your love to her now. Do not wait until the grave hides her from view, but bring your flowers to strew along her path while living. She needs their fragrance to-day.

Too many men realize, when it is too late, the value of the quiet little wife they have just laid away. Then words of praise fall upon the ears of others in profusion; but she hears not, knows not that she was so deeply beloved. And five dollars spent for her comfort now, would often save purchasing the granite monument so soon. "Live joyfully with the wife whom thou lovest all the days of the life . . . which He hath given thee under the sun." Eccl. 9:9.

MARIETTE C. DuBOIS.

Grand Ledge, Mich.

MAN'S LONGEST NIGHT.—"Nansen's ship, the *Fram*, remained for five and a half months, from Oct. 8, 1895, until March 24, 1896, out of sight of the sun. This, the Royal Geographical Society states, was the longest and darkest night ever experienced by man."

WE can not always choose our path in life, but we can choose how we will walk in it—as victims or victors.—Minnie S. Davis.

ALCOHOL; ITS HISTORY, AND ITS EFFECTS UPON SOCIETY.

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

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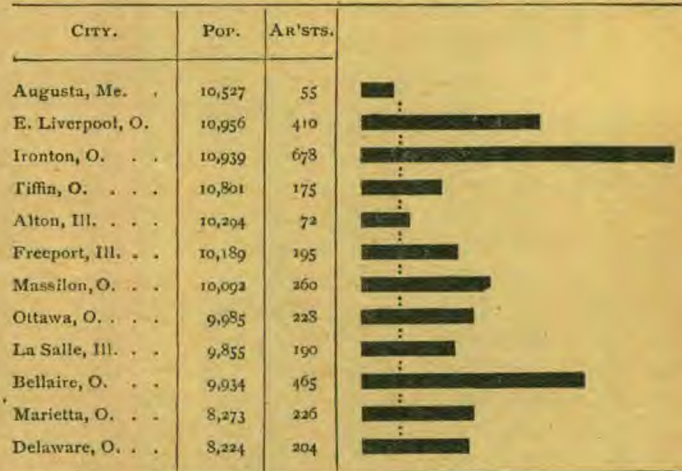
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Pauperism.

IT was stated by Hon. Wm. J. Mullen, prison agent of Philadelphia, several years ago, that "of the half million persons who have been committed to the county prison of Philadelphia during the last twenty years, there have been about 500 for murder, 700 for attempts to murder, over 40,000 for assault and battery, and over 200,000 for drunkenness. In nearly every case of murder or attempt to murder, the parties were intoxicated."

Hon. J. C. Parker, for twenty-five years federal judge in Indian Territory and Western Arkansas, and who has doubtless sent more men to the gallows than any other judge in America, says in the *North American Review*, 1896:—

We find that during the last six years there have been 43,902 homicides in the United States, an average of 7,317 per year. In the same time there have been 723 legal executions and 1,118 lynchings. These startling figures show that crime is increasing instead of diminishing. In the last year 10,500 per-



Right of the dotted line represents excess over Augusta.

sons were killed, or at the rate of 875 per month, whereas in 1890 there were only 4,290, or less than half as many as in 1895. This bloody record shows a fearful increase of the crime which destroys human life.

Asked as to the influence of whisky in the commission of these crimes, Judge Parker replies:—

At least three-fourths of the homicides committed in this county are attributable, either directly or indirectly, to the use of intoxicants. The question is not a new one to me. It has been forced upon my attention almost continually since I have been upon the bench. I think the same ratio of whisky homicides would hold good in this court. The number that were influenced indirectly is hard to estimate, and it is more than probable that in every case of homicide, whisky has played its part, either on the side of the criminal or of the victims. To my positive knowledge, whisky was the direct cause of twenty-five out of twenty-six murders committed in one locality during the past twenty-one years, the parties to the quarrels having been drinking at the time or immediately before the tragedies occurred. The remaining one was committed by a young boy, and I am not positive now but that either himself or the man he murdered was under the influence of liquor at the time. It is really difficult to recall a case in which whisky did not figure one way or another, and the examples are prominent in which murderers were excited immediately to the commission of their crime by being intoxicated.

The *Connecticut Citizen*, in an article on "Drink and Crime," compares some prohibition cities with license cities, as follows:—

We are willing to compare one of the small cities of Maine with all cities of Ohio and Illinois having a similar population, and abide the result, provided

only that the Maine city be one in which the prohibitory law is fairly well enforced, else the comparison would mean little. Augusta is such a city, having a population in 1890 of 10,527. Arrests for all offenses that year were 55 in number. Now let us be more than fair, and compare with Augusta in this respect every city of Ohio and Illinois of population between 8,000 and 11,000 whose statistics appear in the census.

The *Christian Advocate* says:—

Some years ago a striking comparison was made between Vineland, New Jersey, and New Britain, Connecticut. They each had about 11,000 inhabitants; New Britain had 80 saloons; Vineland had none. New Britain paid \$8,500 for the care of paupers; Vineland, \$224. New Britain paid for police \$7,500; Vineland, \$75.

These facts are good evidence of the truthfulness of our statement that intemperance is one of the greatest causes of crime. And as society in general must bear the burden imposed by crime, it is readily seen that alcohol certainly has a detrimental effect on society. And not alone in crime, pauperism, and economic evils does society suffer, but in caring for the insane and diseased. An intoxicated engineer has often been the cause of a frightful railway wreck and terrible loss of life. The burden resting upon society is little realized, and never will be realized so long as the habits of intemperance continue.

THE "CROWNED YEAR."

[By Mrs. M. A. Holt, in *Christian Work*.]

"Thou crownest the year with Thy goodness."

THIS has been a brightly-crowned year. There has been no stint or withholding by the bountiful Giver. The treasures have fallen thickly from nature's hand. They have come in golden showers into the greedy grasp of men. The bearded wheat has ripened upon the plains. The corn has caught the glow of the summer sunshine in the valleys, and the rustling shocks that so thickly dotted the land have been gathered. The fruitage upon the sunny slope has revealed its luscious beauty, and the nut-brown woods have yielded up their treasures.

Everywhere has nature been true. The bloom appeared at just the right time, and the tiny shoot crept from the damp earth when the sunlight became bright and warm. Later on it widened out into the "green blade," and when autumn came its "full ear" was a blessing. The dew and the sunlight also did their part in the great work, and the cooling shower fell just when it was needed. The purple grape, the juicy peach, and mellow apple have all been stored away for future use, and the cribs and granary are full to the brim with the perfected grain.

Now, as the days linger, we try to count up our blessings. Can we do this when they have been as thick as the fallen leaves rustling beneath our feet? And there have been other things to be grateful for besides our "daily bread." Sweet flowers have bloomed along the pathway of the year. We have received inspiration from them every day, and the mute blossoms have silently performed their work in our souls. Music has now and then broken in waves of melody over our way, and at times we have been cheered by glad snatches of song. Truly "the year has been crowned with goodness." We look over the brown, scarred land that has yielded up so cheerfully its true wealth. Everywhere it has been mutilated by the hands of the reaper. Now its bosom is dismantled and ready to wear its winding-sheet of winter's snow. It has faithfully performed its year's work, and goes to its cheerless rest with wild storms raging above its true heart.

Should we not receive a *lesson* also while bowing to the Giver of all good with tears of gratitude upon our faces? Do we give cheerfully? Do we do our work at just the right time, that a blessed harvest may follow? Are we sometimes a little late in breaking up the ground and in scattering the seed? Do we not sometimes sow sparingly? Do we let the sunshine and dew do their precious work in our souls? If we fail in our part, the life-year will not be a "crowned one," and when we go to our rest we shall not have been as true as mother earth. The Thanksgiving song will mean but little to the unfaithful worker. O, may it be our happy lot to at last have a "crowned life-year"!

HEZEKIAH'S PRAYER.

THE invalid will find much in the prayer of Hezekiah that is profitable, instructive, and comforting. Hezekiah was so ill that he was said to be "sick unto death." He was said to have a boil; but the seriousness of his condition makes it evident that it was more nearly what we to-day would term an abscess; for the pus infection was so severe as to cause a sufficient chill to make his teeth chatter. Isa. 38:14. He mourned as a dove, or groaned, and he was "oppressed;" and then he prayed a prayer that is a perfectly proper one for every invalid to pray: "O Lord, I am oppressed; ease me," margin. "I shall go softly all my years." The value of such a repentance is indicated in the following verse: "By these things men live; . . . so wilt Thou recover me." When a man comes to the point where he is willing to change all his erroneous spiritual and physical habits, and it has become so thoroughly fixed in his mind as it was in Hezekiah's, he is then in an *attitude* where God can accomplish something for him; for the attitude God always maintains toward the sick man is indicated in the words, "The Lord was ready to save me." Verse 20.

That Hezekiah recognized the necessity of the earnest co-operation of the human agent in this healing process, is indicated by the fact that he carried out Isaiah's instruction, "Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover." And so rapid was this recovery that in three days he was able to come into the house of God. 2 Kings 20:5. DAVID PAULSON, M.D.

AN EXCELLENT RULE.

JOHN WESLEY's mother once wrote to him when he was in college: "Would you judge of the lawfulness or the unlawfulness of a pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind, that thing, to you, is sin."

THE hay that might have been cut yesterday may get wet if cut to-day; the break in the machinery that was made last fall and left until this harvest unrepaired, may be the cause of material loss; the shingle that needed replacing but was neglected, may let in enough rain to spoil a ton of hay; and so it goes. Tardiness and procrastination make for loss where profit might have been realized, more times than one would think. Promptness, progress, pleasure, and profit go hand in hand.—*Farm and Garden*.

A Suggestion to Parents

We believe you will not make a mistake in ordering the book described below for your children. It gives general satisfaction. If you should not be entirely pleased with it, we will cheerfully send you back your money, together with sufficient stamps to return the book.

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This is the story of the body-house, the house we live in. It is told for the children, by Vesta J. Farnsworth, but many an older child will follow with peculiar interest, somehow sustained from cover to cover, the questions and remarks and conversations of Helen and Amy and Percy and their mother. The house, with its frame, and doors, and windows, and halls, and its several rooms, and its various appurtenances, finds a counterpart in our wonderful house of flesh and blood and bones. Physiology and its scientific names are tabooed words in this book. But every page contains little and big bits of items that everybody ought to know, but which a great many do not know, about the body, how it is made, what injures it, and how to care for it. And in a perfectly natural way, without labored effort, the book keeps the Master Builder in the foreground, and thus the narrative is permeated with a high moral tone.

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GOD'S WATCHMEN.

THEY have appointed places,
God's true watchmen in the tower,
Waiting there with eager faces
Day and night, and hour by hour.
Then they wait and watch and listen,
Tho the nights be dark and long;
But they say the Master giveth
In the night His sweetest song.

Thus He calms and soothes and comforts,
Till with Him the spirit sings;
And they almost see the angels,
Hear the rustle of their wings.
Weary watchers, hope and listen,
The Physician draweth near;
You may touch His healing garment,
And His loving promise hear.

But remember, child, remember,
Keep His lamp within thy hand;
Keep it ever trimmed and burning,
Ready thou for His command.
Make thy garments white and holy;
Keep thy spirit pure within.
Love with love like His, unselfish.
Guard thy life from secret sin.

But remember, still remember,
Inasmuch as you receive
Blessings through the lives of others,
In their wounding He will grieve.
Speak in gentleness and patience;
Words are sharper than a sword.
Study well His sweet example;
Do and love as did thy Lord.

Put His garment on and wear it
Till its graces are thine own,
Till thy words and sweet expression
Show His gentleness and tone.
Love, O, Love as He is loving!
Heaven will then begin below;
All you've longed and hoped and prayed for
You may feel and see and know.

Adams Centre, Wis. LOUISE BIDWELL.

NOTES FROM HAWAII.

WE sailed from San Francisco Oct. 18, 1899. As is always true upon such occasions, the steamer's deck was crowded with a strange commingling of all classes, each person eager to exchange a last look or word with some friend or relative on the wharf, where a still larger number of people had congregated. In all that surrounded us, there was but one familiar object; that was the face of our dear Brother Hall, who had come with us to assist, and bid us "God-speed" on our journey. We watched every movement; and only those who have had a like experience can realize our feelings as the steamer moved off, separating us from friends and native land.

It was a beautiful day; but as we passed out of the Golden Gate, a dense fog closed in about us, as if to veil from curious eyes the scenes about to be enacted; for Neptune was about to visit us, and the ruthless way in which he demands tribute of those who first enter his realm, is only to be thought of in secret.

At sunrise, seven days later, we found ourselves gliding along in the quiet waters opposite Diamond Head, the glory of Honolulu. Honolulu is a beautiful place; but it is made such by the art of man. The site on which it stands was once as barren as Sahara, but irrigation has wrought wonders. The houses, which are nearly all cottages with broad veran-

das, are surrounded by beautiful palm gardens, until the city looks like one magnificent park. I am told that there is more wealth *per capita* in Honolulu than in any other place on the globe; but the personal wealth of its citizens is shown by the number of servants, the condition of the lawn, and the style of carriage driven, rather than by the size of the residence.

In some ways Honolulu is one of the most delightful places for a wealthy person to stop I have ever visited; but I should advise no other class to come, for everything is so extremely expensive. Hundreds of people come to Honolulu, lured here by offers of big wages; but the steamers are just as crowded with returning emigrants who have become disgusted with trying to live on from three to five dollars per day, and return to their old homes, where they can live better and save more on half the wages.

W. B. SCOTT.

Box 291, Honolulu, H. I.

WORKERS TOGETHER WITH GOD.

THE Father is "not willing that any should perish, but that all should come to repentance." Those who go down to destruction must therefore do so against the will of God. If there was *one thing* He could have done to prevent their eternal ruin which He has not done, His love for them would not be infinite. But He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The gift of Christ was for every person. "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?" The love of God is vested in the Gospel, which is the "power of God unto salvation." And His love will save every person that His power can save.

Is, then, the power of God limited? There are some things which God, by His very nature, can not do. He "can not lie;" He "can not deny Himself." He has given man, in common with other created intelligences, the right of choice. "Choose you this day whom ye will serve." "Whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God." To invade this right of choice would be to deny Himself. God asks of His creatures only willing service. Satan introduced into the universe the system of compulsory service, which pervades all earthly governments and all organizations erected by man. Every person who is in the service of Satan, has yielded himself to Satan; and every one who is in the service of God, has yielded himself to God. For man possesses a citadel for the mastery of which two opposing forces are struggling; and he must choose to be occupied by one or the other. He will either yield himself willingly to God, or he will be compelled to yield to the enemy.

God in His love brings every force at His command to bear on the life of each individual, in order to induce him to choose life; but

man has the power to reject all this—and be lost. Among the agencies used by God are the Word (1 Thess. 2:13), the Holy Spirit (Gen. 6:3; Rom. 8:26), angels (Heb. 1:14), and human beings (2 Cor. 5:20). All of these agencies, except man, work only in harmony with the will of God. Human co-operation is necessary in the work of God. If all were faithful to their duty, the result would be great gain of souls to the Master; but now how many are lost through the neglect of the professed people of God! And what account shall we give for the men and women whom we might have enlightened and did not? Would not this failure to co-operate with God be "holding the truth in unrighteousness"?

There may be some souls struggling in the balance between the forces of good and evil, whom some act or word of mine may cause to make the final choice. "The influence of a thoughtless word may affect a soul's eternal destiny." Ought this not forever to banish the plea for indifference, that "God will care for the honest in heart; and if we do not reach them with the truth, somebody else will"? Some one else *may*, and take our crown; but think of the possibility that we may be the only one through whom God could impress a certain individual, and the awful consequence of our neglect. Should we not consider every individual who comes in touch with us in any way, as sent by God to receive truth from us? As ambassadors of Christ, dare we refuse any the light?

G. H. HEALD, M.D.

A MISSION STORY FROM ASSAM.

THO Korno Siga had become chief, he was none the less interested in the spread of the Gospel among his people, and he was able to wield a wider influence for good than before. One day, when he had gone to look after some of the business interests of his tribe with an adjoining tribe, he sat down under a tall tree to eat his rice. A landholder of considerable note came and asked him many questions about his tribe, his religion, and his business interests. Korno Siga, always on the lookout for doing good to people, took his Testament and read from it some of the words of Jesus.

The man, whose name was Habe, listened with great interest, and asked Korno Siga for a tract. He gave him a Gospel, and Habe, who had learned to read in a Hindu school, read it privately with great care. After six months he suddenly appeared at our bungalow. He sought Mr. Marston, and told him how Korno Siga had given him the sacred Book, and how he had studied it until he had decided to ask the missionary for Christian baptism.

The missionary asked him if he had considered how much persecution he must suffer if he became a Christian. "Your tribe has adopted the Hindu religion; if you become a Christian, your people will cast you out, and call you a Christian dog. Your family will forsake you; your property will be confiscated, and you may become a homeless wanderer. Can you endure this for the sake of a religion which you heard of only six months ago, and which none of your tribe have embraced?" asked the missionary.

Habe replied, "I have enjoyed such happiness and such liberty of soul since I believed in Christ, that I can endure all you have mentioned and more for His sake."

And so he was baptized and went back to his village. The results were what the missionary predicted. His brothers took his land

from him; his wife and children forsook him; and he was obliged to build himself a little hut and live alone. Often was he spit upon and called a Christian dog by those who had formerly treated him with deference. Quietly and conscientiously did Habe endeavor to live out, before his people, the teaching of Christ, and as opportunity offered he earnestly besought them to study Christ's Word and life, and see for themselves what this new doctrine could do for them.

When the time came for gathering in the rice crop, every available person in the villages was called into service. The rainy season was fast coming, and the rice must be gathered and stored before then. The villagers did not ask Habe to help them, for after their conduct to him they never thought he would lend them a helping hand. But, unsolicited, he worked day and night for the saving of their crops.

When the crop was all harvested, the people gathered about Habe's hut and asked to be taught his religion. They had never known a man working day and night for his persecutors. They believed that Habe must have some spirit moving him of which they were ignorant.

Gladly did the good man open to them the beautiful life and doctrines of the divine Christ, and they heard and believed, until one after another joined him, and a brotherhood of Christians was formed, and finally all the villagers became Christians. They built a church and a school, and Habe became their preacher and teacher. His wife and family came back to him, and accepted Jesus as their Saviour, and thus his home and all his surroundings were happier than they had ever been.—*Messenger for Children*.

OUR WORK AND WORKERS.

THE brethren at Appleton City, Mo., have completed their new house of worship.

ON a recent Sabbath, nine children of the Sabbath-school at Tarsney, Mo., were baptized.

AT a recent general meeting held at North Warren, Pa., five persons were baptized by Brother C. Meleen.

SINCE the camp-meeting in Humboldt County, Cal., fourteen persons have united with the church in Arcata.

ON the 28th ult. Brother W. B. Tovey left Kansas City, Mo., for Guadalajara, Mexico, to engage in labor at the sanitarium.

IN connection with the Swedish work in Chicago, conducted by Brethren G. C. Johnson and S. Mortenson, the *Recorder* notes the accession of five to the faith.

FIFTEEN persons have been added to the church at Wellington, Kansas. A camp-meeting was held there last summer, and other meetings since that occasion.

AT the last quarterly meeting of the church in Iowa City, Iowa, three new members were added by baptism. Brother C. A. Washburn administered the ordinance.

A REPORT in the *California Missionary* notes that eight persons have accepted the faith at Bishop, Inyo County, under the labors of Brethren H. F. Courter and A. S. Kellogg.

THE Good Health Hotel, on State Street, Chicago, and the Workingmen's Home are putting in more beds, as their patronage is increasing. So says Brother L. D. Santee, in the *Recorder*.

FIFTY copies of our World's Outlook special sold in less than twenty-four hours, is the report of a sister in Waterloo, Iowa. An aged brother in Kansas reports a sale of twenty-five copies in about fifteen minutes.

"HOME AND CHURCH SCHOOL MANUAL" is a little pamphlet of 108 pages, published by Professor Cady, of Healdsburg College. It is designed to be, and we are sure it will prove, an aid to parents and teachers in the instruction of children. The little work contains some chapters packed full of precious information. All who desire it may obtain it by sending 20 cents to *True Education*, care Healdsburg College, Healdsburg, Cal.

A SABBATH-SCHOOL of nineteen members has been organized at Clifton, Ill., by Brother Lloyd, a layman who recently moved from Chicago. He did not wait for a minister to come and hold meetings before beginning work.

THE *Workers' Bulletin* says: "We receive many words of commendation for the Outlook SIGNS. One sister writes: 'I have read every article, and think each one is worth the price of the paper. Pray for us as we go forth to sell them.'"

THE baptism of one candidate at Nashville, Ohio, and two at Newark, is reported to the *Visitor* by Brother R. A. Boardman. Brother Boardman has been chosen a member of the Conference Committee, in place of Brother A. M. Mitchell, who has been appointed treasurer of the General Conference.

A SPECIAL edition of the *Sentinel of Liberty*, dated December 6, is devoted in a general way to the current agitation of the question of Sunday-closing of the Pan-American Exposition, to be held at Buffalo, N. Y., next summer. The paper is finely illustrated, and contains much important matter. Price, \$1.00 per hundred copies. Address, 324 Dearborn Street, Chicago, Ill.

THOSE who are interested in the work of the Southern Missionary Society (and all Christians ought to be) would certainly have their interest materially increased by reading the October and November numbers of the *Gospel Herald*. These papers contain the evidence that the avenues of labor for the colored people are already being closed. The necessities of that work are fully set forth in a manner that can not be found anywhere else. Address, Southern Missionary Society, 1908 Grand Avenue, Nashville, Tenn. While sending for these two numbers, you might as well send 25 cents for a volume of twelve numbers.

"TEACHERS' CONFERENCE BULLETIN" is a pamphlet of 228 pages, containing the proceedings of the Conference of Missionary Teachers, held at Battle Creek, Mich., June 20 to July 12, 1900. It contains addresses and instruction from Drs. J. H. Kellogg, David Paulson, D. K. Kress, A. T. Jones, N. W. Kauble, G. A. Irwin, A. J. Breed, S. H. Lane, Professors E. A. Sutherland, P. T. Magan, W. T. Bland, Edwin Barnes, and many others. It contains a large fund of valuable suggestion and an education of principles of interest and assistance to the teacher and student in Christian education. Price 25(?) cents. Address Review and Herald Publishing Co., Battle Creek, Mich.

THE brethren of Kansas City, Kansas, are engaged in the work of erecting a new house of worship. A call has been made for assistance from other churches in the conference, as that is a very important point and the church there is not able to build such a house as the necessities of the work demand. The Missouri Conference is aiding in the work of building a house in Kansas City, Mo. The two cities are practically one, tho divided by the State line. On the Kansas side there are 60,000 inhabitants, and on the Missouri side about 150,000. On a recent visit of Brother J. W. Westphal, president of Kansas Conference, to the church on that side of the line, four candidates were baptized.

THE "LIFE BOAT."

BEGINNING with the issue of January, 1901, the *Life Boat* will contain a series of special articles prepared by its editors, on the subject of intemperance and drug habits.

These are subjects with which all people should be familiar, as the use of alcohol, morphine, opium, and cocaine are greatly on the increase. These articles will deal with both the scientific and spiritual aspects of the subject, giving special attention to the physical and spiritual treatment of the unfortunate victims of drug habits.

Following is an outline of topics that will appear: Causes of Intemperance; Mental, Moral, and Physical Effects of Intemperance; Periodical Inebriety; Cure of Intemperance; Tobacco Habit; How Drug Habits Are Contracted.

The subscription price of the *Life Boat* is but 25 cents a year. These articles alone will be worth many times the price of a year's subscription. Address your tract society, or the *Life Boat*, 1926 Wabash Avenue, Chicago, Ill.

Wanted.—Two tailors, Sabbath-keepers,—a coat maker and a tailor to make pants and vests and do busheling. Good wages and steady employment. Address, W. H. Walker, Bakersfield, Cal.

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A SUGGESTION TO HUSBANDS



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If she has not, please read the following description of two books which are appreciated wherever used.

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By ANNA L. COLCORD

Besides containing over four hundred carefully-tested recipes for the preparation of healthful dishes, this book gives tables of food values, time required to digest various foods, rules for dyspeptics, practical weights and measures for the kitchen, foods for infants, etc. It is illustrated and carefully indexed.

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By B. FRANKLIN RICHARDS

After showing from reliable statistics the appalling fact that we are fast becoming an eyeless, toothless, and stomachless race, the author considers the details of such practical every-day questions as good foods, food combinations, influence of stimulants, advantages of vegetarianism, how to avoid consumption, care of the teeth, office of the skin, value and proper use of the bath, home remedies, etc.

To illustrate and make all these points perfectly plain, more than a dozen carefully prepared tables are introduced. These tables alone are worth more than the price of the entire volume. It contains 222 pages and is so thoroughly indexed as to enable one to instantly refer to any passage.

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LITERARY NOTICES.

"MORTON'S ELEMENTARY GEOGRAPHY." By Eliza H. Morton, Portland, Me., member of National Geographical Society. Butler, Sheldon & Co., New York, Philadelphia, Chicago, Boston. The above text-book is nearer to our ideal of what a geography should be than any that has come to our notice. Its introductory lessons are simple, easy, natural, and progressive. The story is interesting, the language clear, pure, and the word illustrations comprehensive and *apropos*. It does not attempt to teach geology, dealing with the surface of the earth and not its elements and their changes. The illustrations are not from cheap, hackneyed old-fashioned wood-cuts; they are neat, clean half-tones, and are well printed. The type is admirably clear and beautiful. It has a pronouncing index of counties, towns, rivers, seas, etc., with usual tables. This elementary text-book will prove a delight to the teacher, the interested parent, and the pupil.

"SEED THOUGHTS FOR PUBLIC SPEAKERS." By Arthur T. Pierson, D.D. 12mo, buckram, 361 pp. Price, \$1.50. New York and London: Funk & Wagnalls Co. Six hundred and fifty forceful paragraphs of bright illustrations chiefly for the use of preachers and other writers and public speakers on religious topics, are conveniently arranged in this new book. Many of these illustrations will be found to contain ready aids to speakers and writers on secular topics. There is a pleasing variety of wit, humor, historical fact, anecdote, and wise sayings. A copious index is provided at the end of the volume, by consulting which any of the contents, and its topical bearing, as also the author or source of any quotation the origin of which is known, may be quickly found. This index is at once simple, complete, and analytical.

"MYTHS AND BIBLE," by Olof A. Toffteen. A pamphlet of 58 pages, in which the author traces a resemblance to Biblical history from creation to the destruction of Sodom in the Scandinavian myths, and in which the author sees great confirmation of the truthfulness of the Bible. Price, paper cover, 50 cents. Published by the author, 1812 Fifth Street, South, Minneapolis, Minn.

"TRAFFIC" is the name of a stirring pamphlet by Mrs. Charlton Edholm. Its fuller and former title is "Traffic in Girls, and Work of Rescue Missions." It warns, in chaste language, of the many traps and snares laid by Satan and his agents for the purpose of destroying not only giddy and thoughtless girls, but young and beautiful womanhood everywhere. Forewarned is often forearmed; but the grace of God is the only enemy for these evils, and hiding in God the one way to escape them. But one can get a more vivid idea of the evils by reading Mrs. Edholm's book. It has been greatly helped in its revision. Price, paper covers, 30 cents. Address, Sierra Printing Co., Oakland, Cal.

"COMPREHENSIVE GUIDE-BOOK TO NATURAL HYGIENIC AND HUMANE DIET." By Sidney H. Breed. Published by the Order of the Golden Age, Ilfracombe, England. 104 pp. Price, 1 shilling (25 cents); illustrated in art canvas, 1 shilling 6 pence. While we do not agree with all the theories and reasons for a reform diet advanced in this little book, we are in harmony with the results aimed at, namely, an ideal food, simplicity of diet, moderation in eating, and hence greater clearness of mind, health of body, and increase of spirituality. We need not say that the book advocates a diet of fruits, grains, vegetables, and nuts. It gives excellent hints as to artistic cooking, what to do when traveling, food for invalids, substitutes for animal food, savory dishes, luncheon dishes, summer and winter drinks, how to cook vegetables, food values, and 136 various recipes. May the little book be prospered on its mission to bring back to a humane diet and better diet the humans who are wandering.

"THE BETTER LIFE, AND HOW TO FIND IT." By Edward Payson Hammond, M.A. 25 Atwood Street, Hartford, Conn. Paper covers, 118 pp., 30 cents. This little book of six chapters,—The Temple, Cheerful Christians, The Shining Path, Why Not Enter the Shining Path? "Looking unto Jesus," Forgiveness,—tells in a winning way, with illustrative fact and anecdote, the simple story of the cross. Illustrated and adapted to children, youth, and young men and women, among whom Mr. Hammond has had great success.

THERE have just come to our table two songs in one binding,—*"The Broken Pane,"* and *"The Dream of the Judgment,"*—words and music arranged by D. E. Scoles. The first is a temperance song, describing a drunkard's home and its unfortunate ending; the second is described by its title. Price of the two together, 40 cents. Address D. E. Scoles Publishing Co., Washburn, Mo.

WE have just received a pretty and touching song, entitled, *"If You Love Them, Tell Them So"*—solo and chorus. The first stanza gives the thought:—

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For the ones who walk beside you in the pathway here below,
What is thought of little value has a worth you do not know,
Gentle words are like the sunshine; if you love them, tell them so."

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TO CONTRIBUTORS.

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

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

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

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

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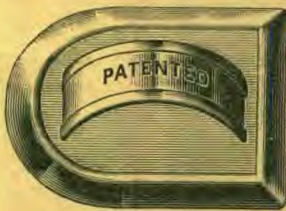
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OAKLAND, CAL., DECEMBER 26, 1900.

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the "Signs" are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

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We wish all our many readers the compliments of the season, and such a happy New Year as only God in the richness of His grace can bestow.

According to latest advices, the next General Conference will be held in Battle Creek, Mich., April 2 to 23, 1901. This change, after careful consideration of various interests, seemed advisable.

There will be no Sabbath-school or Sunday-school lessons next week in the SIGNS OF THE TIMES, nor, according to present plans, in the year to come. The *Lesson Quarterly*, published by the Pacific Press, Oakland, Cal., will contain the former; the latter may be obtained at any Sunday-school supply house.

Which?—Many times the claim is put forth by our Catholic friends that America was discovered by Catholics, and therefore it ought to be a Catholic country. But just now there seems to be good evidence that the Chinese discovered America 1,500 years ago, and erected temples in Mexico, in the State of Sonora. Now will the Chinese claim that America ought to be pagan? And yet, after all, the Indians were here first. Or have aborigines no rights?

The danger to the liberties of the people that lurk in these Sunday-closing agitations, which crop out with every public exposition enterprise that is proposed in this country, is well set forth in the *Sentinel of Liberty* of date December 6. Altogether it is a paper setting forth fundamental principles of great importance, and showing how these principles have been and are now being ignored by the attempts of churchmen to control public institutions and to influence legislation. This class of clergymen, and all whom they can call to their aid, are losing no opportunity to become dominant in the secular affairs of the public. If their schemes are allowed to carry, they will one day exercise the same influence in the United States that the clergymen do in countries where Rome has full sway. This is apparently their aim. Get the *Sentinel* for December 6, and circulate it. It also contains illustrations of the coming Pan-American Exposition buildings at Buffalo, N. Y. Price, \$1.00 per hundred. Address 324 Dearborn Street, Chicago, Ill.

He who truly appreciates the gift of God in His Son will open his heart and hand toward God's poor and needy.

The "Catholic Mirror" tells us that of the thirty-four nations represented at Washington, twenty of the ambassadors are Catholic, one "schismatic" Catholic, Russia; five are "heathen," China, Japan, Korea, Siam, and Turkey; six are Protestant, Denmark, Germany, England, The Netherlands, Sweden and Norway, and Switzerland; of the Catholic, seven are from European countries, the rest from Central and South American States.

Be Careful about Quotations.—Will all our correspondents and contributors be careful to copy quotations correctly *verbatim et literatim et punctuatim*? If there is more than one edition of a work from which a quotation is made, give the edition. Sometimes a correct quotation is disputed, because the edition is different from the one with which the critic is acquainted. For instance, in the article "Why Was Not Satan Destroyed at Once?" the quotation from "Great Controversy" may be correct, but it is from none of the three editions we have in our library. Use care in quotations and credits.

CONCERNING THE PROSPERITY OF IT.

NO ISSUE of the SIGNS OF THE TIMES has ever met with more general favor than the World's Outlook Number. From all parts of the land the friends of the paper are writing us of their unqualified appreciation of its value, and their success in circulating it.

The first edition of 200,000 is already exhausted, and the second edition is now being called upon to meet the steady stream of orders that is coming in every day. This second edition bears the December date, so that it will have every appearance of an up-to-date paper for all the rest of this month, and in reality it will be thoroughly up to date for a number of months to come. We know that all the friends of this important paper, and the still more important work that it represents, will recognize the inestimable importance of the matter that this Outlook Number contains, and that they will keep right on pushing it all this winter. The value of it in January, February, and March will be even greater than it has been in November and December. The condition of things in the world to-day is rapidly growing worse, and is causing the bravest hearts to tremble. All may not acknowledge this, but we know that it is so. God's Word tells us plainly that in this time "men's hearts" will be "failing them for fear, and for looking after those things which are coming on the earth." No matter how giddy the world may be, and no matter how much men may say that they take no stock in such things, yet we know the truth of it all, because the Word of God so plainly tells all about it.

Now every one who knows these things ought to go forth with a full sense of the responsibility that rests upon him, and do all that he can to comfort and help those who are suffering heart failure because of the terrible things that all can see are coming upon the earth. Are you considering this matter as much as you should? And are you exercising your influence all that you can to circulate as many as possible of this World's Outlook SIGNS?

Those who are in the field working for it write us that they never saw the time when men were so eager as now to read on these important themes. Workers who ordered a few copies at first have ordered two or three times since, and their orders are getting larger all the time. If all appreciated the importance of this work as strongly as do the few, if all would work as faithfully as these few, more than a million of the papers would already have been circulated, and the papers would be still going out in a vastly immense procession.

A small part of the day of probation is still left to us in which to work. Now is our great opportunity. Are we seizing the moments as they go by, and using them in winning souls to Christ?

Inconsistent.—At a recent meeting of the Ministers' Association of the M. E. Church in Buffalo, N. Y., at which Rev. W. F. Crafts, of Washington, D. C., was present, a resolution was adopted asking that the Pan-American Exposition, to be held in that city, be closed on Sundays. The inconsistency

shown in the document is its own condemnation. The preamble says that the directors of the Chicago Exposition confessed that their opening on Sunday "caused loss, because of the great number who refused to attend, by way of protest against that trampling on an American Christian institution." Then the resolution, predicated upon this preamble, asks that the Buffalo Exposition be closed on that day lest it should result in "bringing vast throngs of people, and so making the day one of toil, traffic, and turmoil." We have seen a great many propositions for enforcing Sunday observance upon the people, but we have never seen one that was consistent with itself; and we do not believe it possible for one to be framed—excepting from the standpoint of the Roman Church. Rome set up the Sunday-sabbath institution by adopting the Sunday holiday of the pagans, and Rome believes in enforcing her religion, wherever she has the power; therefore it is consistent for Rome to advocate enforced Sunday observance. But professed Protestants never can observe Roman institutions, or attempt the enforcement of their observance upon others, and be consistent.

It Can Not Be Done.—One of the greatest griefs to the true Christian is that he can not make the one who does not know Christ understand the sweetness, the satisfaction, the rest of soul there is in His companionship and service. He can describe to that one a landscape, a person, a picture, a pudding, and he gets a fairly good idea of each, because he knows more or less about all the elements which enter into each. But not so with Christ. Knowledge of Him is like nothing else. This is well illustrated by the case of the little blind boy who was successfully operated upon by a skilful oculist. When the cure was complete, his mother led him out-of-doors, bandages were removed, and he obtained his first view of God's glorious sunshine and sky and flowers. "O mother," he exclaimed, "why did you never tell me it was so beautiful?" The tears started to her eyes as she replied, "I tried to, my dear, but you could not understand me." Even in this Christ-life on earth is this scripture true: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit." "O taste, and see that the Lord is good."

There is always room for children to work in God's cause if the older ones will let them and teach them. The great evangelist Edward Payson Hammond, M. A., always gave special attention to children, and great blessings followed his labors. Through his and others' labors, the Children's Special Service Mission was started in England, which now publishes over 100,000 copies of *Our Magazine*, and sends out illustrated tracts and leaflets in more than fifty different languages. They have published over 300,000 Scripture Union cards of outline lessons. The SIGNS has many children among its friends who are engaged in selling it.

Is Milwaukee an Exception?—A news despatch, dated Milwaukee, November 2, states that "the body of the young woman found in the river several days ago lies at the morgue, still unidentified. A remarkable thing is the number of parents whose daughters have run away from home. The coroner says that within the last five days at least forty such have looked at the body of this girl, fearing that it might be that of their missing daughter." O, how many missing daughters and sons there are, and nearly always because of the neglect of early home training!

A Good Reform.—In both city and country the hygienic skirt, which leaves the foot free and saves the skirt from street defilement, has taken firm hold upon the common sense of women. Where a few months ago such skirts attracted attention in the street, they are now seen by hundreds. The *Delineator* for December makes a special display of hygienic skirts in various styles, and in addition explains to the readers how to make similar ones for themselves.

More than 95,000,000 copies of the *Ladies' Home Journal* have been issued during the seventeen years of its existence. Its first edition was 20,000. Its circulation now is about 950,000 a month.