

SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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THE WALK TO EMMAUS.

IN a little village about eight miles northwest of Jerusalem, there lived two disciples of Jesus. They had become His followers because they had seen some of the mighty acts that He did, and had heard of His renown. His fame had extended far and wide. More than once His disciples had publicly expressed a desire that He take His rightful place on David's throne. They entertained the hope that this was the promised Deliverer who was to break off the Roman yoke, and restore their nation to the position it once occupied.

They did not recognize in Jesus the Immanuel (*i. e.*, God with us), the Saviour from their sins, but rather a man by the name of Jesus, like Joshua of old, who was the captain of the hosts of Israel. In this they felt they could not be mistaken. Could a more capable person arise? Besides, does Jesus not meet every particular of Holy Writ? Every specification of every line of prophecy meets its fulfilment in Him. His appearance upon the scene of action at the right time, His humble birth, His noble and dignified mien, His magic words and mighty deeds, all go to prove that the Deliverer of Israel had come. Had any man opened the eyes of a man who was born blind? Had any one ever spoken the word and the palsied limb received strength, or the dumb tongue been loosed, or the deaf ears unstopped, or the putrefying flesh of the leper made like the tender flesh of a child? Had any ever witnessed the devils cast out, and held in abeyance at a word? Who had ever before heard of the proud and tempestuous waves of the sea settling down to a calm at the command, "Peace, be still"? Time and space are eliminated by His all-powerful word. The command is given and the thing is done. Even the dead are made alive at His word. No tomb is strong enough to hold its prisoner. Lazarus had been dead until decomposition had set in, yet he arises at the command, "Lazarus, come forth."

The ears of the disciples had listened to the

words of One "who spake as never man spake." Their own hearts had been thrilled by an inspiration that they had not experienced from any other being. Their own eyes had often witnessed the healing balm that He had poured into many weary, sin-sick, and bur-



THE WALK TO EMMAUS.

dened hearts. Surely the Redeemer of Israel had come.

Notwithstanding all this, it was difficult for the two from Emmaus to see in Jesus a personal Saviour. They did not see in Him the culmination of every rite and ceremony of the Levitical priesthood. To them, the annual convocations were celebrations of past experiences of the children of Israel, rather than of something in the future.

The temple service had degenerated so that there was nothing in it to indicate that the priesthood was soon to close and another and different order of things to be established.

All this is hid from their eyes. They are walking in the shadow of the cross, and perceive it not.

But let us not be too harsh. They were on the shadow side of the cross, and the nearer they came to it, the denser the shade. They only knew Jesus as a very good man, not as a Saviour. They did not recognize in Him the true Passover Lamb that was slain from the foundation of the world. Yet even in this deepest shadow they might have known the truth had they given diligent heed to the words of the Messiah.

Vainly had they hoped that possibly at some Passover Jesus would assert His rightful place as Israel's king; for like a death-knell the news of the cruel crucifixion of Jesus has come to their ears. It strikes bewilderment to their hearts. Amid their confusion they repair to Jerusalem to attend the Passover. It is that memorable "third day" when all Jerusalem is astir. Conflicting stories concerning Jesus come from every quarter. The name of Jesus is on every tongue. From the priests that ministered at the altar, to the most humble worshiper, were heard words of condemnation or of praise. Even the scoffing soldiers acted their part in the scenes of that day.

The priests and Pharisees were saying, "We remember that that Deceiver said, while He was yet alive, after three days I will rise again," and the soldiers were peddling the lie which the chief priests

and elders had framed, viz., "His disciples came by night, and stole Him away while we slept."

There was yet another company of poor, blind, and sick, who had come from a distance to see Jesus. They had heard of what He had done only a few days prior, when He had cleansed the temple. Blessing and healing had come to this class in the sacred precincts of the temple. But now the way is barred. No sympathizing Jesus is there to receive them. The news of His death fills their hearts with sadness.

To them, Ichabod is written on every beam

and every pillar; for truly the glory is departed, and the place is enshrouded in gloom. Many of them do not know that the veil separating the holy from the most holy has been rent in twain from top to bottom since the hour of the death of Jesus, thereby indicating that the services therein no longer have any significance in God's plan of redemption.

But what are these reports which certain women bear? They had been to the sepulcher to embalm their Lord, but two men in shining garments met them and asked them: "Why seek ye the living among the dead? He is not here, but is risen; remember how He spake unto you when He was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered His words, and returned from the sepulcher, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles."

Mary declared that she had seen and conversed with her risen Saviour. Peter and John rush to the tomb to see if these tidings can be confirmed, and add their testimony by saying that He is not in the tomb. All these reports only add confusion to their troubled hearts. Everything seems to be enshrouded in mystery. The disciples know that Jesus was crucified and buried, and now they are just as confident that He is not in Joseph's new tomb. But how did He get out? Which story will they believe, the one told by the priests, that "His disciples came by night, and stole Him away," or the testimony of Mary that "He is risen"?

Saddened by the events of the past few days, two of the disciples, discouraged and almost heart-broken, started for their mountain home. It did not seem to them that they had celebrated a deliverance from Egyptian bondage, but rather the smoking furnace of Abraham's dream seemed about to be realized.

Their hearts were in strong sympathy with Jesus, and the news of His crucifixion crushes them and blasts all their hopes. As these two strong men wend their way over the rough and dangerous road, they talk of the recent events, and begin to weep. "We had hoped that it was He who would redeem Israel," was their cry. They could not unravel the mystery which enshrouded them.

The pitying eye of Jesus saw it all. His ear heard their cries. His great heart of love yearned for them. He notes every indication of every child of His who is searching for light and truth. The two from Emmaus are no exception. The promise to Jacob, "I will never leave thee, nor forsake thee," is about to be demonstrated to these two disciples. Jesus joins their company in the appearance of a wayfarer. He does not at first reveal to them who He is. However, He does reveal how humanity can come in close touch with humanity and be a powerful exponent of the truth.

Christ joined their company to unfold to them the dark mystery that enshrouded them. The Scriptures, which are able to make them wise unto salvation, must be placed in a different setting from what the priests and Jewish teachers had taught. He would have them understand that the Word of God was sufficient to explain all the dark deeds which had so recently occurred. The followers of Christ must know that that Word is to be depended upon more than any earthly thing. They must come to the point where they can say with Peter, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star

arise in your hearts." Peter had been in the holy mount, and with his own eyes beheld the transfigured condition of Jesus, together with Moses and Elijah, and heard with his own ears the words from the most excellent glory, "This is my beloved Son;" yet he says we have a *more sure word of prophecy*.

Jesus began with the prophecies concerning Himself, and clearly outlined how all that was written of Him must surely come to pass. They must know that "whatsoever was written aforetime was written for our learning, that we through patience and comfort of the Scriptures might have hope."

The simplicity with which the Master unfolded the hidden mysteries is a grand object lesson for every one who would be a witness for Him. Christ was there as an exponent of the power of an endless life enthroned in humanity. The disciples could only see a wayfarer; but there was divinity clothed with humanity. In just such a manner He would have every son and daughter of His be exponents of what God can do with a soul. We are the human, He the divine. He enthroned in us, the hope of glory, is to be the incomprehensible mystery, yet the simple Gospel, the power of God unto salvation that we are to preach wherever we go. Let that be a fact in us, and then the heart of every earnest seeker after light with whom we come in contact, will burn within them as did the hearts of the disciples of Emmaus.

The scene at the humble home is so full of meaning! Every item of faith, of godly courtesy, that is in the disciples, is fully tested. They could have let their Stranger Companion pass on, and they never have known that it was Jesus, and they would have lost the blessing too. But they bade Him come in, and He responded to their invitation.

The evening meal is ready, and Jesus takes His place at the head of the table. That is His place in every home. How many homes there are that do not recognize that that is the place of Jesus!

It was not until Jesus raised His hands to bless the bread that the disciples recognized who had been their companion along the rough road. They look in amazement and see the hands that were pierced. With mingled fear and joy and astonishment, they exclaim, "It is the Lord," and start to worship Him. At this, humanity vanishes out of their sight, and nothing but the divine impressions are left on their minds.

It is now dark; the moon has not yet risen; but these two disciples have something that they will lose if they try to keep it to themselves. Besides, the disciples at Jerusalem must be comforted with the glad tidings. Not waiting to finish their meal, they hasten to the city. Altho it is dark, they do not think the road long, neither do they mind the many falls they take over the rough places. They have good news to tell, and nothing seems to impede them in their desire to get where they can tell it. They have the light that will dispel the gloom that has so recently come upon the disciples. Their testimony henceforth is that "He is risen," for they are witnesses to this fact. Just so must be the testimony of every Christian.

L. A. HOOPES.

JESUS WANTS TO TRADE WITH YOU.

DEAR unconverted friends, Jesus wants to trade with you. He wants to give you a heart of love, purity, and holiness, in exchange for your heart of sin. Haven't you felt many times that you ought to do better; that you ought to give up your reckless ways and be a Christian? If so, then Jesus was asking you

to trade with Him. Dear reader, don't put this trade off any longer. Jesus is waiting for you to ask Him to take away your sins, and fill your heart with His holiness and love. The prophecies of the Bible are fast fulfilling, and men are looking and watching for something to transpire, they know not what. Give your heart to Jesus before it is too late.

MRS. A. DIXON.

THE MEASURE OF GOD'S LOVE.

"YE have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father; for My Father is greater than I." "If ye love Me, keep My commandments. . . . He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. . . . If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him."

This is an expression of God's love for fallen man. By these words our Saviour places in our hands a line enabling us to sound something of the depths of His infinite love, and prove the sincerity of our love for Him. The finite mind can not comprehend this love in all its depth and magnitude. As we study the sufferings of Christ, the results of sin are so distressing to us that we cry out to the Lord to take away our sins. As we continue to look, we become more capable of enduring the sight of what Christ suffered, and we realize more and more clearly His love for us. The cross of Christ is invested with a wonderful attraction and unlimited power; for in the suffering connected with the crucifixion scene, God's love becomes to us more and more impressive.

Through disobedience to God's command Adam fell from his loyalty. Thus he opened the flood-gates of wo upon our world. His posterity perpetuated his sin, while they found fault with their first parents. The depth to which men fell justified the employment of great means to procure a ransom. God saw that man could never rescue and restore himself. Therefore He exercised His divine benevolence to the fullest extent to redeem those who had lost their connection with Him. He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God's love exceeds the love of an earthly father. It can be measured only by the power and strength of His character. Proportionate to His power was His infinite compassion for fallen men, and His desire to restore in them His image. The high and holy One, who inhabiteth eternity, travailed in the greatness of His power and in His immeasurable love to rescue fallen man.

Only by the gift of God's Son could the ransom of the human race be obtained. Without this sacrifice, all that remained for man was death in his sins. But by giving His life for the life of the world, Christ bridged the gulf that sin had made, joining this sin-cursed earth to the universe of heaven as a province. God chose this world to be the theater of His mighty work of grace. While the sentence of condemnation was suspended over it because of the rebellion of its inhabitants, while the clouds of wrath were accumulating because of transgression of God's law, a strange and mysterious voice was heard in heaven: "Lo, I come . . . to do Thy will, O God." "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me."

"The Lord possessed Me in the beginning of His way, before His works of old," Christ says. "When He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him." But the only-begotten Son of God humbled Himself to come to this earth. He took the sinner's place; the guiltless suffered for the guilty. This was the hiding of His glory. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death."

God accepted the death of His Son to save a rebellious race. But in this was there no sacrifice made by the Father? The Creator Himself, the Omnipotent God, suffered with His Son. Abraham was permitted to know something of the meaning of this great sacrifice. He is called the father of the faithful, because he carried out in heart purpose the fearful test, as fully as if he had by his own hand taken the life of his son.

Our Substitute and Surety came from heaven, declaring that He had brought with Him the vast and inestimable donation of eternal life. Pardon is offered to all who will return to their allegiance to the law of God. But Satan has called this world his territory. Here his seat is, and he holds in allegiance to himself all who refuse to keep God's commandments, who reject a plain "Thus saith the Lord." There are but two parties in this world. All rank either under the banner of the obedient or the banner of the disobedient. Those who have given their allegiance to Satan make rigorous human enactments, in opposition to God's commands, and by precept and example strive to lead their fellow-beings into sin. They exalt the laws of men above the divine law. Over them the condemnation of God is suspended. The clouds of His justice are gathering. The material of destruction has been piling up for ages; and apostasy, rebellion, and disloyalty are continually increasing. The remnant people of God will understand the word spoken by Daniel, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand."

The Lord made the richest gift He could make in giving His only-begotten Son to the world. Why then are not more grace and power given to the church? Man by his own choice has severed himself from God. His mind and soul are so bound up in Satan's plans that he is palsied. He is incapable of appreciating, appropriating, or imparting the elements of divine life. A connection with the deceiver, who was so long in the heavenly courts, makes him ingenious to pervert the blessings given him, and to employ them as weapons against God. Therefore the Lord can not venture to bestow upon man the blessings that He otherwise would.

Jesus is now sending His message to a fallen world. He delights to take apparently hopeless material, those through whom Satan has worked, and make them the subjects of His grace. He rejoices to deliver them from the wrath that is to fall upon the disobedient. He has committed Himself to the work of our redemption. He resolved that He would spare nothing, however costly, withhold nothing, however dear, which would restore the moral image of God in man. And He holds in store gift upon gift, waiting for the proper channels through which He can communicate the treasures of eternal life. MRS. E. G. WHITE.

STUDIES IN GALATIANS

FROM PRISON TO A PALACE.

Gal. 3:22-29.

BEFORE proceeding to the close of this wonderful third chapter of Galatians, let us take a brief survey of the ground thus far covered in the chapter, that we may see just where we are.

Beginning with an expression of astonishment that the Galatians should be so foolish as to suppose that they themselves could perfect the mighty work which only the Spirit could begin, and that they could be induced to depart from the truth after they had seen Christ crucified among them, the apostle at once brings them to the case of Abraham, which at once settles the whole question of the method of salvation, and that for all people. They themselves had received the Spirit of righteousness by faith, "even as Abraham believed God, and it was accounted to him for righteousness." "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham."

The blessing, we have seen, is the blessing of freedom from sin; but "as many as are of the works of the law are under the curse," since the curse is upon all who do not continue in all things that are written in the book of the law, to do them, and "there is none that doeth good." So all are in sin; but "Christ hath redeemed us from the curse of the law, being made a curse for us," in hanging on the cross. He has redeemed us from the curse, that is, from the transgression of the law, in order that the blessing of Abraham might come on us, as upon all Gentiles, through faith. Faith in Christ crucified brings us into relationship with Abraham, and makes us sharers of his blessing, and no soul can ever get or hope for anything more. The blessing of Abraham is freedom from sin, through the Spirit of truth, who convinces the world of sin and of righteousness; and he who is free from sin is an heir of the sinless inheritance, even the "new earth, wherein dwelleth righteousness." This is the promise of the Spirit.

How sure is this promise?—It is as sure as God's existence, for it was confirmed by an oath of God in Christ, and even a man's covenant, when it is once confirmed, can not be changed in any particular, or added to; much less then can God's covenant, confirmed by His oath, be changed.

When was it confirmed?—It was confirmed to Abraham 430 years before the Exodus from Egypt and the giving of the law from Sinai. Moreover, it was made sure in Christ, who is the Seed of Abraham. Therefore the speaking of the law 430 years later can not in any way affect the covenant, which was that righteousness and the everlasting inheritance of righteousness should be *given* to Abraham and his seed. The inheritance is not at all through the law, but solely by promise, "through the righteousness of faith."

What, then, is the use of the law?—It was given because of transgression, of lack of faith, as a witness to the fact that the seed of Abraham were in danger of losing the inheritance, and to show them the measure of the righteousness which they must have by faith. But

it was in no sense against the promise of God to *give* them righteousness, since it was "in the hand of a Mediator," even "the Man Christ Jesus," who is the "one Mediator between God and men." The promise contained the law, and does still contain it, so that the law, however loudly it thunders its infinite demands, simply shows us the greatness of the righteousness which God freely gives us in Christ. This office the law performs until the Seed comes to whom the promise was made. This last fact, however, belongs to our present study. We come now to

The Text for the Next Week.

"But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:22-29.

All Shut up in Prison.—Note the similarity between verses 8 and 22. "The Scripture hath concluded [that is, shut up] all under sin, that the promise by faith of Jesus Christ might be given to them that believe." "The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." We see that the Gospel is preached by the same thing—the Scripture—that shuts men up under sin. The word "conclude" means literally "shut up," just as is given in verse 23. Of course a person who is shut up by the law is in prison. In human governments a criminal is shut up as soon as the law can get hold of him; God's law is everywhere present, and always active, and therefore the instant a man sins he is shut up. This is the condition of all the world, "for all have sinned," and "there is none righteous, no, not one."

"Under the Law."—"Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." We know that "whatsoever is not of faith is sin" (Rom. 14:23); therefore to be "under the law" is identical with being "under sin." Let us get this clearly in mind. The Scripture hath shut up all under sin. What for?—"That the promise by faith of Jesus Christ might be given to them that believe." Thus we see that those who are shut up under sin are those who are not of faith. But until faith comes, we are kept shut up under the law. Now since we are under the law until faith comes, and whatsoever is not of faith is sin, it is evident that to be under the law means to be under sin. Those who are under the law, therefore, are those who are transgressing it.

The Law a Jailer.—"So that the law hath been our tutor unto Christ, that we might be justified by faith." Verse 24, R.V. The words "to bring us" are marked both in the old version and the new as having been added to the text, so that we have dropped them out. It really makes no material difference with the

sense whether they are retained or omitted. It will be noticed also that the new version has "tutor" in the place of "schoolmaster." The sense is much better conveyed by the word that is used in the German and Scandinavian translations, which signifies "master of a house of correction." The single word in our language corresponding to it would be jailer. The Greek word is the word which transliterated is "pedagog." The word has come to be used as meaning "schoolmaster," altho the Greek word has not at all the idea of a schoolmaster. "Taskmaster" would be better. The idea here is rather that of a guard who accompanies a prisoner who is allowed to walk about outside the prison walls. The prisoner, altho nominally at large, is really deprived of his liberty just the same as tho he were actually in a cell. But without stopping longer over words, we have the fact stated that all who do not believe are "under sin," "shut up" "under the law," and that therefore the law acts as their jailer. It is that that shuts them in, and will not let them off; the guilty can not escape in their guilt. God is merciful and gracious, but He will not clear the guilty. Ex 34:6, 7. That is, He will not lie, by calling evil good.

Only One Door.—Christ says, "I am the door." John 10:7, 9. He is also the Sheepfold and the Shepherd. Men fancy that when they are outside the Fold they are free, and that to come into the Fold would mean a curtailing of their liberty; but it is exactly the reverse. Outside of Christ is bondage, in Him alone is there freedom. Outside of Christ the man is in prison, "holden with the cords of his sins." Prov. 5:22. "The strength of sin is the law." It is the law that declares him to be a sinner, and makes him conscious of his condition. "By the law is the knowledge of sin;" and "sin is not imputed when there is no law." Rom. 3:20; 5:13. The law really forms the sinner's prison walls. They close in on him, making him feel uncomfortable, oppressing him with a sense of sin, as tho they would press his life out. In vain he makes frantic efforts to escape. Those commandments stand as firm as the everlasting hills. Whichever way he turns he finds a commandment which says to him, "You can find no freedom by me, for you have sinned." If he seeks to make friends with the law, and promises to keep it, he is no better off, for his sin still remains. It goads him and drives him to the only way of escape,—"the promise by faith of Jesus Christ." In Christ he is made "free indeed," for in Christ he is made the righteousness of God.

(Concluded next week.)

JOSEPH AND HIS DREAMS.

AT the time that the chief butler and the chief baker told Joseph their dreams he was reduced to the condition of a culprit. Long before that he had had dreams of being elevated to a superior position, exalted among his brethren. But instead of realizing the fulfilment of his dreams, the very opposite experience had been his to encounter.

Under these circumstances we might have expected him to lose all confidence in dreams. Judging by his own experience, dreaming of glory, but brought down to degradation and imprisonment, what would have been more natural than for him to have said to these men who related their dreams to him: "There is no dependence to put in dreams; I myself have had lovely dreams, and felt very much elated over them, but instead of their being fulfilled

according to my confident expectation and interpretation, the most decided reverse has happened to me. I would not pay any attention to those dreams; they are uncertain and deceptive. I dreamed of being exalted in the midst of my brethren, but, alas, I am greatly humbled, and an exile among strangers and enemies!"

Why did he not take this view of the matter, instead of still retaining his confidence in dreams?—Because his trust was in God, the interpreter of dreams. He was looking at the invisible, and he knew his dreams would some time be fulfilled, tho outward and present appearances seemed so forbidding.

F. D. STARR.

GOD SPEED THE TRUE.

God speed the true, wherever they may be.

God speed the true,
Near and afar, in huts of poverty,
Where friends are few,
In lofty domes, afeld and on the main,
In halls of law and lore, in mart and fane,
In lordly courts where state and splendor reign,
Where shines a crown—
God speed the true, and let the false go down.

—M. A. Maitland.

THE KING'S INSURANCE COMPANY.

Greatest, Oldest, and Only Absolutely Reliable
Fire, Marine, and Life Insurance
Company in the World.

Cash Capital.

"THE unsearchable riches of Christ." Eph. 3:8.

Assets.

Real Estate—"An inheritance incorruptible, and undefiled, and that fadeth not away." 1 Peter 1:4.

Cash in Bank—"Gold tried in the fire." Rev. 3:18.

Liabilities.

Whosoever will may come. Rev. 22:17.

Surplus over All Liabilities.

"Able to do exceeding abundantly above all that we ask or think." Eph. 3:20.

President.

Jesus Christ, the King of kings. Rev. 19:16.

Home Offices and Branches.

"I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isa. 57:15.

Condition of Policy.

"Repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21.

The time to insure is now. 2 Cor. 6:2.

Are you insured? 1 Sam. 20:3; "But a step between me and death."

Reasons Why You Ought to Insure at Once in This Company.

1. It is the oldest company in the world, having been in successful operation for thousands of years. Heb. 7:25.

2. Its endowments are a hundred per cent. of its face value, paid daily, then, after this, life eternal. Mark 10:29, 30.

3. It is the only company insuring against loss in the great judgment-day fire. 2 Peter 3:10; Dan. 12:1.

4. It is the only company insuring against shipwreck in the river of death and the grave. Eze. 37:12; John 5:28, 29.

5. The policies never expire, if the holder is faithful. Rev. 2:10.

6. This company has never changed its management. Heb. 13:8.

7. It insures a man for more than he is worth. Isa. 40:6.

Applicants come direct to the President, just as they are. John 6:37.

Persons claiming to have no soul, need not apply.

All companies offering to issue policies after death or give eternal life are frauds. John 10:1. For there is no other name whereby we must be saved but Jesus. Acts 4:12. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12.

LEWIS C. SHEAFE.

WHAT IS DEATH?

TO this question various answers are returned by different creeds; but what the believer in the divine inspiration of the Word of God wants to know is, What does the Bible mean by death as applied to man?

The first mention of death in the Bible is in Gen. 2:17. "In the day that thou eatest thereof thou shalt surely die," said the Creator to our first parents. There is certainly no room for question as to the meaning of the word "die" in this text, for in chapter 3:19 the Lord Himself tells just what He meant by it: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

To die, then, as applied to man in the Bible, means to return to the original elements from which man was created, and this process commenced with Adam the very day he sinned, and continued until death was finished in him, at the age of 930 years. The human body is constantly dying. The excretory organs are kept busy throwing off dead matter, and that this is part of the sentence of death pronounced upon man in the beginning is evident from the expression, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground."

Following the sentence of death, which, as we have seen, was explained by the Lord Himself to mean that man should turn again to dust, we read of Adam and his immediate descendants: "And all the days that Adam lived were nine hundred and thirty years; and he died." "And all the days of Seth were nine hundred and twelve years; and he died." "And all the days of Enos were nine hundred and five years; and he died." And from the days of Adam to the present time death, with only two exceptions, has been the lot of all mankind. Every man's record ends with the words, "And he died."

It may be said, however, and it is so said by some, that only the body dies. But let us see how this view harmonizes with the Word of God. What was the sentence?—"Thou shalt surely die." To whom was this spoken?—To man. Then *man* was to die. "And all the days that Adam [the *man*, for that is the meaning of Adam] lived were nine hundred and thirty years; and he died." Gen. 5:5. Then the *man* died, not simply a part of him, but the whole man, for so saith the Scriptures: "Man dieth, and wasteth away; yea, *man* giveth up the ghost, and where is he?" Job 14:10.

We find, then, that death is something which is asserted, not of a part of man but of *man*, and that this death is not a spiritual change that takes place when man sins, but a physical change which is completed at the close of his earthly pilgrimage, for it is written of antediluvians, patriarchs, and prophets, that they lived so many years and then died.

But it may be said that the death which Adam and his descendants died is not the

wages of sin; that this death is still future, and differs from what we call "natural death" in that it is a "death that never dies," that it is not like the death that comes alike to all, the return of man to the original elements from which he was made in the beginning, but is, in fact, eternal existence in misery.

It is indeed true that "natural death" is not the wages of sin; for it is written, "As in Adam all die, even so in Christ shall all be made alive." All lose physical life in Adam and all are raised again to physical life through Christ; for the Scriptures plainly teach a resurrection both of the just and of the unjust. So then what would be otherwise the wages of sin becomes a temporary instead of an eternal cessation of existence, described in the Scriptures as a "sleep." But to those who are out of Christ, and who so remain until their probation closes, death comes the second time, for thus saith the Scriptures: "The soul that sinneth, it shall die." "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die." Eze. 18:20, 26. Here is a plain reference to two deaths, namely, the first or "natural" death, and the second death, the wages of sin. We have seen that the first death, the death that comes to all alike, is because of the resurrection, only temporary cessation of existence, a return for a time only to the original elements from which man was made in the beginning. Let us now inquire what is the nature of the second death.

The use of the expression "second death" implies a similarity between the two deaths. Indeed, we shall find that the second death differs from the first death only in the fact that in general the death which we call "natural" comes from a gradual wearing out of the vital forces by disease or exhaustion, while the second death comes as a visible manifestation of the wrath of God against sin. But that the result will be the same, namely, a return to the original elements from which man was made in the beginning is made very clear in the Scriptures.

In Obadiah 16 we read of the heathen that "they shall be as though they had not been," and in Mal. 4:1 it is declared that "the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

The New Testament is equally clear upon this important subject. Says our Saviour: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." Matt. 10:28. The necessary inference is that He will thus destroy the finally impenitent.

The apostle Paul testifies that "the wages of sin is death" (Rom. 6:23), and again, as touching the nature of this death, he says of the wicked that they "shall be punished with everlasting destruction." Everlasting destruction is destruction from which there is no return, no recovery. A city may be destroyed and rebuilt; and man is destroyed by the first death, but in the resurrection he is "rebuilt;" but the

destruction of the second death is final, or everlasting.

Many other texts might be cited all testifying the same thing, namely, that the second death results in the utter and everlasting destruction of those who are its unhappy subjects; but one more must suffice, Rev. 20:9, where of the wicked it is said prophetically, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them."

Truly, "blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." C. P. B.

IN HEAVEN ABOVE.

In heaven above there shines the eternal splendor,
And every cloud that doubt of love hath brewed
Is silver-lined, and rainbow-tinted tender
By love's divine auroreal glory hued.
In radiant light the Father, Son, and Spirit
Shed forth such brightness through the ambient air
That angels the vast blaze of love's full merit
Do not unvailed its marvelous lightnings dare.



"In Heaven above There Sweeps the Eternal Chorus."

In heaven above there sweeps the eternal chorus,
And every discord doubt of love hath wrought
Melts into sweetness intricate before us,
Touched by some infinite tenderness of thought,
Till harps sweep up with sweeter notes of rapture,
And angel eyes grow dim with untold praise,
And yet the note's too deep for any creature,
And far too high for any tongue to raise.

In heaven above great pictures claim the vision,
And every cross of thorn that sin hath brought
Becomes a gateway to a new Elysium,
Crowned by the great Redeemer's master thought.
And sin makes background dark for love's bright
blazings,

What meets its utmost, worst emergency,
Before which angels veil their gazings
And look to earth its sequel fair to see.

In heaven above, Love, the great Eternal, waiteth,
Sending the beams of power from His side,
For one whom doubt of Him so long belateth—
A captive when she's destined for a bride.
Awake, my soul, that song they sing in heaven
Is for thy wooing, and those visions shine
For thee, and all thy sin's forgiven,
And Love waits on for that lost sou of thine.

In heaven above the last cloud will be over;
When thou art there, the last discord will cease.
And, through the cross of thy divine soul Lover,
Thou shalt with angels gather flowers of peace.
Wake from the dust, O captive daughter, wake!
Put on thy garments beautiful for Love,
And let Love love thee, that will ne'er forsake,
And heaven be all that heaven may be above.

FRANCES E. BOLTON.

THE LOST TEN TRIBES.

"THERE are no lost tribes," is Mr. L. N. Demnitz' verdict in *The Andover Review*. The ten tribes were never bodily deported to Assyria. Most of the Israelites were left behind in the country they always occupied. At the fall of Jerusalem, Titus carried off only the inhabitants of Judea, who were sent across the Mediterranean to Italy and Spain. Hadrian afterward led the Galileans into captivity, and located them on the lower Rhine. From them—the "ten tribes"—the bulk of the Jews of Germany, Austria, Hungary, Poland, Russia, and Roumania are sprung; and these have in very modern times sent offshoots to Northern France, Holland, and the United States. Between Israel and Judah there has always been a rooted antipathy, and in America the Jewish families will not associate or intermarry with those of Israelitish descent. But the latter form more than nine-tenths of the Hebrew nation to-day.—*Religious Intelligencer*.

WHAT ARE WE AIMING AT?

If righteousness be attainable here and now, then here and now we may at least enter in the kingdom of heaven. Is our conception of happiness identified with righteousness? Is that the thing which we desire? Is that our ideal? Is that the one goal to which we are stretching forward in the heavenly race? If so, then for us, even here and now, "the path to heaven lies through heaven, and all the way to heaven is heaven." What sort of condition answers to the heaven of which you dream, for which you sigh? Is it a state of things which you vaguely call glory? Is it a starry crown—the symbol of supreme self-aggrandizement? Is it a golden throne, the summit of individual exaltation? Is it the rest of an untroubled indolence? If so, our

heaven may prove to be indeed a chimera both now and hereafter. Such notions of heaven betray the unsuspected fact that, after all, our high spiritual hopes resolve themselves into mere earthliness—into an ill-concealed amalgam of vanity and selfishness. The true conception of heaven is holiness. It is the elimination of baseness and sin.—*Dean Farrar, D.D.*

PRAISE OF THE APPLE.

THE old Scandinavians believed that the gods subsisted wholly upon apples, and that it was through the peculiar properties communicated by this queen of fruits that they acquired the wisdom which they imparted to men.

The acids of apples are exceedingly useful through their stimulating influence upon the kidneys, whereby poisons are removed from the body, and the blood and tissues purified. The acids of apples are all highly useful as a means of disinfecting the stomach, since the ordinary germs that grow in the stomach, producing biliousness, headache, and other troubles, will not grow in fruit juice or fruit pulp.—*Good Health*.

THE man who tells you the faults of others will tell others of your faults.



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KNOWLEDGE, FALSE AND TRUE.

A MAXIM of Bacon reads, "Knowledge is power." It depends on the kind of knowledge. Here is a knowledge that is of infinite value: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. However, before we consider the knowledge of the text, let us view for a little space the knowledge of the world.

"Science Falsely So Called."

Much that is called knowledge, or science, nowadays, and in fact through all human ages, is mere guesswork. The "science" of to-day knows that much of the "science" of the past was myth or fable, but it follows in the same old path of vain conjecture. The highest among the devotees of human science are, at the best, but—

"On the lowest benches of Truth's great college,
To guess at what grown-up angels know."

Much of the knowledge of to-day is the "science falsely so called" ("knowledge" in the R. V.), which seeks to interest the receptive student, as it has intoxicated its devotees, in "profane and vain babbling," "old wives' fables," "endless genealogies," "empty jangling," "foolish questions," "strivings about law," and "commandments of men," which "turn from the truth" and minister to vanity.

This guesswork or hypothetical sort of knowledge is to a great extent the basis of nearly all the various sciences and arts. How much of conjecture and mere hypothesis is found in natural philosophy, psychology, astronomy, geology, medicine, and theology! Certain phenomena are witnessed, certain effects seem to follow certain causes, but apart from a higher revelation, how little man knows of the real origin of these phenomena or manifestations!

Let a practical physician speak for the science of medicine, and in speaking for that speak for all. I quote from the November *Arena* for 1896:—

Practical medicine is an old hulk out on the professional sea, without sail, oar, rudder, compass, or north star. It has no head. It has no body, unless we accept as such the conglomerate mass of discordant elements seen in the opposing schools—the allopaths, eclectics, homeopaths, hydropaths, etc. Its reliance is on its voluminous tail, a prehensile tail, by which it clings tenaciously to old-time theories and dogmas. . . . Practical medicine . . . has not even the impulse center of the starfish. It looks to its prehensile tail, with its old theories, dogmas, and traditions, for impulse and guidance. . . . The physician is the only man in the wide world who has charge of a machine without having been taught what its power is, and how it is secured, applied, and controlled—and

this machine the acme of all mechanism! What a burning shame that this machine, man, while thrilled with life and its aspirations that are human, can only live at the sufferance of blind chance, while for the management and maintenance of the inanimate machine the highest degree of skill that is known to the science of progress is at command.

In the pillory of the condemned, medicine does not stand alone.

It is a frequent thing to find in our leading periodicals and reviews sweeping condemnation by leading men of the whole popular system of education. The theories of astronomy, geology, and theology as sciences, are undergoing constant change according as the little fires kindled by human investigators set new areas of scientific atmosphere in motion, and the great result is that the minds of thousands are unsettled, but the great world is moved no nearer the stars of God, nor is man more of an ideal character.

And yet this uncertain theorizing on the part of learned, energetic men is not unfruitful of results. It brings bread and butter from the ignorant to the equally ignorant. It gets gold. Its favorites acquire fame. It soothes into self-satisfaction its egotistical and more indolent devotees. It heaps up sunshine friends. It fosters pride. "Knowledge puffeth up."

A False Base.

All purely worldly knowledge is in its getting based on a wrong conception, a false notion. It reverses true processes. It builds the pyramid on its apex in shifting desert sands and wonders that it is not more stable. This wrong notion is education from the standpoint of the imperfect human. It is heathen in its cradling, and satanic in its origin. It is set forth in a maxim attributed to Solon, and inscribed over the portal to the temple of the old Delphic oracle, "Know thyself." Alexander Pope enlarges the thought thus:—

"Know well thyself, presume not God to scan,
The proper study of mankind is man."

The thought has been enshrined in so-called Christian literature and education. In one of the latest books, "What a Young Man Should Know," by an esteemed Eastern clergyman, we read: "The only proper study of man is man. The only way to arrive at the correct knowledge of human nature is by a study of human nature."

This is the repetition of the same old falsehood, continuing the same old system of search and guess, and ignorance, tho more refined, is as colossal as ever. As of old Inspiration may unchallenged make the same statement, and ask the same question: "The heart is deceitful above all things, and desperately wicked; who can know it?" And the true student will find response in the words of the ancient prophet: "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps."

What is the end of all this worldly knowledge?—Apart from its few days of despairing pleasure, it is death. It leads men to hope, but it disappoints. It blinds where it can not instruct. If we prize knowledge by what it brings, surely we should estimate lightly the knowledge of the world. Like beautiful soap bubbles, its results vanish while we gaze upon them. All knowledge of all worldly languages, sciences, arts, and ologies will sometime be locked in the archives of oblivion. Man's earthly tenure of stay at the longest is but a little while, and he enters the tabernacle whose

door never outward swings. His life here is as a shadow which appeareth for a little time and vanisheth away. Like a flower he blooms in the morning; at evening it is withered and fallen. His existence is as the grass, and his glory as its fleeting flower. His fame perishes in eclipse, oftentimes of a meaner body. His riches take to themselves wings and fly away. His great strength of body or mind enfeebles with fast-approaching age. Earthly friends leave him for some newer and more favored child of fortune or fame. Changing theories crowd his knowledge out of fashion or stigmatize it ignorance. Death ends all. Well said the prophet, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches." There is no ground for glory. Using one of the coveted objects of earth for a type of all, our Lord presents us this picture lesson of the emptiness of human life:—

"And He said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Luke 12:15-21.

(Concluded next week.)

"THE LAW AND THE PROPHETS."

"THEREFORE all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. 7:12. The foregoing scripture is called the "Golden Rule," and by many it is supposed to be purely and solely a New Testament precept. But in repeating this "golden" truth to the multitude in His Sermon on the Mount, the Master said, "This is the law and the prophets."

Men may not have been able, because of their narrowness and prejudices, to see the "Golden Rule" in "the law and the prophets,"—the Old Testament Scriptures,—but the Lord could see it there clearly. He announces it, not as some new truth that had never been discovered before, but as the sum and substance of "the law and the prophets."

Now since the Saviour can find such wonderful and helpful truth in the Old Testament, is it not highly important that we should study it diligently; for He has given us the promise of His Spirit to guide us into all truth? And as we study His entire Word, not merely the New Testament, but the Old Testament as well, the Spirit which searcheth the deep things of God will bring to our minds the gems of truth.

The Old Testament presents the coming of the great Sacrifice for sin. It gives the types and shadows of the life, and work, and efficacy of Heaven's priceless gift to humanity. The New Testament spreads before us the life of the Master in all the perfection in which He lived it. The significance of the prophecies that were fulfilled in the life of Jesus can not be seen except as we study those prophecies themselves in the Old Testament Scriptures. And since the

Saviour studied the "law and the prophets," is it not pleasant to think of following Him in the same studies? T.

A DOUBLE WARNING.

THE rich men of this time have the most ringingly clear warnings to be found in the Word of God. They are told in literal language that "miseries" shall come upon them that will cause them to "weep and howl." But if they will not hear God's Word, the voice of history speaks to them in language that should stir the blood in their veins.

The language of God's Word is:—

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door." James 5: 1-9.

The foregoing scripture brings us face to face with the time when "the Judge standeth before the door,"—when "the coming of the Lord draweth nigh." And in that awfully solemn time when the great judgment day of God is at hand, and when the Lord's coming is near, it is said to the rich, "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter."

And while the finger of God, as if from the throne of His final judgment, is pointing to the rich who are reveling in their wanton pleasures, He also directs attention to the "laborers" who have reaped down their fields, and says, "The cries of them which have reaped are entered into the ears of the Lord of sabaoth." Thus, on the one hand, are seen the rich, living in reckless, wanton pleasure, and, on the other hand, are the laborers whose hire is fraudulently kept back, and their cries reach to high heaven.

If James had lived in the last years of this last decade of the nineteenth century, and had written his account from the personal observation of his literal eyes, instead of through the prophetic vision over eighteen hundred years ago, he could not have described the conditions of to-day more accurately or more vividly. And in this wonderful address to the rich men he says, "Ye have heaped treasure together for the last days." Then this scripture not only gives a warning to the rich, but incidentally tells us that the "last days" have come.

Now listen attentively to the inspired warning, of terrible import to the rich. The text says: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." Men may treat this message lightly. They may disbelieve it, and even seek to set it aside with contempt. But, nevertheless, it is the Word of God to the rich men. Yes, it is

the divine Father speaking to the rich men of to-day.

These riches that men are running after and grasping to themselves as the idols of their deluded minds, will soon be cast aside. For in that great day that is almost breaking upon the earth, "a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isa. 2: 20, 21.

The scriptures presented in the foregoing paragraphs are among the warnings that God has sent to the rich through His written Word. Will they be heeded? If they are, then may the dire calamities that are foretold be avoided. Otherwise, they will surely come.

But if the rich men will not listen to the Word of God, there is a wonderful object lesson for them in history—and in history, too, that is so recent that the last of the living witnesses to it are scarcely more than passed from the stage of action.

The reign of Louis XIV. in France was one of great splendor, particularly toward its close. He was the patron of art, architecture, and letters. And in his reign the gathering of wealth into the hands of the few was greatly augmented. Consequently, great society affairs became the order of the day, and the people of wealth and position plunged themselves into all the exciting and luxuriant pleasures that money could procure, and that, too, with wanton and abandoned recklessness. Increased burdens had to be borne by the great mass of the people, in order that the privileged and wealthy class could continue their revels in vice and the pleasures of folly. And, as might have been expected, France was soon filled with an undercurrent of discontent. Tracts, pamphlets, and books were written against the nobility and lord bishops who were holding the wealth of the country while they reveled in profligate luxury. The cause of the poor, who did not always have the bare necessities of life, was strongly advocated. And it can readily be seen that a trenchant pen would find rich subject matter for tracts and pamphlets in the wide contrasts that the extravagant display of wealth on the one hand, and the sufferings of poverty on the other, presented.

While Louis XIV. gathered to his court and palace all the so-called refinements of wealth and culture, he also gathered its worst vices, its follies, and its intrigues. But his iron hand held all these elements in obedience to his despotic will. His immediate successors, however, had a greater task; for the seeds of discontent that had been germinating for so long began to produce a most prolific harvest. The cry against the nobility, both of the State and the church, kept growing in volume until it became a tumultuous and implacable uproar. There was no hand now, no matter if it possessed the iron strength of Louis XIV., that could stay the maddened torrent of revolution. The people demanded a redress of their grievances, but the dignitaries of the church and the nobility of the State buried themselves still deeper in their carousals, and these privileged sons and daughters of rank and wealth made sport of the clamors of the populace.

Louis XV., who succeeded Louis XIV., died May 10, 1774. And about all that he, in real-

ity, bequeathed to his grandson and immediate successor, Louis XVI., was the French Revolution and its Reign of Terror. It is said of Louis XVI. that he "had just views, and amiable dispositions." And we know that he did all in his power to awaken the wealthy nobility of France to a realizing sense of the important necessity of removing the burdensome taxes from the poor. He urged that the great wealth of the nobles and lord bishops would enable them to meet the necessary expense of the State without feeling the burden, but that the poor could not endure the pressure. All warnings and admonitions, however, no matter from what source they came, were haughtily rejected, and the worst, the most cruel, the most terror-inspiring revolution that is found in the annals of time, was the result.

America has her discontent. Yes, we may say the whole world, for that matter, for the conditions are the same all over the earth. The tracts, pamphlets, and books discussing the situation have been for a long time pouring from the press. The lines are drawing tighter every day, and the tension is growing stronger and stronger. But in the face of every admonition, corporations and trusts are reaching out farther and farther, and controlling more and more of the world's wealth. The conditions all over the world to-day are not only similar, but are strikingly identical with what they were in France on the eve of her horrible revolution. And just so surely as effect must of necessity follow the producing cause, just so sure may we be that a world-wide revolution is imminent. All that is lacking is an opportune time and the tiniest spark to be applied to the explosive material, and who will dare to prophesy the frightful results?

Thus we see the twofold warning that has been given to the rich. Will they give heed, and work the needed reforms that will enable them to escape the impending calamities? Or will they continue to dream of their expanding resources of wealth, and drown every conviction and warning in pleasures and vices until the awful storm breaks over their unsheltered heads? T.



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.

915. Baptized for the Dead.

PLEASE explain 1 Cor. 15: 29.

M. J. O.

What we see in that verse is this: The wages of sin is death. Man, being a sinner, is doomed to death. Christ took our sins and died for us. When we believe on Him, we show our faith in His death, burial, and resurrection by baptism. We are "baptized into His death," "buried with Him by baptism into death." Rom. 6: 3, 4. We are to reckon ourselves "to be dead indeed unto sin." Our hope is in Christ and His resurrection. So they are baptized unto this death in the hope of the resurrection in Christ.



THE OUTLOOK



A HEARING ON THE CALIFORNIA SUNDAY BILL.

THE readers of the SIGNS have been made aware of the Sunday Bill that is before the California Legislature. The bill when introduced in the Senate was referred to the Committee on Education and Public Morals, and on February 10 that committee granted a hearing to those who might desire to speak either for or against it.

The principal speaker in favor of the bill, a well-known clergyman of California, presented no new argument but placed particular stress upon the idea that this proposed Sunday law is in the interest of the laborer. He presented the oft-repeated statements that employers are very exacting of those they employ, requiring them in many instances to work full seven days in the week. And what is wanted, so he said, is a law that will compel these employers of labor to give their hands one day of rest in seven.

Another point he made quite prominent is the fact that California is the only State in the Union without a Sunday law, and he thought that this State should follow the example of the others.

When he was concluding his remarks the chairman asked him if it was intended that this law would stop the railroads and street-cars on Sunday. "O, no," replied the speaker "it is a settled fact that the railroads, the street-cars, and many large manufacturing and mining establishments have to run seven days in the week! These things would come under the works of necessity that must be done on all days of the week alike."

A few reflections upon the foregoing statements will be in place. If Sunday laws work such good for the States that have them, why are not the conditions in those States much better than they are in California? Why do we not find labor enjoying freedom from the oppressions of despotic employers in all the other States, and California standing alone in the so-called enslavement of the toiler who is compelled to work seven days in the week? As a matter of fact, California, without a Sunday law, gives just as great freedom to those who toil as is given by any of the States where the Sunday law exists. For there is no State in which the railroads, street-cars, and other corporations that employ large numbers of men may not be found quite as busy on Sunday as on any other day.

But the minister who was delegated to appear before the Senate Committee to urge the claims for a Sunday law said that it was not the intention to stop the railroads, street-cars, and large manufacturing and mining establishments. He classed these among the works of necessity that have to run every day in the week. Now if these are to be exempted, what will be left for a Sunday law to operate upon? The railroads, street-cars, manufactories, and mines cover nearly all the places where men labor for wages. And by what laws or basic principles can it be shown that large manufacturing plants should be allowed to run on Sunday and the smaller ones be required to close down? And what tribunal will decide just where the line should be drawn between the large and the small factories? The very fact that the advocates of Sunday laws are continually involved in so many contradictory and absurd positions should open the eyes of those who think, and who desire to be on the right side.

And, again, what right has even a minister to state what is the intent of a Sunday law? If a law is good, the intent of it is stated in plain language. It is as open as the day. It does not require any one to tell what it means, for it says what it means and means what it says. Now if the proposed Sunday law for California is intended to exempt railroads, street-cars, and large factories and mines, why not say it in just so many words in the law itself? One section of this law before the California Legislature reads as follows:—

"Nothing in this act contained shall be so con-

strued as to prohibit, or render unlawful, on the first day of the week, ordinary manual labor performed by a member of the denomination called Seventh day Adventists, or Seventh-day Baptists, or Hebrews, who conscientiously and religiously observe and keep the seventh day of the week, or Saturday, as sacred to rest and to religious worship; provided, they do not by such work disturb Christian assemblies in their religious services or other religious duties on the first day, sabbath."

But if the railroads, etc., are to be among the things that can be kept running on Sundays, the above section should be amended. Another clause should be added, saying:—

"Neither shall anything contained in this act be construed to prohibit, or render unlawful, on the first day of the week, the running of railroads, street-cars, or large manufacturing or mining establishments."

If the law is not intended to stop these lines of industry on Sunday, it should say it plainly. And those who are asked to pass the law should be careful to consider that once a law is passed, the ministers who drew it up can not always be present to tell what it means. And then they are not sure to agree upon the subject anyway. It is indeed to be doubted whether all the ministers in California would have said, "Amen," when their brother clergyman told the Senate Committee that their Sunday law was not intended to apply to railroads, and so on.

Any law that is right needs to exempt no one. And when ambiguous and indefinite exemption clauses have to be added to a statute, else it will work oppression and hardship upon some, it is quite substantial evidence that such a law is not needed.

T.

THE FRENCH CRISIS AND WHAT IT MEANS.

THE present condition of the French nation has been described as that of "a boiler with a roaring fire under it, no safety-valve, and no way to work off steam." The latest developments in the Dreyfus case have accentuated, if possible, the precarious condition of the French republic. The Court of Cassation has completed its work upon the Dreyfus case, but continues to postpone its verdict. Here is a case of simple justice submitted to the highest court. The question is, Was Dreyfus convicted according to law, or was he not? This court of last resort has reached its decision, but dares not pronounce judgment, for fear of the overthrow of the republic. The inference is that the court decides he was convicted contrary to law; but the fear of the army and its power in the government prevent the legitimate working of the judicial system. It is now stated that the army organization has its plans all laid for the overthrow of the republic and the establishment of a military despotism in its place. The cry of the Bonapartists is: "The vigil is over, the hour of combat is about to sound. The moment has come when Napoleon will be in our midst, and the tri-color flag will be crowned with the imperial eagle." The emissaries of Prince Victor are in England endeavoring to raise funds with which to carry on the contemplated revolution. A French correspondent, well versed in the affairs of the nation, has the following to say in a letter to the press:—

"The revolution would be a bloodless one. The magazine rifle and the automatic gun have made civilian revolutions impossible forever. The days of street barricades are past. What would happen if the revolution really occurs would be the declaration of a state of siege by General Zurlinden, and a proclamation to the country that as a republican government no longer is able either to cause France to be respected abroad or to preserve the army from outrage and the people from disorder at home, the army takes charge of the safety and honor of France until the people decide for themselves what form the future government shall take. The principal revisionists would be arrested and certain newspapers suppressed, while the troops occupied the Elysee, the Chamber, and the telegraph offices. Prince Victor would immediately cross the frontier."

The influence of the military power in France has been steadily growing, at the expense of the civil power, until the republic is at the very verge of dissolution. Thus is France at the mercy of her protectors. The mighty army which she raised to protect her from foreign foes has turned against her institutions, her established government, in all but the overt act that is bound to be accompanied with calamity to the French people.

And America can in this thing find for herself an all-important lesson, especially applicable at this time when demand is made for a large standing army. We have seen the wisdom of our forefathers in many things connected with the establishing of this nation, principally in the matter of freedom from the domination of the church and the military in civil matters. Great efforts are continually being put forth in various quarters toward a union of the civil and religious in legislation, than which nothing could be more subversive of our liberties and the principles upon which the nation was founded. So it is not at all strange that there should be a cropping out of an inclination on the part of many to do for the military what is already being done for the religious element in the affairs of the civil power. It may begin with the increase of the standing army to 100,000 men, and it may end as France's experiment is ending now. The farther we get from the fundamental principles of this government, the surer is our course shaped toward an unhappy end.

C. M. S.

INAUSPICIOUS.

It is argued in support of the expansion of American jurisdiction, that it means the spread of civilization, of peace, of Christian principles. But the query naturally arises, Why is it that, as the domain widens, there is such a demand for an increased standing army—from 30,000 to 100,000 men—in time of peace. The peace that has to be thus enforced and thus sustained can not be a Christian peace. The civilization that annihilates the uncivilized is not a Christian civilization. When the Prince of Peace came to bring "peace on earth, good-will to men," He did not come with an army equipped with carnal weapons. He came "not to destroy men's lives, but to save them." It is decidedly inauspicious for our pretension of Christian civilization when we have to force our institutions upon others with shot and shell, and maintain them at the point of the bayonet.

It seems not a little strange that a hundred years ago so-called "American institutions" were established at immense sacrifice by the American colonies cutting loose from the "mother country," while to-day the popular idea of perpetuating those institutions is to return to the methods of the Old World, from which revolt was necessary in order to establish civil and religious liberty. The man who, of all others, is now receiving the most glory for the extension of the jurisdiction of the American flag is Admiral Dewey, and his latest utterance in regard to the best policy of maintaining our claim as a civilizing power is in these words: "After many years of wandering I have come to the conclusion that the mightiest factor in the civilization of the world is the imperial policy of England."

Have the principles of civil and religious liberty, upon which the United States Government was originally founded, proven a failure as a governmental policy, a civilizing influence? or are the people departing from those principles in the mad rush for external glory?

W. N. G.

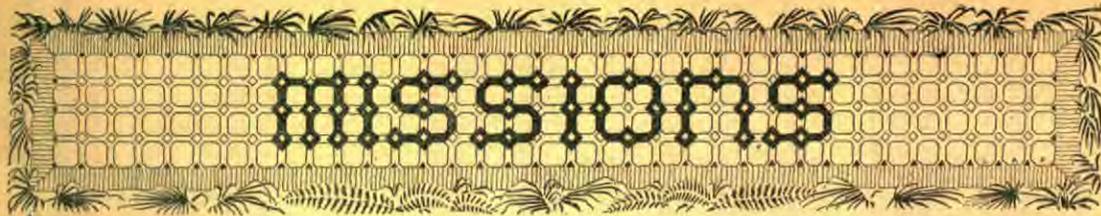
HOW IT IS.

[From the standpoint of a "Salvation Army" man.]

SOUL-SAVING revivals do not seem to be the order of the day now in Southern California, but rather church entertainments and church shows and church concerts, which are not productive of saved souls. And yet this is the special season of the year for soul-saving, one would naturally think. O, that the churches would be wide-awake to their duties, as the devil is to his holiday amusements, drunken brawls, prize-fighting, and other gambling games!

H. HANSEN.

Pasadena, Cal.



GOD'S PLANS.

SOMETIMES I've planned a thing so grand
 I thought the world should bow in reverence,
 I thought the Lord would fall in line
 And work it in my own good time,
 And praise me for my great benevolence.
 But plans of man are ropes of sand
 That do but take a breath to break them;
 While plans of God
 Deep-root earth's sod,
 Nor men nor demons e'er can shake them.

GILBERT J. EMBREE.

San Pasqual, Cal.

binding is practised in nearly all parts of the Empire and among all classes. The high and low, rich and poor, old women of seventy as well as young girls of six, are deprived of the natural use of their feet because of this atrocious custom. Among the higher classes each official usually has two or more wives and several concubines, so that the lives of the women are most neglected and unhappy, and their dispositions are trained to jealousy and depression. "No cheer in this life and no hope for the next," have I often thought after talking with them.

Add to all these things the curse of the opium habit, which is increasing its power over men, women, and children of all classes, deadening the voice of conscience within them, causing them to kill time and forget their responsibility in its stupefying fumes, and the China of to-day reveals a picture of an immense downtrodden mass of humanity which unaided human help can never relieve or lift to a higher plane. The victims of this habit gradually lose all self-respect, ambition, and the power to speak

Within the last five years there has come a great change over mission work in China. Where the people were difficult of access and turned deaf ears to the Gospel message, they are now crying out for more help to be sent from the home lands. Their schools are crowded as never before. The Bible has been translated into the many different dialects and taught in the schools of the various missions and portions of it scattered by native colporters, until the "Jesus doctrine" has been heard of in nearly all parts of the empire. The people are coming, in this time of unrest, to feel their need of something they do not possess, and are gaining the courage to approach the missionaries and talk over their needs.

The attention of the whole world is now turned toward China, and more information about that country can be gained from the periodicals and newspapers in one month now than in all the years of the past. The day of her long-talked-of and prayed-for awakening has, in the providence of God, arrived. The burden of those who have her best interests at heart will no longer be in regard to her conservatism, but will be about the influences which shall direct her progress as she enters into a freer intercourse with the rest of the world. Just at this time, when the demands of other powers bear heavily upon her, seems the hour for Christianity with a new impetus to press her advanced civilization and true and pure religion upon the people of this whole empire. While there is special encouragement among the different workers in China, still the seventy thousand Christians scattered here and there are only as a handful compared with those who have never been in the least influenced by Christianity.

But the greatest need of all is for many more consecrated men and women to come to her



A CONFUCIAN TEMPLE.

CHINA—ITS NEEDS.

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

The people are everywhere oppressed by a corrupt officialdom and an iniquitous government. Their women are degraded and kept in an ignorance that is but little better than slavery. Naturally bright and active, but having learned to accommodate themselves to their conditions, their minds remain undeveloped, and they become superstitious in the extreme. In order to be married into respectable and influential families little girls are made to undergo the tortures of having their feet bandaged and cramped until they are unable to walk naturally, and are restricted in their work because of the inconvenience and suffering which they must bear all their lives. Foot-

the truth. They become unfitted to gain a livelihood or live respectably. The people themselves see the ravages, and denounce it, but are helpless to stay its progress. Like a canker it is threatening the vitality of the very nation itself.

What Has Been Done for China?

It is now more than fifty years since a little band of noble Protestant men and women began their life-work in this empire. They were strong in the faith that God had a people there and that they were called to bring them out of darkness into the light of God's truth, else they could not have had the courage to endure the trials, hardships, and privations of those early years of missionary life. The work was slow and discouraging and oftentimes disheartening, but by perseverance, obstacles were overcome, schools established, and the work carried on. From such small beginnings the work has extended till now the Christian portion of China has become composed of intelligent men and women who are prosperous and thrifty and in many stations are sending out laborers from their own numbers into the neighboring towns and cities, bearing the whole burden of their support. In the country may often be found churches and schools which are entirely carried on by the native Christians.



A FARMHOUSE IN A BAMBOO FOREST.

assistance—men and women who will be willing to give up home and country and friends and devote their whole lives for the help of that people, for the chiefest influence one can have among such a people is that which is exerted by a consistent, true, earnest, every-day life. This counts far more than do all the sermons and talk of a lifetime. I speak what I do know of this matter. Those are wanted who will not fear sickness or the trying climate, who have a knowledge of the laws of our physical being, and obey them as far as possible, and will leave all the rest to Him who careth for such and will sustain and guide in their labors. And, above all, Bible teachers are needed, for it is the entrance of the Word which giveth light.

LIZZIE NELSON FRYER.

THE WOMEN OF ASIA.

BY MRS. ISABELLA BIRD BISHOP.

IN Asiatic countries the birth of a girl is at the best a subject for condolence with parents, and none who have heard it can ever forget the wail of the Chinese mother for sorrow that a woman is born into the world. The birth of a girl is a token that the gods are displeased with the mother, and both parents regard them as a bitter wellspring of anxiety and expense. At a very early age the girl is secluded in the women's apartments, and at her marriage at twelve or thirteen is removed to the seclusion of those of her mother-in-law, where she spends her time in menial offices. She prepares her husband's food, but he does not demean himself by eating with her.

Faithfulness in the marriage relation is not incumbent upon men, and is believed to be impossible for women without the protection of the harem walls. It would not be possible to put into words the deep distrust which all orientals, especially Moslems, have of women. Woman is regarded as of no account, not destined to immortality; motherhood is her only title to a species of respect. In China to teach her to read is counted the height of folly, and she is habitually spoken of as "the mean one within the gates." Polygamy, facilities for divorce, the disgrace which attaches to widowhood in India, and child marriage, enhance the degradation of the lot of our Eastern sisters.

The woman's house has none of the sanctity of home. In rich men's houses there are often as many as 200 inmates. Privacy is unknown and impossible. There are legitimate wives, and wives who have few legal rights; slave wives, discarded wives who are practically slaves, female slaves, aged women who act as spies and duennas, girl children, daughters-in-law, and women of several colors and races. They are totally illiterate; the favorite wives in rich men's houses are precluded by rigid custom even from such a light occupation as embroidery; they are without any possible outgoings in the direction of philanthropy or kindness, and never cross the threshold of their dwellings except in closed chairs. Their chief occupations are playing with their children, counting their jewels, changing their dresses, eating sweetmeats, dressing their hair, painting their faces, staining their finger nails, smoking, sleeping, and practising petty tyrannies and cruelties upon their slaves. Their recreations are the performances of singing and dancing girls and fortune-tellers, shopping at home, and small dramas acted by their servants, full of a vile-ness of language and suggestion perfectly astounding.

In intellect these secluded women are not higher than children, but their circumstances foster an early and gigantic growth of the worst passions which deform humanity,—envy, hatred, malignity, unbridled jealousy, "strong as death and cruel as the grave," revenge, slander, greed, impurity—a leprosy of unholliness which affects well-nigh every home and heart, a foul atmosphere in which every generation receives its earliest impulses. There are no ideals, no examples of goodness to be studied, nothing to raise the thoughts. Influence is represented by intrigue. There are no duties in life other than those to children and parents-in-law, and no true companionship can exist between husband and wife. To be the mother of boys is a woman's highest aspiration.

In all the countries of continental Asia, girlhood, with its charms, its brightness and sweetness, its aspirations and enthusiasms; its frequent alacrity of service, and the bright pos-

sibilities for the future, is altogether unknown. There is no middle platform between childhood and the loveless seclusion of wifehood. All that is good in a woman's nature is undeveloped and blighted; all that is evil is developed as in a forcing-house.

To give anything like a correct idea of oriental womanhood, this sketch ought to have its details filled in and to be painted in much darker colors. The imperfect picture I have given represents womanhood under Hinduism, Islam, Buddhism, Demonism, and is a purely oriental one.—*Women's Work for Women.*

WAR.

WHENE'ER contending princes fight,
For private pique or public right,
Armies are raised, the fleets are manned,
They combat both by sea and land.

When, after many battles past,
Both, tired with blows, make peace at last,
What is it, after all, the people get?
Why, taxes, widows, wooden legs, and debt.
—James Russell Lowell.

OUR WORK AND WORKERS.

THE church at Oakland, Wis., has opened a school.

SEVEN members were recently added to the church at Grand Junction, Colo.

BROTHER S. H. LANE notes in the *Recorder* the organization of a church at Elgin, Ill.

AT Salem, Ind., twenty were added to the church recently, after a day's meeting conducted by Brother S. S. Davis.

BROTHER H. H. GRAP, missionary in Brazil, reports having baptized sixty persons during a two months' tour.

THE mission in Salt Lake City has been presented with a new organ by a Chicago firm whose name we have not learned.

MEETINGS held at Knapp, Wis., by Brother Swin Swinson, in the interest of the Scandinavians, resulted in the conversion of three persons.

IN South Sioux City, Iowa, January 28, a Sabbath-school of thirteen members was organized by Brother V. Thompson. A missionary Sunday-school is also in progress.

AT the last quarterly meeting of the church at Missoula, Mont., ten members were added. Four others were observing the Sabbath who had not yet united with the church.

SIX persons have accepted the doctrine of the "commandments of God and the faith of Jesus," as presented by Brethren Wm. Guthrie and W. E. Frederick at Hedrick, Iowa.

ON the 4th of December last Brother F. M. Burg baptized eight candidates at Rohnerville, Cal., and his report in the *California Missionary* notes that a half dozen more are awaiting an opportunity to follow the example of the Lord.

BROTHER J. P. COVERT writes that at Milton Junction, Wis., January 28, twenty-five persons went forward and signified their desire to join the church. This was the result of a revival during the general meeting which was held there."

A letter from Sister Lena E. Howe, of Honolulu, dated February 1, says: "The work is prospering here, and we are much encouraged; are just finishing fitting up a little chapel. It is very neat and pleasant, and all seem pleased with it."

OUR church in Kingston, Jamaica, has a membership of 250. Kingston is an excellent missionary center, having 50,000 inhabitants, and being a stopping-place for steamers running from Europe and the East coast of the United States to South America and return. It is also becoming quite a resort for tourists.

OF the mission at Butte, Mont., Brother C. N. Martin writes to the *Bivouac* as follows: "Our work at the mission is onward. A number of very interesting cases have been developed since last report. Seven have professed conversion since January 1. Our attendance and interest are increasing. It does our hearts good as we see the softening, subduing influence of the Gospel of Christ taking effect on the lives of those who come under its influence."

OUR Colorado Conference organ, *Echoes from the Field*, says: "The prospects are that after the General Conference we will organize a Medical Mission at Cripple Creek. . . . Our Medical Mission in Denver is still crowded with poor invalids who come for treatment. There are no vacancies at the lunch counter, and the hall is full every evening with those hungering for the Gospel."

OF the Helping Hand Mission in Indianapolis, Brother O. S. Hadley says in the *Reporter*: "The neatest and cleanest mission in the State, and the best penny-lunch counter, is at the Helping Hand Mission, operated by our people in this city, at 43-47 East South Street. Just think how the neglected will now relish a good spray bath, hot and cold water, and a good new spring bed for the night for only ten cents, and then a good breakfast for five cents! Many an impoverished man is there made happy, and the outcast is made to rejoice by reason of the Helping Hand Mission."

FROM the *Minnesota Worker* of the 1st inst. we cull this item: "Minneapolis is still attending the efforts of the brethren in Minneapolis in selling that million-copy edition of the SIGNS. They relate some very interesting experiences. The Minneapolis society is doing some good work also in this line. Over one thousand copies have been distributed by the members besides those sold by the canvassers. Brother Burgess sells about 175 copies per week of five days; thus his profits would be \$8.75 for five days' work; but this is the smallest part of the consideration. There are at least thirty good sermons in the paper."

BROTHER C. A. HALL, writing to the Foreign Mission Board from Balclava, Jamaica, concerning the work there, says: "Thirty names already are down, and many more have promised to obey the truth. I am now alone, and can not reach out far among the almost inaccessible mountain peaks with which I am surrounded. A little beyond me is heathenism complete. In a great range of country there are only three married couples, and the conditions are so vile that the colored people here beg me not to venture among them. I have seen but two white men here since I came, in September. The people are crying for a church in this place. We are planning to erect one, which I may have to assist in building. This is several miles beyond any church; and beyond this there is neither church nor schoolhouse for a long distance, some say twenty miles; not much difference between this and Matabeland, Africa, save that some of the people here can partially understand the English language, and are somewhat civilized."

IN the Cook Islands the people never have taken any account of the day-line change in the reckoning of days. They naturally knew nothing about it, and the missionaries have heretofore taken no notice of it. So the day that they have kept as the first day of the week, or Sunday, is really the seventh day. Our missionaries, therefore, have observed the Sabbath on the same day that the people do, while teaching that the seventh day is the Sabbath, and there is no need of changing the popular Sabbath practise as far as the day is concerned. A year or so ago, however, the Catholics endeavored to have the day changed by the Parliament. The British resident would not accede to the proposition, when first made, but he has been removed, and the matter is likely to become a live issue. In one of the islands the London Missionary Society's agent has started a monthly periodical which is advocating the change, thus uniting with the Catholics in the issue. Our missionaries feel the need of a small press with which to advocate the Sabbath truth more extensively at this critical moment.

IN a recent report of Brother C. L. Emmerson, of the St. Paul, Minn., Helping Hand Mission, we find the following stirring detail: "The work at the mission is going on as usual. Never did I realize the terrible condition of society as I do to-day; and never was I so thankful for the blessings of home and friends as I am now. The cases that come under our observation here are of the most heart-rending character. Here we find men of good talent, able to be useful in the world, and anxious to get work, in the most destitute condition. Here perhaps is a dentist or an oculist or a doctor who has not been favored by fortune. Do what they can, they can not get work. One man of noble principles camp in the other night just as the door was being closed for the night. He had traveled eight miles begging for the price of a bed. He was no beggar by nature, and it cut him to the heart to beg. It took me some time to quiet him down, his feelings were so wrought up. By inquiry I found he had had a little piece of bread, and that was all during the whole day, yet I know him to be a rustler, and willing to work at anything."



LESSON X.—SABBATH, MARCH 11, 1899.

CLEANSING OF THE TEMPLE.

Jerusalem, Spring of A.D. 28.

(John 2:13-25; 3:1-8.)

15 "AND the Passover of the Jews was at hand, and Jesus went up to Jerusalem. And He found in the temple those that sold oxen and sheep and doves, and the changers of money sitting; and He made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and He poured out the changers' money, and overthrew their tables; and to them that sold the doves He said, Take these things hence; make not My Father's house a house of merchandise. His disciples remembered that it was written, The zeal of thine house shall eat me up. The Jews therefore answered and said unto Him, What sign showest Thou unto us, seeing that Thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple in building, and wilt Thou raise it up in three days? But He spake of the temple of His body. When therefore He was raised from the dead, His disciples remembered that He spake this; and they believed the scripture, and the word which Jesus had said. Now when He was in Jerusalem at the Passover, during the feast, many believed on His name, beholding His signs which He did. But Jesus did not trust Himself unto them, for that He knew all men, and because He needed not that any one should bear witness concerning man; for He Himself knew what was in man. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came unto Him by night, and said to Him, Rabbi, we know that Thou art a teacher come from God; for no man can do these signs that Thou doest, except God be with Him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he can not see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

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

SUGGESTIVE QUESTIONS.

- 1. After leaving Capernaum, where does the record show the Saviour to have next gone? and why? John 2:13. Note 1. (Ex. 12:1-14; Deut. 16:1-6.)
2. Arriving at the temple, what did the Saviour find there? Verse 14.
3. What did He immediately do? Verse 15. Note 2. (Matt. 21:12.)
4. With what words did He accompany His threatening demonstration? Verse 16. (Isa. 56:7.)
5. Upon seeing the Saviour's effort, what scripture came to the disciples' minds? Verse 17. Note 3. (Ps. 69:8, 9.)
6. Seeing the Saviour's display of authority, what did the Jews demand of Him as evidence of His right to do as He had done? Verse 18.
7. What answer did the Saviour give? Verse 19.
8. How did the Jews reply to this? Verse 20.
9. But to what did the Lord have reference? Verses 21, 22.
10. Upon seeing the many miracles of Jesus, how were many of the people at the Passover affected? Verse 23.
11. But did Jesus trust these men? and if not, why not? Verses 23-25. Note 4. (1 Sam. 16:7.)
12. What man of note at Jerusalem came by night to talk with Jesus? John 3:1, 2. (John 7:50; 19:39.)
13. What was the first thing that the Saviour tried to impress upon him? Verse 3. (Gal. 6:15.)
14. By what question did Nicodemus express his surprise at this statement? Verse 4. (Matt. 3:9.)
15. How did Jesus explain this matter to Nicodemus? Verses 5-8. (1 Peter 1:23; 1 John 3:9.)

Side Lights.—"Desire of Ages," pp. 154-166; "Spirit of Prophecy," vol. 2, pp. 115-124.

NOTES.

1. The Passover.—The Jews recognized two forms of the Passover. The first was observed in the wilderness, on the journey from Egypt to Palestine, and for some time later. After the building of the temple, however, the form of celebration was materially changed. By comparing Deut. 16:1-6 and Num. 28:16-25 with Exodus, chapters 12, 13, it will be seen that injunctions regarding it were added in the later scriptures which were not in the former, and which were hardly possible to be carried out in

the wilderness. In the later observances of the ordinances wine was used, but it was not enjoined in the Pentateuch. It is, however, mentioned in the New Testament. Luke 22:17-20; 1 Cor. 10:16. The song with which the Saviour closed the last Passover service was not required by original instructions. The song, called the Hallel, was comprised of Psalms 113-118, the first two being sung at the beginning of the meal, and the others at the close.

2. Cast all out of the temple.—This was the first cleansing of the temple, in the early part of Christ's ministry. The cleansing of the temple was repeated at the last Passover which He attended, three years later.

3. The zeal of Thine house, etc.—At each Passover every male, whether rich or poor, must bring his half shekel to the sanctuary, as a sacred tribute to be applied to the expenses of the tabernacle service. Ex. 30:11-16. But the money of the various countries, of brass or copper, bearing heathen symbols and inscriptions, was not available at the temple. The worshipers coming from these countries were obliged to exchange their heathen coin for the usual silver piece of the sanctuary, and these money-changers did this service for them, charging a heavy rate per cent. for the favor. This caused much haggling over money values, and with the bleating or sheep and the lowing of cattle, the babel of voices made the temple court a scene of much confusion. The disciples had before witnessed this profanation of the house of prayer, but probably had not before stopped to think it wrong, since this arrangement had been the custom for many years. But seeing in Christ's act a fulfilment of prophecy, their faith in Him was greatly strengthened. See "Desire of Ages," p. 155.

4. Trust Himself unto them.—That is to say, Jesus received none of these into the circle of His personal followers. No one from about Jerusalem, in fact, was to be thus privileged. He chose no scribes, no rabbis, no men of high standing from that region. On the other hand, His disciples, to whom He committed Himself to the end of His life, with the single exception of Judas, were Galileans. Knowing what was in all men, He knew whom to choose for the successful issue of His earthly work.



LESSON XI.—SUNDAY, MARCH 12, 1899.

CHRIST HEALING THE BLIND MAN.

Lesson Scripture, John 9:1-11, R.V.

1. "AND as He passed by, He saw a man blind from his birth. And His disciples asked Him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents; but that the works of God should be made manifest in him. We must work the works of Him that sent Me, while it is day; the night cometh, when no man can work. When I am in the world, I am the light of the world. When He had thus spoken, He spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. The neighbors therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? Others said, It is he; others said, No, but he is like him. He said, I am he. They said therefore unto him, How then were thine eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash; so I went away and washed, and I received sight."

Golden Text.—"One thing I know, that, whereas I was blind, now I see."

SUGGESTIVE QUESTIONS.

- (1) What feast was in progress at the time of the incident mentioned in this lesson? and where was Jesus at this time? Note 1.
(2) As Jesus was passing along, who attracted His special attention? V. 1. (3) What question did the disciples ask? V. 2. Note 2. (4) How did Jesus reply to their query? V. 3. Note 3. (5) What did He say in regard to His work? V. 4. Note 4. (6) What was Jesus to the world? V. 5. (7) What then did He do to the blind man? V. 6. Note 5. (8) After anointing the eyes of the blind beggar, what did Jesus say to him? How did the blind man regard this command? What was the result? V. 7. Note 6. (9) What did the neighbors of the blind man say when they saw that he had received sight? V. 8. Note 7. (10) What different opinions were expressed? What did the beggar himself say? V. 9. (11) What question did some of the people ask him? V. 10. (12) What was his reply? V. 11.

NOTES.

1. The feast of tabernacles was still in progress, and Jesus was yet in Jerusalem. Of the six miracles connected with blindness, recorded in the New Testament, this is the only case described as blindness from birth. This species of blindness, excepting that of congenital cataract, is still deemed to be beyond the reach of human skill; and in oriental countries, blindness is far more frequent than in the West. Yet blindness from birth is said to be as rare in the East as in the West; so that circumstance was all the more notable.

2. "Who did sin?"—All calamities, especially poverty and physical maladies of a supposed incurable nature, were generally attributed by the Jews to the direct judgment of God. Hence this question by the disciples. It is pertinent, also, to note that Job's friends looked upon his property loss and bodily affliction in the same light. And of Christ the prophet says, "Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted." Isa. 53:4.

3. Neither the blind man nor his parents had sinned in a way to be the special cause of his unfortunate condition, altho in a general way suffering is the result of sin. This case was in the providence of God permitted that the power of God might be shown in Christ. The man was in the end more than repaid; for the opening of his physical eyes resulted in the awakening of his spirit to behold the riches of salvation within his reach. So did Job's affliction turn out for his good, and in both cases the name of the Lord was magnified.

4. "While it is day."—While there is opportunity. This is a lesson that needs to be impressed at this very time. The days of human probation, while the Word of God is amongst men, and His Spirit is drawing them, are fast passing away. The close of these days will indeed be a night of unprecedented darkness, "when no man can work" longer for the salvation of souls. Let us follow the example of the Master, and "work while it is day."

5. How appropriate that He who is the "Light of the world" should give sight to the blind! Here was indubitable proof of Creatorship, to any who had not wilfully closed their eyes to all evidence. See Matt. 13:15.

6. "Go, wash."—Here was the test of faith. Neither the clay nor the washing applied in the ordinary way as a remedy would have had any effect. But the power of God in His Word, in answer to faith in that Word, brought the healing. "He went his way therefore," and the obedience proved his faith. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

7. A beggar.—"All the roads leading to Jerusalem, like the temple itself, were much frequented, at times of the feasts, by beggars, who reaped a special harvest from the charity of the pilgrims."—Geikie. Travelers tell us that in Italy and Spain, beggars gather about church doors in great numbers.

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THORN BLOSSOMS.

BEAUTIFUL emblems of innocence sweet,
Snow of the spring-time molded in bloom,
Forming a mantle of whiteness complete,
Can it be your pure lives know aught of earth's
gloom?

Ah, silently there under each snowy spray
Clusters of thorns all defiantly stand,
Holding their stern and merciless sway,
Piercing and wounding each venturesome hand!

Again do we learn the sad story of old
In conning the lesson you teach us once more,
That for each whitened soul brought back to the
fold,
A crown of sharp thorns the Master once bore.

"Tho' your sins be as scarlet, I'll make them like
snow."

The promise is certain to all who comply;
Yet forget not the thorns which wounded Him so,
While now the fair blossoms are gladd'ning the
eye.

And thus in each life which the Master would use
Some thorns are there scattered which oftentimes
sting.

Then let us not fret if our hands they abuse.
But nurture the flow'rs they were planted to bring.

JULIA H. DUFFIE.

HOW TO LIVE A CENTURY. No. 4.

THERE is a man living in San Francisco who is a fair sample of what the body will do when we keep it clean, feed it properly, and give it pure water to drink. I have the pleasure of meeting and conversing with this aged gentleman daily while he is eating his meals at the Helping Hand and Medical Mission in San Francisco. And I do not see how I can bestow a greater favor on



GODDARD E. D. DIAMOND AT 65.
(Tintype Taken in 1861.)

the readers of this article than by giving in his own words his method of keeping his body in perfect health, even at the remarkable age of nearly 103 years, and by also giving his picture, taken when 65 and 102 years of age respectively.

He says: "My name is Goddard Ezekiel Dodge Diamond. My father's family record showed that I was born in Plymouth, Massachusetts, the first day of May, 1796. My parents were Joseph and Mahala Diamond. The Diamonds were of Scottish ancestry, and my father was of the first American generation,

and lived to the ripe old age of 106 years, and died at Huntsville, Alabama, about 1865.

"My mother's maiden name was Allen, and she was a niece of General Ethan Allen, of Ticonderoga fame. Her ancestry on her mother's side was the Cotton's, who came over on the Mayflower. So it appears that in my veins runs the blood of the Scotch, Irish, Dutch, and English, about as desirable mixture as one can wish for ancestry.

"In the first year of my life my father removed from Plymouth to the province of Massachusetts, now known as Oxford County, State of Maine. In that heavily-timbered country I grew up to young manhood, unseen and not seeing much aside from our own home. I assisted my father to fell the trees, pile up and burn the brush, clear off and till the land for a living, until he returned from the war of 1812, which I believe was in the year of 1814, at which time he gave me my liberty and sent me out empty-handed. These early years of my life were so concealed from the public, and the world was so unknown to me, that scarcely an event occurred outside of the routine of farm life to impress my mind until the war of 1812, which made the first indelible impression upon my understanding.

"I do not despise the lowly life through which I passed my early years on the farm. It is quite probable that I owe much of my lifelong good health to the simple, industrious habits of swinging the ax, digging with the hoe, and breathing the pure air.

"My loss of early education met with some compensation in escaping the poisonous air of our modern-day school-rooms, and the retaining of my nervous system intact, instead of being wrecked by an excited pressure of educational stuffing to meet the demands of the text-books, to the exclusion of the application of common sense. Blessed is the youth who enjoys the privilege of country life, runs bare-foot, and wades every creek and pond in the community.

"From the paternal roof I went to a small community called Yarmouth. Here I spent six months, gathering sufficient courage to go to Boston. Then and there I began a migratory life, spending my summers in Massachusetts and New York and my winters in Florida, Mississippi, and New Orleans, with the exception of an occasional trip to the West Indies and the continent of Europe.

"While in the South I was employed in the commission business or superintending plantations, and when in the North, I was engaged in building the first railroads in the United States, among them being the railroad from Worcester to Boston, the old colony road from Boston to Plymouth, and the road from Albany, New York, to old Durripp, now Schenectady. I took part in the construction of the New York and Erie Canal, from New York to Buffalo, which I twice assisted to enlarge. When the war began in 1861 I was in St. Louis, engaged in building the Lexington and Farmer City Railroad. As I look back over that long period of long ago—aggregating sixty-five years of my life, and then look at men alongside of me who say they are now sixty-five years old, it seems an incredible thing that my age was then more than threescore years.

"The most memorable campaign in which I ever engaged was in 1840, when General

Harrison was the candidate. At Albany, New York, of that year, I rode in the 'Log Cabin,' drawn by four hundred yoke of oxen, there being four lines of teams of one hundred yoke to the line. Fifty years later I marched in the line of Republicans in San Francisco, who were 'whooping it up' for the grandson of General Benjamin Harrison."

"WHAT I EAT AND DRINK.—That which enters within the man tells the story of building up or tearing down. Breathing, eating, and drinking are the three processes of taking into the body the vital forces of nature.

"Three things I have faithfully practised in



GODDARD E. D. DIAMOND,

Born in Plymouth, Mass., May 1, 1796, Living in San Francisco, Cal., 1899.

the last half century, jointly. The first is that of breathing the freshest air possible, long, deep draughts. The second is the selection and eating of the best bone and blood-making food at my command. The third is the use of pure water at proper time and temperature. When I began to prepare the body for long and healthy life, I left out of my diet slaughtered meats entirely. I saw enough in the flesh of butchered animals while it was hanging in the slaughtering-pens throughout the country to satisfy me that there was more disease and cause for suffering in it than there was food. I eat grains, fruits, nuts, and vegetables; I drink boiled or distilled water. I take a sponge bath every night, after which I rub a little olive oil in each of my joints, thus keeping the machinery in good working order.

"I have never used a pipe, cigar, or cigaret; never indulged in wine, nor any intoxicating liquor, omitting entirely the use of tea and coffee. None of these things contain food, and nature rebels at their use. There are better uses for our cash. Food is to build up what is daily being torn down, but there is no food in stimulants, and the person who indulges in them cuts short his life, sins against his own body, against his neighbor, and against his Maker.

"For more than half a century I have lived the life of a vegetarian, and I can see no reason why I should not live a long time yet, for I am perfectly well, with not an organic disease. I eat well, also sleep well, and I look much younger than when I was fifty years old, and I am sure I feel younger, for I was then an old man, with round shoulders and bent form. If I live till the first day of May, 1899, I will be

one hundred and three years of age. Next April I will take a bath in the Pacific Ocean at Seal Rock, San Francisco, Cal.; and will then start on my long walk to New York City, and will take my next ocean bath in the Atlantic Ocean, at Coney Island, New York. I walk now about twenty miles each day, so you see I believe in bodily exercise."

Captain Diamond has written a book entitled "The Secret of Long Life," which he sells for twenty-five cents, in which he gives a brief history of his life. His address is 315½ Ellis Street, San Francisco, Cal. He is a strong advocate of temperance in all things, for it has done wonderful things for him.

B. F. RICHARDS.

VEGETARIAN DINNER FOR SIX.

- Mock Oyster Soup.
- Baked Macaroni.
- Legume Roast.
- Potato Salad.
- Sugar Peas.
- Sweet Corn.
- Plain Boiled Rice.
- Adam Pudding.
- Bromose.
- Nuts and Raisins.
- Temperance Egg-nog.

MOCK OYSTER SOUP.—Scrape one bunch of vegetable oysters; throw them in cold water as they are scraped, to prevent discoloring; cut them up and put them on to cook in one pint and a half of boiling water. Heat one and a half quarts of milk, and add to it the contents of one and a half cans of sugar corn, and a small onion if liked. Move to the side of the stove and simmer for twenty minutes; then strain the soup into your soup kettle. Pour the water from the cooked oyster plant into the soup. Press the oyster plant through a soup strainer, add to it the yolk of one egg and four tablespoonfuls of 75 per cent. gluten meal, a half teaspoonful of salt, and mix thoroughly. Bring the soup to a boil, and with a tablespoon drop pieces of this mixture the size of an egg into the milk as it comes to a boil. Simmer for a few minutes until all the mock oysters are cooked. They will float to the surface when cooked.

Serve hot. Time, 40 minutes. Cost, 22½ to 25 cents. Sufficient for six persons.

BAKED MACARONI.—Break into a large saucepan one pound of macaroni into one-inch lengths; add six quarts of boiling water and one half teaspoonful of salt. Cook for thirty or thirty-five minutes. Then strain away the water and turn the macaroni in an eight-inch agate pan. Whip four eggs light; add to them three pints of milk and a half teaspoonful of salt. Pour this custard on the macaroni; sprinkle a little granola on the top, and bake in a moderate oven thirty minutes.

Time, thirty minutes. Cost, twenty cents. Sufficient for six to eight persons.

LEGUME ROAST.—One cup each of cooked beans, lentils, and peas, rubbed through a colander; one cup of chopped nuts; one cup of browned bread crumbs, or granola; one cup of cream; or as a substitute, one cup of hot water; into which dissolve one dessert-spoonful of nut butter. Add salt, sage, parsley, or any desired flavoring to suit the taste. Mix well and mould into a roll ten inches long; bake one hour in a moderate oven.

When baked three-fourths of an hour, baste the roll with two tablespoonfuls of cream, then sprinkle it with crushed crackers or granola; return it to the oven for fifteen minutes, slice, and serve while hot, with a gravy made by cooking two cups of lentils (measured after being rubbed through a colander) with one cup of strained stewed tomatoes; salt to season; one tablespoonful of nut butter.

POTATO SALAD.—Mince (not chop) four large cold boiled potatoes, one green onion, if liked, also a little parsley. Mix all together and add a teaspoonful of salt and put in a salad bowl.

Mix four tablespoonfuls of nut butter as for table use; add to it one pint of unskimmed milk; whip with an egg whip for a few minutes, add a little salt, and pour over the potatoes.

Garnish with lettuce and a hard-boiled egg.

PLAIN RICE.—Wash three-quarters of a pound of rice through two or three waters and throw it into three quarts of boiling water; boil until three parts done; drain off in a sieve; grease the bottom of a saucepan with a little thick cream, put in the rice, place a tight-fitting lid on, and set it at the back of the stove until the rice is perfectly tender, shaking

the pan occasionally to prevent sticking. Cooked this way with care, you should be able to count every grain of rice.

ADAM PUDDING.—Peel and mince six apples very fine; add a cup of sugar, the grated rind of one lemon, one-half cup each of seedless raisins and currants, well washed and picked, eight ounces of bread crumbs (four cups pressed), half a teaspoonful of salt. Beat six eggs, add to them two glasses of unfermented wine or grape juice, one tablespoonful of vanilla. Pour over the dry ingredients and mix well. Boil in a well-buttered mold for three hours.

Serve with unfermented wine sauce and whipped cream.

Cost, fifty cents. Sufficient for eight persons.

TEMPERANCE EGG-NOG.—Three heaping tablespoonfuls of nut butter, four tablespoonfuls of sugar, five glasses of water, the yolk of two eggs and one whole egg, one teaspoonful of vanilla or lemon extract.

Mode.—Mix the butter as for table use; add the sugar; add the boiling water gradually. The mixture must be free from lumps. Break three eggs, add the yolks of two, and one whole egg; whip well. Put the mixture on the stove and bring it almost to a boil; whip well to make a good foam; add the vanilla, and serve in glasses with half mixture and half foam.

Sufficient for seven. Cost, fifteen cents.

J. E. PATTERSON.

THE WIDOW'S COW.

"I HAVE been over to Widow Dilman's this afternoon and brought home that cow," said Farmer Merrion as he sat down to supper.

"Why, papa!" exclaimed Daisy, "what will the poor widow do now?"

"I had never thought of that," laughed the farmer.

"Well, I call that real mean," spoke up Joe. "We've got a whole barn-yard full of cows, while that poor woman has but just one."

"The widow has been buying provisions of me all along. The bargain was that as soon as it amounted to thirty dollars, if she had not the money to pay me, I was to have the cow. So, you see, the cow is bought and paid for."

"O papa, it's a shame, because she's half their living! Poor Mrs. Dilman has been sick so long, you know, and now that she is getting about again, I know she must feel almost lost without poor old Whitey." And there were tears in Eva's eyes.

At last, pushing back her food untasted, she sprang up and went around to her father and pleaded with him to take back the cow.

"I would, father," said his wife. "You know what the Bible says about being good to the poor."

"Tut, tut!" said the farmer. "You can all be very free with other people's money. How many of you, I wonder, would give anything out of your own pockets?"

"Papa, dear, you shall have my bank and every dollar in it," said Eva.

"And you needn't buy me a new overcoat

this winter, father. I'll wear my old one," said Joe.

"Please, papa, can't I sell my pet pig to help pay for the cow?" asked Daisy.

"Well, I declare," laughed the farmer. "Tell me where you all learn so much generosity."

"I have tried to instil it into them, my dear," said Mrs. Merrion, "as Jesus has taught it to us through His Word. 'He that hath pity on the poor,' you know, 'lendeth to the Lord; and that which he hath given will He pay him again.' God's Word is sure."

The result was that the next morning the farmer sold the cow to his children; and what fun they had driving her home!

As they drew near the cottage, they became so boisterous that the widow and one of her sons came out to the gate, and there stood old Whitey patiently by the fence with the children around her.

"Good-morning, Mrs. Dilman; we've brought your cow back," cried Joe.

"For the land's sake!" cried she, holding up both hands. "Don't you want her?"

"You want her worse," said Joe; "and so papa sold her to us children, and we've brought her back a present to you."

"You blessed children! God be praised!" exclaimed the widow, bursting into tears; and little Mark threw both arms around the cow's neck.

Farmer Merrion's children declared, as they were returning home, "that they never felt so happy in their lives." They had learned that it is indeed "more blessed to give than to receive."—A. E. C. Maskell, in *Our Young Folks*.

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NEWS AND NOTES

International.—Russia is reported to be pouring troops into Port Arthur and Talién-wan, China, under the pretense that the force now garrisoning these places is insufficient to maintain order. Within the last two months the Chinese in the Liaoting peninsula have risen against the Russians. Within the past month 9,000 Russian troops have landed at Port Arthur, and it is the intention to add 25,000 more before another month shall close. . . . A band of 1,000 bandits are terrorizing the province of New-Chwang, China, and committing many outrages upon the inhabitants. Government troops have been despatched to put down the rising, and are threatened with a severe penalty in case they do not succeed. . . . The French Chamber of Deputies has passed a bill providing that the Dreyfus case be taken out of the hands of the Court of Cassation and placed in the hands of a court created for that purpose. The bill was passed by a large majority, tho warmly opposed by the minority. There was much confusion during the debate, for the triumph of this bill was virtually the triumph of the army over the civil power. The bill must be passed by the Senate before it takes effect. . . . The Spanish Supreme Military Court, which has had under consideration the loss of the Spanish squadron at Santiago de Cuba, on July 3, has decided to prosecute Admiral Cervera and the commander of the Cristobal Colon for the loss of the ships. . . . All the ports on the east coast of Nicaragua have been declared closed on account of the rebellion which is now going on in that State. Government troops are on their way to meet the rebels. . . . Little is being done toward repatriating the Spanish prisoners held by General Otis at Manila. The bulk of those who surrendered to his forces are still in his charge. . . . The revolution in Bolivia is said to be still gaining ground, and many of the troops of the president are deserting to the rebels.

The sultan of Oman (Southeastern Arabia, south of Persia) has leased to France a naval and coaling station on the coast of Oman, and England has despatched a fleet to Mascat, the capital, to back up her protest against the lease. Russia is also manifesting considerable interest in the city of Mascat. England's resentment of the lease is occasioned by the belief that it is part of a Franco-Russian scheme to destroy British influence in Oman. The British Government is also protesting to both Italy and France against the cession by the former to the latter of a part of the Somali coast in East Africa. By the convention of 1883 Italy was forbidden to fortify that part of the African coast; but France claims that she is not bound by the terms of that agreement, and is erecting earthworks opposite the British fortifications on the island of Perim. It is felt that this exchange will seriously affect England's control of the southern entrance to the Suez Canal. . . . It is reported that the Japanese in Formosa have nearly quelled the rebellion there, all the principal rebel leaders having been either killed or taken prisoners. Those yet unconquered are few and are being surrounded by the Japanese troops. . . . A report from Northern Siberia states that the natives of the Timur Peninsula have found a cabin constructed of cloth and cordage, apparently belonging to a balloon. Close by were the bodies of three men, and a number of scientific instruments with which the natives were unfamiliar. It is believed that the bodies found are those of Professor Andree and the two companions who accompanied him in his attempt to reach the North Pole.

Domestic.—After a series of experiments at Sandy Hook with the Gathmann aerial torpedo, the government has given an order for the construction of a new eighteen-inch gun to fire these deadly missiles. It is claimed that one of Gathmann's aerial torpedoes exploding in the vicinity of a battle-ship would cause its complete destruction. . . . A new telegraph company has been incorporated at Cleveland, Ohio, and expects to begin work at once. The company will use what is called the "wave sign" system, by means of which 4,000 words per minute can be sent over the wire. . . . At the recent meetings of the Canadian-American Commission, the Canadian members have made a demand that the United States cede to the Dominion of Canada the port of Skaguay, Alaska, together with a strip of territory leading into the Canadian territory, in return for certain concessions granted to the United States by Canada. It is understood that the American commissioners have refused the demand, but are

willing to concede a free port of entry for British goods at or near Skaguay.

The commission appointed by President McKinley to investigate the conduct of the war has made public its report, which consists of about 65,000 words. It criticizes the appointment of civilians to military positions in time of war, and asserts that the War Department failed to grasp the situation as it should. In general, however, the War Department is commended for its work. General Miles is severely criticized in the report for his course with reference to the provisions furnished the army. It finds no frauds in contracts, no dishonesty in the War Department, no bad meat furnished the soldiers. The selection of some of the army camps is criticized, as well as the preparations for receiving the sick and wounded from Cuba. . . . A commission has been appointed by the President to investigate the charges which General Miles has made in reference to the meat furnished the soldiers during the war with Spain. . . . President McKinley has transmitted to Congress a message urging the building of a Pacific cable, connecting San Francisco, Hawaii, Guam, Wake Island, and the Philippines. . . . Secretary of the Navy John D. Long has issued an order abolishing the canteens on board ship. The order forbids the sale of any malt or other alcoholic liquors on any of the ships of the United States, or in any of the naval stations, navy-yards, or marine barracks.

The Senate, on February 14, passed the McEnery resolution declaring the policy of the United States in the Philippines, which, if supported by the House, will enable the United States to carry on a high-handed course in those islands. It provides that the inhabitants shall never be citizens of the United States, makes no provision for their ultimate independence, and further provides that they may be disposed of in the future by the United States as it may elect. The Bacon amendment, which was truly republican in principle, and guaranteeing independent government to the Filipinos, was defeated, 29 to 29, with the Vice-President voting in the negative.

Casualties and Calamities.—Many mining towns of Colorado are completely blockaded by the storms which have been raging there during the past week, and the efforts of railroad officials to reach them with provisions has thus far been unsuccessful. It is feared that many will die of starvation before the roads can be shoveled out. The storm which had been raging in the Rockies has swept eastward, and virtually the entire East and South are in the grip of a blizzard. In many of the States no such cold weather has ever been experienced. In Kentucky and Northern Georgia the thermometer has gone as low as twenty degrees below zero, and it has been equally cold in other sections of the same latitude. This unusually cold weather has occasioned great suffering on account of the people being unprepared for it. Thirty-four deaths have been so far reported as directly due to the cold. New York, Pennsylvania, Delaware, Maryland, and the New England States have been completely storm bound for days, and in the largest cities the street traffic has been blocked. A virtual milk famine has been occasioned in the larger Eastern cities on account of the inability of the milk trains to reach the cities. . . . Thousands of horses are dying in Eastern Oregon on account of scarcity of feed for them on the ranges. It is estimated that 200,000 will perish before the winter is over.

Seventeen inmates of the South Dakota State Insane Asylum at Yankton were burned to death on February 12 in one of the cottages belonging to that institution. All the victims of this holocaust were women. . . . A large number of Italian miners lost their lives in an avalanche which swept down Cherokee Gulch, at Silver Plume, Colorado, on February 12. The exact number of casualties is not yet known, but eight bodies have been exhumed from the debris, and the search is but just begun. . . . A severe storm swept the coast of the British Isles on February 12, resulting in much damage to property and some loss of life. Several ships' companies are believed to have been lost. . . . The Hamburg-American liner Bulgaria is believed to have foundered in the vicinity of the Azores. Some of her passengers were taken off by a British steamer, but the remainder, over one hundred, are supposed to have gone down with the vessel. . . . Over one hundred persons were drowned recently by the breaking of the ice on a river leading to the city of Tien-Tsin, China.

The Philippines.—The Americans continue to extend their lines around Manila. On February 8 three companies of the Kansas regiment had an engagement with the Filipinos in which the Americans had two killed and four wounded. The Filipinos were driven to Caloocan, where they were shelled by the gunboats. The big guns of the fleet are reported to

have wrought great havoc among them. On February 10, after a bombardment by the ships and artillery, Caloocan was taken by the Americans, with considerable loss to the Filipinos. The Ygorotes, tribes of savages from the hills, who were simply armed with bows and arrows, have deserted Agumaldo and gone back to the mountains. The forces under General Miller at Iloilo captured the place on February 11. The Filipinos fired the town, but the flames were extinguished by the Americans after most of the Chinese and native portion of the town was destroyed. The city of Jaro, north of Iloilo, has also been captured by the Americans. The Filipinos attacked a California regiment at Caloocan February 15, but were repulsed with loss.

New Trusts.—A consolidation of all the outlying street-car companies of Chicago has been quietly formed, and articles of incorporation have been filed at Springfield. This incorporation is to be known as the Chicago Consolidated Traction Company, and its capital stock amounts to \$15,000,000. . . . T. A. McIntyre, the New York capitalist, has effected the consolidation of nearly all the spring wheat flour mills of the United States. It is anticipated that this corporation will grind eighty per cent. of all the spring wheat consumed in this country. The title of the concern is the United States Milling Company. Its capitalization is not definitely known, but it was known to have been the original intention of the ones who engineered the formation of the trust that it should have a capitalization of \$150,000,000. . . . A trust under the name of the International Paper Company is rapidly securing control of the principal print-paper mills in the United States. Within the past two weeks fourteen of these paper mills have come under its control. In order to more firmly secure its hold on the people, this trust is securing control of vast tracts of spruce timber from which the paper pulp is produced.

Fires.—The large book and stationery store of McClurg & Co., of Chicago, was destroyed by fire on February 12, entailing a loss of \$650,000. This company carried one of the largest stocks of rare old books and manuscripts outside of the great libraries. . . . The Manhattan Brass Company's factory at New York was totally destroyed by fire on February 12; estimated loss, \$250,000. . . . Fire destroyed business property at Albany, N. Y., on February 12, valued at \$250,000. . . . The largest hotel in Manitoba, at Winnipeg, is reported to have burned on February 8. The building was erected at a cost of \$500,000. . . . The building of the Traders' Warehouse Company of Chicago was destroyed by fire on February 14. There were twenty-two firms represented in the building and the loss sustained amounts to \$750,000. . . . A fire causing a loss of nearly half a million dollars occurred at Cincinnati, Ohio, on February 14.

Cuba.—R. P. Porter, the special commissioner appointed by President McKinley to negotiate with General Gomez for the disbanding of the Cuban army, has held a satisfactory conference with that officer. The United States will pay to the Cuban soldiers \$3,000,000. This will be distributed among the soldiers at the rate of about \$100 per man, to enable them to return to their homes and begin work on their farms. General Gomez has agreed to go to Havana and assist General Brook in the distribution of this money, and in every other way to help in bringing peace to Cuba. Señor Quesada, a member of the Cuban Junta at New York, is traveling through the island urging the Cuban soldiers to accept the President's proposition and disband.

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CONTAINED IN THIS NUMBER.

Poetry.
 In Heaven Above, FRANCES E. BOLTON 5
 God's Plans, GILBERT J. EMBREE 9
 Thorn Blossoms, JULIA H. DUFFIE 12

General.
 The Walk to Emmaus, L. A. HOOPES 1
 The Measure of God's Love, MRS. E. G. WHITE 3
 Studies in Galatians (Gal. 3: 22-29), E. J. WAGGONER 3
 Joseph and His Dreams, F. D. STARR 4
 The King's Insurance Company, LEWIS C. SHEAFE 4
 What Is Death? C. P. B. 4

Editorial.
 Knowledge, False and True 6
 "The Law and the Prophets" 6
 A Double Warning 7

Question Corner.—No. 915 7

Outlook.—A Hearing on the California Sunday Bill—The French Crisis and What It Means—Inauspicious—How It Is 8

Missions.—China, Its Needs, LIZZIE NELSON FRYER—The Women of Asia—Our Work and Workers 9, 10

International Sabbath-school and Sunday-school Lessons 11

The Home.—How to Live a Century, No. 4, B. F. RICHARDS—Vegetarian Dinner for Six, J. E. PATTERSON—The Widow's Cow 12, 13

News and Notes 14

Publishers 15

The article in our editorial columns entitled "Knowledge, True and False," is the epitome of an address given at the commencement exercises of Healdsburg College in 1898. It is published at the request of the students, especially of those of the graduating class.

Carefully read the following words from the prophecy of Isaiah:—

"The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isa. 24: 19, 20.

After reading the foregoing scripture, ask yourself the question, Are not the storms that have been raging recently all through the Eastern and Southern parts of this country, and in other parts of the world as well, a most literal fulfilment of this remarkable prophecy? This old earth is showing very marked signs of her approaching dissolution. Do you trust in the only Shelter that will protect you when the earth is being "utterly broken down," "clean dissolved," and "removed like a cottage"? The Lord is coming soon. Everything shows that this is so, and all the world should know it.

The bill for the reorganization of the army, which was recently passed by the House, and by the provisions of which the canteens were to be abolished from all army camps, has been so amended in the Senate as to permit the canteen still to exist. The only limitation placed upon its pernicious business is that the stronger intoxicating liquors shall not be sold in these military saloons. This will not prevent the sale of beer and other evil-producing beverages, which are known to be deadly enemies of the health and lives of those who indulge in them, especially in warm climates, beverages which lead directly to the use of stronger drinks; and it will not prevent the sale of those stronger drinks. This has been abundantly shown in the past, where the regulations of the canteen were against the sale of intoxicating liquor. So what was supposed to have been a victory for temperance in the House has been turned into a victory for intemperance in the Senate, that body which should have been the more willing of the two to free the country from this glaring curse.

Archbishop Ireland is at Rome in conference with the pope. There is much conjecture as to the purpose of his visit, but there seems to be good ground for the opinion that he has gone hither to confer with the head of the Papal Church in regard to the interesting developments of the Catholic Church in this country. The prophecy plainly teaches that the Papacy will be restored to its former power, and it is interesting to watch the developments in that direction. The encouragement being given to Rome by high officials in this country is among the most striking signs of our times. Are you watching all these things? Do you know what they foreshadow?

THE VOICE OF IMPERIALISM.

At a banquet in New York, February 13, Secretary of War Alger among other things said:—

"When the great call rang out on the 23d of April, thousands of men offered themselves from all over the country. A quarter of a million were taken, and for what they have done they have no apologies to make to the world. They have filled their places as American soldiers and they are now talking to-night at Manila better than I can talk for them. They are acquitting themselves as American soldiers.

"Of that 250,000 men who came in May and June, 75,000 have returned to their homes and are now pursuing the peaceful walks of life; 125,000 now remain, and we hope that soon we shall have an army such as is fitting for this mighty country, so that we can relieve these volunteers and put men in their places willing to serve as soldiers. If this is denied us, I want to pledge you that the men in the field, tho their time may be up, will never be released."

What does Mr. Alger mean? Would he have us understand that if Congress refuses to increase the army to 100,000 the executive department will take it upon itself to override Congress and increase the army any way by refusing to release the men that are now in the field? Certainly such language is sufficiently imperialistic to be worthy of the greatest military despots of all historic time.

Military despotism is the thing that is now laying fast hold of the entire world. And who can say how quickly, judging from the present auspicious indications, the whole earth shall be gathered to Armageddon for the last great struggle? These times are loaded with ominous signs. Are you watching to see what they mean?

THE OVERREACHING OF NATIONS.

The past few years have been fruitful of many things, but perhaps one of the most noticeable has been what might properly be termed the "overreaching policy." We find it manifest in every turn of the international kaleidoscope. It is seen in discreet diplomacy; in the acquisition of "spheres of influence," ports of entry, and naval stations; in railway and mining concessions conferred by one nation upon the subjects of another in consequence of great pressure upon the weaker nation; and in the opposition by other nations to any such concessions in which it does not acquire more than an equal share.

The "policy" is, of course, void of any particular importance to the Christian except to definitely foreshadow how the nations of the world will soon be involved in that hopeless tangle which will result in a world-wide war.

Germany has entered the lists in China, and is reaching out from Kaiou-chau for a greater sphere of influence. This "sphere" is in the direct road of Russia's southward-reaching ambition, and will become a more irritating problem to the latter country, as her greed for more territory will increase more rapidly than her acquisitions do. England stands in the way of them both in China, and is directly opposed to Russia's southern advance toward the Arabian Sea by the absorption of Persia, Afghanistan, and Baluchistan. France is becoming more and more embroiled in Southern China, and her demands at Shanghai are opposed by both England and America. The latter nation has entered upon a course in the Philippines which will mean no end of entanglements for her in the affairs of the Orient, and, consequently, in the affairs of other nations which are already entangled there. There is a tripartite protectorate over Samoa which is irritating to all three of the powers involved. France is exasperated over her compulsory relinquishment of Fashoda on the Nile, and England's

asserted protectorate over regions reaching far away to the south and into the Bahr-el-Ghazal territory. Germany has secured from the sultan of Turkey the cession of a port and dock at Haider Pasha, nearly opposite Constantinople, and France is making vigorous protests to the sultan against such a disposition of his territory. Russia is planting fortified monasteries, under government supervision, throughout Syria and Palestine, and is establishing many schools there in which only the Russian language is taught.

These are but the entanglements which are openly known. There are many others which are known only to the inner circle of trusted officials, and are contained in secret negotiations and treaties. But with no more than the known facts to look upon, the student of the times and of God's Word can see the shaping of events into the fulfilment of prophecy. National aggrandizement is baited on by the feelers that have been thrown out in these various directions, and each nation is becoming more entangled in the affairs of others, until, when a clash does come, every nation will have a *casus belli*. Let the Christian give heed to what the events of the day are teaching. C. M. S.

CHURCH AND STATE SURE ENOUGH.

In connection with a striking illustration on the first page of the *American Sentinel* (New York), of the 1st ult. there appears the following comment:—

"The United States Government proposes to see that the Catholic Churches in Cuba are kept open as they have been under the rule of Spain, and to this end will appropriate whatever funds may be necessary for the maintenance of priests and other essentials of Roman Catholic worship. This will be a 'temporary loan' for such a time as may be necessary before the church in Cuba shall be able to support herself—so say the Catholic prelates which the government has consulted in the matter. It is a support which may be kept up indefinitely, without any compensation in return, besides being in flagrant violation of the fundamental principles of free government. What do the American people think, and what will they do about it?"

If this thing should be carried out, which is not at all improbable as a piece of Cuban strategy, many people will be surprised. Not so those who have been noting the fulfilment of prophecy regarding this nation, and the trend of events toward Rome during the past twenty years. Especially the expression of the U. S. Supreme Court in 1892 that "this is a Christian nation," said expression being based primarily on Catholic documents, and the later vote in Congress in the same year that Sunday (a papal institution) is the Sabbath of the fourth commandment, were unmistakable pointers in that direction. In the light of such events, and the efforts of nominal Protestants for several years past to secure religious legislation after the papal sort, we can only look upon the foregoing proposition as a logical sequence, and no occasion for surprise. We have been showing our readers all along that since 1892 we had Church-and-State union in spite of the Constitution, and that the Constitution had come to be only a relic of what our fathers intended.

W. N. G.

Evil Teaching.—Not long ago a book was written, with doubtless good intent, by a writer of note, Mr. Horace Fletcher, which advocated and argued that each child be given a chance, by right training and education, claiming "that the State should provide adequate care for all young children born into the nation." The *Kindergarten Magazine*, under a department of "Social Quarantine," advocates the same thing. The teaching is evil. By what means is the State fitted to educate the child in its fulness properly? What is there in the State, in its government, in its morality, in its social life, which fits it to become a great big mother of all the children? To do this work would be to simply create another political bureau, in which all sorts of corruption would run riot as it now does in similar institutions. The State is not fitted for that business. It is no better in a republic than the average homes. And, furthermore, the education of the child belongs to the parents. They may try to foist the responsibility upon some one else, but God holds them largely and primarily responsible both here and hereafter. To go back to the State as a great foster-mother is to revert to paganism and to make the human a machine.