

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 SOLDIER'S DREAM.

THE United States is increasing both her army and navy. England has about a hundred war ships of the various classes in process of construction, and is also increasing her army. Germany, Russia, and the other leading nations of the world are striving to keep pace with the military extensions and establishments of the time.

love of humanity. This is particularly the case here in the United States. Thus when it is so manifest that war is one of the prevailing passions of the age, the attempt is made to show that it is also most noble, and that the great good of mankind is the underlying spirit that actuates it. This may be a very beautiful and possibly a pleasing sentiment. But what are the facts that warrant it? War is brutal and demoralizing, and it would not be a necessity if

no word of truth in it. Some individuals may be sincere in this idea, and may be aiding the cause of war with that end in view, but they are under a delusion and need to be undeceived.

The recent war with Spain was urged on by many honest-hearted and liberty-loving Americans, because their sympathies had been set aflame by the harrowing stories of the suffering Cubans. It was trumpeted everywhere that this was a war for the sake of distressed hu-



THE SOLDIER'S DREAM.

The czar has called a peace congress, to be sure, but no one seems to think it will amount to much. All applaud the beautiful idea of a general peace, but none seem to seriously look upon it as being practical or attainable under present conditions. Each nation thinks that there would be more security if there was not so much attention given to military matters, but no country has been found that will take the initiative in ceasing to increase and improve their army and navy.

The soldier is being taught now that he must have high ideals and fight for the sake of pure

the high ideals of "Christian civilization" were a reality instead of mere bombastic boasting.

The world has been treated to a great deal of talk about our civilization being too far advanced to resort to the barbarities of war. But we see that the actual facts are that men go to war nowadays just as readily and just as cruelly as ever. So some explanation must be given; hence the idea has been set afloat that "great civilized nations wage war now for the betterment and the uplifting of humanity."

All of this sounds very well when proclaimed from the platform or the press. But there is

manity. A great and noble and strong people had taken up the cause of the weak from no other motive than pure love for their fellow-men. These ideas were fully talked to the soldier, and it was his dream in camp and on the battle-field that he was fighting the cause of freedom from oppression.

But, the war once begun, how quickly this beautiful ideal is transformed into a monster of despotic usurpation! The country that begun its war for "the sake of humanity," ends it by grasping a lot of islands scattered all the way around the globe. And what is now

urged as one of the strongest reasons for holding them?—O, it is commerce—the advantages to trade—and also the idea of having strategic naval stations all over the world in case of foreign war. Thus in the final round-up of the war the great humanitarian ideas are swallowed by the selfish greed for commerce and the military ardor for better vantage-ground in the contest among the nations.

The soldier on the tented field may dream of a time of peace, but there will be no peace for him in this world unless he comes to the Prince of Peace and learns His ways. He may dream of fighting battles for the sake of freedom and humanity, but he will find that the insatiate thirst for wealth will turn his supposed victories into the channel of commerce, only that the shackles of poverty may be bound about men all the tighter. The leaders in politics are also the guides in military matters. And any one who looks into the political cess-pool—for it could hardly be compared to anything else to-day—would hardly expect that such corrupting frauds as exist there could form a foundation for anything good.

Many dreams that appear beautiful indeed to the dreamer are vaguely floating through the minds of men and women to-day. But they will not be realized. The soldier, and all others, should be awakened from these dreams to a realization of the fact that the armies of the world are being gathered for Armageddon. The "battle of that great day of God Almighty" is about to be fought. And after it is over there will be, most truly, a universal and an eternal peace, but it will be brought about by the coming of the Prince of Peace in the clouds of heaven, according to His promise.

When that supreme and glorious moment is reached, and every eye will be upturned to behold the coming of the Lord, those who are ready to greet Him gladly will have learned beforehand His principles of peace. They will have been walking in harmony with His instruction, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26:52.

If we would learn the lessons of Him whose mission to earth is to bring "peace, good-will toward men" (Luke 2:14), we should not take up the sword and musket and drill in the arts of slaughter and war; we should not chant the savage glories of bloodshed and carnage, but we should come to the Prince of Peace, and by meditating upon His tender mercies learn that truly "God is love."

There are two camps to-day. In the one are the armed legions who are being inspired and driven by the evil power to use every faculty to invent new engines of death and destruction and also to reach the highest degree of proficiency in their use. In the other camp are found those who are studying the ways of the Prince of Peace, and who are guided by the light of His Word to the certain knowledge of the fact that the awful day of Armageddon lies right before us. Where are you? Where will you be in that great day? T.

SERMONETS.

DECIDE now.

Are you watching?

Consecrate your pen.

One sin means many sorrows.

Broken pledges are a poor monument.

When the heart is right, the clothing will be right.

We must know God's will to ask aright.

The foe of truth will meet defeat and disgrace.

God's wise man is the world's fool.

Your refusal to believe condemns you, not the Book.

Be dignified. Your message is one of authority.

When you find yourself growing cold and stiff, pour on the "oil of gladness."

Prayer is the door to the power-house.

Yield to duty and you will not yield to temptation.

There are no "bad times" for the child of God.

Pride is but another name for suicide.

The best place to overcome self is on the knees.

The narrow way has no saloons, card-tables, or ball-rooms. C. F. LADD.

A PARABLE.

THE wrecker's beacon had wrought havoc there—

A faithless faith, and the false wisdom given

To men to be a delusion and a snare

Clouded his world and robbed the light from heaven.

Now at the altar rail, the narrow path

To God, again his wandering feet would feel,

And, nervous in doubt's anxious aftermath,

The quavering voice made eloquent appeal.

"Out of the deep I call—the dark, dread deep.

Hear me, Thou unknown God, Thou Infinite.

Round my lost soul the furious waters leap

And clamor in demoniac delight;

O Thou that stillest the tempest, pitying God,

And loving Son of man, send swift relief,

Still every doubt, spare, spare Thy chastening rod!

Lord, I believe; help Thou my unbelief."

And in the maelstrom of an agony

Unbearable, Oblivion touched the brain,

Compelling toll of frail mortality.

And, lo! from the abandonment of pain

The soul awoke to new-born consciousness—

A consciousness that knew the Presence near,

With wounded hands forever raised to bless,

And whose sweet voice thrilled and caressed the ear.

"Child, thou hast called; behold, I come to thee;

Art anguished? Thus My heart hath riven been;

My soul as thine endured Gethsemane.

Peace, ravaged heart! Be clean, O thou unclean!

Ah! come to where Unutterable Love

Sweetens with joy life's bitter water springs;

According as thy faith shall henceforth prove,

Thy stay, thy strength shall be the King of kings."

The moments passed, and from the sinking sun

One shaft, escaping, pierced the tinted pane

And glorified that face, ere it was gone,

With raptured radiance. Need I now explain?

Christ's unknown love is borne on every ray

That travels earthward from the firmament;

His presence meets us daily as we pray;

To striving souls self-answering grace is sent.

F. T. ELKIN.

Denver, Colo.

THE PARABLE OF THE HOUSEHOLDER.

No. 2.

TRUTH constantly enriches the receiver.

Every truth received is a refining power.

The minds of those who receive truth increase in activity. By the God of heaven they are imbued with a power corresponding to the origin and importance of the truth. As men exercise their talents, seeking to improve every capability, their mental and spiritual powers strengthen; for where there is spiritual life, there is development and growth. There is no possibility of the treasures of the householder diminishing, if rightly used. Mighty truths have been buried beneath the sophistry of error, but they will be found by the diligent searcher. As he opens the treasure-house of the jewels of truth, it is no robbery; for all who appreciate these jewels may possess them, and then they too have a treasure-house to open to others. He who imparts does not de-

prive himself of the treasure; for as he examines it, that he may present it in such a way as to attract others, he finds new treasures.

The talents lent us on trust are to be used to benefit and bless others. They are lent to be improved. Their value is in themselves. Whether or not the one to whom they are intrusted realizes their value, they remain the same. But if he does not appreciate them, they are of no value to him. Money may be locked up in various ways. It is still money, but it is of no special benefit to any one. But money wisely invested brings money in return, which may be used to gain more money. Thus it is with the householder's treasures, the Word of the living God. The use made of the gems of truth determines their value to the possessor. They are to be used to help and bless and save those for whom the Lord gave His only-begotten Son. Then they are of the highest value to us. In this way we may increase our talents, adding jewel to jewel.

The apostle Paul charged Timothy: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." What height and depth and breadth there is in these words! Paul understood that those who have been enlightened by the Holy Spirit have a most important talent in their keeping. His words teach the same lesson taught by Christ's words, "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

"I am not ashamed of the Gospel of Christ," Paul writes again; "for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

The faith professed must be the faith acted. Those who have received the light of truth are in the possession of knowledge which they must impart to others. Those who would teach God's Word must themselves receive the divine treasures. They must not be satisfied with repeating set discourses, depending on notes. They are to add to their treasure, constantly improving in their manner of presenting the truth. They are not to be dwarfs in religious knowledge, but are to open their hearts at the first knock of Christ. "If any man hear My voice," He says, "and open the door, I will come in to him, and will sup with him, and he with Me."

To those who welcome Christ as an honored guest, He will communicate precious things. In their turn they are to open their treasures of light and blessing to other souls. Thus an endless variety of good results will be obtained.

But all the praise and glory are to be given to God. No human being is to seat himself on the highest seat, accepting the praise of others, and forgetting that his treasures belong to God. God's blessing is promised to those who hunger and thirst after righteousness, but nothing is so offensive in His sight as to hunger and thirst after the praise of men. When the Lord weighs in the balances of the sanctuary

the actions of those who have striven to be first, when they see how He regards such strife, they will bow low at His footstool, ashamed of their course of action.

All can not be first; all can not be masters. It is a great misfortune to be unable to see in others higher excellences and powers of greater usefulness than in yourself. Let us walk humbly before God, acknowledging Him as the great Master. If we will partake of the divine nature, God will fit us to find happiness in activity, and rest in wearing Christ's yoke. If we use aright the powers God has given us, praying, waiting, watching, and working, wearing Christ's yoke and learning daily of Him to be meek and lowly in heart, great joy will be brought into our lives.

Were it not for God's gracious gifts and blessings, we should be bankrupt for eternity. Then let no one sound his own praises, feeding upon his own supposed wisdom. If his talents were of his own manufacture, there would be some consistency in self-praise. But man has nothing of his own. Let us not reveal our lack of true wisdom by exalting self. Let us bow low in humility at the feet of Him who has intrusted to us our talents. Let us use and improve these talents, handing principal and interest back to the Giver.

Jesus Christ is the great truth for this time. In Him are bound up all the truths that concern our salvation. "Behold the Lamb of God, which taketh away the sin of the world." Christ died for the whole world, yet how few fill the place God has assigned them as householders! The Lord expects His householders to prepare the way for His second advent by helping in every possible way those for whom He gave His life. The signs of His second coming are clearly pointed out in prophecy. When He came to the world the first time, divinity and humanity were blended. This is our only hope. The Son of man is fully qualified to be the originator of a humanity that will blend with divinity by partaking of the divine nature. He offers to make us golden threads in the web of humanity. He would have us act our part by co-operating with Him in healing the springs of life which have been perverted, and setting them flowing in sanctified channels.

As a sacred trust, every talent is to be employed aright. Those whom God has made His stewards are to search the Scriptures earnestly, that they may communicate truth to others, leading them to the path which has been cast up for the ransomed of the Lord. By precept and example we are to teach others that through the grace of Christ they may be obedient to all God's commandments, and be clothed with Christ's righteousness. This is the work God requires His servants to do. We are not to follow our own perverse nature, but are to be like little children. We are to lay aside our own will; following implicitly the dictates of God's will. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The treasures of truth in our possession must be given to the world, that others may have an opportunity of learning the value of truth. The necessities of those who are suffering from spiritual poverty must be relieved. When this is done, not only will the minds of those helped be impressed, but the mind of him who does the work will be quickened by the power of the Holy Spirit. By the power that comes from God alone, he will be enabled to make the truth plain to others. The truth is the power of God unto salvation to all who receive it, and it sheds a flood of light into the heart, and exerts a convincing influence upon the mind, stimulating and strengthening the one who is communicating the treasures of God's Word.

MRS. E. G. WHITE.



THE ADOPTION OF SONS.

Gal. 4:1-7.

IT is absolutely impossible to exhaust any portion of the Scripture. The more one studies it, the more one sees in it, and not only that, but the more one becomes conscious of the fact that there is much more in it than appears to view. The Word of God, like Himself, is absolutely unfathomable. It can not therefore be wearisome if in this study we frequently review that which we have previously passed over. Indeed one's understanding of any given portion of the epistle depends on the thoroughness of his knowledge of what precedes it. Let us therefore give a little further attention to that portion of the third chapter which treats of

The Seed.

First of all it must be borne in mind that Christ is the Seed. That is plainly stated. But Christ did not live for Himself, and He is not heir simply for Himself. He has won an inheritance, not for Himself but for His brethren. God's purpose is to "gather together in one all things in Christ." He will finally put an end to divisions of every kind, and He does it now in those who accept Him. In Christ there are no distinctions of nationality, and no classes and ranks. No Christian thinks of any other man as English, German, French, Russian, Turk, Chinese, or African, but simply as a man, and therefore a possible heir of God through Christ. If that other man, no matter what his race or nation, be also a Christian, then the bond becomes mutual, and therefore still stronger. "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." It is for this reason that it is impossible for a Christian to engage in war. He knows no distinction of nationality, but regards all men as his brothers. But the chief reason why he can not engage in warfare is that the life of Christ is his life, for he is one with Christ; and it would be as impossible for him to fight as it would be for Christ to seize a sword and wield it in self-defense.

But we are not now engaged in discussing war. We referred to this simply to show the absolute unity of believers in Christ. They are one. There is therefore but one seed, and that is Christ; for however many millions of true believers there may be, they are only one in Christ. Each man has his own individuality, but it is in every case only the manifestation of some phase of the individuality of Christ. With those who have put on the new man, which is renewed in knowledge after the image of Him that created him, "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all, and in all." Col. 3:11.

In Christ's interpretation of the parable of the tares and the wheat, we are told that "the good seed are the children of the kingdom." Matt. 13:38. The man would not allow the tares to be pulled out of the wheat, because in the early stage it would be difficult to distinguish in every case between the wheat and the tares, and some of the wheat would be destroyed. So he said, "Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together

first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." It is in the harvest that the seed is gathered. Everybody knows that. But what the parable especially shows is that it is in the harvest that the seed is fully manifested; in short, that the seed comes at harvest-time. But "the harvest is the end of the world." So the time when "the seed should come, to whom the promise was made," is the end of the world, when the time comes for the promise of the new earth to be fulfilled. Indeed, the seed can not possibly be said to come before that time, since the end of the world will come just as soon as the last person who can be induced to accept Christ has done so; and the seed is not complete as long as there is one grain lacking.

Read now, in the nineteenth verse of the third chapter, that the law was spoken because of transgression, "till the Seed should come to whom the promise was made." What do we learn from that?—Simply this, that the law as spoken from Sinai, without the change of a single letter, is an integral part of the Gospel, and must be presented in the Gospel until the second coming of Christ, at the end of the world. "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law." And what of the time when heaven and earth pass, and the new heaven and the new earth come?—Then the law will not be needed written in a book, for men to preach to sinners, showing them their sins, for it will be in the heart of every man. Heb. 8:10, 11. Done away?—Not by any means; but indelibly engraved in the heart of every individual, written not with ink, but with the Spirit of the living God.

With the truth concerning the seed before us, and the parable of the wheat and the tares fresh in our minds, let us proceed in our study.

The Text for Study.

"But I say that so long as the heir is a child, he differeth nothing from a bond-servant, tho he is lord of all; but is under guardians and stewards until the term appointed of the father. So we also, when we were children, were held in bondage under the rudiments of the world; but when the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them which were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father. So that thou art no longer a bond-servant, but a son; and if a son, then an heir through God." Gal. 4:1-7, R.V.

A Statement of Fact.—The first two verses explain themselves. They are a simple statement of fact. Altho a child may be heir to a vast estate, he has no more to do with it until he is of age than a servant has. If he should never come of age, then he would never actually enter upon his inheritance. He would have lived all his life as a servant, so far as any share in the inheritance is concerned. Now for

The Application.—"So we also, when we were children, were held in bondage under the rudiments of the world." If we look ahead to the fifth verse, we shall see that the state here known as "children" is that before we receive "the adoption of sons." It represents the condition before we were redeemed from the curse of the law, that is, before we were converted. It does not therefore mean children of God, as distinguished from world-

lings, but the "children" of whom the apostle speaks in Eph. 4:14, "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." In short, it refers to us when we "were by nature the children of wrath, even as others."

The Bondage.—When we were children we were in bondage under the rudiments of the world. No one who has read the Bible needs to be told that this bondage to the rudiments of the world is "not after Christ." Col. 2:8.

It is "after the tradition of men," wholly fleshly, the life of the natural man who receives not the things of the Spirit of God, neither knows them. It is the same bondage that is described in Gal. 3:22-24, before faith came, when we were under the law, "under sin." It is the condition of men "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:12. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof." 1 John 2:16, 17.

All Men Possible Heirs.—It may be asked, "If such is the condition of those here referred to as 'children,' how can they be spoken of as heirs?" The answer is plain. It is on the principle that it is not manifest who constitute the seed, until the harvest. God has not cast off the human race; therefore since the first man created was called "the son of God," it follows that all men are heirs in the sense that they are in their minority. As already learned, "before faith came," altho wanderers from God, we were kept under the law, guarded by a severe master, "shut up," in order that we might be led to accept the promise. What a blessed thing it is that God counts even the ungodly, those who are in the bondage of sin, as His children! Wandering, prodigal sons, but still children. This probationary life is given us for the purpose of giving us a chance to acknowledge Him as Father, and to become sons indeed.

"The Fulness of the Time."—Christ came in the fulness of time. A parallel statement to this is found in Rom. 5:6, "When we were yet without strength, in due time Christ died for the ungodly." But the death of Christ serves for those who live now and for those who lived before He was manifested in the flesh in Judea, just as well as for the men who lived at that time. His death made no more change eighteen hundred years ago than it did four thousand years ago. It had no more effect on the men of that generation than on the men of any other generation. It is once for all, and therefore has an equal effect on every age. "The fulness of time" was the time foretold in prophecy, when the Messiah should be revealed; but the redemption was for all men in all ages. If it had been God's plan that He should have been revealed in this century, or even not until the last year before the close of time, it would have made no difference with the Gospel. "He ever liveth," and He ever has lived, "the same yesterday, and to-day, and forever."

"Born of a Woman."—God sent forth His Son, born of a woman, and therefore a veritable man. He lived an average lifetime on this earth in the flesh, and suffered all the ills and troubles that fall to the lot of "man that is born of woman."

"Born under the Law."—Being born of a woman, He was necessarily born under the law, for such is the condition of all mankind,

and "in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:17. He takes everything on Himself. "He hath borne our griefs, and carried our sorrows." "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." He redeems us by coming into our place literally, and taking our load off our shoulders. "Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him." 2 Cor. 5:21, R.V. In the fullest sense of the word, and to a degree that is seldom thought of when the expression is used, He became man's substitute. That is, He permeates our being, identifying Himself so fully with us that everything that touches or affects us touches and affects Him. If we will but recognize and acknowledge the fact, then we drop out entirely, so that it is "not I, but Christ." Thus we cast our cares on Him, not by picking them up and with an effort throwing them on Him, but by humbling ourselves into the nothingness that we are, so that we leave the burden resting on Him alone. Thus we see already how it is that He came

"To Redeem Them That Were under the Law."—He does it in the most practical and real way. Whom does He redeem?—"Them that were under the law." We can not refrain from referring for a moment to the idea that some have that this expression, "to redeem them that were under the law," has a mere local application. They would have it that it means that Christ freed the Jews from the necessity of offering sacrifices, etc. Well, suppose we take it as referring only to the Jews, and especially to those who lived at the time of His first advent; what then?—Simply this, that we shut ourselves off from any place in the plan of redemption. If it was only the Jews that were under the law, then it was only the Jews that Christ came to redeem. Ah, we would not like to be left out, when it comes to the matter of redemption! Then we must acknowledge that we are, or were before we believed, "under the law;" for Christ came to redeem none but those who were under the law. "Under the law," as we have already seen, means condemned by the law as transgressors. But the law condemns none but those who are amenable to it, and who ought to keep it. Therefore since Christ redeems us from under the law,—from its condemnation,—it follows that He redeems us to a life of obedience to it.

"That We Might Receive the Adoption of Sons."—"Beloved, now are we the sons of God," 1 John 3:22. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12. This is altogether a different state from that described in the third verse as "children." In that state we were "a rebellious people, lying children, children that will not hear the law of the Lord." Isa. 33:9. Believing on Jesus, and receiving the adoption of sons, we are described "as obedient children, not fashioning yourselves according to the former lusts in your ignorance." 1 Peter 1:14. Christ said, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8. Therefore since He becomes our substitute, as described in the last paragraph but one, literally taking our place, not instead of us, but becoming us, and living our life in us and for us, it necessarily follows that the same law must be within our hearts when we receive the adoption of sons

The Spirit the Badge of Sonship.—Christ as the only-begotten Son of God was filled with the Spirit. If we yield to the same Spirit, then we are His brethren indeed; for the Spirit is the life; "there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one." Then if we have the Spirit, we have the blood; and if we have the same blood, then we are blood relations—sons of God.

"If a Son, Then an Heir."—When the prodigal son was wandering from the father's house, he differed nothing from a servant, because he was a servant, doing the most menial drudgery. In that condition he came back to the old homestead, feeling that he deserved no better place than that of a servant. But the father saw him while he was yet a long way off, and ran and met him, and received him as a son, and therefore as an heir, altho he had forfeited all right to heirship. So we have forfeited our right to be called sons, and have squandered away the inheritance; yet God receives us in Christ as sons indeed, and gives us the same rights and privileges that Christ has. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." He is doubly "our Father." "And if a son, then an heir of God through Christ." "Heirs of God, and joint-heirs with Christ." "Thanks be unto God for His unspeakable Gift."

E. J. WAGGONER.

DIVINE HEALING.

SOME one asked me some time ago if I believed in divine healing, and I answered that I knew of no other kind of healing. If God does not keep a man well, it is because that man is working hard to make himself sick. The actual fact is that men work as hard, sometimes, to make themselves sick as students toil in the universities to get their diplomas. When they are so persevering in planting the seeds of disease, how can they expect anything else but a bountiful harvest. Disease is not a matter of inheritance any more than education is. Children may inherit an aptitude for readily acquiring knowledge, but they never inherit an education. In the same way, people may inherit a tendency to disease, but not the disease itself.

Yet God does not hold a grudge against a sick man any more than He does against a sinner. Of course both are sinners in reality, for it is as much a sin to transgress natural law as it is to transgress any one of the moral laws. But God does not hold ill-will against any man. He is simply grieved because men are injuring themselves and destroying their happiness. "My people are destroyed because of lack of knowledge." It follows, then, that as soon as the sick man begins to sow for health God will co-operate with him in securing a harvest of health; for "whatsoever a man soweth that shall he also reap."

In my experience with patients I have found the greatest difficulty has been in their unwillingness to co-operate with God, and thus make it possible for Him consistently to restore them to health.

God is wholly loving, and tender in His dealings with men. A patient said to me, while I was examining him the other day, "There is not much hope for me; I am a broken stick, too far gone to be helped." I was so glad to assure him that he had a Saviour of whom it is said, "A bruised reed shall He not break, and the smoking flax shall He not quench." Man may have fallen very low, but God is ready to help him and lift him up

again. Let us have larger views of the goodness of our heavenly Father.

It will give us new power in our work. The world is hungry for a true knowledge of God, and it is our privilege to give it.

DAVID PAULSON, M.D.

MYSTERY SERIES. No. 2.

The Mystery of the Unseen.

“WHO hath known the mind of the Lord? or who hath been His counselor? or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things; to whom be glory forever.” Rom. 11:34-36. This question is suggestive of the entire exclusiveness of the Eternal Mind, and is fully corroborated by the answer that all things are *of Him, and through Him, and to Him*. Whatever was originally, was *of God*, and came *through Him*, and belongs *to Him*, the depth of whose riches, both of wisdom and knowledge, has made His judgments, or operations of mind, unsearchable, and His ways past finding out.

Not even the forces of nature, which are in active but silent operation in the sight of all creation, can be traced to their source, so sacredly is it guarded against the intrusion of inquisitive minds. That some secret spring of intelligence lies back of these forces to regulate their every movement, is clearly seen in the regularity and precision of the changes they undergo. The daily revolutions of the earth, which so uniformly separate light from darkness; its annual motions, producing the varied seasons; the ability of its inhabitants to communicate thought, in order to concert of action—all these are voices distinctly declaring that some wonderful purpose was in mind in the creation of these things.

But what was the purpose? Why is the knowledge of that purpose hidden from men? Will it ever be understood? If so, when and how? These questions have been propounded by the sages of many generations. Logical deductions and scientific calculations have been employed to solve the problem; but these have invariably broken down before penetrating the veil of mystery, for the reason that the human mind can not grasp the scope of infinite plans, and hence utterly fails to reach their termination.

But this condition of things is no fault of the Creator. He created man in His own image, according to His own likeness. Gen. 1:26. This was to endow man with ability to comprehend, and power of decision to obey the forms of sovereignty under which he was to live. To do this, he must have been made capable of discerning the minutest particulars of divine government. Without this, he could not have been qualified fully to understand the will of God; and, in case of failure to carry out any part of the divine mind, he could have charged the lack to having been created unequal to the demands made upon him. This would have thrown the responsibility of wrongdoing back upon the Creator, instead of its resting upon the creature.

This, of course, can not be admitted for a moment, considering the established character of God's goodness as expressed in His Word and discovered in all His works. Had man maintained the integrity first bestowed upon him, he would have continued in the likeness of God, and so have retained his connection with divine intelligence. But in submitting to follow the suggestions of one whose mind was opposed to the decrees of Heaven, the human mind was corrupted from its original

simplicity, and became confused, so that it was unable to distinguish the promptings of the Eternal Mind.

In this first adverse act, man transferred his allegiance from God to Satan, and so alienated himself from the life of God, the only source of divine knowledge. The mind which had been lighted by the life of God (John 1:4) was consequently filled with darkness, and so ignorance of heavenly things reigned within (Eph. 4:18). Left in this abject condition by his own folly, man could but blindly follow the dictates of his captor, and so entail on his posterity a perpetual servitude under the “power of darkness.” Col. 1:13.

This was indeed a sad plight. Cut off from the life of Jehovah, the only source of light to man, the mind of God could not be understood, even though it were expressed in words, because the full meaning of those words could not be comprehended by a mind darkened by sin. Whatever the violated law of righteousness might have once been qualified to do for man, it was now powerless to reveal Him of whose mind it was a perfect transcript.

The physical eyes of man had never, from the remotest time, caught a glimpse of Jehovah. John 1:18. Yet in order that the blind, destitute race of humanity might be privileged to know Him, and something of the trend of His mind, a plan was arranged by which He might connect with man, and thus reveal Himself. So what the law, in all its righteousness, was powerless to do for the darkened mind of man, God accomplished by sending His own Son among men, “in the likeness of sinful flesh.” Rom. 8:3. The Divine thus clothed in humanity was to come in contact with the sightless sinner, and through His fleshly covering, not only to draw man toward heaven, but also to open his eyes, that he might have light for darkness, and so be able to understand the goodness of God and the glory of His kingdom. Acts 26:18.

Living thus in flesh, Christ not only revealed the mind and character of the Unseen, but also the divine nature which the life of God imparts to all flesh that becomes allied to Him. 2 Peter 1:4. “In Him was life,” and that life, brought to earth, was to become the light of men, where darkness had before reigned supreme. John 1:4. Like men born of a woman, Christ lived as a man among men. He suffered hunger. Matt. 4:2. He was a homeless stranger. Matt. 8:20. He knew sorrow and grief. Isa. 53:3. He wept in sympathy for others. John 11:33-35. He was tempted on every hand. Heb. 2:16-18; 4:15. In *all things* He was made like those He came to rescue, in order that, having reached to the depths of human woe, and touched the spring of man's degradation, He might be able to succor those struggling in the anguish of temptation.

To the uninitiated this is a profound mystery. Those, however, who have accepted heaven's Gift, are made to know by the impulse of His imparted life somewhat of the results of His mystic operations, tho not perceiving just *how* that work is done. But as, without knowing its source or destiny, one feels the pleasant, cooling breeze of a summer's evening gently fanning his cheek, so this heavenly Messenger enters the fallen human to quicken and enlighten, without revealing whence He came or whither He goes. John 3:8.

This thought is very clearly expressed in the words of the apostle, as rendered by Dr. Robert Young: “And confessedly great is the secret of piety: God was manifest in flesh, declared righteous in spirit, seen by messengers, preached among nations, believed on in

the world, taken up into glory.” 1 Tim. 3:16. All this makes up the great secret of piety, or godliness. As God was in Christ, so, through the reception of Christ, in whom God dwells, He must be in human flesh. When both the Father and the Son thus dwell in a human heart (John 14:23), that person is pronounced righteous in spirit, because the occupants of his heart are really so, which is an assurance that in due time he will be received up into the fuller light of heaven's glory. In this way is the mystery of the Unseen unfolded in each member of a sinful, degraded race, for their final uplifting to a place in the presence of the Most High.

JOHN ORR.

LAY SERMONS.

HOW OFTEN we forget that this life is but the primary department of the grand school in which God has placed His children, in order that they may learn the wonderful lessons of His wisdom and His love! And how wise are His teachings, how gentle His commands! Yet sometimes we rebel against them, and, like little children, strive to have our own way, and then He finds it necessary to discipline us for our own good, but that discipline is as tender as His care and love for us will allow, and the end be attained.

The puzzles of life are all solved when we remember God's wisdom and love, and our own feebleness, and shortsightedness, which makes it necessary for us to have a teacher, who will lead us in ways that we know not of.

And the farther our education progresses here under the guidance of our infinite Teacher, the more fully shall we be prepared not only for the enjoyment of this life, but for the fullness and glory of the life beyond. To get near to Christ is the great secret of the happy Christian life. There is no chance anywhere in life; nothing is transpiring in God's great universe without His knowledge, “not even a sparrow falls to the ground without His notice.” Thus, if we can see His hand in all things, why should we not trust Him—why should we ever be afraid?

All our doubts and fears we shall find, if we study our hearts closely, come from a lack of trust in our heavenly Father, and so we set about trying to find some other way than the one in which He would have us go until He is obliged to restrain us, and sometimes to discipline us until we yield our wills to His will to be led and guided only by Him. And when we thus submit, how soon the morning of peace and joy brightens! We are no longer afraid, and we feel that whatever He orders is well. Life is no longer a “troubled sea, whose waters cast up mire and dirt,” but a broad and shining ocean, gleaming with the light of love, over which we are sailing to the haven of eternal rest, and God's hand is at the helm, the hand that is mightier than all storms—the hand that is full of blessings.

“So much we miss
If love is weak! So much we gain
If love is strong! God thinks no pain
Too sharp or lasting to ordain
To teach us this.”

—Los Angeles Times.

KNOW well that a hundred holy temples of Mecca have not the value of a heart.—Omar Khayyam.

JOHN lost his head by a sword because Herod had lost his by a woman.—Bible Reader.

INSTEAD of a crusher of the serpent, Cain is one of the serpent's seed.—Calver.



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AN ADVOCATE.

WE speak of an "advocate" in the sense of one who defends the cause of another. And any one who *unselfishly* defends another is the advocate in the truest sense. A lawyer may defend a client, but it is for his fee. Men in political and social life may defend each other, but in too many cases it is because of some self-interest. For when circumstances change a little, we often see a person turn to defaming a man as bitterly as he was once ardent in supporting him.

It is when a person goes wrong and gets into difficulty that he appreciates a true advocate the most. When everything goes well with him the people with whom he comes in contact are usually kind, and he enjoys an unlimited amount of friendship. But let the day of adversity arrive and there are but comparatively few who will advocate the cause of him who has fallen. And it is only when a man is down that he really needs help. When everything is going well with any one the advocate and consoler is not needed.

Mankind as a whole has fallen. "For all have sinned, and come short of the glory of God." Rom. 3:23. And mankind in this fallen, sinful condition is without strength. We are powerless to help ourselves. "When we were yet without strength, in due time Christ died for the ungodly." Rom. 5:6.

Note that it is those who were "without strength" and "ungodly" for whom Christ died. And when He died for us, in the very nature of things, He became our Advocate.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2:1, 2.

"These things write I unto you, that ye sin not." God's Word has power to keep us from sinning. But if we fail to exercise faith in this Word, and hence commit sin, "we have an Advocate with the Father, Jesus Christ the righteous."

The motive that caused Jesus to become our advocate had none of self in it. He did not take up the cause of humanity for personal gain, nor for any other form of personal or selfish advantage. It was love, the purest, the deepest, and the most completely devoid of self, that inspired both the Father and the Son when the great Sacrifice was given for humanity.

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. "Behold, what manner of love the Father hath bestowed upon us, that we should be

called the sons of God." "In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." 1 John 3:1; 4:9, 10.

The Lord does not love our sins; He hates every form of evil; but still He loves the sinner, not because he is a sinner, but because his sins will destroy him, and the divine love seeks to save him from ruin. And so the love of Christ follows us continually, seeking to win us from the slavery of sin to the freedom of righteousness, and truth, and life.

"And he showed me Joshua the high priest standing before the Angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the Angel. And He answered and spake unto those that stood before Him, saying, Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the Angel of the Lord stood by. And the Angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by." Zech. 3:1-7.

The foregoing scripture presents Joshua, the high priest, "clothed with filthy garments," and "Satan standing at his right hand to resist him." Satan is the accuser; he points to the filthy garments; he has nothing but censure and fault-finding. But the Advocate intervenes. He says, "The Lord rebuke thee, O Satan; . . . is not this a brand plucked out of the fire?" Joshua represents one who is sorry for his sins. He is tired of his filthy garments. And the Advocate commands, "Take away the filthy garments from him," and then says to the repentant sinner, "I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

How clearly does this scripture bring before our minds the accuser and also the Advocate! The accuser resists us; he seeks to bring further calamity and evil upon us. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night." Rev. 12:10. Satan is "the accuser of our brethren," but the love of the Saviour causes Him to come to the rescue. We have nothing with which to hire an advocate, so His love causes Him to take up our cases without any price.

Now the whole world stands either with the accuser or with the Advocate. The accuser spends his time dwelling upon the faults of humanity. He "accused them before our God day and night." And if we yield to his influence, he sets us to dwelling upon the defects of our fellow-mortals. Their sins seem very glaring to us as the accuser helps us to see them in an exaggerated light. And while we stand with the adversary, we come to think that there is a sort of virtue in being able to see the evil deeds of our brethren so clearly. But the "Advocate," "Jesus Christ the righteous," says, "The Lord rebuke thee, O Satan."

The divine Master will not listen to these accusations without a rebuke. You may say,

however, "There are real wrongs that my brethren are doing, and I must speak out." It is quite possible that the brethren are far from perfect, and if you would only leave the camp of the accuser and come over with the Advocate you would hear Him saying to you: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. *Bear ye one another's burdens, and so fulfil the law of Christ.*" Gal. 6:1, 2. We would also hear Him say, "Beloved, if God so loved us, we ought also to love one another." 1 John 4:11. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure; whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

The Word of God makes it very plain what the work of the accuser is, and it also directs us to view from every conceivable standpoint the love and tireless devotion of the great Advocate in His defense of weak and stumbling humanity.

On which side are you standing to-day? If you are with the accuser, don't stay there. You have no time to lose in leaving the adversary's camp.

BUILDING TABERNACLES.

IN the ninth chapter of Luke is the account of Jesus going up into a mountain to pray, and taking Peter and James and John with Him.

"And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening. And, behold, there talked with Him two men, which were Moses and Elias; who appeared in glory, and spake of His decease which He should accomplish at Jerusalem. But Peter and they that were with Him were heavy with sleep; and when they were awake, they saw His glory, and the two men that stood with Him. And it came to pass, as they departed from Him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles: one for Thee, and one for Moses, and one for Elias; not knowing what he said. While he thus spake, there came a cloud, and overshadowed them; and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is My beloved Son; hear Him." Verses 29-35.

The tabernacles that Peter had in mind were no doubt such as were used by the Jews in their annual feast of tabernacles. These were but temporary shelters, for use only seven days. They were built of "olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees." See Neh. 8:14-18; also Lev. 23:39-43. The idea of building such temporary fragile structures for the abode of heavenly beings and for the glorified Redeemer was compatible with the dreamy imaginations of a man just waking out of sleep. Well does the inspired record add the significant words, "not knowing what he said." The suggestion of Peter was a fit companion-piece of the proposition of James and John to call down fire from heaven upon a certain village whose inhabitants refused to receive Jesus. On this occasion also they were ignorant of the import of what they said; for Jesus "rebuked them, and said, Ye know not what manner of spirit ye are of." Parallel in short-sighted futility was the attempt of a multitude to take Jesus by force and make Him a king (John 6:14, 15), on which occasion He

again rebuked their folly by hiding Himself from them.

The nominal Christian world to-day is full of tabernacle-builders, whose ideas and suggestions for the promotion of Gospel work are of the most temporary, impracticable character. The last-days characteristic, "a form of godliness, but denying the power thereof," is prevalent everywhere. Men deny the power of godliness, which power is the Spirit of God, when they resort to human methods and seek political influence in furthering the work of salvation. "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3:11-13.

Hay, wood, stubble, and brush tabernacles will not stand fire. Silver and gold are refined, not destroyed by fire. Only the dross is burned. The Lord says, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich." Rev. 3:18. The traditions and dogmas of man's invention are but brush tabernacles; those who are drawn into the nominal fold by such means will prove to be only food for the flames. "This is My beloved Son; hear Him." When Peter was converted, and had learned better than to build a tabernacle of tinder on the earth as an abode for the Lord Jesus Christ, he expressed a very different sentiment: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the Word of God, which *liveth and abideth forever*." 1 Peter 1:22, 23.

When men endeavor to compel by civil law the observance of religious institutions, or make the adherence to some religious formality the qualification for temporal position, they are simply building inflammable tabernacles for the abode of whatever deity they profess to serve. If they profess to serve Christ, they build such a tabernacle for Him. Hear what the beloved Son Himself says: "All things whatsoever ye would that men should do to you, do ye even so to them."

When men think to make Jesus Christ a king in this or any other political government; when they think to *elevate* Him by any political means, they are simply building for His abode a temporary ceremonial booth—a tabernacle of the most treacherous sort. No wonder He is spiritually hiding Himself from those who would so degrade Him from the exalted position which He already occupies in the throne of the universe. "My kingdom is not of this world," says the beloved Son, whom we are enjoined to hear. He has not asked any man to build Him a tabernacle of branches of the trees, a mere dry-weather shelter of outward display—of national or municipal recognition. He says, "My son, give Me thine heart." Prov. 23:26. "Behold, I stand at the door, and knock; if any man [not any nation or city] hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20. He is already a minister "of the *true tabernacle*, which the Lord pitched, and not man." Heb. 8:2. Let

us recognize Him there, as He makes intercession for us as individuals and not as communities. The only real honor that we can give Him is the honor of humble obedience. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man." Eccl. 12:13. "Follow Me," is the command of the Master, whose only occupation as a minister of the Gospel was going about doing good. G.

THE GENUINE ONLY WILL DO.

IN these days of peril, when men's faces are growing pale before the possibilities and probabilities of the immediate future, the real Christian has perfect peace. There are a great many professors of Christianity who do not enjoy this peace, but it is because they do not have a personal acquaintance with the Author of salvation. If we really know Christ, if we have the genuine article of Christianity and not a spurious counterfeit, we can have no fear. For He who is the Protector of the Christian "hath measured the water in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." His power is so great that He says "the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity." Isa. 40:12, 15-17.

The divine Father being so infinite in power, there is nothing that He is not able to protect His children against. "All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity." Hence no combination, even tho it be as strong as "*all nations*" combined, would be able to overthrow him who is trusting in the omnipotent One.

But we must *know* Him in whom we trust. We can not depend upon a mere profession of Christianity. We must be in possession of the real article. To profess to know Christ while we know Him not has always been a dangerous position to be in, but in these times it is much more dangerous than at any time in the past. The danger is not alone a personal one to the individual who makes this barren, lifeless profession, but it imperils those who may come under the influence of all such.

There are hundreds of souls to-day who are perplexed. They do not know what to do or which way to turn. They see the evils that are filling the world, and do not see any way of escape. But he who truly knows God, he who is a careful student of the Bible, and not only studies the blessed Book but wholeheartedly believes what it says, is prepared to point every one who is perplexed and in fear to the one great Refuge. His Christianity is not a sham. He is neither a Pharisee nor a hypocrite. He *knows* the Lord Jesus Christ, and knows the power of His Word. And since he has this sure foundation, and his mind is illuminated by the clear light of the Word of God, he is able to read the meaning of the vexing and perplexing problems of this time. For the bright rays of prophetic light have pene-

trated the gloom, and he who has God's Word in his mind and heart is standing in the place where he can see clearly.

But bear in mind that no mere profession will do. We can not go through the times upon which we have entered by merely having our names on the church book. We must let the work go deep, and be able to say, "I *know* Him in whom I have believed." And this intimate knowledge can come only by a daily study of God's Word.

The faithful study of the Word of God day by day will bring us to the place where we know Christ as a personal, intimate Friend. We know Him as perfectly and as personally and as intimately as did the disciples with whom He lived and walked and talked while here upon the earth in the flesh. Have you been professing to follow the Lord and did not know this? If so, then your profession is still a hollow, lifeless formality. And no such powerless and lifeless profession can save you. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt 4:4.

Have you been living by "*every* Word that proceedeth out of the mouth of God"? *Every* word should be closely studied. There is no sentence in the divine Book that is unimportant. Every line is there for a purpose, and all should study the Scriptures for themselves so that God can lead them. For it is by and through the Word of God that the Spirit of God guides us.

Now, when the halting, and trembling, and dismayed soul looks to you who have professed the name of Christ, will he find you in possession of the genuine Christian experience? Will he find your lamp burning brightly, so that streaming rays of light will illuminate his pathway and disclose to him the way of escape? When the eyes of the unconverted are turned toward Christians, they expect to find something more than a mere profession. But when the professor of Christianity, like the barren fig tree, has only the foliage without any of the fruits of a Christian life, how many there are who will turn away in despair, saying, "There is no good to be found anywhere!"

Hence, from every standpoint, it is essential that the professor of Christianity should possess the power of the renewed life. To fail in this is not only to be shut away from salvation himself, but to snuff out the last sparks of hope from the heart of him who is turning to the professed Christian for light and help. How is your experience? Is it that of a real, genuine Christian? Is your heart thrilled with joy at the thought of the Lord and the study of His Word? Be sure that your experience is anchored deep down in God's sacred Book.

T.

"REMEMBER the former things of old; for I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." Isa. 46:9, 10.

Very many of the things that God declared in "ancient times" are transpiring right before our eyes to-day. Do you see them as the fulfillments of God's Word, declared from the beginning? If you study the Bible you will surely see them, and, best of all, will learn what they foreshadow.



THE OUTLOOK



THE EARTH "WAXED OLD."

AN old garment is full of surprises. The unexpected happens with the expected. It tears where you expect it; it breaks out where you don't expect it. Some parts are threadbare; other portions look as good as new; and yet at unexpected times the newer-appearing portions rend rottenly. You are never quite certain as to what may happen in time of stress.

The Word of God declares of this planet, "The earth shall wax old as doth a garment." This is indicated by the unexpected and unprecedented cyclones, droughts, electric storms, and long cold spells of recent years in this land of the New World. Men are uncertain, and are growing more so.

Just now the whole country is passing through a terrible cold inundation. It is more than a cold wave, it is a cold sea which lies fathoms deep upon the land. From cities as far south as Louisville, St. Louis, Nashville, Baltimore, Washington, come reports of weather from zero to 18° below. Never since the weather bureau was established in New York City has there been made such a record as the last five days have left. East River is frozen solid so that men have crossed on the ice. The Hudson is almost closed. The local, and, in fact, nearly all water transportation is at a standstill. Places of business have been closed. Men have been forced to quit work because of the cold. One chills to the bone in walking, and freezes in riding in the cold, slow, fireless street-cars. Not less than a dozen have perished from the cold, some because they were drunk, others because they had not sufficient food and clothing. Some persons have become insane because of the weather. Thousands unnumbered are suffering.

Last night we looked through the Waldorf-Astoria, the first hotel of the world, where hundreds take their ease in warmth, comfort, and luxury. Many of New York's wealthiest families, so the newspapers report, were forced to leave their elegant palaces and palatial houses for the hotels. Many are in the hotel named. They were not prepared for such unprecedented cold.

If this is the case with those who have wealth to command not only the necessities but the luxuries of life, what must be the case with thousands upon thousands of New York's poor. It is certainly a time when plethoric purse-strings should be loosened for the sake of the poor and needy.

We present herewith three pictures, one indicative of the cold and the other two of the suffering. The one presents a picture of an ocean liner, the *Fuerst Bismarck*, as it came into New York. On one steamer, the *Germanic*, three days overdue, there was solid ice not less than two feet thick on her forward deck. In our illustration the ice is from eight to twelve inches thick.

The other illustrations are of the eager poor as they stood about some of the places in New York City where bread was dispensed to the cold and hungry.

In a land of plenty, in a "wave of prosperity," men starve. In a land of millions of Christian comfortable homes men, women, and children freeze and die. And such anomalies are manifest in every phase of life in the sick, infirm old earth. It has waxed old as doth a garment, and in a little time God shall by His power fold it up and change it;

Christ will come and reign, and sin and sickness and cold and hunger and misery and death shall be no more. Hail, coming day!

New York City, February 12.

JURY BRIBING.

"JUDGMENT is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity can not enter." Isa. 59:14. In our day this condition of things is accentuated through the medium of jury bribing. An instance is given by a Chicago paper of recent date, in which a little girl was run over by one of the cars of the West Chicago Railway Company and had both her arms cut off. A damage suit was brought against the company, and a verdict in favor of the plaintiff was prevented by the bribing of two or three jurors through the instrumentality of the bailiff. The case was brought to the attention of the grand jury, and the following deliverance by that body brings to view a significant sign of the times:—

"The grand jury has investigated various charges of bribery of jurors and finds that bribery has existed for some time in the courts of Cook County to an alarming extent. The conditions and practices of the courts have made the bribery of jurors a comparatively easy and safe practice. Sufficient evidence was adduced before the grand jury upon which in-



Outside Fleischmann's Bakery Waiting in the Cold for Bread.

dictments were returned in two cases of bribe giving and one case of offering a bribe. Evidence of other improper conduct of court bailiffs also came before the grand jury. The people have always had an abiding faith in the integrity of the courts. Suspicion has at times attached to the legislative and executive departments of government, but rarely has it happened that a judge or jury has been suspected of anything improper. In one case before the grand jury, wherein a jury was bribed, it appeared that the child plaintiff had lost her limbs and had become a helpless cripple for life. The great majority of the trial jury were in favor of awarding substantial damages because of the negligence of the defendant company in running a street-car at an unreasonable rate of speed in a populous part of the city. A minority, two of whom at least were purchased for the benefit of the street-car company defendant at a cost of \$150, prevented a verdict in favor of the plaintiff, whereby she lost the only opportunity which she had of being compensated for the terrible injury which she had received. A failure of justice in such a case is simply

anarchy, the prostitution of the courts, and a robbery, underhanded and despicable, for the benefit of a street-railroad company. With such instances as this, the grand jury has felt that too much prominence can not be given to this investigation and too much attention can not be paid to the subject of jury bribing by the people and by the men in position to check or prevent it.

"The grand jury is satisfied that an organized system exists in the civil courts which has been used for the benefit of street-railroad companies. True, the responsible officers of a street-railroad company deny that money is advanced by the company for illegal purposes of any kind, yet the grand jury is loath to believe that any one, court bailiff or other person, has the interest of street-railroad companies



Outside the Schumann Gate Handing Out Bread to the Hungry.

so much at heart, or that there is a concert of mania among a number of individuals to contribute money for the purpose of debauching juries and robbing plaintiffs of their just rights of action."

If the case referred to in the foregoing was an isolated one, or if Chicago was the only place where such things were happening, it would not be so bad. But every one knows that just such cruel bribery has become one of the alarming conditions of our times.

THE INFLAMMABLE MATERIAL IN FRANCE.

AFEW days since France's president died and the work of electing a new one was entered upon, but it was not without considerable disorder and some revolutionary demonstrations. And this is only a part of the evidence that is before the world all the time showing the turbulent condition of that country.

In all this there is a great lesson for America in particular, and the rest of the world in general. The question is, Will it be heeded? Toward the close of the last century the seeds of revolution sprang up into a most terrible harvest in France. And poor France is not through with the reaping even till now.

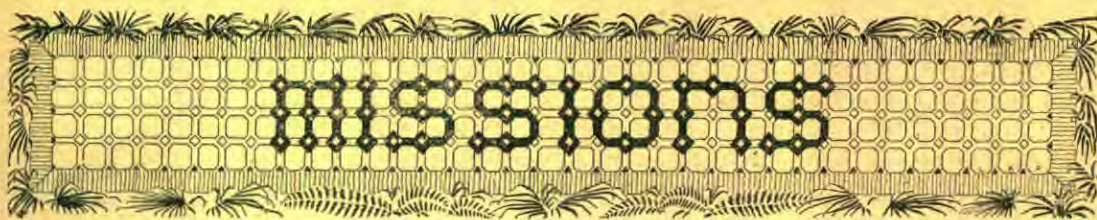
That revolution had its underlying cause. In the first place, France was filled with infidelity. And her infidelity was not confined to the non-professor. Some of her worst infidels were in the professed church itself. For when any one departs from the living Word of God, ceasing to study it closely, and no longer allowing his life to be guided by it, he may still make his pretensions, but he is, nevertheless, the worst kind of an infidel.

France, a hundred years ago, had her church and church-men, and her imposing display of what passed for divine service. She had bishops and priests who belonged to the "nobility" and who sat not only in the councils of the church but in the high councils of State as well. But, regardless of all this, France was infidel to the core. None of her outward service was a manifestation of the inner work of grace upon the heart. There were individual exceptions, of course, but they were an unnoticed minority.

Under this condition of things,—the infidelity concealed beneath the hypocrisy in the church, and the avowed and open unbelief,—the selfish greed of men gathered the wealth of the country into the hands of a few lords of Church and State, who spent their time in the revels of luxury. The people groaned under the burden for a long time, but finally the revolution came as a sure result of the seed sown. And it is a melancholy truth that France has not, after a whole century of turmoil, recovered from the evil.

The conditions of France before the beginning of her revolution were strikingly identical with the conditions in this country to-day. There is no lack of churches and oratorical lectures from the pulpit, and grand musical programs and church societies and special organizations. Rich men build magnificent structures and decorate them with all the art and skill that money can buy. They dedicate these edifices to the worship of God with a great show of outward display, but all the while the poor are crying in our back lanes and alleys for bread, and protection from the cold.

Where is the Christianity in all this?—It is not to be found. The pretension is a hollow sham. And the day of reckoning can not be long delayed. Why will not men listen to the voice of history even if they will not hear the Word of God?



THE LAST CALL.

COME ye to the marriage supper;
Come, O come; the feast is spread!
Come ye to the living Water;
Come, and taste the living Bread.
Haste, put on the wedding garment;
'Tis the marriage of the Lamb;
And the feast is spread and waiting
'Neath His royal oriflam.

But those bidden to the supper
One and all made quick excuse;
Houses, lands, and lowing cattle
Seem to them of greater use.
Then the Master, filled with anguish,
Lest the feast untasted go,
Quickly through the lanes and byways
Sent His servants to and fro,

Searching out the poor and needy,
Faint and weary, lone and lost,
Bidding to His waiting supper,
Without money, without cost.
"Come; for all things now are ready;"
Come, partake of milk and wine,
Heav'nly manna, fruit abundant
From the True, the Living Vine.

But the guests around that table
Are the meek and poor of earth,
Humble children, pilgrim strangers,
Who have prized that home of worth.
Over there the Master's waiting—
Waiting to receive His own;
Waiting till His guests are seated
Round His Father's great white throne.

HATTIE C. KELLEY.

Crystal Valley, Mich.

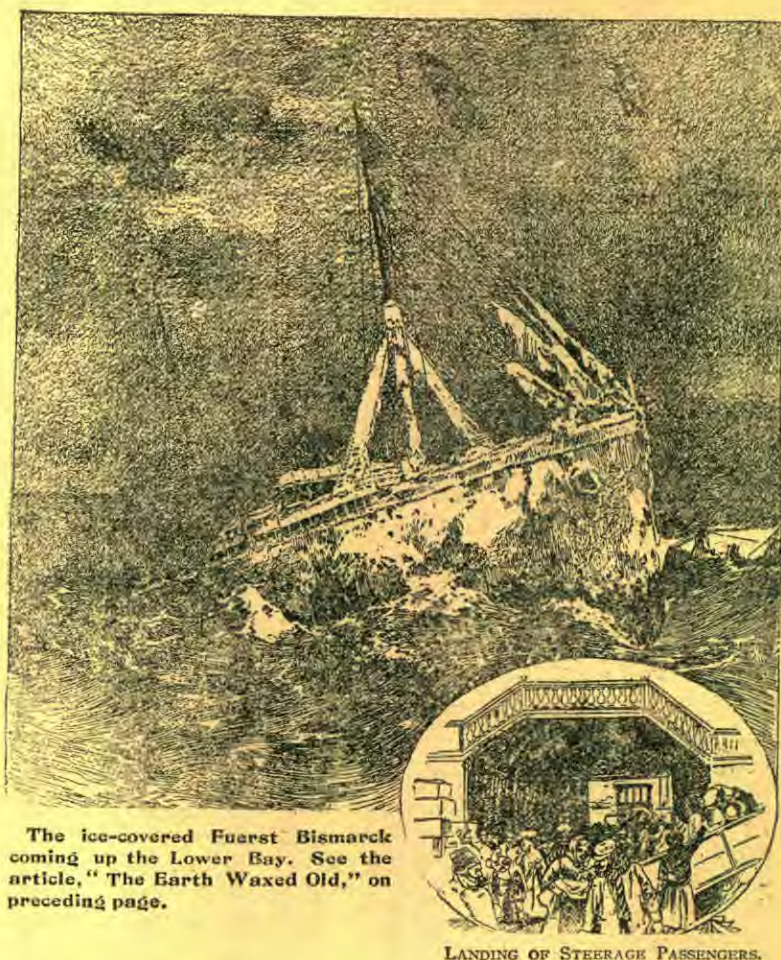
EUROPE.

FROM a religious standpoint, Europe falls into three great divisions, Protestant, Roman Catholic, and Greek.

The Protestants, who number some eighty-eight millions, are found principally in Germany, Scandinavia, Switzerland, and the United Kingdom. It must not be assumed, however, that the religious standard in these countries is a very high one. In Germany, with a total population of fifty-three millions, there are nearly eighteen million Roman Catholics, and a careful computation shows that of the Protestant portion at least ten millions must be without even a portion of the Scriptures. The Lutheran pastors in many instances discourage the reading of the Bible among their flocks, and socialism, almost invariably associated with avowed infidelity, makes rapid growth in numbers and influence.

The principal Roman Catholic countries are Austria, Belgium, France, Italy, Spain, and Portugal. The Church of Rome has in Europe 170,000,000 adherents, but, notwithstanding ecclesiastical tyranny, always ready to display itself in medieval methods, and the poverty of the people, who are largely dependent upon charities administered by the priests, there is, in more than one country, an evident breaking away from Rome. While this too often develops into a violent hatred for all religion, the faithful and persistent effort to circulate the Scriptures is, in many places, beginning to bear fruit. In Italy Rome is rapidly regaining her old influence over the populace. Yet priests and monks are leaving her ranks and preaching the Gospel to large audiences. The

same is here in France, where a number of the guests, desiring the purification of their church, have formed an Evangelical Reform Association, which publishes a paper of its own. In France, as in other countries, the Secularist hatred for all forms of religion grows more and more bitter. One missionary says that nine-tenths of the so-called Liberals would cast out any member of their family who should dare to read the Bible. At present Protestantism shares with the Jews the rancor which has been stirred up over the Dreyfus agitation. There are 700 Protestant pastors in France, as against 43,000 Roman Catholic officials. Nearly eight millions of the population refuse to make any declaration of religious belief.



The ice-covered Furst Bismarck coming up the Lower Bay. See the article, "The Earth Waxed Old," on preceding page.

LANDING OF STEERAGE PASSENGERS.

Yet the Gospel finds a footing. The McAll Mission, now in its twenty-sixth year, has established eighty-two stations where the Word is preached. It also sends a floating mission hall, *Le Bon Messager*, which will seat 160 persons, up and down the rivers and canals of France. The population of Belgium is professedly Roman Catholic, but here also an increasing proportion are Free-thinkers. In priest-ridden Spain, various societies distribute 100,000 copies of the Bible annually, and fruit occasionally appears. In Austria, as in every other Catholic country, bitter political strife bars the way to the reception of the Gospel, but among the common people some hear it gladly. The principal work done is by colporters, a very necessary feature of evangelistic enterprise in countries like Austria, where, with a population of forty millions, there are only six cities with more than 100,000 inhabitants.

The Greek Church comprises the Slavonic races in Russia, Greece, and the Balkan Peninsula, and has a following of eighty-eight millions. Altho it shows little mercy to de-

serters, the Greek Church, unlike the Roman, encourages the circulation of the Scriptures, and the Russian Government offers many facilities to the societies engaged in this work, such as free passes over the railways for books and colporters. In view of this friendly attitude towards the Bible, it is easy to see how the Lord can turn to good account the rapid expansion of the Russian Empire over Northern Asia.

In Turkey there are, besides Greeks, about six million Mohammedans. These are mostly in deep poverty and a continual state of revolution. If any among them receive the Gospel they are subjected to considerable persecution, but the seed is being sown. There are also about seven million Jews scattered throughout Europe, for whose conversion to Christianity a number of societies are laboring, with very small success.

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

W. T. BARTLETT.

MODERN MISSIONS IN MEXICO.

A Wonderful Work Accomplished by One Converted Man.

NEVER since the days of Esther, the Hebrew captive, have there been more marked proofs than those of to-day that God uses the humble and unprepossessing as His instruments in bringing the world to Christ. Surely in the mission fields of to-day we find glorious fulfilment of the "greater things" promised to be revealed in the kingdom of Christ in this world. I recall nothing that surpasses the story I now tell as to bristling facts to incite intelligent Christians to active service in order to win some persons for the Master.

Less than six years ago a slender Mexican of seventeen years of age, ignorant, and never of very strong mind, came into Southern Arizona to work in the mines; he knew nothing of Protestantism and Scripture truth. Only a little time passed until, owing to the explosion of a blasting charge, which had "hung fire," the poor Mexican lad was carried to the hospital so fearfully mutilated that when he came to know his condition Alejandro pleaded with the doctor for *veneno* (poison) to finish what little the giant powder had left of life and body. But the Lord had something more for the boy to do on earth, and caused health to come back slowly; but there was little left—mind shattered; ears dulled of hearing; one eye gone and the other dimmed; one arm crippled; one side partly paralyzed—surely even the Lord would expect little service from such a mortal.

A Presbyterian minister took pity on the little Mexican, gave him a Testament, taught him a little English, then aided him to enter our mission school at Las Vegas. Bible truth drew the tender-hearted boy, who soon confessed his faith, then began to tell to others "what Christ has done for my heart." This was the theme, while the desire burned more and more "to go and tell my people in Mexico what Christ has done for my heart." I have met many Protestant Mexicans, but never have I known one who had such a personal experience in spiritual life.

Less than two years passed till Alejandro

came before the Presbytery and was received as a candidate for the ministry. We questioned other candidates as to their experience and reasons for entering the ministry, but we had few questions to put to Alejandro Villa, as he told in simplest language and with burning earnestness his desire to tell his people of what he had experienced in his soul. During two weeks before he started to Del Norte College, he visited eighty-five Romanist families, and talked only of "what Christ has done for my heart." In the special theological course for training some of our young Mexicans so as to prepare them for local evangelists, the young man did fairly well in study, but seemed inclined to spend too much time talking to those who were not Bible Christians, even becoming rather a chum with the Jesuit priests, but none ever suspicioned aught against Alejandro, as his conversation was always about experimental religion.

With the first vacation, the young man undertook active preaching work. He visited everybody, talked religion to the most fanatical Romanists, and was well received, for very few can resist the winning voice and ways of young Villa. You have heard of the Penitentes, the Mexican order of Flagellantes, composed of the most ignorant and fanatical; a body of people interested to save their souls or they would not whip, bruise, and bleed themselves seeking pardon for sin. Some of these heard our boy preacher, invited him to preach at one of their funerals, then asked him to visit their *moradas* (chapter houses) in order to tell them why he was not a Penitente after their sort. He accepted the invitation, gave them his reasons for not being a Penitente, and later preached to them as to why they should depend upon the Saviour only for redemption. Large audiences were present in the *moradas*. Apparently Villa has no sense of fear when speaking about the Saviour, and the Lord protects while His "child" leads the people. Nearly three years were spent in Del Norte, but never for a moment did Alejandro forget his *gente*; he was writing constantly to father, mother, and relatives in the Sonoran home; he sent them some four thousand tracts and papers, with a few Bibles. Just a year ago his father (aided by the minister patron of the boy) sent money for the long trip to Sonora, and urged him to come home for a visit. He had left home an ignorant Catholic, his people Catholics; what joy that day as the youth returned home!

There was greater gladness because parents and friends who embraced him were fellow-believers, walking in the light of the Sun of Righteousness. There were some twelve avowed believers, three or four of whom had lived in San Francisco, and there united with a Protestant church, but were now silent through fear of priest and people. Our boy roused them, saying, "Brethren, if you do not tell what Jesus has done for you, the Lord will make these rocks to speak."

The priest came to bid him welcome home, but learning that Alejandro was a Protestant, he ran from the house, and has since avoided the boy as he would a wild beast. Not so the people. The first Sabbath Alejandro preached to a large congregation; the priest said mass with only a few present. Surely a spiritual baptism as of fire fell upon that people; the interest spread; congregations gathered; three hundred, five hundred, once one thousand were reported present.

The work began in March, 1897; in August the Rev. J. G. Pritchard, of Bisbee, Arizona, visited his ward, Alejandro, and organized a church of ninety-six adults and baptized eighty-four children; one hundred and eighty souls

were thus in one day brought into organic relation with our Presbyterian Church. As Mr. Pritchard was in his buggy to return home, thirty-five persons came to be received into the church. The work still grows; the interest does not lessen; the little church and its preacher have been tried as by fire. The preacher is more zealous; the believers, firmer than ever by reason of the trial.

It was after this fashion: That day of organization a woman of bad reputation wanted to unite with the rest, but was refused till such time as she should prove by life and conversation to be Christian in life and desires. Angered by the refusal, she plotted with the priest, got rumors started against Alejandro as a traitor, plotting sedition. In February, he was apprehended, like the Saviour in Gethsemane, by officers with a great mob, and hurried off in the night to prison. Like Paul and Silas, this little apostle to the Mexicans sang songs of deliverance, preached to guards and prisoners, talked about religion with them, was visited by his own people, scattered tracts and papers, in fact, his prison was only a new base for work. After suffering there some weeks, he was let out on bail. He writes me of the love, zeal, and fidelity of the brethren in the hour of trial; that the persons who instigated the persecution came and confessed their fault and sorrow; that they had tried to stop the movement initiated, but it had passed beyond their power.

The work grows, and the preacher is not puffed up. He begs that a minister be sent to Montezuma, so that he may go about his work of opening up new fields. He counts more than two hundred souls, altho there has been no minister there for months to receive and baptize those who cleave to the church—a church of more than two hundred adults, that has only once heard the voice of an ordained minister. See what God hath wrought by the hand of Alejandro Villa. What might He not accomplish through you, Christian reader, if you would tell your people "what Christ hath done for my heart"?—J. J. Gilchrist, in *N. Y. Observer*.

OUR WORK AND WORKERS.

THE brethren at Cliff Island, Cumberland County, Me., are erecting a house of worship.

A CHURCH of eleven members has been organized at Bagwell, Texas, under the labors of Brother H. Woodruff.

A REPORT in the *California Missionary* from Brother A. J. Osborne notes the addition of six persons to the church at Con Cow.

THE following hint in the *Worker's Bulletin* is good for other conferences as well as Iowa: "Have all the people in your community had the opportunity of reading the Quarter-Centennial number of the SIGNS? If not, has not some one a duty yet to perform? If all your home territory has been canvassed, can you not enter new territory farther away from home? The matter in this paper is just as interesting to new readers as when first issued."

THE Lawler, Iowa, *Despatch* says: "We are in receipt of a copy of the Quarter-Centennial number of the SIGNS OF THE TIMES, published by the Pacific Press Publishing Company, of Oakland, Cal. The twenty-fifth milestone in the life of this excellent publication is celebrated by the management by the issue of a thirty-two-page edition, in an illuminated cover, and printed on book paper. As a family paper the SIGNS OF THE TIMES stands second to none."

A GOOD idea of our work was given in a Bible study conducted by Brother E. J. Waggoner, early in the present session of the General Conference at South Lancaster, Mass. It was that our work is but a continuation of the work of John the Baptist, preparing the way of the Lord. To prepare the way of the Lord is to prepare a people for the coming of the Lord. "The way of the Lord is prepared when His way is seen in His people; then the glory of the Lord is revealed."

OF the church work in San Francisco, Brother E. E. Andross says: "Since the organization of the second church on Valencia Street, which now numbers thirty members, the Lord's blessing has been with the Laguna Street church in an especial way. For a time the church felt very reluctant to having its membership divided, but finally they consented, and the more than twenty withdrew to form the other church, and many of these among the most active workers of the body, yet their places have been taken by others, till our first church is fuller than ever before on the Sabbath, and the tithes and offerings are as large as before; besides, the tract society has done much more business the last quarter than any quarter previous."

OUR own Helping Hand Mission in San Francisco is prospering in a remarkable degree. The attendance and attention are very encouraging, but the labor of those who conduct the establishment is very taxing. The writer went over on a recent evening after the Sabbath to assist Brother Richards in the services. Nearly half an hour before the time for beginning the service the chapel was about full. And, altho the varied services last an hour and three-quarters, the closest attention was given by the motley audience. Even an alarm of fire called out but a few. Many stirring testimonies were given, several telling how they once had started to serve the Lord but had backslidden. In about every instance, strong drink had been the cause. A number asked for prayers, and five went forward and resolved to take a new start. The mission seems to be appreciated by the fallen habits of the dens of vice in the midst of which it is located, and many drop in for a brief rest from their routine of wicked life, and are refreshed by memories of better days. But, best of all, a number find rest for their souls in conversion to God.

W. N. G.

PERIODICALS WANTED.

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CLEAN back numbers of the *Review*, *Instructor*, and *Our Little Friend*. Please send, post-paid, to L. Drawbridge, 1513 Burt Street, Omaha, Neb.



LESSON XII.—SABBATH, MARCH 25, 1899.

CONVERSATION WITH THE WOMAN OF SAMARIA.

Shechem, A.D. 28.

(John 4: 7-42.)

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

24 such doth the Father seek to be His worshippers. God is a Spirit; and they that worship Him must worship in spirit and
25 truth. The woman saith unto Him, I know that Messiah cometh (which is called Christ); when He is come, He will
26 declare unto us all things. Jesus saith unto her, I that speak unto thee am He.

27 "And upon this came His disciples; and they marveled that He was speaking with a woman; yet no man said, What seek-
28 est Thou? or, Why speakest Thou with her? So the woman left her water-pot, and went away into the city, and saith to the
29 men, Come, see a man, which told me all things that ever I
30 did; can this be the Christ? They went out of the city, and
31 were coming to Him. In the meanwhile the disciples prayed
32 Him, saying, Rabbi, eat. But He said unto them, I have meat
33 to eat that ye know not. The disciples therefore said one to
34 another, Hath any man brought Him ought to eat? Jesus
35 saith unto them, My meat is to do the will of Him that sent
36 Me, and to accomplish His work. Say not ye, There are yet
37 four months, and then cometh the harvest? behold, I say unto
38 you, Lift up your eyes, and look on the fields, that they are
39 white already unto harvest. He that reapeth receiveth wages,
40 and gathereth fruit unto life eternal; that he that soweth and
41 he that reapeth may rejoice together. For herein is the say-
42 ing true, One soweth, and another reapeth. I sent you to reap
43 that whereon ye have not labored; others have labored, and
44 ye are entered into their labor.

45 "And from that city many of the Samaritans believed on Him because of the word of the woman, who testified, He
46 told me all things that ever I did. So when the Samaritans came unto Him, they besought Him to abide with them; and
47 He abode there two days. And many more believed because
48 of His word; and they said to the woman, Now we believe, not because of thy speaking; for we have heard for ourselves,
49 and know that this is indeed the Saviour of the world."

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. What favor did the Saviour ask of the woman of Samaria, at Sychar's well? John 4:7.
2. With what words did the woman apparently resent Jesus' request? Verse 9. Note 1. (Acts 10:28; Gal. 2:12.)
3. What answer did the Saviour make in order to avoid the national contention? Verse 10. (Isa. 12:3; John 7:37, 38; Rev. 22:17.)
4. Not knowing the gift of God, how did the woman reply? Verses 11, 12. (Jer. 2:13; 17:13.)
5. How did the Saviour meet this objection? Verses 13, 14. (John 6:35.)
6. Did the woman comprehend Christ's meaning in the use of this simile? Verse 15.
7. Without condemning the woman for her loose life, but rather desiring to lead her to make voluntary confession, what did Jesus ask her to do? Verse 16.
8. What did she say to this request? Verse 17.
9. How did the Saviour then begin to reveal Himself to her? Verses 17, 18.
10. By these words what did the woman dimly see in Christ? and what question did she ask Him in consequence? Verses 19, 20. (Deut. 12:5; 11.)
11. How did the Lord then reveal to her the result of His coming to earth? Verses 21-24. Note 2.
12. Hearing this, what did the woman tell about what she knew of the anticipated Messiah? Verse 25.
13. What plain words did the Lord then speak to her? V. 26.
14. When the disciples returned from the city with food, how were they affected at finding Jesus talking with the woman? Verse 27. Note 3. (John 10:16; Gal. 3:28.)
15. What did the woman then do and say? and with what result? Verses 28-30.
16. While she was gone, what did the disciples desire Jesus to do? Verse 31.
17. What was His answer? Verse 32.
18. In reply to their private questioning regarding the situation, what did He say to them? Verses 34-38.
19. What effect did the woman's words have on the Samaritans? Verses 39, 40.
20. To what happy conclusion did many of those come who went out to hear Christ? Verses 41, 42.
21. Give the principal circumstances connected with the birth of Christ.
22. State what you have learned of His childhood.
23. Tell briefly the story of His baptism and temptation in the wilderness.
24. Recite the leading events in His ministry as far as studied.

Side Lights.—"Desire of Ages," pp. 183-195; "Spirit of Prophecy," vol. 2, pp. 140-151.

NOTES.

1. **How is it that Thou, etc.?**—The hot climate of that country made a drink of water of so much value that under ordinary circumstances no one would think of refusing it. But continued strife for centuries between the Jews and Samaritans had created a most bitter and permanent hatred between the two sections. In the first place, the Samaritans were made up of people from Babylon, Cuthah, Ava, Hamath, and Sepharvaim, taken there by the king of Assyria when he carried the ten tribes of Israel into captivity. A few stragglers, also, from the ten tribes found their way back again to their native land. For certain reasons, the king of Assyria returned one of the exiled priests to that land, who taught the people the worship of Jehovah, which they added to their own worship of idols. 2 Kings 17:24-33. When the tribe

of Judah returned from its captivity, these people desired to join with them in building the temple at Jerusalem, which was refused. The Samaritans in consequence built a rival temple at Mount Gerizim. Eternal enmity sprang up; greater holiness was claimed for Mount Gerizim than for Jerusalem; the Samaritans accused the Jews of corrupting God's Word. On the other hand, the Jews called the Samaritans Cuthites, and forbade all intercourse with them; to receive one into the house was to bring down the curse of God.

2. **Woman, believe Me.**—Note how carefully the Saviour led the mind of the woman, not only to voluntarily confess her sinfulness, but to ask questions for the enlightenment of her darkened mind. He precipitated nothing, but let her open the way for the line of truth she sought to receive. A worthy lesson for many now who would make assertions people are not prepared to receive.

3. **They marveled that He was speaking with a woman.**—The relations of the sexes in that day, even in common life, were very narrow and suspicious among the Jews. An unveiled woman in public was counted immodest. For a rabbi to speak to a woman publicly was highly indecent. The Talmud forbade it, even tho the woman was the rabbi's own wife. He could not even treat her courteously. The disciples, however, dared not question the act of their Master, even tho the woman with whom He talked was a hated Samaritan sinner. He went so far over the bounds of prescribed custom as to conclusively show that true religion recognized no social difference between the sexes. In Christ all are one.



LESSON XIII.—SUNDAY, MARCH 26, 1899.

REVIEW OF THE QUARTER'S LESSONS.

Golden Text: "My sheep hear My voice, and I know them, and they follow Me."

LESSON I.—Christ the True Light. John 1:1-14. Jesus Christ is the Word of God. By Him were all things made. "By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth." Ps. 33:6. Being the Word of God, He is consequently the Light of the world; for, as the psalmist says again, "Thy Word is a lamp unto my feet, and a light unto my path." Ps. 119:105. The Man Jesus was the Word made flesh, "full of grace and truth." He was "the true Light, which lighteth every man that cometh into the world." John 1:9. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light." Chap. 3:19.

LESSON II.—Christ's First Disciples. John 1:35-46. After His forty days' fast in the wilderness, His temptation and signal victory over Satan's wiles, Jesus returned to Bethabara, where John was baptizing. John recognized Him as the One whom he had baptized, and upon whom the Spirit had descended like a dove, and he pointed Him out to his disciples as the Messiah. It was but natural that the first disciples of Jesus would be from those who had been most closely connected with him whose mission it was to "prepare the way of the Lord." Having been taught by one who was filled with the Spirit, they would instinctively incline to Him whose Spirit it was.

LESSON III.—Christ's First Miracle. John 2:1-11. Not only as a man, but as a prophet and teacher, as the Son of God, Jesus honored the marriage relation, with the attendant social amenities of its celebration, by His presence. He also honored the occasion by a miracle of divine power. This beginning of His public ministry and manifestation of heavenly grace was a fitting symbol of the introduction of His saints to the heavenly kingdom by the marriage supper of the Lamb.

LESSON IV.—Christ and Nicodemus. John 3:1-16. Jesus shows why it is necessary to be born of the Spirit in order to become a subject of the kingdom of God. That is a spiritual kingdom which flesh and blood can not inherit. The spiritual life can not be produced by natural generation. "That which is born of the flesh is flesh," and can not by any fleshly power gain any other nature. A spiritual life can come only through a spiritual birth. "If any man be in Christ, he is a new creature." 2 Cor. 5:17.

LESSON V.—Christ at Jacob's Well. John 4:5-15. Jesus makes even His weariness a means of conveying the Gospel to thirsting sinners. There could be no circumstance under which He could not labor in the furtherance of His mission. He even placed Himself under apparent obligation to one who would naturally revolt from speaking to Him on account of His nationality. But human appearances all vanish before "a teacher sent from God."

LESSON VI.—The Nobleman's Son Healed. John 4:43-54. When the nobleman came from Capernaum to Cana to have Jesus "come down" and heal his son, it was because he had heard of the wonderful miracles He had performed. So Jesus said to him, "Except ye see signs and wonders, ye will not believe." This reading of the man's thoughts convinced him at once that Jesus was the Son of God; therefore he became the more urgent, and was ready to believe when Jesus said, "Go thy way; thy son liveth."

LESSON VII.—Christ's Divine Authority. John 5:17-27. During one of the feasts at Jerusalem, as Jesus was walking about on the Sabbath-day, He came to the pool of Bethesda, where were many sick folks. As He was always seeking to do good, the Spirit with which He was filled always led Him to the opportune occasion. He found the one who most needed help, and healed him. Thus He fell under the false charge of Sabbath-breaking, and delivered the instruction given in the lesson scripture.

LESSON VIII.—Christ Feeding the Five Thousand. John 6:1-14. Jesus and His disciples went from Capernaum across to the northwest shore of the sea for a much-needed "rest." Mark 6:31. But the multitude followed them. When He saw their eagerness and their need, He "was moved with compassion toward them." Verse 34. As usual all consideration of self was laid aside. He fed them with the "bread of life" until evening, and then performed a notable miracle in order to relieve their physical necessities. Jesus is a whole Saviour, caring for our every need.

LESSON IX.—Christ at the Feast. John 7:14, 28-37. At the feast of tabernacles the rulers of the Jews sought to take Jesus because He told the people that He was sent from God. But many believed on Him because of the miracles which He did. They said, "When Christ comes, will He do more miracles than these which this Man hath done?" He told them of His approaching departure from among them, but they could not understand Him. Their traditional ideas of the Messiah, that He would be a permanent king of the literal Israel, was a continual barrier to their understanding of the mission of Christ.

LESSON X.—Christ Freeing from Sin. John 8:12, 31-36. "God is light, and in Him is no darkness at all" (1 John 1:5); therefore Jesus, being the Son of God and the "manifestation of God in the flesh," is the Light of the world. Logically, any one following Him, who is "the way, the truth, and the life" (John 14:6), would be led out of darkness, and consequently out of sin, which is the cause of darkness. "Whosoever committeth sin is the servant of sin," and only the Son of God can make him free.

LESSON XI.—Christ Healing the Blind Man. John 9:1-11. Here was manifested the real object of the poor man's lifelong afflictions—"that the works of God should be made manifest in Him." There is a purpose in all affliction, which will always be revealed when the sufferer comes to realize that "all things work together for good to them that love God." Rom. 8:28. Altho all suffering is the result of sin in general way, it can not in any sense atone for sin. Yet it may be a means of bringing the sufferer to Him who can heal both body and soul.

LESSON XII.—Christ the Good Shepherd. John 10:1-16. The "sheepfold" represents the kingdom of God, both in its spiritual jurisdiction in this world and in its glorious fulfillment in the new earth. The "door" represents Christ, by whom all must enter. The "porter" is the Holy Spirit, who opens the "door" to the kingdom. This He does by guiding the "sheep" "into all truth," which is the Word of God. Chapter 16:13; 17:17; Ps. 119:142. All who faithfully follow the voice of the good Shepherd will be kept from every evil way, and led in "green pastures" and by "the still waters."

Unawares "YE DID IT UNTO ME."
"And He said, 'The sin is pardoned, But the blessing is lost to thee, For, failing to comfort the least of Mine, You have failed to comfort Me.'"
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GOD KNOWS BEST.

STRANGE is my path, my future all unknown;
Yet I am blest
If Jesus does but keep the key
I would not have Him trust to me.
His way is best.

I oft have dimness in my sight,
Yet I'm secure;
Tho groping in a narrow way,
I hold His hand, I hear Him say,
Thou shalt endure.

I can not trace His every plan,
And so I rest;
I know He smiles on my life's race,
And in my weakness gives His grace,
And so I'm blest.

Enough for Him to read my want,
For this I know,
What I can not He can foresee,
And in His hands I sure shall be
While here below.

MRS. HATTIE KING.

Huntington, Ind.

HOW TO LIVE A CENTURY. No. 6.

MAN is an animal, and is constituted with the same physiological powers, and upon the same great physiological principles, as the ox or horse and other animals; take from the ox the plain and simple food, and feed him on substances that are not natural to him, then mark the rapid deterioration that takes place in his constitution and nature; man is affected and changed in the same way. The plainer, and simpler, and more natural the food is, the more perfectly will the laws relating to the body be fulfilled and the more vigorous, healthy, and long-lived will the man be.

Every part of this wonderful living machinery should be carefully studied and understood. It is the duty of every person to study the laws that govern the house in which he lives, and then comply with them; for he who violates one of them, tho it be through ignorance, must pay the penalty.

Among the fruits, grains, nuts, and vegetables, man finds a perfect food which is especially adapted to him, and the more entirely he subsists on them, the more perfectly he fulfils the laws of his nature, and the greater will be his reward.

Fifty years ago Dr. Sylvester Graham said: "After having carefully and minutely examined all the anatomical and all the physiological evidences in relation to the natural dietetic character of man, we perceive that there is not the slightest reason for considering man an omnivorous animal, but that every jot and tittle both of anatomical and physiological, and I may add of psychological evidence relevant to the question, go to prove most clearly and conclusively that *man is naturally a frugivorous and granivorous, or a fruit and vegetable-eating animal.*"

It must be admitted by every lover of flesh food that the taking of the lives of the lower

animals to satisfy hunger in man, is akin to cannibalism, and is directly opposed to humanity and the feelings of a refined nature.

Those who live on grains, fruits, nuts, and vegetables, live long, have power of endurance, and will not die with disease contracted by eating the flesh of dead animals.

"Live and let live" is a good motto to follow; let the poor animal live, for he is full of disease, and his flesh, that is so freely eaten, is slaughtering the members of the human family, annually, by the thousands. So if you would live a century, let him live, and in return he will grant you the same privilege. Goldsmith says:—

"No flocks that roam the valley free,
To slaughter I condemn;
Taught by the power that pities me,
I learn to pity them."

Why should we seek happiness and pleasure through the pain and death of another? "They shall not HURT nor DESTROY in all



The above scene represents the preparation for a cannibal feast, and is reproduced from a photograph kindly loaned by E. C. Chapman. The actors are the descendants of those who were once cannibals, and are posing as above represented to illustrate how human beings were treated 50 and 100 years ago in scores of the Pacific Islands, and even yet in some localities.

My holy mountain" (Isa. 11:9), are the words of the Creator, who made the animal—man, and his fellow, the beast.

The vegetable world is the great storehouse of nature, from which animal, man, and beast receive energy and nutritive power. The thought that we can not have the ruddy glow to our cheeks, or be able to produce gems of thought from the brain, without first taking the life of some poor, innocent animal, and devouring his carcass, is a belief resting on ignorance.

The dumb animal goes to the vegetable storehouse for his energy; we can do the same. Vegetable fibrin and animal fibrin are identical, vegetable albumen is identical with animal albumen. There are grains, fruits, and nuts that far exceed roasts, steaks, and chops in albuminoids. Nuts furnish from 8 to 25 per cent. albumen, besides 50 per cent. of fat; grains, 7 to 15 per cent.; beans, 22 to 35 per cent.; peas, 22 per cent.; lentils, 25 per cent.; while pork contains on an average of 16 per cent.; fish, 13 per cent.; beef, 17½ per cent.

It has been demonstrated over and over

again that persons who live on fruits, grains, and nuts have more strength and power of endurance than those living on flesh diet. How could it be otherwise? The animal took the best, or "the cream," from the vegetable or grain when he ate and digested it, in order that his life might be sustained. And if we insist on eating the animal, we use the grain and vegetable in a second-hand manner; the first and best wear has been taken from them when they were first eaten by the other fellow; first wear gives the best satisfaction.

Proteids, fats, carbohydrates, and minerals are the elements required for the perfect nutrition of the body. Proteids are found in abundance in beans, peas, and lentils, and are represented by gluten, albumen, fibrin, casein found in the wheat, milk, and eggs; nuts contain fully fifty per cent. of their weight in fats, also a large amount of proteids or albumen. Fats are also found in limited quantities in grains. Starch and sugar in various forms are carbohydrates. Rice and potatoes consist chiefly of starch; the heat and energy of the body are maintained by fats and carbohydrates, and as there is perhaps not a single article of food containing all of the elements necessary to keep the body in a perfectly healthy condition, it is highly important that a careful selection of food be made in order to combine one food that is deficient in suitable elements with others that have a surplus.

Dr. De Neville says: "Four classes of substances are necessary for the maintenance of life,—the albuminoids, the carbohydrates, the fats, and the minerals. Now meat contains but three of these, while the vegetables contain all

four. Vegetable food is also necessary for our intellectual life; the phosphorus contained in vegetable food is almost double the amount contained in animal food.

Those who believe that meat gives the rose color to the cheeks and lips are in error. As Professor Mussa has shown, the amount of iron oxide contained in vegetable food is much greater than that found in meat."

Dr. Lamb says: "The use of animal food hurries on life with an unnatural and unhealthy rapidity. We arrive at puberty too soon; the passions are developed too early, in the male acquire an impetuosity approaching to madness; females become mothers too early and too frequently; and, finally, the system becomes prematurely exhausted and destroyed, and we become diseased and old, when we ought to be in middle life."

In the words of another we say:—

"Murdering is the business of the people;
Beasts, birds, fish, all are murdered.
The pelted ox is in the car; he is crazy at the rush.
How wild and big his eyes!
He snuffs murder ahead.
A man knocks him down and stabs him.
Dead so quick?
His carcass is 'decently' cut in slices,
And eaten by civilized cannibals.

"Is there no other way to live?
Angels, are there any slaughter-houses in your country?
O chemists, phycologists, ethnologists,
Try your skill at extracting pabulum from all things.
With the destruction of life!
Save us the universal crime of murdering
And devouring the innocent."

B. F. RICHARDS.

WHICH? OR WHAT THE SUN SAW.

SCENE I.

A BOY on a bicycle, riding down the street. Two old ladies standing talking to each other on an elevated plank walk at the corner. The younger of the two, standing at the edge of the walk, was not far from sixty years of age. The other must have been older still, as her hair was snowy white. She stood directly in front of the boy, who evidently had no idea of stopping, as he rang his bell and rode ahead, seeming to be quite unconcerned that she might neither see nor hear him. Her back was turned toward him, and she was quite hard of hearing.

Seeing this, the younger lady said pleasantly, "Jump off, my boy; don't make old ladies get out of your way."

At this the elder lady started, and, taking in the situation, stepped off the sidewalk into the street, while the boy rode on triumphantly, passing her without swerving an inch from his course.

Then a thing stranger still happened. The boy rounded the corner, and when in the middle of the crossing beyond, dismounted, turned, and, looking the old ladies full in the face, an ugly sneer disfiguring what might otherwise have been a comely countenance, exclaimed, with an offensive drawl: "Old ladies! I guess old ladies ain't as great as they think they are!" And, having thus freed his mind, deliberately mounted and rode off, leaving his aged hearers gazing at each other in mute astonishment, they having been taught to regard such conduct much as the prophet Elisha might have done. (See 2 Kings 2 : 23-25.)

SCENE II.

A bright morning in June. Two boys seated on the side stoop of their rented home, heads close together in boyish confab. Presently one of them, glancing up, saw an old lady of the neighborhood approaching, probably on her way to church, as she had her hymn-book in one hand, while the other held her silk sun umbrella.

A pleased look flitted across the face of the younger boy, who nudged his companion, and said, in what was meant to be an undertone, "Don't she look nice?" and then, as she came nearer, grabbed his worn cap from off his curly head, and sang out, boy fashion, and with a beaming smile, "How d'ye do?"

The old lady smiled back, as she returned a cheery, "Good-morning!"

His salutation made the pleasantness of the day just that much more enjoyable to her; for old people who keep their hearts young never lose their loving appreciation of friendliness from boys and girls.

Altho no Jew, this lad had unquestionably been reared in accordance with the spirit inculcated in Lev. 19 : 32 and Prov. 23 : 22.

Now, lads and lassies, I leave it to you which was the gentleman, the rider of the bicycle, or the boy who doffed his cap?

HELEN A. STEINHAEUER.

COLD APPLICATIONS.

THE primary effect of a cold application is excitant.

The secondary effect is invigorating, restorative, and tonic.

The actual effect of an application of cold depends upon the method of making the application, the temperature, the susceptibility and condition of the patient, and many other factors; in general, it may be said that—

A short application of intense cold is excitant, and if repeated daily, tonic.

A more prolonged application of cold at a moderately low temperature is less exciting and less tonic.

A prolonged cold application is both excitant, or tonic, and sedative, the depressant effects resulting from the exhaustion of the nerve centers from prolonged excitation and the lowering of the temperature of the body.—J. H. Kellogg, M. D., in *Good Health*,

SIT UP.

If most of us could see ourselves as others see us when we sit—"down" or "up" and generally "down" hard upon our spinal columns—we should wish to join a school of health immediately to learn how to make ourselves more graceful objects. But, altho incorrect attitudes are bad enough from the standpoint of beauty, they are even worse from the standpoint of health.

The writer once saw a tall, thin woman sitting at a table eating her dinner, whose body was curved forward to such an extent that the food she swallowed must have been obliged to travel almost in a semicircle to reach her stomach. Nature does her best to accommodate herself to all kinds of deformities and unnatural positions, but it is not reasonable to suppose that she can do her work as well when the body is out of shape as when it conforms to her original plan.—*Good Health*.

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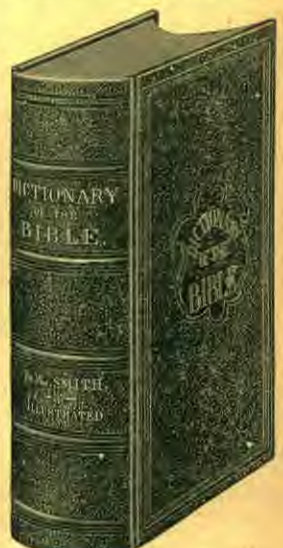
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ADDRESS SIGNS OF THE TIMES, OAKLAND, CAL.

NEWS AND NOTES

International.—President Alonzo, of Bolivia, has been forced by the rebels to abandon his position at Oruro, fearing that he would be cut off from communication with Potosi. . . . It is reported that the rebellion in Nicaragua has been quelled by the government. . . . The tension is increasing between the government at Rome and the Vatican over the matter of representation at the czar's congress. Italy refuses to send a delegate if the Vatican is to be represented. It is reported that the czar has assured Italy that the pope will not be represented at the congress. . . . In view of Russia's progress in Persia, the German Government has decided to replace its principal representatives in that country with military men of high standing, hoping thereby to counteract Russia's rapid gain in influence. . . . The Government of Mexico has sent twenty of its foremost teachers into the country of the Yaqui Indians in response to their request for teachers. This is the Indian nation that up to two years ago had been at war with Mexico for the past twenty-five years. . . . A battle has occurred on the frontier between Brazil and French Guiana between the French and Brazilians. A number were killed and wounded on both sides. . . . By a bill recently introduced in Parliament, London is to be divided into sixteen different municipalities, each with a mayor of its own. . . . According to a report from the Immigrant Office at New York, the immigration from Spain has increased 100 per cent. since the war. . . . A discovery has recently been made in London of an extraordinary traffic in human skin. It is made up by jewelers into card-cases and other novelties, and being scarce commands a high price. It is said that the skins are procured from the bodies of indigent people who have been turned over to medical institutions for dissection.

Two members of the French Chamber of Deputies have been arrested and imprisoned for an attempt to overturn the government. These deputies sought to influence the troops to take possession of the government buildings, as the first step in accomplishing their designs. A plot of the Duke of Orleans to overthrow the republic has also been discovered by the Parisian police. A much better condition has prevailed in Paris within the last few days. There has been less insulting of the president and less rioting. Stringent orders have been issued for the suppression of disorders in the streets, and policemen who fail to do their duty are threatened with instant dismissal. On the whole the new president, Loubet, is growing in popularity. . . . It is reported that the czar of Russia is very ill, and that the government is being carried on by his uncle, the grand duke.

The Khalifa, leader of the Dervishes in the Sudan, has recruited an army of from 15,000 to 20,000, and is marching towards Omdurman to attack the Anglo-Egyptian forces there. The latter are preparing to meet him, and another bloody battle is expected soon. There is much criticism throughout England over the desecration of the Mahdi's tomb at Omdurman by the British. The tomb was demolished and the Mahdi's body was dismembered and parceled out. . . . The sultan of Oman has yielded to the demand of England and refused France a naval station on the coast of that country. . . . Italy, like the other powers, has become entangled in the Orient, having just secured from China a ninety-nine-year lease of San Mun Bay, in the province of Chekian. . . . The German war ship which recently anchored in Manila Bay has been ordered to Chinese waters, and Germany has requested that her subjects in Manila and other Philippine ports be taken under the protection of the American army and navy. The president promptly agreed to the request. This is regarded as an indication of Germany's desire for more friendly relations with the United States. . . . There is a strong probability that the Spanish Cortes will not ratify the peace treaty with the United States, the opposition coming chiefly over the matter of the cession of the Philippines.

The Philippines.—General Otis has captured and had translated an order from the native Filipino Government commanding the Philippine troops and the secret militia within the city of Manila to unite in a general massacre of all foreigners. The work was to have been accomplished on the night of February 15, and an attempt was made to do so, which was quickly checked by the American troops. . . . A report from Manila states that the inhabitants of the island of Negros have submitted to American rule, and voluntarily raised the Stars and Stripes. The island is styled by its inhabitants the Canton Federal

Americano. The president of that island government offers to raise an army of 100,000 men to help the Americans subdue the Tagalos around Manila. . . . On the night of February 21 native Filipinos set fire to the city of Manila in three different places, and a large part of the city was laid in ashes. The loss is estimated at \$500,000, and hundreds of natives are homeless. This conflagration was systematically planned by the natives with the intention of destroying the whole city.

An engagement took place on February 22 between natives and a Nebraska regiment. The natives were driven back three miles, leaving twenty-one dead on the field. . . . Several hundred Filipinos have been arrested in the city of Manila, being suspected of belonging to the secret militia. . . . A fight occurred in the suburbs of Manila on February 23, in which the natives lost heavily, being confined between the fire of the American soldiers on land and the ships in the bay. . . . Admiral Dewey has telegraphed the Navy Department asking that the battle-ship Oregon be sent him at once, for political reasons. She has sailed from Honolulu already for the Philippines. . . . It is reported that at least 8,000 of the Filipinos are desirous of surrendering. A commission from the Filipino Government attempted recently to hold a conference with General Otis, but the American commander refused to see them. . . . On February 26 the Filipinos burned the village of Marraquina, near Manila. . . . The island of Cebu has been taken possession of by the Americans, and marines were landed to hold it until the troops should arrive, which are now on their way to that island. The natives protested against American occupation, and claimed allegiance to Aguinaldo.

New Trusts.—The amalgamation of the big chemical firms of the country into a \$25,000,000 trust has been going on quietly for several months, and has been finally consummated. The name of this concern is the General Chemical Company of Philps-town, New York. . . . The American Hide and Leather Company is the latest combination in leather trusts. This trust is yet in process of formation, but its promoters assert that its formation is certain, and that its capitalization will be \$60,000,000. . . . A combination of trusts with a capitalization of \$60,000,000 is seeking control of all the public utilities of Denver, Colorado. A bitter fight is being waged against it, but there is a prospect that the scheme will be successful in spite of all opposition. . . . The Union Paper and Bag Company was incorporated at Trenton, N. J., on February 27, with a capitalization of \$27,000,000. . . . The American Last Company has been incorporated at Dayton, Ohio, with a capitalization of \$3,500,000. . . . Articles of incorporation were filed on February 23 at Trenton, N. J., by the New York Electric Vehicle Transportation Company. Their capitalization is placed at \$25,000,000. The trust will manufacture, sell, and operate all kinds of motor vehicles. . . . A silk thread manufacturing trust has been formed at New London, Connecticut, whose capital is placed at \$12,500,000. It is reported that eighty-five per cent. of the silk manufacturing concerns in the country have entered the combine.

Domestic.—A mass of testimony has been presented during the week before the board appointed to inquire into the validity of the charges made by General Miles against the meat furnished the army. A great deal of this testimony has been from enlisted men, and goes to prove that the canned roast beef furnished the soldiers was not only nauseating and unhealthful, but was absolutely dangerous to use; that much of the sickness in the army was directly due to its effects. . . . The Compromise Army Reorganization Bill was passed by the Senate on February 27, after having attached to it the Gorman amendment. The bill, as it stands, authorizes a regular

army of 65,000 men, and another of 35,000 volunteers. The Gorman amendment provides that this increase shall not be permanent, but that it must cease on Jan. 1, 1901. . . . The officers of the United States gunboat Bennington raised the American flag over the island of Guam, in the Ladrone, on February 1, and an American governor was installed.

Casualties and Calamities.—Five men were killed in a mine at Blocton, Alabama, on February 21, by an explosion of dynamite. . . . Citizens of the United States residing in the province of Shan Tung, China, have appealed to the charitably inclined of the United States for a steamer-load of corn for the starving inhabitants of that Chinese province. The report states that fully 2,000,000 persons are actually in a destitute, starving condition. . . . The steamer Bulgaria, which was given up for lost, and which carried a large crew and a large number of passengers, is reported safe at the Azores, after a long and desperate battle with the sea and wind.

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Yesterday a representative of the German emperor declared that the United States needs watching by the powers of Europe, and to-day the Kaiser asks this country to protect his subjects in the Philippines. This is only characteristic of the sudden shifting and turning among the great nations, and shows that they are so bewildered that they hardly know which is the best way to turn. But we should have no doubt as to what it means.

In the last issue of the *Signs* we commenced a series of seven articles on the "Mystery," by our well-known correspondent, John Orr. While each article is complete in itself, yet the reader will get much benefit by reading all the articles in the series. These articles discuss themes upon which there is much questioning, and we know that those who will thoughtfully read them can not help being richly repaid.

Not Enough Rank.—There is evidently not rank enough in the United States to satisfy the ambition of officers and their influential friends. So it is now a mooted question in Congress whether to create higher grades with more officers with nothing to do, or to build more ships just to furnish commanding positions for the supernumeraries. Not only in the navy, but in the army and in civil life, there is a great burden of souls to create more public functions at the expense of the common toilers and producers.

"Wars and rumors of wars" continue to be the order of the day. The possibility of forming alliances for mutual protection is a most favorable theme among the representatives of all the countries. But there is a feeling of insecurity. The nations are afraid to trust each other, and so the alliances do not materialize. The conditions all over the world to-day show that the great battle of Armageddon can not be long delayed. But it should ever be borne in mind that in the midst of Armageddon's awful fight Jesus will appear in the clouds of heaven to immortalize and take all who are ready to Himself. What think you? Can those who are bathed in blood and furiously fighting to kill their fellow-men be ready to meet Him? Now is the time for us to take our stand for the right along with the Prince of Peace and not with the god of bloody war.

The editor, who is in South Lancaster, Mass., attending the General Conference, writes of some most interesting experiences with the severe weather that has been sweeping all over the East and South. Some of the things that he has written upon the subject appear in our Outlook department, page 8, of this issue, under the title, "The Earth Waxes Old." The world is filled with significant omens, not only in the social and political realm, but in the physical earth, and sea, and air as well. It is important that we should study the meaning of all these things.

THE GENERAL CONFERENCE.

OUR General Conference, by the time this paper reaches its readers, will have largely completed its work. We have received only a few issues of the Conference *Daily Bulletin* as yet, owing, as we suppose, to the blocking of trains in the East by the blizzards that have been sweeping over that part of the country. But the news that has reached us shows that this is the best conference ever held by our people. A spirit of harmony and union prevails, and the power and rich blessing of God are manifest in all the meetings.

The subject of true Christian education is receiving much attention in the earlier part of the meeting. And the principles that are announced as representing the convictions of those present give great reason to hope for most marked advance moves in all our educational institutions.

The divine message, "Receive ye the Holy Ghost," as announced by the Master, is being presented, with the demonstrations of the Spirit and of power, by Elder Ballenger and others. And Elder Brunson's discourse on the preparation for translation at the Lord's soon coming brings vividly to mind some most vital and serious thoughts concerning these times in which we live.

Elders Waggoner and Jones are also presenting most valuable Bible studies each day. And we can only wish that all our readers may have the General Conference *Daily Bulletin* and receive through its columns the full reports of this most timely instruction. Those who do not have the *Bulletin* can hardly be made to realize what they are missing.

The reports that have reached us so far of the business transacted tell only of the preliminary steps that are being taken. We hope to have something definite next week to tell in this direction. T.

ANY PRETEXT FOR SUNDAY LEGISLATION.

HAVING seen the futility of endeavoring to secure the enactment of the original drastic Sunday Bill by the California Legislature, and having failed to secure even a favorable report of the modified bill, the devotees of religious legislation feel that it would be too much of a damper on their political influence not to get some recognition of their labors for Sunday elevation. So they have prevailed upon Senator Simpson to introduce another bill, which he is careful to add is "by request," as was the former one. Here it is:—

AN ACT

TO PREVENT THE SALE OF INTOXICATING LIQUORS ON THE FIRST DAY OF THE WEEK, COMMONLY CALLED SUNDAY.

The people of the State of California, represented in Senate and Assembly, do enact as follows:—

SECTION 1. Any person who, on the Christian sabbath, commonly called Sunday, or between the hour of twelve o'clock Saturday night and twelve o'clock sabbath night, will keep open any saloon or any other place where any kind of intoxicating liquor is sold or given away, shall be deemed guilty of a misdemeanor, and upon conviction shall be punished by a fine of not less than fifty dollars, nor more than two hundred, or by imprisonment not less than one month, nor more than four.

SEC. 2. Prosecution for violations of this act may be by complaint to a magistrate, or justice of the peace, or by indictment by a grand jury, or by a police officer in an incorporate town or city; and all fines collected upon convictions under this act shall be paid into the common-school fund of the county.

SEC. 3. This act shall take effect and be in force on and after the eleventh day of March, eighteen hundred and ninety-nine.

The first point in the bill is a State declaration that Sunday, the first day of the week, is the Christian sabbath. Evidently this is the principal object of the bill, as it carefully defines the hours. The former Sunday Bill contained similar expressions, but its friends saw that it could not go through bearing such a load, so its champions had it amended so as to eliminate such expressions, and thus, if possible, whitewash over the religious intent. But that at-

tempt having failed, they have taken another tack. This time it is under the guise of temperance legislation, but the real design crops out in bold relief,—it is Sunday legislation pure and simple.

Somehow these Church-and-State advocates can not hide their colors, do what they will. They weep over the oppressions of the laboring man, but their suggestions for relief culminate in a *Sunday law*, and that, too, while admitting that the wealthy corporations which cause most of the oppression must be overlooked in its operation. Then they come with a pretense of a temperance measure, and that also stops with a Sunday law. Somehow their ideas of reform, of whatever character, begin and end with proposed compulsory Sunday observance. The peculiarity of this Sunday-closing temperance effort bears with it the tacit admission that the saloon, altho very bad on Sunday, is legitimate on every other day. In fact, such a law emphatically says so. How can ministers of the Gospel consistently warn their flocks or the public against the baneful influences of the saloon, after giving their sanction to a State law that recognizes the propriety of such institutions six days in the week? They simply shut themselves up to preaching a temperance gospel for Sunday only, and even that is made unnecessary by legal prohibition on that day.

All this inconsistency and much more is boldly upheld that a certain class of religious people may secure a law of the State by which they can dominate the actions of other people. And the worst of it all is, it is done in the name of Christianity, whose basic principle is, "All things whatsoever ye would that men should do to you, do ye even so to them."

W. N. G.

THE PAULIST FATHERS.

THE Paulist Fathers, an order of the Catholic Church in this country, have been causing considerable discussion in Catholic circles because of certain views that they have been advancing in regard to casting off many of the old notions of the past, and bringing themselves into harmony with the spirit of intellectual freedom that characterizes this age. The matter has called forth a letter from the pope to the Catholics of America. There can be no mistaking the import of what Leo has to say. He holds strenuously to the ancient Catholic doctrine that the Catholic Church should do all of a man's religious thinking for him, and of course the logic of that is that his political and social and every other form of thought should be guided by the Papal Church.

Such a doctrine as this might still pass in countries filled with superstition, and holding an idolatrous reverence and dreadful fear of priests, but in free America it should be promptly rejected. Catholics should see this clearly. They should recognize that it is nothing short of turning the world back into the grossest mental and spiritual darkness to allow our thinking to be circumscribed. And while Catholics ought to see it, Protestants are blind if they do not see it and recognize it as one of the strong evidences that Rome still clings to her ancient notions of ruling the minds of men.

The despotic principles of the Papacy are wrong. And when the pope asks men to throw aside their mental faculties so far that they are allowed to think only in certain prescribed grooves it should be an eye-opener. Jesus Christ gives freedom. And the highest type and the only true type of freedom is freedom to think, and freedom to express those thoughts as one sees fit. Will we follow Christ, or will we follow mere men? T.

The Good Health for March is just to hand and as usual is filled with the most excellent and timely matters relating to the laws of health. The table of contents presents the following interesting topics: "The New Dietary, Domestic Conditions in India (illustrated), Dr. Alcott as an Educational Reformer, Diet and Morals, The Hygienic Management of Insomnia (illustrated), Natural Symmetry of Form (illustrated), The Evils of Conventional Dress (illustrated), A Study of Yeast, Cold Water in the Treatment of Fevers, Salivary Digestion, Spring-time and House Cleaning, The Power of the Tobacco Habit, The Patent Medicine Habit." The foregoing gives an idea of only a part of the good things that the March number contains. But if you will write to the Good Health Publishing Co., Battle Creek, Mich., they will send you a sample copy, and once you make the acquaintance of this journal we are sure you will want it all the time.