

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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MEMORIES OF GALILEE.

AS we look upon the pictured scene of Tiberias, or Galilee, there rushes unbidden through the mind the words of the poet:—

"O Galilee, sweet Galilee,
What memories rise at thought of thee!
In mortal guise upon thy shore
The Saviour trod, whom we adore."

Like a pure white lily in a hedge of thorns,
emitting sweeter fragrance as the rough winds

sionate Saviour will never forget you. He is just the same to-day.

Jesus divided the meager store of provisions at hand among His disciples, and they in turn among the people. So when the disciples of to-day individually receive from Jesus even a meager portion, and individually carry it to hungry people, the multitude will be fed with the ever-increasing supply of spiritual and temporal food at His disposal.

On these storm-tossed waters the Master

While the good ship Zion is passing through the sea of tribulation, let us never forget in our efforts to save ourselves and others, that Jesus is on board, but ever remember that His presence is the only hope of salvation. "Be still, and know that I am God." If these commands were obeyed in all our Christian endeavors, there would be "a great calm," instead of a roar of unbelief, and the good ship would glide safely over the swell into the haven of rest.



THE SEA AND TOWN OF TIBERIAS.

cause its snow-white petals to be torn by its cruel neighbors, our Saviour grew up near these shores, amid the ruder elements of society. So, on the shores of Time, true Christians, like a lighthouse on a rock-bound coast, hold forth the Word of life in the midst of a crooked and perverse generation, among whom they shine as lights in the world. They simply *hold forth* the Word, and shine as they continually receive fresh supplies of the oil of the Spirit.

On the shores of Tiberias the compassionate Saviour looked upon a multitude of hungry people, who, in their anxiety to hear Him, had forgotten their own comfort and convenience, and followed Him into a wilderness. He fed them. So, dear reader, will He feed you. Only forget self in your anxiety to be with Jesus, even tho it be in a wilderness where you can see no earthly support, and the compas-

calmly slept, while the disciples, forgetful of His presence, in their efforts to save themselves, were battling against the elements. At last, in the agony of despair, they remembered that Jesus was on board, and cried: "Master, save us. We perish." He calmly rose, and by the gentle command, "Peace, be still," brought peace to distracted minds, stilled the tempest, and taught lessons for all time.

That gentle voice is still ringing out over the waters of strife, bringing pardon and peace to every sinner who earnestly cries out for deliverance. That word is still all-powerful and "mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Receive it; believe it; and have peace with God.

O restless Sea of Galilee!

We love to dwell
In thought beside thy rolling tide,
Whose waves still tell
In rhythm sweet of Him whose feet
Once trod thy swell.
In thought we stand upon the sand
Thy waters lave.
The gentle thrill of, "Peace, be still,"
Which calmed thy wave,
Has reached our hearts, and still imparts
His power to save.

GEO. A. SNYDER.

"AND while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

FATHER'S VOICE.

'Tis my Father's voice in the thunder,
The light of His glory I see—
Our God, that careth for sparrows:
Then why should I fearful be?

O, why be afraid of my Father,
Whose voice I hear in the storm?
He only can make me dwell safely,
He only protect me from harm.

Then surely I trust Thee, my Father;
Thy love scatters every fear;
While songs in the night Thou dost give me,
That teach me Thy presence is near.

Away with this fear that hath torment,
Lest I be found hiding away
When Christ comes, with sound of a trumpet,
And the light of His glorious day.

MRS. B. A. WILSON.

Norwich, N. Y.

MYSTERY SERIES. No. 4.

The Mystery of Evil.

EVIL is defined as "anything which impairs the happiness of a being, or deprives a being of any good; anything which causes suffering of any kind to sentient beings." Happiness, although derived from a word which means chance, luck, or fortune, is now generally understood to mean an agreeable feeling arising from fortunate circumstances, or a condition of being attended with enjoyment. Anything, then, which detracts from this state of mind is evil, because it is opposed to one's highest peace of mind.

No one can really love another and do that which causes him loss of enjoyment in any degree, because love is a strong and tender feeling of attachment one has for another, which leads him to devote life and substance to secure the happiness of the person loved. Love is, therefore, the exact opposite of evil; it is the sum of a perfect existence and of a perfect life-work, one that is controlled by Jehovah; for He is "a God of truth and without iniquity, just and right is He." Deut. 32:4.

Whoever, therefore, is not inspired by love in all his conduct is evil; he does not know God, for God is love. 1 John 4:8. It is this attribute of character in God which makes Him "just and right" and "without iniquity." The same attribute in other beings would not only render them like God in disposition, but would also put them in perfect agreement with Him in all His thoughts. Had this high and holy element been preserved by all from the beginning, only perfect harmony with the ways of heaven could ever have existed in all the universe. But to weaken this cord in the least degree could not fail to produce friction, because with that principle weakened, union of sentiment must inevitably cease.

Love is the foundation of God's government, and the happiness of all intelligent creatures has from the first depended upon their being in accord with its eternal principles, which are righteousness. When the Saviour of the world was asked what was the underlying substance, or energy, of God's law, He replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37-40.

This is a most wonderful statement, and yet how true it is that men who do not love God above every other object must surely fail to live in perfect agreement with all His requirements!

Self or other considerations absorb the interest and attention, and the commandments of God are thus made of secondary importance. True service of obedience to God springs entirely from love; hence *love*, and *love alone*, "is the fulfilling of the law." Rom. 13:10. No outward form, then, of perfunctory ceremonial can satisfy the demands of the law, since every duty it requires must be the expression of a grateful, loving heart.

But to transgress the law is sin. 1 John 3:4. It is therefore clear that, since the law is fulfilled only by love, to fail in love is to commit sin. In other words, whoever fails to love God supremely, and his neighbor as himself, violates the two great fundamental principles of God's law, which is the expression of the character of Jehovah Himself. The first appearance, therefore, of such a disposition must have been the origin of evil.

There is a record of one being who was created perfect in all his ways, full of wisdom, and perfect in beauty. The home of this being was in the garden of God, in the midst of all the brilliant precious stones which adorn the heavenly city. He had been anointed as one of the covering cherubim of the throne of God. Few had been more exalted than he, yet there came a time when he was found to be contaminated with iniquity. He had perverted the freedom granted to all of God's creatures, and so broken the hitherto quiet harmony of heaven. Being author of the first disturbance ever known among heaven's subjects, he was cast, as profane, out of the mountain of God. Eze. 28:12-16.

The name of this being was Lucifer, or *shining one*. He was also called "son of the morning," or *day star*. Isa. 14:12. He was really one of the morning-stars in the galaxy of the angels of heaven. Since the fall of this being, but one morning-star has been made known to men: "I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning-star." Rev. 22:16. From the fact that Christ was and is a "morning-star," it will be gathered that Lucifer had once held a high place among the heavenly inhabitants, but for some reason sacrificed it to ever after bear a name of reproach.

Christ said to His disciples, "I beheld Satan as lightning fall from heaven." Luke 10:18. This statement doubtless has reference to the fall of Lucifer. But notice the change in name that has taken place. The word "Satan" means *adversary*, or *opposer*. His wrong consisted and still consists in being an opposer of God; hence his name.

But how came one so beautiful, and having so great advantage of station in God's government, to become His opposer? Herein lies the mystery of the origin of evil. Its appearance was an anomaly. Could a good and sufficient reason for its existence have been given, it would not have been an evil. The only reason, therefore, to be given for its being evil is that it is contrary to God, who is love and is therefore in direct opposition to Him in everything. The origin of evil was therefore a failure to act in harmony with the principle of love, which is the essential element of God, and the rule of His government. The whole matter is stated thus: "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Eze. 28:17.

All the beauty possessed by Lucifer was the gift of God's love, yet he failed to appreciate the Giver. Instead of giving God the supreme place in his affections, he centered his mind on himself, and sought to attract others toward

him. A sense of his beauty was permitted to lift his heart in pride and corrupt his wisdom. Altho enjoying the distinction of the position in which God had placed him, he assumed that his personal advantages fitted him to occupy a higher place than that which the wisdom and love of God had assigned.

Secret dissatisfaction was nursed until he determined in his heart to exalt his place above every being but One. He therefore said, "I will be like the Most High." Isa. 14:13, 14. This was the effect of permitting selfishness to sit in the throne of love. The next step was to insinuate doubts among his fellows as to the justice of God's dealings. By deceit and cunning he trafficked in the merchandise of his heart, and instilled his own sentiments into the minds of others who sympathized with him, until violence filled their midst. Eze. 28:16.

In the attending foment, a division of sentiment became marked, calling for a separation of the heavenly forces. Those who were found in opposition to the rule of Heaven were therefore cast out from the presence and glory of God, to dwell in the midst of darkness until the judgment of the great day shall settle their cases. 1 Peter 2:4. Thus, while evil may be traced to its origin, no good reason can be assigned for its existence.

God having endowed every sentient being with volition, or will, *He sacredly refrains from attempting to control that will by force. After setting before His creatures the principles of love, and the effect of not adopting them as the rule of life, He lets each choose for himself which course he will pursue.* No other sort of service could reveal the true inwardness of the heart and develop character; so this was the only course to follow, even among angels. Those who prove loyal under such a test are thus known to have a will in perfect harmony with the reign of righteousness, which is the generous outflow of love for Him who has bestowed upon them the gifts of His grace.

JOHN ORR.

THE ANGEL'S PROMISE.

THAT was a memorable day for the disciples of Christ when for the last time they stood on the Mount of Olives with their risen Lord. With them He had walked to the familiar mount, talking by the way. What joy there was in His presence! How precious were His words! When they had gone as far as Bethany, they halted. His parting charge and last gracious promise were given; "and while He blessed them," He was taken up, and ascended higher and higher until "a cloud received Him out of their sight." Luke 24:50, 51; Acts 1:4-9.

As with eager, upturned faces they watched His ascent, "behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:10, 11. This is a positive promise of a literal, personal, visible coming. No doubt in after days memory often recalled the details of that parting scene, and dwelt fondly on the precious words of the angels.

"This same Jesus" will come again. To the disciples He had been their chosen Teacher and Guide, their trusted Counselor, their faithful Friend. He had dwelt among them "full of grace and truth," and they had been happy in His genial companionship. Nothing could give them greater joy than to be with Him again. The promise of the angels on this point was only a confirmation and

reminder of what Jesus Himself had told them. He had said: "In My Father's house are many mansions." "I go to prepare a place for you, and . . . I will come again, and receive you unto Myself." John 14:2, 3. A few hours later they heard Him pray, "Father, I will that they also, whom Thou hast given Me, be with Me where I am." John 17:24.

The Saviour's prayer will be answered. He has redeemed His people with His blood, and they are precious to Him. Through Isaiah it is said they shall "be called Trees* of righteousness, The planting of the Lord, that He might be glorified." Isa. 61:3. The time will come that they will be with Him. "He shall see of the travail of His soul, and shall be satisfied;" yea, He shall rejoice over "the riches of the glory of His inheritance in the saints" Isa. 53:11; 62:5; Eph. 1:18. But there is no hint in the Bible that they will be with Him in any other way except by His coming for them. The grave is not the portal through which the Christian enters the "many mansions" of the Father's house. The fruition of his hopes is not given him at death, but at the coming of the Lord. Paul expected that he, with all who "love His appearing," would receive his reward at "that day," and this view is in harmony with the uniform teaching of the Bible. 1 Tim. 4:8; see also 1 Peter 5:4.

Many times the people of God have suffered trial and oppression. The world has hated them, because, like their Master, they "testify of it that the works thereof are evil." But now has come "the year of recompenses for the controversy of Zion." For them there is an eternity of joy with their beloved Lord, of whom the psalmist says, "In Thy presence is fulness of joy; at Thy right hand there are pleasures forevermore."

He is coming; and His reward is with Him, "to give every man according as his work shall be"—not the righteous only, but "every man." Some have said by their lives: "We will not have this man to reign over us." Tho His rule is loving and merciful, we will not submit to it; for we hate righteousness, and love sin." Instead of these loving His appearing, it will be to them full of terror. They can not endure His presence; for to sin He is a "consuming fire."

Jesus "shall so come in like manner" as His disciples saw Him "go into heaven." He has Himself confirmed this testimony. He says, "Then shall they see the Son of man coming in the clouds with great power and glory." Mark 13:26. See also Matt. 24:30; Luke 21:27. The following texts, with many others, further describe this event:—

"For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." Matt. 24:27.

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him." Rev. 1:7.

"The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16.

When Jesus went away, a cloud received Him out of sight; when He comes again, it will be in clouds,—bright clouds of shining angels; for He will come in His own glory and the glory of the Father, and will be attended by all the holy angels. Matt. 25:31; Mark 8:38.

Can anything be more grand and solemn than this event as it is described in the Scriptures? Imagine the retinue of heaven sweep-

ing earthward with the Son of God at its head. How all human hearts will thrill at the sight,—those of His people with rapturous joy, and those of the wicked with unutterable terror and dismay! Bitter will be the mourning of "the tribes of the earth," who will have to take up with the lamentation, "The harvest is past, the summer is ended, and we are not saved."

The day that ends earth's night of sin and wo, and brings deliverance and rest to the people of God, is surely coming; and we know from the sure Word of God that the event is not far in the future. Everywhere, as a poet expresses it—

"Men's hearts, like the autumn leaves, are cast
Hither and thither by sorrow's blast;
The air is heavy with want and wo,
And the fierce war tidings we shrink to know,
And a cry of sadness rings through the land;
Yet the night is far spent, the day is at hand."

Now is the time to decide whether at His coming we will hail Christ as a Saviour, or fear Him as a terrible Judge. Now Mercy pleads for every repenting sinner, and the arms of Infinite Love are open wide to receive him. But let no one deceive himself with a false hope in the mercy of God; for without holiness no man shall see His face in peace.

ELIZA J. BURNHAM.

"THE LORD KNOWETH HOW."

THAT which stands most in the way of success in any undertaking in the sphere of human endeavor is our lack of knowledge; we are not always acquainted with the principles which underlie and the methods that insure success. The measure of our success in life is the measure of our knowledge of right principles, and the faithfulness with which we employ correct methods. While mistakes indicate a lack of wisdom, yet he who is willing to acknowledge error is more likely to see it when it exists in himself, and this readiness makes manifest His love for the ways of wisdom.

Man knows nothing only as he is connected with the Source of true wisdom. "It is not in man that walketh to direct his steps" (Jer. 10:23), and, "There is a way which seemeth right unto a man; but the end thereof are the ways of death" (Prov. 14:12). "For the wisdom of this world is foolishness with God." 1 Cor. 3:19. This is all true since man has been separated from God by sin. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Eph. 2:13. And to all men "the fear of the Lord is the beginning of wisdom." Prov. 9:10. To those who fear Him "the Lord giveth wisdom: out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous." Prov. 2:6, 7.

The more difficult the undertaking the greater the necessity for definite knowledge. Where final and eternal interests are at stake, experiments are dangerous; and every one who places the proper value upon the objects sought will be anxious to acquaint himself with a perfect guide, that he may be unerringly led to success. "Acquaint now thyself with Him, and be at peace; thereby good shall come unto thee." Job 22:21. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." Jer. 9:23, 24.

God alone is able to exercise righteousness and judgment upon the motives and acts of

men, for "He knoweth our frame," and the testimony concerning Him when on earth is, "He knew all men, and needed not that any should testify of man; for He knew what was in man." John 2:24, 25. Perfect knowledge and perfect power insure successful operation; so He who made all things is perfectly acquainted with the nature and needs of all His works, "and upholding all things by the word of His power" (Heb. 1:3), can keep all in *their* places, so that "not one faileth." Should I not confidently trust this wisdom and power to succeed in me, and make me successful? This knowledge is so complete that we can say: "O Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off." Ps. 139:1, 2.

Not only are we so well known to God, "but all things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4:13. That God has the power, and knows how to do anything, we are ready to admit; but that we do not know how, and have no power, we are slow to accept; but the Word remains unchanged. "Ye can not do the things that ye would" (Gal. 5:17), and "without Me ye can do nothing." John 15:5.

Perhaps no one is troubled more over the question, "How?" than the poor sinner who, feeling his own weakness, and the power of sin, has sought an answer to the question, "Who shall deliver me from the body of this death?" Are you, dear reader, at this point? Listen: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13. "The Lord knoweth how to deliver the godly out of temptations." 2 Peter 2:9. "Wherefore He is able also to save them to the uttermost." Heb. 7:25. Read also Ps. 34:7; Isa. 41:10.

That all who would might, beyond a single doubt, be helped upon this point, "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. 8:3. This was in flesh and blood like ours except that it "did no sin." 1 Peter 2:22. Being "in all points tempted like as we are," (Heb. 4:15), "He is able to succor them that are tempted" (2:18). This was a demonstration of what God can do in human flesh when it is surrendered to Him. The record of this trusting, sinless life is before us in the Scriptures of truth, which testify of Him; and he who would realize the same deliverance from sin, need only to acquaint himself with that life. Rom. 5:10. When we trustingly give the work over to divine power, directed and applied by divine wisdom, there can be no failure, and need be no anxiety.

Why should thy aching, longing heart
Such doubts and fears retain,
Since Christ, our risen Lord, doth know
The frailty of thy frame.

Come, "cast thy burden on the Lord;"
He will thy cause defend,
And to the humblest prayer of faith
A listening ear will lend.

And should the powers of sin press near,
To cause thy faith to fail,
"Consider Him" who trod this way,
And in His strength prevail.

O wondrous love, that I should be
A subject of His care;
Through all my life, in all to know
His mighty arm made bare!

J. E. EVANS.

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*The word here translated "tree" is defined by Dr. Strong: "Properly, strength; hence, anything strong." The same word is used in Eze. 31:14, and is rendered "trees" in the King James Version, and in the Revised Version "mighty ones."

STUDIES IN GALATIANS

BOND-SERVANT AND FREEMAN.

Gal. 4:7-31; 5:1.

(Continued from last week.)

"Two Sons."—Those false teachers would persuade the brethren that in turning from whole-hearted faith in Christ they would become children of Abraham, and so heirs of the promises. They forgot that Abraham had two sons. I myself have talked to a Jew according to the flesh, who did not know that Abraham had more than one son; and there are many Christians who seem to think that to be descended from Abraham, after the flesh, is all-sufficient to insure one a share of the promised inheritance. "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. 9:8. Now of the two sons of Abraham, one was born after the flesh, and the other was by promise, born of the Spirit. "By faith even Sarah herself received power to conceive seed when she was past age, since she counted Him faithful who had promised." Heb. 11:11, R.V. Hagar was an Egyptian slave. The children of a slave woman are always slaves, even tho their father be a freeman, and so Hagar could bring forth children only to bondage. But long before Ishmael was born, the Lord had plainly signified to Abraham, when he wished that his servant Eliezer might be his heir, that it was not a bond-servant, even tho born in his house, that He had promised him, but a free-born son, a son born of a freewoman.

"These Are the Two Covenants."—What are the two covenants?—The two women, Hagar and Sarah; for we read that Hagar is Mount Sinai, "which gendereth to bondage." That is, just as Hagar could not bring forth any other kind of children than slaves, so the law, even the law that God spoke from Sinai, can not beget freemen. It can do nothing but hold them in bondage. "For by the law is the knowledge of sin." The same is true of the covenant from Sinai, for it consisted merely of the promise of the people to keep that law, and had therefore no more power to make them free than the law itself had. Nay, rather, it "gendered to bondage," since their making it was simply a promise to make themselves righteous by their own works, and man in himself is "without strength."

"Then did not God Himself lead them into bondage?"—Not by any means, since He did not induce them to make that covenant at Sinai; 430 years before that time He had made a covenant with Abraham, which was sufficient for all purposes. That covenant was confirmed in Christ, and therefore was a covenant from above. See John 8:23. It promised righteousness as a free gift of God through faith. All the miracles that God had wrought in delivering the children of Israel from Egyptian bondage were but demonstrations of His power to deliver them from the bondage of sin. Yes, the deliverance from Egypt was itself a demonstration not only of God's power, but also of His desire to lead them from the bondage of sin, that bondage in which the covenant from Sinai holds men, because Hagar, who is the covenant from Sinai, was an Egyptian. So when the people came to Sinai, God simply referred them to what He had already

done, and then said, "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine." Ex. 19:5. To what covenant did He refer?—Evidently to the only covenant in existence, the one made with Abraham. If they would simply keep God's covenant, that is, God's promise, they would be a peculiar treasure unto God, for God as the possessor of all the earth was able to do with them all that He had promised. The fact that they in their self-sufficiency rashly took the whole responsibility upon themselves, does not prove that God led them into making that covenant, but the contrary. He was leading them out of bondage, not into it; and the apostle plainly tells us that that covenant was nothing but bondage.

Note the statement, which the apostle makes when speaking of the two women, Hagar and Sarah, "These are the two covenants." So then the two covenants existed in every essential particular in the days of Abraham. Even so they do to-day; for the Scripture says now as well as then, "Cast out the bondwoman and her son." We see, then, that the two covenants are not matters of *time*, but of *condition*. Let no one flatter himself that he is not under the old covenant because the time for that is passed. The time for that is passed only in the sense that "the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries." 1 Peter 4:3.

Difference between the Two.—The difference is just the difference between a freewoman and a slave. Hagar's children, no matter how many she might have had, would have been slaves, while those of Sarah would necessarily be free. So the covenant from Sinai holds all who adhere to it in bondage "under the law;" while the covenant from above gives freedom, not freedom from obedience to the law, but freedom from disobedience to it. The freedom is not found *away from* the law, but *in* the law. Christ redeems from the curse, which is the transgression of the law. He redeems us from the curse, that the blessing may come on us, and the blessing is obedience to the law. "Blessed are the undefiled in the way, who walk in the law of the Lord." Ps. 119:1. This blessedness is freedom. "I will walk at liberty; for I seek Thy precepts." Ps. 119:45.

The difference between the two covenants may be put briefly thus: In the covenant from Sinai we ourselves have to do with the law alone, while in the covenant from above, we have the law in Christ. In the first instance it is death to us, since the law is sharper than any two-edged sword, and we are not able to handle it without fatal results; but in the second instance we have the law "in the hand of a Mediator." In the one case it is what we can do; in the other case it is what the Spirit of God can do. Bear in mind that there is not the slightest question in the whole Epistle to the Galatians as to whether or not the law should be kept. The only question is, How shall it be done? Is it to be our own doing, so that the reward shall not be of grace but of debt? or is it to be God working in us both to will and to do of His good-pleasure?

The Freedom of the Spirit.—Sarah answers to the covenant which is from above, because she is free. But the freedom which that covenant gives is the freedom of the Spirit, for Isaac was born of the Spirit. See Gal. 4:29. "Where the Spirit of the Lord is, there is liberty." 2 Cor. 3:17. "If ye be led by the Spirit, ye are not under the law." Gal. 5:18. But this does not mean that the Spirit gives one license to break the law; for "the law is spiritual." Rom. 7:14. There is no liberty in sin, and "sin is the transgression of the law." So the liberty of the covenant from above is that perfect liberty that belongs alone to those who are law-abiding. We become law-abiding only by having the law written in our hearts by the Spirit.

"Stand Fast, Therefore."—Stand where?—"In the liberty wherewith Christ hath made us free." And what freedom is that?—It is the freedom of Christ Himself, whose delight was in the law of the Lord, because it was in His heart. Ps. 140:8. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2. We stand only by faith.

Let it not be imagined that there is any trace of bondage in this freedom. It is real liberty. It is the liberty of soul, liberty of thought, as well as liberty of action. It is not that we are simply given the ability to keep the law, but we are given the mind that finds delight in doing it. It is not that we comply with the law because we see no other way of escape from punishment; that would be galling bondage. It is from such bondage that God's covenant releases us. No; the promise of God, when accepted, puts the mind of the Spirit into us, so that we find the highest pleasure in obedience to all the precepts of God's Word. The soul is as free as a bird soaring above the mountain-tops. It is the glorious liberty of the children of God, who have the full range of "the breadth, and length, and depth, and height" of God's universe. It is the liberty of those who do not have even to be watched, but who can be trusted anywhere, since their every step is but the movement of God's own holy law. Why be content with bondage, when such limitless freedom is yours? The prison doors are open; walk out into God's freedom.

"Out of my shameful failure and loss,

Jesus, I come. Jesus, I come.

Into the glorious gain of Thy cross,

Jesus, I come to Thee.

Out of earth's sorrows, into Thy balm,

Out of life's storm, and into Thy calm,

Out of distress to jubilant psalm,

Jesus, I come to Thee.

"Out of unrest and arrogant pride,

Jesus, I come. Jesus, I come.

Into Thy blessed will to abide,

Jesus, I come to Thee.

Out of myself to dwell in Thy love,

Out of despair into raptures above,

Upward for aye on wings like a dove,

Jesus, I come to Thee."

E. J. WAGGONER.

Against Christianity.—A correspondent of the N. Y. *Independent* gives an account of outrages against Christians of the Russo-Greek Church, in a place called Shirakawa, Japan. The Christians had refused to subscribe toward the expenses of a festival in honor of the war god Kashima. This created great umbrage, and later four houses were broken into at different times and the property wrecked, while one man and his wife were brutally beaten and received dangerous wounds.

ALONE.

ALONE in the manger,
 Alone in the flight,
 Alone with the Pharaohs,
 Alone in the night.
 Alone with the priesthood,
 Alone in His youth,
 Alone with their blindness,
 Alone with the truth.
 Alone with our sinning,
 Alone with its blight,
 Alone with the tempter,
 Alone in the fight.
 Alone with the woman,
 Alone with her shame,
 Alone with a pardon,
 Alone in her name.
 Alone with our sickness,
 Alone with our pain,
 Alone with our scarlet,
 Alone with its stain.
 Alone on the mountain,
 Alone on the sea,
 Alone in the garden,
 Alone on the tree.
 Alone with our heartaches,
 Alone with our tears,
 Alone with our burdens,
 Alone with our fears.
 Alone in the darkness,
 Alone in the gloom,
 Alone in His dying,
 Alone in His tomb.
 A. F. BALLENGER.

THE INCONSISTENCY IN
CHURCH LIFE.

IT appears to the writer that this is the greatest hindering cause to the success of the Christian ministry to-day. Selfishness, worldliness, and pride are the commonest sins of which the professor is guilty, and in many instances have killed the spirituality of the church, weakened its influence for good, and sapped its very life; consequently, we have a large number of virtually dead churches, with pastors who have not witnessed a conversion in their congregation in three, four, and five years. Now, this is a sad state of affairs, and yet it is a fact which the writer dares to make as a truthful statement.

I am a Methodist, and a lover of all good men, and with all due regard to the good men occupying these pulpits, I will say if I were a pastor and had not had a conversion in my congregation in two or three years I would feel like closing the Bible and never reading another line upon its sacred pages, and never entering the door of a church again.

Now, the main and first reason for this condition of things is, in the writer's opinion, due to a failure of the ministry to secure the baptism of the Holy Ghost; and, secondly, the large number of non-believing or unconverted people who have gained admittance to the church of God, thus filling the churches with unconverted souls, who know nothing of the principles of the Christian religion, experimentally or practically. What are we to do? Whose fault is it? It certainly is not God's fault, as He is ever merciful and wills not the death of any man, but that all should turn and live. Now I believe that if we are "instant in season and out of season," preaching the Word, and that preaching is accompanied by the power and influence of the Holy Spirit, the work would be done, for "My Word shall not return unto Me void," saith the Lord.

The object of this writing is to show, first, the cause, and, secondly, its effect upon the world and the church, and, if possible, to suggest a remedy. As I have said, the unbelievers or unconverted people in the church are largely responsible for this condition, because their tastes, desires, habits, and general character are not in sympathy with the church, tho they may give of their means to forward the cause; for if, says Paul, "I have all wealth, and give all my goods to feed the poor, and have not love, I am nothing." Their tastes are vicious; they love their wine; they associate with wicked men; their desires are of a worldly character; and they are known to profane God's name, break the Sabbath, attend the circus, theater, the race course, the drinking saloon, the dance hall; and in their lives there is an almost total absence of that brotherly love and Christian fellowship which should, and always does, characterize the true child of God toward the

tion of the Spirit; let us seek the baptism of the Holy Ghost, to set the seal of God's approving smile upon our work, that we may become more earnest and zealous in the discharge of our duty, and feel the burden of souls so heavily that we may supplicate a throne of grace with more importunity, power, and earnestness, until God shall hear us and bless our labors more abundantly! O fellow-Christians, let us be consistent; let us be true to God, the church, and ourselves, by living a righteous and godly life in this present evil world, that we may thereby become "living epistles, known and read of all men"! "By their fruits ye shall know them," saith the Lord. That each one of us may thus live close to God, and humble, and unoffending toward our fellow-man, and be able under God to turn many from sin unto righteousness, that many stars may adorn our crowns in that day, let us be prayerful, be faithful, have patience, watch, and wait.

The only remedy, in the writer's mind, is a holy ministry, a live spiritual church, and an active, working brotherhood, united and bound together in the bands of Christian love, such as was exhibited by the good Samaritan when he administered to the poor fellow who, on his way to Jericho, fell among thieves, and was beaten and left for dead—dressed his wounds, placed him on his own beast, carried him to the inn, and arranged for his maintenance. A pure church—a godly membership—is certainly essential to success in winning souls to God.

E. P. COBURN.

Starkville, Miss.

HOPE.

HOPE is necessary in every condition. The miseries of poverty, of sickness, or captivity would, without this comfort, be insupportable; nor does it appear that the happiest lot of terrestrial existence can set us above the want of this general blessing; or that life, when the gifts of nature and of fortune are accumulated upon it, would not still be wretched were it not elevated and delighted by the expectation of some new possession, of some enjoyment yet behind, by which the wish shall be at last satisfied and the heart filled up to its

utmost extent.

Hope is, indeed, very fallacious, and promises what it seldom gives; but its promises are more valuable than the gifts of fortune, and it seldom frustrates us without assuring us of recompensing the delay by a greater bounty.
 —Dr. Samuel Johnson.

THROUGH PEACE TO LIGHT.

I do not ask, O Lord!
 That Thou shouldst shed
 Full radiance here;
 Give but a ray of peace,
 That I may tread
 Without a fear.

I do not ask my cross
 To understand,
 My way to see;
 Better in darkness
 Just to feel Thy Hand,
 And follow Thee.

Joy is like restless day,
 But peace divine
 Like quiet night.
 Lead me, O Lord!
 Till perfect day shall shine,
 Through peace to light.

—Adelaide Procter.



brethren. Now, can such men be called Christians? and have they any influence for good in the church or out of it?—Certainly not; hence such characters become stumbling-blocks in the way of sinners and a clog in the wheels of Zion.

The influence of such men in the world, much more in the church, is for evil, and the effects of such an influence are not felt less in the world than by the church. "One sinner destroyeth much good," says the Word of God. So it is that such characters will keep many would-be good men out of the church. It should not, but does in many instances to my knowledge.

Its effect upon the church is of a twofold nature; it keeps other good men out, and has a tendency to throw cold water, as it were, upon every movement of the church, by suppressing the zeal and enthusiasm of the more progressive Christians. It simply resolves itself into this: The man is a hypocrite, the world sees it, and says to the church, "Better convert the members you have before soliciting me to be a Christian."

O brother ministers, let us seek the inspira-



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WHAT CONSTITUTES THE MONEY POWER.

MUCH is being said in these times about the money power. And in the minds of a great many, judging from what they say, the money power embraces all those who have property or a bank account. The well-to-do farmer, with eighty or a hundred acres of land and a good house and barn on it, and the prosperous village merchant, in short, any one who has a little something ahead, comes in for his full share of censure, because it is claimed he belongs to the money power.

But those who talk in this way are not well informed. When the wealth of the country was divided among the farmers, the mechanics, and the merchants generally, there was no money power. And those who still own their small farms and small places of business are about as far removed from the money power as are those who are wholly dependent upon what they earn each day.

The real money power is confined to the hands and brains of a very few men. Those who regulate the prices of grain, wool, cotton, coal, freights, etc., by their manipulations, and who hold the financial interests of the country within their grasp, would not sum up more than a thousand or so men. And the farmer with his farm, the mechanic with his tools, and the village merchant with his store, even tho for the present they may be in comfortable circumstances, are all alike under the heel of the money power.

The money power being in the hands of such a few men, it is easy for it to have its agents everywhere, and to direct affairs with such precision that no one of the money kings will suffer, except in very rare instances. The interests of the great money men are usually so identical that they are seldom at war with each other, but they are, with but few interruptions, in a constant combine to gather the wealth of the world into their already bursting coffers.

This money power keeps its agents at the national capital, in State Legislatures, and in city councils, and no legislation is permitted that is contrary to its interests. It gets "corners" on the necessities of life, and places the whole country under tribute. It monopolizes the coal, the minerals, the petroleum, the forests, the railroads and telegraphs, the leading manufacturing interests and such like industries, and the large profits from these various sources are gathered into the chests of these few men of colossal wealth.

This money power, as Mr. Ridpath has called it, is an "invisible empire." It has entrenched itself, not in one country nor in two, but in every kingdom, republic, and empire in

the whole world. No nation declares war, or enters upon any important business or enterprise, without consulting the barons of wealth. They have it in their hands to restrict or expand the circulation of money, and they make princes and kings bow in submission before them.

Men have always had a disposition to grasp all the wealth they could. But modern inventions and discoveries, in facilitating travel and communication, have made it possible for the princes of the money power to concentrate wealth into a few vast fortunes, the like of which are unparalleled in history or the wildest stories of fiction.

Those who control such immense fortunes are men of unusual ability, and are schooled in all the arts of extortion, bribery, business trickery, sharp dealing, and the like, and, while some of them profess great piety, yet their acts can not be said to be in harmony with the Golden Rule by any means. Their greedy love for gain so completely fixes their eyes upon their treasures that they seem completely oblivious to their inconsistencies and hypocrisies.

This great money power operates upon an immense scale. Its transactions are extended from nation to nation. Kings and presidents are accredited before the world with doing this or that, and certain patriotic reasons are advanced to justify the course pursued. But under the throne or behind the President's chair is the money power in concealment. The visible king of the visible nation is supposed to be doing wonderful deeds for the good of his subjects. But the invisible rulers of the "invisible empire" of wealth hold everything under their sway, and armies are equipped and navies built for their personal gain.

But this great money power, reaching from nation to nation and gathering such fabulous sums of wealth into its hands, does not center in itself all the oppressions that are charged to the greed of gain. There are local money powers, as well as national and international ones. There are men in almost every city and village who are following the spirit of the age in amassing large fortunes simply for the sake of owning so much hoarded wealth. And in the gathering of this wealth the methods employed are not always free from oppression and injustice.

The people see this concentrating of wealth into the few hands that possess the advantages that enables it to be done, and they also see and feel the oppression and stinging poverty that follows in its train. And the time is not far distant when revolution and rioting will bring paleness to the faces of the rich and fill their hearts with despair. In the very nature of things it can not be otherwise. The world was never so full of discontented men. And the wanton display of wealth by those who possess it is at the bottom of the major part of this discontent.

And one of the worst features in connection with these imminent struggles is that there is the bitterest kind of hatred growing up in the minds of many men against any one who has either money or property. They do not discriminate between the great money baron whose grinding heel is on the neck of poverty, and the honest man who owns a farm or mercantile business and who conducts it honestly and helps rather than oppresses his fellow-men. And when the time of revolution comes, many of the innocent and upright must suffer with the guilty.

How much better it would be if the men of wealth—men who have multiplied millions that they can never use—would turn this money to account by relieving distress, and educating this poverty-stricken and discontented army of men, women, and children into habits of industry, economy, and uprightness. It is an easy thing to curse the tramp when he comes cowering at your door for a crust of bread. But it will be very different when the storm breaks, and angry mobs, overriding law and order, come demanding whatsoever their fancy or caprice may suggest.

Men may philosophize and speculate about this problem of capital and labor all they like. They may seek to soothe themselves with Utopian ideas concerning it if they will. But, nevertheless, there is a dark storm gathering, and it must of necessity soon burst upon the whole world. And there is one way out of it, and only one. There is one shelter from it, and only one. God's Word furnishes the only solution of the problem, and to that we should look.

T.

EDITORIAL CORRESPONDENCE. No. 1.

A Great Bible School.

THIS is historic ground. When the Pilgrim fathers left Leyden, Holland, in 1620, one of their most devoted ministers, John Robinson, gave in his parting injunction the following glorious words, embracing important and far-reaching principles:—

"If God reveals anything to you by any other instrument be as ready to receive it as you ever were to receive any truth from my ministry; for I am verily persuaded I am very confident, that the Lord hath more truth yet to break forth out of His Holy Word. For my part I can not sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. . . . I beseech you, remember it as an article of your church covenant, that you may be ready to receive whatever truth shall be made known to you from the written Word of God."

God's truth is living and powerful. It vitalizes all who receive it. The pillar of cloud and fire led ever on before. "Go forward," is God's watchword to His people. "He is not here; for He is risen. . . . He goeth before you into Galilee; there shall ye see Him," are the words of the angel to the disciples, who were looking backward into the past. "The path of the just is as the shining light, which shineth more and more unto the perfect day." And this is true of both individual and church. It is said of those who study the prophecies of God for the last days: "Many shall run to and fro, and knowledge shall be increased." "Increasing in the knowledge of God" is the prayer of the Spirit for His people.

Formalism and creeds have been a curse in the church, the sure sign of the decay of vital piety. A tree that is planted is not put in an iron jacket, nor circumscribed with iron bands, with the expectancy that it will live. Men know that thus treated it *must* die. They know also that its growth and strength do not depend upon its form, the number of branches that it possesses, the exact shape of those branches, nor any such details, but that its fiber, strength, and growth depend upon its life received from earth and air, from sun and rain. If the life is what it should be, strong, full, and free, the form is easily regulated; but if the life is gone, the form is nothing.

Men know this as regards trees, as regards flowers, beasts, and men physically. Why can not Christians see it as regards the church, the living temple of the Holy Spirit, the body of Jesus Christ?

These principles have been studied with profit in this conference. As the unity of Christ with the individual believer, as the unity of believers with each other through Christ, or in Christ, has been developed, new beauties, new depths of truth, have been presented to many minds, and hearts have rejoiced.

More than this: it has been also realized that holding this in theory alone is no more than holding to a dead creed, for a dead, unwritten idea has no more power than a dead, written creed. There must be actual, vital relation with God, coming through living faith in His Word. Faith in His Word sees man in his absolute nothingness, and sees God in the power of His might. "All flesh is grass; . . . but the Word of our God endureth forever." In that Word, received by simple faith, is not only power to cleanse and restore, but power to keep restored, power to keep from sinning. These are among the questions studied in new light and realized in deeper experience at this conference than ever before. True church organization is organization in God. This is its basis. Apart from this, all forms are void of the life of God.

More than this: if the preserved form is void of the life of God, Satan will fill it with his life. Men will imbibe his spirit, and think it to be the Spirit of God. So it was with the Jewish church. When they rejected Christ Jesus, they rejected the Life and Light of the world, and their house was left unto them desolate. But still cherishing, worshiping the lifeless form, through which in former days God had manifested His power, Satan came in and took possession, they imbibed his spirit, and finally put to death the Son of God. So went the early church. So went the church of the Reformation.

Are not the same principles true in these days? Are they not in operation? The principles of lording it over God's heritage are not the principles of the Gospel of Christ. The persecution for conscience' sake through religious legislation is not the principle of the Gospel. Either seeking or asking legislation respecting religion or religious tenets or institutions, is not Christian. And yet these things are all manifest in this our day. The only thing which will save the child of God from these principles of evil is a vital union with God through Jesus Christ, constantly maintained by the obedience of faith. And these important principles, much more fully developed than this brief sketch, have stood out bold and clear in this conference.

In addition to the study respecting the true principles of organization there has been additional study on the principles underlying true education and healthful living, the central thought of which was the life of God and its power in us.

But little business has been done, making some almost impatient, but much more rapid progress is looked for in the week which yet remains. This we shall be glad to note in our next. In the meantime we are sure our readers will be glad to consider with us, even tho briefly set forth, the above principles, and to follow as the light of the Living Word leads on.

EDITORIAL CORRESPONDENCE. No. 2.

THE fickle Eastern weather has treated us to all kinds at its disposal, and has presented a large variety. Zero weather, and warm days; beautiful sunshine, and dark clouds; heavy snow, and warm rain, even to an electric storm, thunder, and lightning. Streets frozen yesterday, and wet and slushy to-day. One day plowing through snow, and the next wading through water.

But the weather has not been indicative of our conference. There has been no excitement, no turmoil; and only occasionally has come in a spirit of debate, soon to be suppressed by some gentle, persuasive remonstrance and the sweet spirit of Christian courtesy and brotherly love. Strong, true things have been said, but strong things do not always make the most noise. The great surge of the sea distributes its millions of tons force along the miles of sea beach with scarcely a sound. Silently the moon lifts the tides in their billions of tons; no noise is heard. The mighty forces of silent life are continually lifting and developing untold organisms in the plant and animal world. God by the mighty power of His Word holds on their course through the ages the innumerable spheres of light, with their attendant satellites, but we hear no voice.

So God works among His people. The mightiest battles are fought to a finish, not with sword, or shot, or shell, or shrapnel; not with loud words and heated gesticulation, but in the silent recesses of the soul. The great battles of character are waged within the heart when principles do battle, when the forces of Good and Evil, Christ and Belial, Right and Wrong, strive for the mastery. Blessed is the soul that takes his stand under the banner of Him who has not only inherited but *won* the right to be King. Blessed is he, tho he be only able to flee from the avenging enemy and cast himself, all weary, torn, and bleeding, and utterly hopeless in himself, at the feet of that mighty Conqueror, to clasp in his arms the staff above which floats the banner of deliverance and righteousness.

The battles in this conference, the pivot upon which its decisions have turned, have been largely of principles. Sometimes the more obvious fact has hidden the mightier principle. Precedence has been inclined to point still the older, harder way, and prejudice has closed with imaginable briars and thorns and difficulties the brighter, better way of God. But grand, commendable progress has been made, for which all praise God and take courage.

The one central thought of the teaching of this conference has been oneness with God, with God that ONE; God the great center, from whom flows, in never-ceasing tides of life, goodness and mercy and power. Men have looked upon the glory of God, and seen Him in His majesty, His glory, and His love, and, broken in heart and contrite in spirit, they have welcomed Him, we trust forever, as an abiding life and power.

Thus seeing and knowing in themselves God's power, men see His power in everything. Through the food which He supplies God gives to His children His life day by day. It is their privilege, nay, their life to so receive it. True health reform looks beyond the mere natural thing. All that it desires to know as regards that thing is, Has God appointed it for

food? If so, faith takes it and appropriates it as one of the means by which God pours out His life to His children. "Eat ye that which is good; and let your soul delight itself in fatness."

Union with God means union with each other. Union with God means love to God. Union with God means love for souls, for whom Christ died; and therefore a deep missionary spirit has pervaded the conference. The delegates were not wealthy men, but in a short time one day, with no excitement, or attempt to "work up" a meeting, over \$3,000 was raised, which was supplemented by a gift of \$5,000 by a single individual. All this was a special donation for the Australasian field. Other parts of the world will receive attention later.

Unity with God, God the Teacher and the Power, has been the keynote of the educational question. The great center of life, of power, of knowledge, is God; knowing God is not a knowing *of* God; it is knowing His power in one's own life; it is lifting one out of sin and above it; it is bringing one into harmony with God; it is partaking of the divine nature, drinking in His life. It is educating in principle, the molding power, not in dead apparent facts.

All parts of the work have been considered in general, officers of various boards elected, and definite steps taken in different directions. These will be given in another column.

The chief instructors of the meeting have been the following: A. T. Jones, editor *Review and Herald*, Battle Creek, Mich.; Prof. W. W. Prescott and Dr. E. J. Waggoner, of London, England; Mrs. S. M. I. Henry, Drs. J. H. Kellogg, and D. Kress, and other persons. The preaching of Brethren Brunson and Ballenger has been greatly appreciated and uplifting.

The conference has been a glorious success. Will the delegates maintain the glorious victories gained, the progress made, by winning still other victories, making still more progress? Only so will the ground be held. If there is no advance, there is retrogression. If we halt, God's advancing column goes on before.



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

916. Year of Christ's Birth.

1. On what year was Christ born?
2. When does the twentieth century commence? N. B.

The exact date of Christ's birth is not definitely known. But the majority of the best authorities place it four years B.C., i. e., four years before the year 1 of the so-called Christian era.

The twentieth century begins immediately upon the close of the nineteenth. It is quite unanimously agreed that the nineteenth century ends with Dec. 31, 1900.



THE OUTLOOK



CHRISTIANIZING INFLUENCE.

MUCH has appeared within the past few weeks in Catholic and pro-Catholic journals extolling Rome's Christianizing influence in such lands as Cuba, Porto Rico, the Philippines, and Central and South America. The whole burden of these platitudes is to show the folly of Protestants opening up missions in those countries, and Catholic editors have severely denounced the preparatory arrangements being made by missionary societies to this end. They are stoutly maintaining that inasmuch as these are Catholic countries, Catholics alone should have charge of the rejuvenating work to be carried on there, religiously, socially, educationally, and—we have every reason to presume—politically.

We may query what the need is of a rejuvenating work being carried on there at all, after Rome's four hundred years of "Christianizing influence." Let Rome's own apologists tell us. Father Sherman, a Jesuit, who has recently traveled in Porto Rico, speaks of the Porto Ricans as a "people without religion." Father McHale, who has traveled in Cuba and Porto Rico, says of them, as reported in the *Catholic Mirror* of Feb. 18, 1899: "The human condition of these islands has been pretty thoroughly studied, and it must be confessed casts a rather dark shadow across the page of history. . . . As to religion, the Cubans are not saints. . . . The church was served by a body of clergy who appeared to them as merely servants of a dominant State, the tyranny and misgovernment of which drove them to rebellion. . . . Their religion appears, indeed, to sit rather lightly upon them. . . . The circumstances, political and otherwise, under which they have lived for centuries, together with climatic influences, appear to have emasculated their religion and reduced it to the merest shadow of a sentiment."

A Catholic chaplain of an American regiment, who returned to San Francisco recently from the Philippines, in a published interview stated that, tho he had gone to the islands prejudiced in favor of the Filipinos, he had come to the conclusion that the Spaniards had given them about what they deserved, and, further, that most of the officers of the army were of the same opinion.

And all this after several centuries of "Christianizing influence" by that power which claims to be the depository of all the Christian graces; by that power which regards as an insult the determination of the Protestant denominations to plant missions in those islands.

For four hundred years Rome has been monopolizing the Christian influence among the Porto Ricans, and yet she acknowledges them to be a "people without religion." During all this time, four centuries of teaching, she has taught only a small portion of them to read and write.

For four hundred years Cuba has been under her solitary tutelage, and yet the religion of the Cubans sits upon them lightly; their "human condition casts a rather dark shadow across the page of history;" the circumstances "under which they have lived for centuries . . . have emasculated their religion and reduced it to the merest shadow of a sentiment." Yet who but Rome had charge of those centuries of "circumstances"?

For four hundred years she has been the sole expounder of faith and morals in the Philippine Islands; and yet she has left them in such a barbarous condition that one of Rome's own priests could say the atrocities practised upon them by the Spanish were "about what they deserved."

In the face of all this, however, the *Catholic News*, in speaking of Protestant criticism of Catholic work in these islands, says, "They must admit, however, that Catholic priests have made Christians out of the natives of these islands." The Protestant can not refrain, then, from asking what kind of Christians they must be to merit the oppression and butchery practised upon them by Spain.

If, after four hundred years of labor among this people, Rome has brought them where they are,

what hope have we for their betterment under the continued operation of that medieval system? She has forfeited her right of tutelage on every count; and by the very example she has given us in this thing she proves her work to be but a monstrous counterfeit of the work which Christ assigned to His infant church. She is neither the Gamaliel of the globe nor the legitimate successor to Peter's apostolic commission.

"The isles shall wait for His law." They are still waiting; and it is the business of the Protestant missionary to see that they do not wait in vain.

C. M. S.

"THREE RUNAWAY BOYS IN THE POTRERO ARRESTED ON A CHARGE OF BURGLARY."

UNDER the above heading there appeared the following picture in a recent daily paper.



Concerning these runaway boys the paper, among other things, said, "The small boy is becoming quite a factor in crime, and recently he has been accused of train-wrecking, burglary, and other offenses of a like character."

What are your reflections as you look upon the pictures of such little boys as those given in the foregoing cut, and think that they are confirmed criminals at such a tender age? And what are your further reflections when you consider that it is a very common thing to read of daring and vicious crimes committed by mere children? There are those who tell us that the world is growing better all the time, but where is the evidence of it? With the rising generation so full of vice and criminality that the little boys, and the little girls as well, are given to the work of daring desperadoes and border ruffians, what, and what alone, can the immediate future bring forth? The Bible plainly says that evil men and seducers shall wax worse and worse, and any one who has his eyes open to the situation must see that the Bible tells the true story.

The seed has been sown. The children of this age have had their minds filled with pernicious stories about robbers and criminals of all classes, in which the outlaw is made to appear as a sort of hero. And with many of these children such stories as fill the vilest and trashiest literature that could be invented, are all that they know anything about. When they are but little more than mere babies, they are taught to steal, either by their companions on the street, or, as is often the case, by their own parents, and how could we expect them to be anything else but desperate characters when they grow up?

All of our cities are filled with these criminally vile children. And the children can not be said to be to blame. They have never come in contact with anything else. And it is altogether too true that the professed Christian people are so taken up with the cares of this life and its follies and pleasures that they do not even know of this appalling evil that exists right at their doors. And while they are saying, "Peace and safety," and that the world is growing better all the time, there is a generation

coming up around them that will soon join in filling the world with the most horrible terrors of the most abandoned violence.

These vile and criminal children are objects of pity. They need our help. They do not need to be sent to penal institutions, but they need to be gathered into Christian homes, and Christian people need to go among them to teach them the pure and the good. Hundreds of them can be saved from ruin if the proper efforts are put forth in their behalf.

This is no time for the Christian professor to be dreaming of peace and a good time in this life. The dark shadows of the most terrible time the world has ever known are now to be seen about us. And there is earnest work to be done to save as many as possible from the wreck into which this world has been driven by its course in sin.

T.

Press Restriction.—Following is the new law of California regarding the publication of personal caricature:—

SECTION 1. A new section is hereby added to the Penal Code, to be known as section two hundred and fifty-eight, and to read as follows:—

SEC. 258. It shall be unlawful to publish in any newspaper, handbill, poster, book, or serial publication, or supplement thereto, the portrait of any living person a resident of California other than that of a person holding a public office in this State, without the written consent of such person first had and obtained; provided, that it shall be lawful to publish the portrait of a person convicted of a crime. It shall likewise be unlawful to publish in any newspaper, handbill, poster, book, or serial publication, or supplement thereto, any caricature of any person residing in this State, which caricature will in any manner reflect upon the honor, integrity, manhood, virtue, reputation, or business, or political motives of the person so caricatured, or which tends to expose the individual so caricatured to public hatred, ridicule, or contempt.

A violation of this section shall be a misdemeanor, and shall be punished by a fine of not less than one hundred dollars, nor more than five hundred dollars, or by imprisonment in the county jail for not less than one month, nor more than six months, or by both such fine and imprisonment.

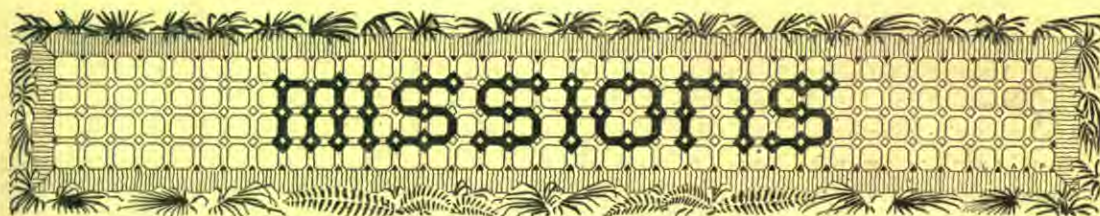
All persons concerned in said publication, either as owner or manager, editor or publisher or engraver, are each liable for said publication. Actions for the violation of this section shall be tried in the county where such newspaper, handbill, poster, book, or serial publication or supplement is printed or has its publication office, or in the county where the person whose portrait or caricature is published, resides at the time of the alleged publication.

NEARLY A BILLION IN A NEW TRUST.

In the current news the report is given of a new trust that has just been effected that combines the principal part of all the Eastern coal interests of the country. Eight railroads have joined in the combine, and it is capitalized at \$889,108,736.

Elsewhere in this paper we mention the fact that the trusts formed last year aggregated upward of a billion dollars. When the fact was announced toward the close of 1898 that such a vast sum of money had been cornered by a few men in that one year, it seemed incredible. Men were loath to believe it, even tho it was a demonstrated fact. But here comes one great trust which alone assumes control of one of the principal commodities of daily consumption, and combines nearly a billion dollars in a single organization. It would seem as if the men of this age were being swept before a wild, stormy craze to amass great piles of wealth that they can never hope to have any possible use for. And while a few men have more money than they can ever use, there are millions who are in the chains of hopeless poverty. Such a condition is one of the sure precursors of a social storm the awful terrors of which can not be described. This world is driving at a breakneck speed into the jaws of revolution, that will end in its destruction. But any one who desires to be saved from it can find the Shelter.

The Roman Catholic priests at Ponce, Porto Rico, have issued a proclamation directing their people not to go near Protestants, nor to receive presents from them, and forbidding them to enter the houses of Protestants. The priests denounce as illegal marriages performed by others than themselves. General Henry, the military commander of the island, has notified the alcalde, or mayor, of Ponce, to inform the priests that they must stop issuing such disquieting proclamations, and that the denouncing of religious denominations will not be tolerated. The mayor is further instructed to tell the priests that if the action complained of is persisted in the military will put an end to it.—*Exchange*.



WHO CALLS FOR THE CHILDREN?

Who calls for our youth?

Lo, they pass in review,
With black eyes and brown eyes,
Gray, hazel, and blue.
See our rosy-cheeked boys,
With profusion of curls,
And this group of affectionate,
Dear little girls.

For the orphans and homeless

In earnest we come,
Persistently seeking
For each a good home—
God's family home—

The best of all schools;
May no want of this gift
Rear vagrants and fools.
Who calls, who calls for the children?

When the mother's fond heart

So oft will recall
The glee of lost Robbie,
His shout in the hall,
Why not let another
Love enter thy heart
And bid the deep grief
Of bereavement depart?

One rough block of marble

An angel became:
That boy so uncomely
May win the best name.
This girlie your comfort
In age may become,
Your pride, and the joy
And the song of your home.

Come, give us a call;

Speak out, let us hear;
We listen and wait for
Your words full of cheer.
In fostering youth
Brightest jewels unfold
And vast the reward
In the city of gold.

Who calls, who calls for the children?

—Rev. J. W. Daniels.

thing we have ever had in our lives, and love her more dearly every day."

Another line: "Little Harry is the dearest thing on earth. I never knew what it was to live and enjoy life before."

A letter from two little sisters: "We are so happy! Mama says we may have a baby brother from the Home of the Friendless, for adoption, and we can hardly wait till he may be sent to us." I will say the little brother is going soon.

Another heart that has been gladdened, having taken a child after the loss of her own, writes: "Our little one is doing as nicely as a baby could, and seems so happy and contented! She looks into my face with those large blue eyes as if saying, 'Love me;'

Many of our children are for adoption, but orphans and half orphans are temporarily boarded or permanently cared for. Altho the work is comparatively new, nearly two hundred children have been under observation, and a good per cent. of that number have been in the home at some time, and some sixty bright boys and girls have cheered as many mother hearts.

The Home of the Friendless is supported entirely by donations and collections from the churches in California and Nevada on the first Sabbath in April and October of each year. The home family are, indeed, grateful, and ever remember that their friends are many, from the dear grandma, that makes the quilts, to the wee tot that sends her frock or a treasured toy.

"There is nothing more pure in heaven,
And nothing on earth more mild,
More full of the light that is all divine,
Than the smile of a little child."

MRS. E. A. CHAPMAN,
Corresponding Secretary.



A Peep into the Nursery of the Home of the Friendless, Alameda, Cal.

FOR CHILDHOOD'S SAKE.

BEAUTIFUL baby,
Adrift on life's sea,
What is thy future?
Where shalt thou be?
Whose hand is to guide,
Whose home shelter thee?

Beautiful baby,
Our Lord loveth thee;
His hand guides thy bark
O'er the borderless sea
To His bosom, where shelter
Is waiting for thee.

Beautiful baby,
What faith in thine eye!
What trust and repose,
Since Jesus is nigh!
Safe rest in His hand,
In His bosom safe lie.

The readers of the SIGNS will perhaps remember an article a few months ago giving the origin and work, as well as a picture, of our orphans' home in Alameda, California; and a few jottings from the home may again prove of interest. I quote a few lines from those whose firesides have been blessed by an adopted member from our family.

From the new mother: "In regard to little Doris, we could never get along without her, and we take more comfort with her than any-

yes, pleadingly, 'Only love me, and let me be your baby.' Love her? I do, every inch of her precious body. If she is only a jewel in Christ's kingdom, I shall be more than repaid; and this is my hope, this is my aim."

Many such words are received, but this is quite enough to demonstrate that "a babe in the home is a wellspring of pleasure." "Save the nation of to-morrow by saving the children of to-day."

It is estimated that there are between seventy and one hundred thousand dependent and homeless children in the United States, and six thousand of that number in California.

The primary object of our home is to seek and shelter these homeless ones until a permanent home and mother's love may be secured for them. We pity the orphans and half orphans, but their condition is not so sad as that of the deserted child. After having been cruelly treated, abandoned, and oftentimes reared in shame by its legal parents, it is not always an easy matter to place the deserted children. But be assured they appreciate the change, and very readily adapt themselves, and it has been well said that "environment shapes the destiny of the child."

GOSPEL OPENINGS FROM LOVING MINISTRY.

WE often meet men in our sanitariums and hospitals who have been here only a few days, and who are all bowed down with pain in almost every joint in their bodies, and who are, as a result of their bad habits, discouraged and depressed. In that situation, after some God-fearing medical missionary has found such a man, and has whispered to him the hopes of a better life, and told him that it is the Divine Power that has still kept his heart going, and that has enabled him to breathe, and this same Power is anxious to save him from his evil habits, to help him over them, and to lift him into a better life, he will often say, "My case seems hopeful to me if the Divine Strength is helping me."

Some time ago a gentleman who had attained eminence and had been educating others for many years, was attacked in an unexpected manner. His condition was such that he fell into a fainting fit. As he was recovering from it, one of our nurses who was applying some simple remedies to him, saw that he was discouraged and downhearted, and read him a few precious words from the Bible. "The

Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; he wakeneth morning by morning, he wakeneth mine ear to hear as the learned." Isa. 50:4. He talked with this man, quoted some of these texts, and prayed with him, and the tears came streaming down his cheeks. He had not thought of these things before. He became a converted man, and to-day he is rejoicing in a Saviour's love. He even rejoices that God allowed him to become crushed and bruised, that he might get an insight into a higher and better life than he had ever known before.

It is a privilege to live so near to God that he can suggest to us, just at the proper time, the right words to pass to others that will be as a healing balm to them.

That is the foundation of all success in accidents and emergencies, for if we are all Spirit-filled men and women, God has promised that when the occasion demands it, he will flash into our minds what we shall say or do. We can let this promise be a stay and guide to us, for we will not be placed in a situation so difficult and so perplexing but we may realize that God has placed us there, and will take care of us and lead us by His Spirit. It is a grand privilege to be engaged in a work where such opportunities come to us over and over again, if only we are faithful.

DAVID PAULSON, M.D.

HINDU LIFE AND CHARACTER.

WRITING on this subject to the *Missionary Review*, Rev. Henry Rice, of Madras, says:—

"The national life of the Hindus presents an almost perfect contrast to that of Europeans. They differ in social usages, in religious feelings, and in almost every particular affecting the habits and inner condition of a people. For ages the Hindu has been unprogressive, and it is only in modern times that he has experienced the quickening influences of the civilization and Christianity brought to him from Western countries. But even now the institutions of the past still retain a powerful hold on the affections of all classes of the community. In the fields you see the same kind of plow scratching the soil as was employed two thousand years ago; oxen tread out the corn as they did when David was king over Israel; and all the methods pursued in agriculture are much the same as those which existed in the patriarchal period of the world. You enter a village, and on either side of the narrow streets you see women sitting on the floors of their houses grinding small stone hand-mills, as was the fashion in Judea in the time of Christ.

"The Hindu is an ancient personage, stereotyped in all his ways. He can direct you to a distant past when sages filled the land, whose words of wisdom have become the rule of life to all succeeding generations. He can point you to the sacred books which they wrote on philosophy, poetry, astrology, and religion, and which are read by multitudes, and consequently he says: 'Why should I change my ways? I prefer the old ones.'"

Arabia in Brief.—Arabia is (1) a land of possibilities. (a) A country much more fertile and populous than generally supposed. (b) The people are largely town people, not ignorant Bedouin. (2) Arabia is a land of opportunity. (a) Politically, only partially under Turks. The interior is independent. The eastern and southern coasts, under British influence (b) People not as bigoted as in Tur-

key. Preaching in streets and bazaars at Bahrein. (c) Opportunity because everything is yet to be done. Only three missionaries at present on east coast, and one on the southern coast, with the reinforcements going out this year only nine or ten missionaries for ten million people.—*Rev. G. E. Stone.*

FROM TURKEY.

REV. J. W. BAIRD writes as follows to the *Missionary Review* about some of the prospects in Turkey: "Sadder than the sway of the Turk over the holy places of Christianity is the reign of spiritual death over the Eastern Church of Salonica. Tho a thriving city, it is not now 'the faithful city,' nor, as a thousand years ago, do missionaries of the Gospel take the light of the Gospel to surrounding peoples. There is no preaching or other means of spiritual enlightenment. Education is coming in very rapidly. The Gospel can find an entrance. To the west of Macedonia are the Albanians, a most promising people, entirely without the Gospel. Servia and Bosnia, too, need missionary work at once."

Chinese Deities.—At the last annual meeting of the International Missionary Union, Rev. C. C. Baldwin, D.D., a missionary to China, said: "We naturally like to look on the bright side, but it is well sometimes to look on the dark side also. It will be at least a good topic for faith. There are about a million temples in China, containing, say, from five to ten millions of idol gods. Besides these we have five hundred million manes, or spirits of dead ancestors and others which are worshiped in or without the wooden tablets. The Chinese may give up the idols, but not so easily the ancestral worship. To do so is a grand test and climax of sincere faith in God, so far as a true heart surrender is concerned; for the whole practise seems to rest mainly on the beautiful doctrine of filial piety, which is dearer to them than aught else, unless we except the living family and worldly success."

Brazil.—Christianity is always in conflict with error, and missionary work must ever be an aggressive work, because the enemy is everywhere throwing up barriers before it. Rev. J. L. Bruce, a missionary in Brazil, says: "The greatest hindrance to the work here is the fact that we have a strongly-organized Roman Catholic Church opposed to us. The Roman Catholics do not hold the simple truth nor the simple error, but the truth mixed with the error, or the truth perverted. Also, religion and morality have been thoroughly divorced, so that gross immorality and thorough devotion may exist in the same person. They think they have just what we wish to give them. On the other hand, our great difficulty is that we will undertake to combat a church by a church."

OUR WORK AND WORKERS.

THE church at Fresno, Cal., has a flourishing church school of thirty-five members.

AT St. Clair, Nev., twenty-two persons were recently baptized by Brother S. Thurston.

THE *Reaper* reports the baptism of three candidates at Lennville, Idaho, by Brother W. F. Martin.

A LETTER from Brother Edwin Kirkconnell, Bonacco Island, says: "We were visited by a severe northwest gale on the 12th ult., lasting twenty-four hours. Eleven lives and three boats were lost. Half of the lives were those of Seventh-day Adventists; members of our church—all drowned."

It has been recommended by the General Conference that Brother N. W. Kauble, late superintendent of General Conference district No. 4, and president of Union College, take the presidency of Illinois Conference.

THE General Conference has made some important calls on California—Brother N. C. McClure to take charge of Arizona mission field, and Brother E. E. Andross to go to England. But the number is made up by sending Brother C. N. Martin, of Montana, and C. M. Gardner, of Utah, to California.

A CORRESPONDENT in Fresno, Cal., writes: "A little girl went out the other day to sell the SIGNS. Rather timidly she knocked at a door, and when a gentleman opened it she asked, 'Would you like to buy a SIGNS, sir?' No, he didn't wish one; but, thinking to please her, he asked, 'What does your paper tell about?' 'About Jesus,' she answered sweetly. The gentleman's manner quickly changed, and in a different tone he said, 'O, if it tells about Jesus, I'll take one!' This little girl was doing what the children did in the temple at Jerusalem on the day when Christ rode into that city in triumph—she was sounding the praise of Jesus. And He says, 'I, if I be lifted up from the earth, will draw all men unto Me.' John 12:32. Our work is to lift up the name of Jesus."

Officers of S. D. A. Societies and Boards.

THE various associations and boards of the Seventh-day Adventist Church, recently assembled in General Conference at South Lancaster, Mass., elected the following officers:—

GENERAL CONFERENCE.—President, G. A. Irwin; general secretary, L. A. Hoopes; treasurer, A. G. Adams; executive committee—G. A. Irwin, O. A. Olsen, A. G. Daniells, J. H. Morrison, A. J. Breed, A. T. Jones, R. M. Kilgore, I. H. Evans, N. W. Allee, Allen Moon, J. N. Loughborough, S. H. Lane, H. W. Cottrell.

DISTRICT SUPERINTENDENTS.—No. 1, H. W. Cottrell; No. 2, N. W. Allee; No. 3, A. J. Breed; No. 4, J. H. Morrison; No. 5, R. M. Kilgore; No. 6, A. G. Daniells; No. 7, O. A. Olsen; No. 8, referred to the General Conference Committee. A. J. Breed to attend the spring camp-meetings in the district before going to his new field.

GENERAL CONFERENCE ASSOCIATION.—S. H. Lane, A. G. Adams, G. A. Irwin, J. H. Morrison, A. J. Breed, R. M. Kilgore, C. H. Jones, C. M. Christiansen, N. W. Allee, W. C. Sisley, J. S. Comins, G. A. Nichols, C. F. Stevens, J. Sutherland, H. W. Decker, J. W. Westphal, H. W. Cottrell, C. McReynolds, C. Santee, A. E. Place.

MISSION BOARD.—I. H. Evans, Allen Moon, J. E. Jayne, G. A. Irwin, C. H. Jones, William Covert, H. W. Cottrell, A. E. Place, G. B. Thompson.

SABBATH-SCHOOL ASSOCIATION.—President, M. C. Wilcox; vice-president, C. C. Lewis; recording secretary and treasurer, M. H. Brown; corresponding secretary, Alberta L. Little; executive committee—M. C. Wilcox, C. C. Lewis, M. H. Brown, N. Glenn, C. H. Jones, Alberta L. Little, C. L. Taylor, C. P. Bollman, P. T. Magan.

RELIGIOUS LIBERTY ASSOCIATION.—President, Allen Moon; Vice-President, A. T. Jones; secretary, D. W. Reavis; executive board—Allen Moon, A. T. Jones, N. W. Kauble, A. J. Breed, W. D. Curtiss, D. W. Reavis, W. N. Glenn, Geo. B. Wheeler, J. O. Corliss.

INTERNATIONAL TRACT SOCIETY.—President, G. A. Irwin; secretary and treasurer, L. T. Nicola; executive board—G. A. Irwin, I. H. Evans, Allen Moon, L. T. Nicola, W. W. Prescott, H. P. Holser, C. H. Jones, Wm. Covert, S. H. Lane.

LOCAL BOARD OF DISTRICT NO. 2.—N. W. Allee, R. D. Hottel, S. M. Jacobs. Corresponding secretary, Margaret E. Kessler; district secretary of Sabbath-school Association, Mrs. A. F. Harrison; district canvassing agent, A. F. Harrison.

ELECTORS AT LARGE FOR MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.—J. S. Comins, A. B. Olsen, A. R. Henry, J. M. Craig, W. H. Riley, A. N. Loper, A. J. Sanderson, J. A. Burden, J. Sutherland, N. H. Druillard.

PERIODICALS WANTED.

W. D. BEEBY, 118 W. Sixth Street, Leadville, Colo., can use "a large number" of the SIGNS and *Sentinel* in missionary work. Please send post-paid.

MRS. NELLIE M. GIFFORD, Onaway, Presque Isle County, Mich., returns thanks for past favors, and earnestly solicits more late copies of the SIGNS for missionary work. Please send post-paid.

SIGNS, *Review*, *Sentinel*, and tracts, for missionary work. Address, post-paid, W. C. McBrayer, Dallas, Paulding County, Ga.



LESSON II.—SABBATH, APRIL 8, 1899.

IMPRISONMENT OF JOHN; PREACHING OF CHRIST.

Nazareth and Capernaum.

Matt. 4:12-17.

- 12 "NOW WHEN He heard that John was delivered up, He withdrew into Galilee; and leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali; that it might be fulfilled which was spoken by Isaiah the prophet, saying,
- 15 The land of Zebulun and the land of Naphtali, Toward the sea, beyond Jordan, Galilee of the Gentiles,
- 16 The people which sat in darkness Saw a great light, And to them which sat in the region and shadow of death, To them did light spring up.
- 17 "From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand."

Luke 4:14-32.

- 14 "And Jesus returned in the power of the Spirit into Galilee; and a fame went out concerning Him through all the region round about. And He taught in their synagogues, being glorified of all.
- 16 "And He came to Nazareth, where He had been brought up; and He entered, as His custom was, into the synagogue on the Sabbath day, and stood up to read. And there was delivered unto Him the book of the prophet Isaiah. And He opened the book, and found the place where it was written,
- 18 The Spirit of the Lord is upon Me, Because He anointed Me to preach good tidings to the poor; He hath sent Me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised,
- 19 To proclaim the acceptable year of the Lord.
- 20 And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fastened on Him. And He began to say unto them, To-day hath this scripture been fulfilled in your ears. And all bare Him witness, and wondered at the words of grace which proceeded out of His mouth; and they said, Is not this Joseph's son? And He said unto them, Doubtless ye will say unto Me this parable, Physician, heal Thyself; whatsoever we have heard done at Capernaum, do also here in Thine own country.
- 24 And He said, Verily I say unto you, No prophet is acceptable in his own country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. And they were all filled with wrath in the synagogue, as they heard these things; and they rose up, and cast Him forth out of the city, and led Him unto the brow of the hill whereon their city was built, that they might throw Him down headlong. But He passing through the midst of them went His way.
- 31 "And He came down to Capernaum, a city of Galilee. And He was teaching them on the Sabbath day; and they were astonished at His teaching; for His word was with authority."

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 befell John the Baptist shortly after the events studied in the last lesson? Matt. 4:12. See note 1. (Luke 3:19, 20.)
2. Upon hearing of this, where did Jesus go? See note 2. (Luke 4:14.)
3. How did the Galileans at first receive Him? Luke 4:15. (John 4:45.)
4. When He came to Nazareth, what did He do? Verse 16. See note 3.
5. On this occasion, from what book of Scripture was Christ asked to read? Verse 17.
6. What portion of the prophecy did He recite? Verses 18, 19. (Isa. 61:1, 2.)
7. Having finished reading, what application did He make of it? Verse 21. (Isa. 11:2; John 1:32.)
8. How did Christ's teaching at that time affect those present? Verse 22. (Matt. 13:54.)
9. What did He then predict they would soon say of Him, in view of His claim to being the Anointed? Verse 23. (Matt. 11:23.)
10. How did He answer their anticipated objection? Verse 24. (Ex. 4:1.)
11. By what accounts did He prove His statement true? Verses 25-27. (1 Kings 17:9; 2 Kings 5:1, 10-14.)
12. How did this recital affect the minds of His hearers? Verse 28.
13. What did they do with Christ? Verse 29.

14. How did He escape from them? Verse 30.
15. Where did He then go? Verse 31. See note 4.
16. Why did Christ then make Capernaum the center of His work? Matt. 4:14-16. (Isa. 9:1, 2; 42:7.)
17. From that time, what message did Jesus emphatically proclaim? Verse 17. (Luke 4:43.)
18. How did His doctrine affect the people? Why? Luke 4:32.

Side Lights.—"Desire of Ages," pp. 52, 214-235, 253.

NOTES.

1. OUR last lesson left the Saviour in Jerusalem, where the Jews were seeking to kill Him. John 5:18. The place of John's imprisonment, according to Josephus, was in the strong fortress of Malchærus, nearly northeast of Jerusalem, on the frontiers of Arabia. Later, at the time of the Baptist's death, Herod had his court in a mansion adjoining the prison.

2. IT is difficult to determine how long after Christ's baptism this tour of Galilee began. We know, however, that a great part of that interval was spent in Judea. The purpose of this is easily perceived. It seemed necessary to spend much time at first in the vicinity of Jerusalem, in order to give the leading Jews an opportunity to decide concerning His Messiahship. John having been rejected and cast into prison, Jesus proceeded to Galilee, there to call the twelve disciples, and to enter more fully upon His ministry. There is no record of His being much in Judea after this, except at the annual feasts, where He appeared, in harmony with the requirements of the Levitical law.

3. AT the scene of His childhood, youth, and young manhood,—at the very point where He was best known,—He gave His personal acquaintances the same opportunity that had been afforded the people of Judea.

4. "CAPERNAUM" means the *village of Nahum*. It was on the west shore of the Sea of Galilee, near its head, or northern end, and was the boundary town between the territory of Philip and Antipas, hence contained a custom-house and garrison. Luke 5:27; 7:2.



LESSON II.—SUNDAY, APRIL 9, 1899.

THE ANOINTING IN BETHANY.

Lesson Scripture, John 12:1-11, R.V.

- 1 "JESUS therefore six days before the Passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made Him a supper there; and Martha served; but Lazarus was one of them that sat at meat with Him.
- 3 Mary therefore took a pound of ointment of spikenard, very precious, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odor of the ointment. But Judas Iscariot, one of His disciples, which should betray Him, saith, Why was not this ointment sold for three hundred pence, and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein.
- 7 Jesus therefore said, Suffer her to keep it against the day of My burying. For the poor ye have always with you; but Me ye have not always.
- 9 "The common people therefore of the Jews learned that He was there; and they came, not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead. But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus."

Golden Text: "She hath done what she could," Mark 14:8.

SUGGESTIVE QUESTIONS.

- (1) After the resurrection of Lazarus, when did Jesus again come to Bethany? V. 1. Note 1. (2) What honor was shown Him there? What two persons are mentioned as being at the supper? What was the position of each of these persons? V. 2. Note 2. (3) During the supper what did Mary do? What was the outward effect of the act? V. 3. Note 3. (4) Which of the disciples first spoke of the act? V. 4. (5) What did he say? V. 5. Note 4. (6) Why did he speak in this manner? V. 6. (7) How did Jesus reply to the criticism of Judas? V. 7. Note 5. (8) What did Jesus say about the poor? V. 8. Note 6. (9) Why did many people come to Bethany on that occasion? V. 9. Note 7. (10) What action did the chief priests take? V. 10. (11) Why did they show such vindictiveness? V. 11. Note 8.

NOTES.

1. AGAIN at Bethany.—The raising of Lazarus from the dead, as described in the last lesson, caused so

much excitement around Jerusalem, and aroused such hostility to Jesus on the part of the priests, that He and His disciples went away for a time to the retired mountain village of Ephraim. As the Passover drew nigh, Jesus went across the Jordan and down through Perea to the fords opposite Jericho. Thence He went up toward Jerusalem, stopping at Bethany.

2. "They made Him a supper."—In the little town of Bethany the name of Jesus had become a household word after the resurrection of Lazarus. This great work, in addition to His having healed the leprosy of Simon, and other noted miracles, gave Him great prestige among the people. Hence the honor of a supper.

3. The ointment.—"By the ointment we are to understand rather a liquid perfume than what we commonly call ointment."—*Schaff*. "Ointment of spikenard is literally ointment of pistis nard, 'pistic' meaning either 'genuine' or 'liquid.' It was pure nard, like attar of roses, unadulterated, in full strength. Its costliness made it peculiarly liable to adulteration. Spikenard (spiked-nard) is a plant closely allied to valerian, and now found in the Himalayan region. The odor is described as resembling that of a mixture of valerian and patchouli."—*Century Dictionary*.

4. The complaint.—Jealousy always breaks forth in complaint against some good deed. The jealous mind is always playing detective, hoping to make a good record and gain high favor through showing up the faults of others. This exercise of mind brings one to that condition of bias which renders him unable to see any good excepting in those who sympathize with him. While Judas was avaricious, and jealous on account of the money which he had failed to secure, he soon gained the sympathy of other apostles who were jealous of the favor of the Master (Mark 9:33, 34; Luke 9:46; 22:24), which might be gained through Mary's sacrifice in His honor. Hence they were all ready to find fault with her action, and to detract from its merit.

5. "Against the day of My burying."—No one objects to costly services for the dead; that was especially common in those days. While the prophets were alive they were persecuted, but after their death the people built costly tombs for them. See Matt. 23:29-32; Acts 7:52. Jesus, knowing that His death was near, said that they could deem this anointing as done for His burial. This would be a barrier to their criticism, from the standpoint of custom, altho it were far better to honor a prophet while alive and in need of sympathy in His work.

6. "The poor ye have always with you."—The Lord has always deemed the poor a necessity to His people, that they might have opportunity to exercise benevolence. It was a providential arrangement that "the poor shall never cease out of the land;" and because of this the Lord had said, "Therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." Deut. 25:11. "The Lord maketh poor, and maketh rich; He bringeth low, and lifteth up." 1 Sam. 2:7. Neither would the poor suffer loss by Mary's imbibing the Spirit of Christ, whose greatest care was for the poor, even to making the ministration to their needs a qualification for an inheritance in His kingdom. See Matt. 25:31-46.

7. Curiosity.—Many people followed Jesus out of mere curiosity to see some wonderful work. Thus their great privileges and opportunities were thrown away. Even Herod was "exceeding glad" to see Him, "for he had hoped to have seen some miracle done by Him." But when Jesus would not stoop to gratify the proud man's curiosity, his opportunity was turned into an occasion of mockery and abuse. On the occasion at Bethany there was the double incentive to the crowd—to see Jesus, and to see Lazarus, who had been raised from the dead.

8. Vindictiveness of the priests.—To such an extent had the jealousy of the priests been aroused against the jealous influence of Jesus, that they were determined to have vengeance even upon Lazarus, the innocent tho conspicuous evidence of the power which the object of their hatred was able to wield. They, like many prototypes in all ages, and even now, had determined to close their eyes to all evidence that Jesus of Nazareth was the only means by which they could gain eternal life and access to the kingdom of God.

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SWEET day of rest, thou bearest to us,
On golden wings,
The memory of blessings past,
And heavenly things;

From binding chains of earthly care
A glad release;
To weary souls the word of life,
The balm of peace;

The world shut out, with all its din
Of noisy strife,
The mind uplifted with the joy
Of endless life.

So long as circling time returns
Thine hours of rest,
We'll not forget that God creates
That which is blest.

The flowers, the trees, the mountains steep
The sky above,
All witness the Sabbath true
Was made in love.

Blessed be the day that
shadows forth
Creative power,
And shows the wondrous
love of God
Each passing hour.

—C. G. Snow.

A REVIVAL AT THE RILL-DALE CHURCH.

THE church at Rilldale was in a low spiritual condition.

They kept up a form of service on the Sabbath, it is true, but the midweek prayer-meeting had nearly died, only showing signs of life when the state of the weather was favorable. The testimonies borne in the social meetings were stereotyped confessions of unworthiness, and "want-to-do-better" resolutions. If one were to estimate the income of the church-members by the tithes they paid, they would wonder how so many people could manage to live on so small an aggregate income.

The church-members lacked confidence in one another; and yet they loved the faith that marked them as a peculiar people, and would rather have yielded up their lives than sacrifice their hope. The trouble was that they were in a spiritual decline, without knowing the cause.

Under these discouraging circumstances Elder True visited the church, and commenced a series of meetings. As they progressed, he visited from house to house.

The next Sabbath, after the preaching service and the customary social meeting following, without any comment upon the spiritual apathy of the church, the cause of which he was now able to discern, he said: "Dear brethren and sisters, permit me to give you two texts of Scripture upon which to build your experiences the coming week. You can report success at your next Sabbath's social meeting. They are these:—

"He that hath pity upon the poor lendeth unto the Lord: and that which he hath given will He pay him again." Prov. 19: 17.
"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25: 40."

At the customary midweek meeting the at-

tendance was larger than usual, and the prayers and testimonies were fervent. One sister commenced to recite one of the memory texts, but Elder True said, "Wait, sister, until next Sabbath, when all will have a chance to report." There was, evidently, a wonderful change for the better coming over the church.

At the next Sabbath preaching service hearty "amens" and, "Praise the Lord," were given in response to salient points in the sermon.

At length the appointed and much-looked-for social meeting arrived, and was opened by singing:—

"Anywhere, dear Saviour,
In Thy vineyard wide,
Where Thou bidst me labor,
Lord, there would I abide.



Seal Rocks—near Golden Gate, San Francisco. A large family of seals make these rocks their headquarters. One of them was driven ashore by the breakers in a heavy gale a few days since, and eight men got hold of her with ropes and weighed her. Her weight was 2,000 pounds.

Miracle of saving grace,
That Thou givest me a place
Anywhere, dear Saviour, to work for Thee."

After a fervent prayer by Deacon Jones, Brother Wilson rose and said:—

"I have been, for a long time, on the background, as all of you know. I have not enjoyed religion at all since I moved into this place. But, brethren, you are not to blame. I have been very selfish, living and toiling, dealing closely with every one, for worldly gain only. The text that Elder True gave us last Sabbath set me to thinking; and that brought to my mind another text, and it kept troubling me all the time: 'Ye have robbed Me . . . in tithes and offerings.' I tell you, brethren, the short of it was, I just looked over my business matters, and laid by an honest tithe. And that made me think of other things I ought to do, and I just felt that I was a miserable lost sinner. O brethren, I have been only a hindrance to you, and a shame to the cause of Christ. Forgive me. I feel like giving all for Jesus now. The peace of God is coming into my poor cold heart once more. Pray for me."

Brother Henry—"My experience as to being in a backslidden state has been full as bad as Brother Wilson's, but in a little different way. I have, in a formal way, been paying tithes and offerings, but I have been very

exact and hard in deal, even with worthy, poor people. It gave me many a twinge of conscience, but I thought, 'Business is business,' as the saying is, and quieted my conscience in that way. But those memory texts kept me thinking, especially about lending to the Lord. Well, one of my neighbors got hurt last spring, and hasn't been able to do much work since. He is a pretty likely fellow, but poor. He doesn't seem to manage right, somehow. I never could say anything to him about religion, I felt so sneaking mean about my close figuring with him; and then I knew that his good wife had to go out washing to help support the family of four small children, when I could have helped them just as well as not. Well, they have been getting milk of us by the quart for a good while; but, about a week ago, they broke off, tho I didn't know why till yesterday, when his wife came over and says she: 'Mr. Henry, can you let us have milk for a few weeks and let me pay for it in washing for Mrs. Henry? I don't know how I can pay for it in any other way. I need it on account of the children.' I answered in my usually blunt way, 'No, I ain't going to sell you folks any more milk; but if you'll send

Jim over I'll settle up with him, for I think I'm owing him a little.' My wife said, 'John, ain't you ashamed to talk that way?' And then she went and brought a pail of milk, cream and all, and a basket of nice apples for the lady, and said, comforting like, 'Don't mind it; John didn't mean it just that way.' Well, Jim came over in the afternoon, acting mad like. After a little, I asked him to go out with me to the barn-yard and see my fine Jersey cows. He didn't act as if he cared to; but he followed me, and looked the cows over, and owned that they were the best he had seen in a good while.

"Laying my hand on the poorest one, I said, 'Jim, you can have her.' But he said, 'I don't see how I can pay for her, Mr. Henry.' I answered, 'You

needn't pay for her; take her home with you.' Then I thought of that text again, and I said, 'You can't have that cow; take this one,' laying my hand on as good a cow as I had got. 'I'm not going to lend the Lord the poorest cow in the herd, but the best. Take her. She's yours; and you can have fodder enough to carry her through till spring. I've been mean to you, Jim; but, the Lord helping me, I won't be any more. I didn't mean to hurt your wife's feelings this morning, but I was planning this arrangement, all the time, for a surprise.' You can guess the rest, brethren.

"The Lord has more than paid me already. I wouldn't exchange the sweet peace and joy I feel in my heart for all the cows I've got. I live a considerable ways from here, and I haven't told you the name of the man I gave the cow to, for I didn't want any one to know it. I praise the Lord."

All then sang:—

"'Tis so sweet to trust in Jesus,
Just to take Him at His word,
Just to rest upon His promise,
Just to know, 'Thus saith the Lord.'"

After the singing, a man in the back of the room, whom Brother Henry had not noticed, rose and said:—

"I would like to supplement Brother Henry's testimony. I am the man he has

spoken of, and I want to say that when I got home with that cow, and told my wife all about it, she just broke down and cried. It was so unexpected. That night we prayed together for the first time in years, and made up our minds to return to the Lord, for we had once been Christians; but we had been used, sometimes, so unfeelingly by professors of religion, that we felt that there was no home for us among them any more. Here I am, brethren, and my wife and children would have come too, but could not walk so far. We want to be one with you, if you will accept us."

Brother Henry quickly responded: "Why, Brother Judson! I'd no idea you wanted to come, or I'd have sent my team for you, sure. After this you shall all have a chance to ride in the best rig we've got, to meeting and Sabbath-school."

At this there was not a dry eye in the house, and they sang:—

"Now here's my heart, and here's my hand,
To meet you in that heavenly land,
Where we shall part no more."

Sister Whipple—"Last Monday, in response to a knock at my door, I opened it, and there stood a tramp. Now I always disliked tramps, and never treated them with much civility. This one asked for something to eat, of course. I said, 'I'll bring you something,' but I did not ask him in. Now I thought: 'I'll let him have some of that soggy pie, and stale bread. I'm glad I didn't throw it out to the fowls, as I had thought to do.' Just then the words, 'Lendeth unto the Lord . . . will pay him again,' came to my mind, and opened a flood of light upon my base conduct. I thought very fast about the long lists of credits that the angels had written of just such mean acts as I was then doing. And then I thought, 'The Lord will pay me all they are worth. O, what kind of a treasure am I laying up in heaven?' It so overpowered me that I could scarcely stand. However, I managed to get to the door, and invite the stranger in to a seat by the fire, for it was cold. I noticed that his shoes had holes in them, and that his coat was thin, and ragged of course. I called my husband aside and said: 'John, here is a clean mended pair of your socks. Give them to him, and, John, let him have that pair of boots of yours. You haven't worn them for months. They may fit him. They are too large for you, you know.' 'Why, 'Manda,' said he, 'what's the matter with you? I thought you hated tramps.' 'O John, do it for my sake, please!'

"In the meantime I had set a bowl of rich, warm bean soup on the table, with as good food of other kinds as I had in the house, and invited the stranger to partake. But he said: 'Lady, I am not fit to sit at such a nice table as that. Please let me wash first, at least.' Washed, and his tangled locks combed, he sat down and ate a hearty dinner. But I saw a tear coursing down his cheek, and I had to turn away to hide my tears.

"He thanked us heartily, and started to go; but John said: 'There is an overcoat of mine that you can have as well as not. It is cold to-day, and you need one.' He thanked us warmly, and asked, 'Why do you treat a miserable tramp so kindly?' I answered, 'For Jesus' sake.' He said: 'You are the first Christian I've seen since my poor wife died. She was a lovely woman; and, O, I was proud of my two children! My mother was a Christian too, and used to pray for her boy. When she was gone, I finally took to drink, and you can guess the rest. My wife died broken-hearted, and my children went to live with friends. I became a wanderer, and learned to hate church-members, for they didn't treat me any better than other folks. To-day I believe

I've met a true Christian; and, O, I want to be one myself! Can God forgive so great a sinner?' I said, 'Yes, Jesus came into the world to save sinners.' 'Then,' said he, 'He came to save me, for I am a great sinner. The Lord helping me, I will lead a better life.' We prayed together before he went. And, brethren, I never felt such peace of mind in my life as I have since that day."

Mr. Whipple, who sat by his wife, arose, and said: "My wife has not told you all. When the stranger had gone, I said, 'Manda, I'm going with you. I'm going to be a Christian too.'"

Sister Brady—"One day I heard a knocking at my door, and looked through a crack in a side curtain to see who was there. It was a young woman whom nearly everybody regarded as a fallen character. She continued knocking, however, and at first I thought I wouldn't pay any attention to it; but the text, 'Behold, I stand at the door and knock,' kept ringing in my ears, and I thought: 'Is that the way Jesus often knocks at our doors? Is it in the person of some needy one for whom He died? It must be, tho I never understood it so before.' I opened the door, and the poor girl was crying. I invited her in, and, forgetting every feeling but love, I encircled her in my arms, and invited her confidence. She told me all her troubles. I gave her employment, and a mother's love. That text about the knockings then seemed to slip from my mind, and another one came in its place, to be a comfort and a joy ever since. And, O, I want it to stay with me till Jesus

comes and speaks it to me with His own dear voice, 'I was a stranger, and ye took Me in!'

Several other like testimonies were borne, and the meeting was closed by singing the hymn beginning:—

"O happy day! that fixed my choice
On Thee, my Saviour and my God;
Well may this glowing heart rejoice,
And tell its raptures all abroad."

In the evening meeting, and others that followed, the good work went on. Many were converted to God, and a new light and life came to the church at Rilldale.

A. SMITH.

Grandville, Mich.

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NEWS AND NOTES

Foreign.—The Peace Conference, or the conference of representatives of the powers for the purpose of discussing the possibility of limiting the amount expended in the future for navies and armies, will meet at The Hague, on May 18. . . . It is reported that the rebellion in Venezuela has been practically killed. . . . Recent developments in Germany tend to show that the power of the Centrists (Catholics) in the Reichstag is rapidly increasing, and that now they are really the ruling party. . . . A report from South America to the State Department at Washington states that 600 were killed in the battle which closed the rebellion in Ecuador, and that several hundred more were mortally wounded. . . . Severe fighting has taken place between the Turkish troops and Arab tribesmen at Shalil, Arabia, in which the former lost 160 and the latter about 300. An insurrection against Turkish authority has been in progress there for the last ten months.

England's immense expenditures for military and naval affairs have occasioned a deficit of \$20,000,000, which will have to be met with additional taxation. . . . The English Government is planning to send a sufficient force to the Soudan to effectually dispose of the Khalifa, and operations to this end have already begun. . . . Germany is introducing a new experiment in the field of taxation. She proposes to create a discriminating tax upon stores. The larger stores dealing in several lines of merchandise will be compelled to pay a larger tax than the smaller ones. Rent, the number of employees, and the number of different lines of trade engaged in, will determine the amount of this tax. In some cases it will go as high as twenty-five per cent. of the profits of an establishment. . . . The strike of Russian students is assuming alarming proportions. The most influential universities, academies, medical schools, art and mining schools, and institutes of engineering are in the strike, and are upheld by their teachers. The disturbance is spreading to the provinces, and so serious is the strike considered by the Russian Government that a council of ministers has been held to consider what steps should be taken. . . . It having been reported that the Japanese Government has planned to adopt Christianity as the State religion, Japanese officials are taking pains to state that Japan contemplates nothing of the kind, but that all religions shall be on an equal footing in Japan so far as the government is concerned.

Italy has decided to send three more war ships to influence the Chinese in reference to her demand for San Mun Bay. This will make eight war vessels despatched for that purpose. The Italian minister has renewed the demand of Italy, presenting it virtually in the shape of an ultimatum. Italy has recalled her minister, evidently on account of dissatisfaction for the way in which he conducted these negotiations. . . . The British minister at Peking has warned China that Great Britain will not permit her to repudiate her railroad contract with English subjects, and at the same time assures China of England's support in the event that another power should attempt to compel her to repudiate such contract. . . . Reports from the northern part of India state that Russia is pouring troops into her posts on the Murghabi River, between Chinese Turkestan and Afghanistan, for the purpose of seizing a large portion of territory which has not been closely delineated in boundary settlements. It is expected that the seizure will bring about complications between Germany and Russia. . . . The Russian Government is continuing to pour troops into the Liatong peninsula, stationing them at Port Arthur, Talien-wan, and in the adjoining districts, which is supposed to be the prelude to a further seizure of Chinese territory. . . . The Italian minister of foreign affairs has announced that Italy's course in China is supported by England and Japan. . . . Professor Falb, a well-known Austrian scientist, whose predictions in regard to earthquakes, tidal waves, and heavy storms, have had remarkable fulfillments, predicts for the last of the present month earthquakes and destroying hailstorms; for July and August, a tidal wave, destroying the eastern coast of the United States, and that Florida and California will at that time become islands, from a submarine earthquake. He predicts that on November 13 the earth will come in contact with a comet, and will be partially if not wholly destroyed.

Domestic.—The heaviest storm in the history of the snow belt was reported from Michigan on March 12. Eight feet had fallen, and all trains were blocked. . . . Damage claims have been filed against the

State Department at Washington amounting to \$21,000,000, on the score of losses sustained by American citizens in Cuba during the war. Such of these as are legitimate will be paid by the United States Government as provided in the Paris peace treaty. The United States transport Meade sailed for Cuba on March 11, having on board the \$3,000,000 to be paid the Cuban troops. The weight of the metal is forty-eight tons. . . . Two miners near Denver, Colorado, were imprisoned by a slide in the Bon Air Mine on March 9. Food, water, and an electric light were lowered to them through a ten-inch water pipe, and a shaft through 400 feet of solid granite is being sunk to release them. The work will take two weeks. . . . A new rifle has been tested by the government representatives at Washington, and is said to have given entire satisfaction. It is a magazine rifle, and is so arranged that the whole magazine can be emptied by one pull of the trigger, or it can be fired as slowly as desired. . . . Dr. G. K. Huber, of Ann Arbor University, Michigan, has made the important discovery that the blood-vessels of the brain, as well as of the rest of the body, are controlled by the nerves, and he has discovered the nerves which control the brain's blood supply. It is expected that this discovery can be made of practical use in preventing headaches. . . . Five Indian "sisters" of the American Catholic order of Sacred Heart have been ordered from Cuba by Archbishop Chapelle, the papal representative recently appointed by the pope to investigate Catholic affairs in Cuba. The expulsion of these women is declared to be due to the fact that they belong to an order which is purely American in its ideas and management. . . . The village of Henson, Colorado, is being terrorized by a mob of Italians who have broken into the National Guard armory and appropriated the arms and ammunition. Six of their number were being held prisoners without bonds for blowing up a schoolhouse, in the attempt to kill the teacher, who had jilted one of them. . . . The United States Government has announced its intention of maintaining a "disinterested neutrality" in reference to Italy's course in China.

Casualties and Calamities.—Five persons were killed and forty injured in a railway collision between two excursion trains near Rakaia, New Zealand, on March 12. . . . A terrific hurricane recently swept the Northeast coast of Queensland, Australia, and reports bearing date of March 13 state that 400 colored persons and 11 whites lost their lives. . . . The new Atlantic steamer Castilian, from Portland, Maine, for Halifax, N. S., was totally wrecked off Yarmouth, N. S., on March 12. Her crew and passengers were rescued. . . . The following statement has been issued at Washington, showing the total number of deaths reported to the War Department from May 1, 1898, to February 28, 1899: "Killed in action, 329; died of wounds, 125; died of disease, 5,277; total, 5,731." . . . A storm and tidal wave which recently swept the coast of Corea, entailed the loss, it is reported, of fully 2,000 lives and an immense amount of property. . . . A mass of rock overhanging the village of Rucuerja, Spain, fell on March 9, destroying many houses and killing eleven persons. . . . Evidence has been found to show that the terrible explosion at Toulon, France, reported last week, was the deliberate work of unknown assassins. Dynamite cartridges of a foreign make have also been found in close proximity to other large magazines. . . . The tug-boat Bowen was lost off the coast of Virginia on March 8, with a crew of twelve men. . . . Nine persons were drowned by the capsizing of a pleasure yacht at Brest, France, on March 8. The party included five French military officers. . . . In the recent storms on the Atlantic it is believed that ten freight steamers have gone down. They have been practically given up as lost, with their crews, amounting to over 300 persons. These vessels and cargoes are valued at \$2,500,000.

New Trusts.—Strong efforts are being made to effect a combination of the big boot and shoe manufacturers of the country, and also a combination of the shoe leather interests. . . . The cast-iron trust, foreshadowed some time ago in these notes, is now an actuality, the biggest concerns of the country in that line having pooled their interests. The capital employed is \$30,000,000. . . . Several of the large railroad companies have formed a kind of trust in order to free themselves from the domination of the car-building trust, and are planning to build their own cars hereafter.

Cuba.—It is reported at the War Department that the deaths for the month of February in Havana are fifty-one per cent. less than for the same month last year. . . . There is considerable trouble in Havana, occasioned by the course taken by the Cuban Assembly in repudiating General Gomez and declaring him a traitor for accepting the payment of \$3,000,000

from the United States for the Cuban soldiers, and agreeing to disband the army. The people, disgusted with their Assembly, are indulging in loud demonstrations favorable to General Gomez.

The Philippines.—The transport Grant has reached Manila, having on board General Lawton, with one regiment and one battalion of regulars. . . . The American soldiers were received with friendly demonstrations by the inhabitants of the island of Negros, when they landed and took possession of that island on March 4. . . . An advance move was made by General Wheaton's division against the Filipinos on March 13, in which the latter were driven back upon the village of Pasig, which was captured by the Americans on the following day, with the loss of three men killed and fourteen wounded. The Filipinos lost thirty killed. . . . General Otis has forbidden the Spanish in Manila to continue negotiations with the Filipinos for the release of the Spanish prisoners. Aguinaldo demanded \$7,000,000 for their release, and the Spaniards were planning to pay a large sum for this purpose. General Otis' reason for stopping the negotiations was that this money would be used by the Filipinos to strengthen their opposition to the Americans. . . . The town of Pateros was taken by the Americans on March 14, and destroyed. There was considerable fighting, and some loss on both sides.

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"Amid the trees of the forest."

SIGNS OF THE TIMES

OAKLAND, CAL., MARCH 22, 1899.

We send no papers from this office to individuals without pay in advance.

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

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"God . . . has made apostles and saints out of men and women that the world would have thrown away as rubbish. Why, the whole New Testament is just a record of that: Peter, the weak and wayward; Mary Magdalene, the defiled; Zaccheus, the worldly; Thomas, the despondent; Paul, the persecutor and blasphemer. What God could do in the first century He can do, He is doing, to-day."

We present two articles of "Editorial Correspondence" this week. Naturally we would have reserved the second article until next week, but believing that most of our readers will be anxious to get all the news they can from the conference, and also get it as fast as they can, we give you a double treat this time. These two articles of "Editorial Correspondence" give a comprehensive outline of the spirit and workings of the conference, and are well worth careful study.

"THE TRUST DISEASE."

UNDER the above caption the *New York World* says:—

"In the course of a discussion of the trusts from the Wall Street or purely financial standpoint in the *Evening Post* on Saturday these statements were made:—

"That the output of new trust stocks and bonds last year was upward of \$1,000,000,000.

"That for the first two months of this year the output was \$1,106,300,000.

"That the indications are that the total output for this year will be six times as great as it was last year—upward of \$6,000,000,000.

"That as a typical illustration of the rapid growth of monopoly and the rapid decline of individual enterprise, Chicago had no more business firms in 1897 than it had in 1870, tho' in those twenty-seven years its population had been multiplied by eight."

"The trust, therefore, is undermining the financial as well as the political health of the nation."

The foregoing are among the astounding facts that are before us to-day. If any man had said ten years ago that men could combine such vast amounts of wealth into large trusts before the end of this century, he would have been laughed at. It would have been thought out of the question altogether. And yet God ventured the prediction nearly two

thousand years ago that in the last days men would heap treasure together. Read the fifth chapter of James and see how clearly and how literally it tells what is now to be seen all about us in the great amassing of wealth.

THE GOOD WORK GOES ON.

THIS morning's mail (March 14) brings us orders for 5,876 copies of the resurrection number of the SIGNS. We received orders for several thousand yesterday. This is what we like to see. Let them come.

Make up your mind at once to have a part in the work of circulating this valuable number of the paper. Order a supply at once if you have not already done so. Single copy, 5 cents; sent in quantities to one name and address in lots of 5 to 24 copies, 2 cents each; 25 to 99 copies, 1½ cents each; 100 copies or more, 1¼ cents each.

SIGNS OF THE TIMES,
Oakland, Cal.

Can't Be Elected without It.—There have been various attempts at reform legislation at the California capital this winter, but there are some bad things that can not be spared yet. One of these is the custom of treating during election campaigns. Mr. Caninetti introduced a bill making it unlawful for a candidate for office to "treat" any one by buying or giving away any cigar or intoxicating beverage. In the language of one reporter, the bill was "buried deep under a shower of disapproving votes." One prominent senator said he would not respect such a law if it were passed. Others declared the measure idiotic; but the climax of opposition came when one senator said there were districts in the State where

no man could be elected unless he spent "treat" money among his constituents. So, despite the claim that "this is a Christian nation," King Alcohol maintains his influence in the distribution of official honors.

"This Gospel of the kingdom," that the Lord says "shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14), is the pure Gospel. It is not a man-made gospel, nor man-devised theories about the Gospel. But it is "this" Gospel, that is, it is the Gospel that Christ Himself preached. Indeed, there is no other gospel aside from the one that He taught and that He still teaches to-day through His Word. The Lord's Gospel is a Gospel of power, and it can be carried only by the mighty power of God. It does not need to follow in the wake of armies. It needs no political machinery to bolster it up, or to lend it power, or to open the way for it. "The Gospel of Christ" is of itself "the power of God unto salvation." Rom. 1:16. Then, since the Gospel of Christ is power, if there is not enough power in the gospel you have, it is because it is not the Gospel of Christ.

Any one desiring to have the resurrection number sent to five or more names may send the names to us, with pay at the rate of 2½ cents each, and we will send the papers to each address, post-paid. This gives an excellent opportunity of placing this valuable number of the SIGNS in the hands of your friends at a distance.

SIGNS OF THE TIMES.

'Tis greatly wise to talk with our past hours,
And ask them what report they bore to heaven.
—Young.

Take My Heart, O Christ My Saviour.

C. A. S.

C. A. SMITH.



3 Lord, my sins are nigh o'erwhelming,
Yet thy promise is for me,
And my heart I lay before thee,
Let thy blood now make it free—
And thy Spirit stealing o'er it
Makes e'en my poor heart to shine:
Take, O take it, Lord, and keep it;
Make it holy, Lord, like thine.

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4 Take my heart, O Christ, my Saviour,
Let thy Spirit's mighty power
Make it fit to witness for thee,
Every day, yes, every hour:
Let thy Spirit brooding o'er it,
Firm thine image there impress,
Till my every word and action
Tell of Jesus' righteousness.