

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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"HE STAGGERED NOT."

IT is stated concerning Abraham, in Rom. 4:20, that "he staggered not at the promise of God." Staggering is a very forcible illustration; it refers to the conduct of a man who is intoxicated, and is used several times in the Scriptures. "They are drunken, but not with wine; they stagger, but not with strong drink." Isa. 29:9. "As a drunken man staggereth in his vomit." Isa. 19:14. "The earth shall reel to and fro like a drunkard." Isa. 24:20.

These passages show what it is to stagger. The spectacle of a drunken man staggering and reeling in his filthy, intoxicated condition is so common that one can not fail to understand the signification.

There is a moral or spiritual condition that is similar to the physical condition mentioned—drunk. This figure is employed in Rev. 14:8; 17:2, etc. Spiritual drunkenness comes from imbibing false doctrine, the teachings of men rather than the commandments of God, as will be seen by comparing Isa. 29:9, 13 with Matt. 15:7-9, and by disbelief of God's Word.

But it is recorded of Abraham that he *staggered not*. This is not to say that he never did stagger. When he asked Sarah to conceal the fact that she was his wife, and when he yielded to the suggestion to take Hagar instead of his lawful wife, and thus enter into polygamy, he certainly staggered. But this time he did not stagger at all. "He staggered not at the promise of God."

Why should any one stagger at a promise anyway? What is there about a promise to make one stagger? Men stagger at a burden, a requirement, a commandment, a duty, but why stagger at a promise?

But, after all, that is just where men do stagger. If they would not stagger at God's

promises they would not be likely to at His commandments. God's promises are so great as to fairly stagger us unless we are, like Abraham, "strong in faith."

When God called Abraham to go up into the mountain and sacrifice his son, he staggered

would give him a son, even when it seemed to be an absolute impossibility.

Seeing he had already believed God's promise, he could now obey His commandment. So it is to-day. Why do not more people keep the Sabbath? We may say they stagger

at the commandment, such a heavy burden! The trouble really is they stagger at the promise. They say, My business would go to ruin, and I would have no way of making a living. Has God made any promises concerning this matter?—Abundant promises. "Observe to do all the words of this law; . . . because it is your life." Deut. 32:46, 47. See also Ex. 20:6; Ps. 37:3; 1 Tim. 4:8, etc. God has made the most complete promises possible in this matter, but men stagger at these promises, they do not believe them, and consequently they stagger at the requirement of God.

Why do not more people pay the tithe of their income to God?—Perhaps they say the requirement is too great, they need all the money for their families, that they could not do that and make a living. Are they staggering at the duty, the commandment? Well, in the first place, they are staggering at God's promise. What is His promise? Read it in Mal. 3:10. But says unbelief, God has promised too much; He would never do all that for me. So there it is, staggering at the promise of God! It is plainly to be seen, then, why men who know their duty in the matter of tithe-paying do not do it. They doubt God's promises. Those promises are so large, they stagger at them.

When the Lord says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9), why do so many go mourning all the day because of the oppression of the enemy? That promise is so large, they



"And Abraham stretched forth his hand, and took the knife to slay his son. And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham; and he said, Here am I. And He said, Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me." Gen. 22:10-12.

not at this most severe test that God ever presented to a man. He accounted "that God was able to raise him up, even from the dead; from whence also he received him in a figure." Heb. 11:19. This was all because he believed God when He promised that He

stagger at it. Shall we not from this time, like faithful Abraham, stagger not at the promise of God?

F. D. STARR.

THE PROMISE OF THE SPIRIT.

NEVERTHELESS I tell you the truth," said Christ to His disciples; "it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. . . . When He, the Spirit of truth, is come, He will guide you in all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me; for He shall receive of Mine, and shall show it unto you." "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me; and ye also shall bear witness, because ye have been with Me from the beginning."

Christ's triumphant ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work without the visible presence of their beloved Teacher. While He was yet with them, He commanded that they should not depart from Jerusalem, but wait for the promise of the Father, "which, saith He, ye have heard of Me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

When Christ entered within the heavenly gates, He was enthroned, amid the songs of millions of angels. As soon as this ceremony was completed, the Holy Spirit descended upon His followers in rich currents according to Christ's promise, and they were no more orphans. How quickly Christ fulfilled His promise, and sent from the heavenly courts the guarantee of His love! After His inauguration, the Spirit came and Christ was indeed glorified, even with the glory which He had from all eternity with the Father. During His humiliation upon this earth, the Spirit had not descended with all its efficacy; and Christ declared that if He went not away, it would not come, but that if He went away, He would send it. It was a representation of Himself, and after He was glorified it was manifest.

Then the people beheld the Lamb of God, which taketh away the sin of the world. How glorious did the Saviour appear, in the eyes of the awe-stricken multitude, invested with the robes of divinity! O, if He would only visit them again in human form, how gladly would they receive Him! How did Peter look upon his denial of Christ in the hour of temptation, as, with his brethren, he endured the seeing of Him who is invisible? He longed to witness to Christ's divinity and glory. And he was given opportunity.

"When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." "Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and harken to my words. . . . Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know; Him, being delivered by the

determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. . . . This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear. . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

This chapter is full of interest to all who love the Lord. Divine power was arrayed on the side of redemption. See the people coming in from all directions to hear the apostle witness to the truth as it is in Jesus. They press in, crowding the temple. Priests and rulers are present, the dark scowl of malignity still on their faces; their hearts still full of the spirit of abiding hatred toward Christ; their hands not cleansed from the blood they had shed when they crucified the world's Redeemer. They thought to find the apostles cowed with fear, because the strong hand of oppression and murder had testified of their purpose. But mark how intently they gaze, how earnestly they listen, as if spellbound. They find the apostles, instead of being sad, disheartened, and discouraged, ready to yield up their faith in Christ, full of courage, proclaiming, by the power of the Holy Spirit, the divinity of Christ. They hear them declare with boldness that the Man recently humiliated, spit upon, derided, smitten by cruel hands, crowned with thorns, and crucified, is the Prince of Life, and that He is now sitting at the right hand of God.

Those who listened to the disciples had taken an active part in the death of Christ. Their voices had mingled with the rabble throng in His rejection. When Jesus and Barabbas stood before them in the judgment hall, and Pilate asked, "Whom will ye that I release unto you?" they shouted, "Release unto us Barabbas." "What shall I do then with Jesus?" "Crucify Him, crucify Him." They choose a robber, a murderer, rather than the Son of God. Pilate delivered Christ to them, saying: I find no fault in this Man. Take ye Him and crucify Him. I wash my hands, as innocent of His blood. Then there arose, like the bellowing of wild beasts, "His blood be on us, and on our children." The deed was done; Christ was crucified.

Now these people hear the disciples declaring that it was the Son of God they had crucified. Priests and rulers trembled. Conviction and anguish seized the heart of the people. "They were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. . . . Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."

Now the disciples understood the words spoken by Christ when He was yet with them, "At that day ye shall know that I am in My Father, and ye in Me, and I in you."

"Ye shall receive power," Christ had said, "after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." By the descent of the Holy Spirit, the apostles were qualified for the very work Christ had given them to do,—the work of gathering in the harvest. The great Teacher came to sow the world with truth; and after His ascension, the harvest revealed the power of His teaching.

To-day, as in the days of the apostles, these rich promises, the inexhaustible supplies of heaven, are at the command of every soul that is united with Christ. He pitied poor sinners so much that He left the courts of heaven and laid aside His robes of royalty, humiliating Himself to humanity, that He might become acquainted with the needs of men, and help them to rise above the degradation of the fall. He bound Himself closely to the Father, that He might bring their united strength to bear upon the souls of men, and save them from eternal ruin. In like manner should His servants cultivate spirituality, if they hope to succeed in their work.

The Holy Spirit, sent from heaven by the benevolence of infinite love, takes the things of God, and reveals them to every soul that has an implicit faith in Christ. By its power the vital truths, upon which the salvation of the soul depends, are impressed upon the minds of men, and the way of life is made so plain and clear that those who are ignorant, who have not had the advantage of great learning, need not err therein. Faith is simple; it means no more nor less than belief in the Word of the infinite God. Believing, all may have life through His name. When the Jews asked, "What shall we do, that we might work the works of God?" the answer came from the lips of One that never lies, "This is the work of God, that ye believe on Him whom He hath sent." "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

The principles of divine truth, received and cherished in the heart, will carry us to a height of moral excellence that we had not deemed it possible for us to reach. Belief in Christ makes it possible for each one to be an overcomer. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."

MRS. E. G. WHITE.

BE PATIENT.

LORD, why can not I follow Thee now?" This was the impatient plea of the impetuous, unconverted Peter. He was so anxious for the reward that he was loath to bide the time of Him who alone could give the reward. In this respect the Peters have always been numerous. Like many other poor, selfish mortals, Peter was anxious to have his reward in advance of fulfilling the conditions. Like him, many others imagine themselves ready to die for Christ, whereas they are not yet willing to live for Him, not willing to exemplify His life of self-denial before the world. The anxiety is for self-salvation rather than for the salvation of others.

The Lord had spoken truly when He said to Peter, "Whither I go, thou canst not follow Me now," and the experiences of that night demonstrated that Peter did not then know what it meant to follow his Master, but that Jesus knew why the ambitious yet self-deceived disciple could not follow Him then. Peter did not know what was coming that very night and the following day that would dampen his ardor and set him away in the background. He did not know of the betrayal; he did not know of the agony in Gethsemane; he did not know of the cruel arrest and the

condemnation by the council; he did not know of the forsaking by friends, or of his own base denial of the One he was then so anxious to follow. He did not know of the mockings, the scourgings, the contempt of the priests and the masses, and, last of all, the crucifixion and death. Within a few hours Peter was shown more of what it meant to follow Jesus *then* than he had ever dreamed of.

But the Lord gave Peter and the other disciples some very comforting assurances along with the announcement that they could not follow Him *then*: "Thou shalt follow Me afterwards." "Let not your heart be troubled." "I will not leave you comfortless; I will come to you." "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself." "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." After Christ had fulfilled His mission on earth, and had ascended to the Father, and the Holy Spirit had come down upon them, then they understood why they could not follow Him when He went away. They learned then the meaning of the parable, "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work."

Then there were two reasons why Peter could not follow the Lord on that eventful night: (1) He was not converted, he had not yet the Spirit of Christ; (2) he had not yet finished his work on earth. And the last condition was dependent upon the first. The Master Himself did not essay to go back to His reward until He had finished His work. On the night of His betrayal, in His prayer to His Father, He said, "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:4, 5. On the cross He again declared, "It is finished." Even His death could not be accomplished until His work was done. Until that Passover night, neither officers nor mobs were able to hurt Him, because "His hour was not yet come,"—His work was not finished. When that was completed, God "highly exalted Him," and gave Him "a name which is above every name." Phil. 2:9.

Now this is the lesson that the disciples must learn,—the Master has given to every man his work, and to be pining for relief, or for something to happen by which some one else shall do that work, is not the Spirit of Christ. Such a disciple never can have it said to him, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." Matt. 25:23. If any disciple is longing to follow the Master in glory, and is saying, "I am ready to go at any time," let him ask himself if he is tired of the humble life here that will lead others to God; if he is sure his work is done and his account straight.

There is more than one man walking the earth to-day in a backslidden condition who, in times past, were as confident of being able to follow the Lord anywhere as was the boastful Peter. But such need not be discouraged; Peter sought repentance and found it, together with the favor of his Lord. He received the baptism of the Holy Ghost, by which he was enabled to go on and finish his work. That same Spirit is yet available to you. "Humble yourselves in the sight of the Lord, and He shall lift you up." James 4:10. "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

The Master said, "My Father worketh

hitherto, and I work;" then shall not the disciple be willing to work in whatever calling or place his lot may be cast until the Lord says, "It is enough; the work here is finished? He endured because of 'the joy set before Him;' is that not sufficient incentive for the disciple? Let us all take courage, and endure to the end. The fields are yet white unto the harvest, while the laborers are few. True, there are trials all around, but 'be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.'" James 5:8.

W. N. G.

AT PRAYER-MEETING.

THERE were only two or three of us
Who came to the place of prayer—
Came in the teeth of a driving storm;
But for that we did not care,
Since after our hymns of praise had risen,
And our earnest prayers were said,
The Master Himself was present there,
And gave us the living bread.

We knew His look on our leader's face,
So rapt and glad and free;
We felt His touch when our heads were bowed;
We heard His, "Come to Me."
Nobody saw Him lift the latch,
And none unbarred the door,
But "peace" was His token to every heart,
And how could we ask for more?

Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the jasper sea,
And strength was ours for toil and strife
In the days that were thence to be.

It was only a handful gathered in
To the little place of prayer;
Outside were struggle and pain and sin,
But the Lord Himself was there;
He came to redeem the pledge He gave—
Wherever His loved ones be
To stand Himself in the midst of them,
Tho they count but two or three.

And forth we fared in the bitter rain,
And our hearts had grown so warm
It seemed like the pelting of summer flowers
And not the crash of a storm;
"Twas a time of the dearest privilege
Of the Lord's right hand," we said,
As we thought how Jesus Himself had come
To feed us with living bread.

—Margaret E. Sangster.

CAN YOU SEE IT?

THE believer in Jesus sees these to be days filled with peril and events which make this time most solemn. With a clear light flowing from the Living Fountain of prophecy, we see in the startling events of the present and the immediate past, a direct fulfilment of God's sure Word, and with every turn of the rapidly-moving wheel of developments foretold by the prophets, we realize that our faith is being strengthened.

The peace-and-safety cry foretold by the prophet (Micah 4:1-4) has been heard from numberless lips, but perhaps few were looking for such a *literal* fulfilment of the prophecy as is afforded in the call for a "peace conference" by one nation, and its acceptance by "many nations," according to the Scripture of truth. By this action we know "sudden destruction" is at hand. 1 Thess. 5:3.

Whether such a conference for the disarming of the nations will ever actually amount to anything or not, this text does not say, but simply that it will be called by the nations, and it is now literally fulfilled before our eyes, tho in an unexpected way. But a few years, yes, even

a few months ago it was a question how Rev. 16:12, which speaks of the kings of the East, would meet its fulfilment. But now many of the kings and powers of earth are turning their covetous, envious eyes to China, the Flowery Land of the far East, and thither armies and navies are being sent; and when they have each established themselves there, then the "kings of the East" at the head of their vast armies, turn their way westward, perhaps to divide another fair portion of earth; and then their work and armies are crushed by the revelation of Jesus Christ.

The manifestation of God's power in the earth as was seen 1,800 years ago is being proclaimed, and accepted, and by it sinners are being turned to righteousness, and are preparing for the fearful time already crowding upon us. People are longing for this year of perplexity, disaster, and wo to close, hoping that coming years will not be bathed in sorrow and blood as is the present; but do they know the next will be better? They may "hope," but we fear it will be worse; for, while men and nations cry peace, still war is being prepared. Joel 3:9,10. And tho a *thousand* tongues proclaim a better time at hand, more than *ten thousand* homicides in America declare otherwise.

At this most remarkable time in the history of the world and of nations, God is preparing extensive means for warning the world of its approaching doom. Everything now indicates that the work portrayed in Rev. 18:1 is about to be accomplished; and this again brings us to that greatest of all events in the history of mankind.

Christian, are you doing your duty? Are you heeding the earnest call to labor?

Sinner, are you ready for the consummation of all these things? Are you seeking a secure shelter from these rude blasts of calamity? When plague, disaster, and strife sweep over the earth, with mercy gone, will you be found in the "sure dwellings," and in the "quiet resting-places"? Isa. 32:18.

H. G. THURSTON.

THE SPIRIT OF OBEDIENCE.

HAVE we the spirit of a hireling, or the spirit of a son and heir? An honest introspection to determine this point may be a painful tho profitable task. There are those who regard with suspicion this practise of introspection. They say that if a man will make himself busy in external good works, his inner states and experiences may safely be left to take care of themselves. We do not deny that one of the best methods of reaching a satisfactory experience of inward grace is to occupy our time, our strength, and our opportunities in doing good to others. "He that watereth shall himself be watered."

Nevertheless, this does not exclude the duty of self-examination, by which we may learn, however active in good works we may be, whether our service is a service of love, or a service of constraint. At least once in a while we may profitably discuss this question with ourselves, for the spirit of service makes a world of difference, both as concerns our character and our attitude toward God. If we are simply rendering the obedience of fear, or constraint, or policy, or self-interest, we may be sure that it will neither honor God nor profit us. It is not difficult to define the obedience of a son. It is characterized by zeal for the family interests, the family name, the family honor. It is not the obedience of calculation, for that is from the head, but of affection, for that is from the heart.—*Brethren Evangelist*.

STUDIES IN GALATIANS

THE GLORY OF THE CROSS.

Gal. 6:12-18.

WE come now to the closing portion of the Epistle to the Galatians. The importance of the Epistle, not less to us than to those to whom it was first addressed, appears in every chapter. The consuming zeal of the apostle Paul in writing it, is seen in the fact that, contrary to his usual custom, he seized the pen and wrote the Epistle with his own hand. Chapter 6:11. As intimated in chapter 4, the apostle suffered from weak eyes, which hindered him much in his work, or would have hindered him but for the power of God resting on him; so that it was necessary for him always to have some one with him, to minister unto him, and to serve as amanuensis. From the second Epistle to the Thessalonians (chap. 2:2), we learn that some took advantage of this fact to write letters to the churches in Paul's name, which troubled the brethren; but in the close of that Epistle (chapter 3:16-18) Paul indicated to them how they might know an Epistle that came from him. No matter by whom the body of it was written, he wrote the salutation and the signature with his own hand. So great was the urgency in this case, however, that he wrote the entire Epistle himself.

The lesson for this week, which follows, we quote from the Revision:—

"As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. For not even they who receive circumcision do themselves keep the law; but they desire to have you circumcised, that they may glory in your flesh. But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. For neither is circumcision anything, nor uncircumcision, but a new creature. And as many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God.

"From henceforth let no man trouble me; for I bear branded on my body the marks of Jesus.

"The grace of our Lord Jesus Christ be with your spirit, brethren. Amen." Gal. 6:12-18.

True and False Circumcision.—From the twelfth verse it is evident that the circumcision which was being taught to the brethren, and which Paul stood so stiffly against, as recorded in the second chapter, and warned them against so strongly in chapter 5, was mere outward circumcision, in the flesh. That stood merely for outward righteousness, the works of the flesh. The true circumcision was and is to "worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3. True circumcision is the keeping of the law, which can be done only as the Spirit of God writes the law in the heart. See Rom. 2:25-29; Heb. 8:10. The man who had the circumcision in the flesh merely, but did not keep the law, was reckoned by the Lord as uncircumcised. Such ones gloried or boasted in the flesh, and denied the cross of Christ, which is the only thing in the world in which one may rightly glory. The true circumcision is crucifixion with Christ; for that is, as seen from verse 14, a complete cutting off from "this present evil world."

God Revealed in the Cross.—The apostle said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Read now the words of the Lord by the mouth of Jeremiah:—

"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." Jer. 9:23.

Why should not the wise man glory in his wisdom?—Because, so far as it is his own wisdom, it is foolishness. "The wisdom of this world is foolishness with God." "The Lord knoweth the thoughts of the wise, that they are vain." 1 Cor. 3:19, 20. No man has any wisdom in which to glory, for his own wisdom is foolishness, and wisdom which God gives is something to cause humility instead of pride.

What about might? "All flesh is grass." Isa. 40:6. "Every man at his best state is altogether vanity." Ps. 39:5. "Men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity." But "power belongeth unto God." Ps. 62:9, 11.

As to riches, they are "uncertain." 1 Tim. 6:17. Man "heapeth up riches, and knoweth not who shall gather them." "Riches certainly make themselves wings; they fly away as an eagle toward heaven." Prov. 23:5. Only in Christ are found unsearchable and abiding riches.

Man therefore has absolutely nothing in which to boast, for what is there left of a man when he has nothing that can be called wealth, no wisdom whatever, and absolutely no strength? Everything that man is or has comes from the Lord. Therefore the Lord says, "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." Jer. 9:24.

Now put this text with Gal. 6:14. The same Spirit inspired them both, so that there is no contradiction. One text says that we are to glory only in the knowledge of the Lord; the other says that there is nothing in which to glory save the cross of our Lord Jesus Christ. The conclusion therefore is that in the cross we find the knowledge of God. To know God is eternal life, and there is no life for mankind except through the cross of Christ. So again we see most clearly that all that may be known of God is revealed in the cross. Aside from the cross, there is no knowledge of God.

The Cross Crucifies.—The cross in which we are to glory is the cross of Christ, the cross on which Christ suffered crucifixion. To Him it meant crucifixion, and so it does to us, for by it the world is crucified to us, and we unto the world. It meant humiliation and disgrace, yet nevertheless it is something in which to glory, because the disgrace is only that which the world regards as disgrace. Since the friendship of this world is enmity against God, it follows that the hatred of the world is friendship with God; and the friendship of God is something in which to rejoice.

The cross of Christ, in which alone there is glory, separates from the world. By it the world is to us as tho it did not exist. If the world is crucified to us, and we to the world, then, altho in the world, we are no longer of it. The cross means death and disgrace as far as the world is concerned. That which is contrary to the world, and to all the calculations of the world, and which the world despises and turns from, is that in which the child of God is to glory.

The Cross Elevates.—Jesus said, "I, if I be lifted up from the earth, will draw all men unto Me." This He said, signifying what death He should die, namely, the death of the cross. He humbled Himself to death, even the death of the cross; "wherefore God also hath highly exalted Him, and given Him a name which is above every name." Phil. 2:8, 9. He descended first into the lower parts of the earth. "He that descended is the same also that ascended up far above all heavens, that He might fill all things." Eph. 4:9, 10. It was through death that He ascended to the right hand of the Majesty in the heavens. It was the cross that lifted Him up from earth to heaven. Therefore it is that alone that brings us glory, and so it is the only thing in which to glory.

The Cross Creates.—"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation." That is, neither circumcision nor uncircumcision has any power. The only thing that is of any value is a new creature, or, as indicated in the margin of the Revision, "a new creation." "If any man be in Christ, there is a new creation;" and it is only through death that we become joined to Him. Rom. 6:3. The cross makes a new creation, so that here again we see a reason for glorying in it; for when the new creation came from the hand of God in the beginning, "the morning stars sang together, and all the sons of God shouted for joy." Job 38:7.

The Cross Seen in Creation.—The preaching of the cross is the power of God unto salvation to those who believe. 1 Cor. 1:18. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." Thus we see that it is the Gospel. Rom. 1:16. But the power of God is seen only in the things that are made. Rom. 1:20. It is in the things that are made that we learn that which may be known of God, "His eternal power and divinity." Now since the cross is the power of God, it follows that the cross is revealed in the things that are made. Altho the curse, death, has come upon all the earth, we nevertheless see life all about us. How can that be?—Only because Christ, who can suffer death and yet live, is everywhere present. But wherever Christ is, there is the cross; for Christ is not known to mankind except as the Crucified One.

The Glory.—We have seen that the cross is the power of God, and that the power of God is seen in the things that He has made, so that the cross is everywhere visible in creation. It is by the cross that everything is sustained. But for the cross, there would be universal death. Not a man could breathe, not a plant could grow, not a ray of light could shine from heaven, if it were not for the cross. Now "the heavens declare the glory of God; and the firmament sheweth His handiwork." Ps. 19:1. They are some of the things that God has made. They show God's power. They declare the glory of God, for His power is His glory. No pen can describe, and no artist's brush can depict, the wondrous glory of the heavens; yet that glory is but the glory of the cross of Christ. This follows from the facts already learned, that the power of God is seen in the things that are made, and that the cross is the power of God. The glory of God is His power, for "the exceeding greatness of His power to usward" is seen in the resurrection of Jesus Christ from the dead (Eph. 1:19, 20), and "Christ was raised up from the dead by the glory of the Father" (Rom. 6:4). It was for the suffering of death that Jesus was crowned with glory and honor. Heb. 2:9. So we

see that all the glory that He has now in heaven, and all the glory that the saints will ever share with Him, is nothing more than the glory of the cross. Surely there is enough glory in the cross to satisfy anybody.

The Marks of Christ.—"From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus." The marks of the cross were upon Paul. He had been crucified with Christ, and he carried the nail-prints. They were branded on his body. They marked him as the bond-servant, the slave, of the Lord Jesus. Let no one then interfere with him; he was not the servant of men. He owed allegiance to Christ alone, who had bought him. Let no one seek to get him to serve man or the flesh, because Jesus had branded him with His mark, and he could serve no other. Moreover, let men beware how they sought to interfere with his liberty in Christ, or how they treated him, for his Master would surely protect His own.

Ah, what glory there is in the cross! All the glory of heaven is in that despised thing. Not in the figure of the cross, but in the cross itself. The world does not reckon it glory, but then it did not know the Son of God, and it does not know the Holy Spirit, because it can not see Him. May God open our eyes to see the glory, so that we may reckon things at their true value. May we consent to be crucified with Christ, that the cross may glorify us. In the cross of Christ there is salvation. In it is the power of God to keep us from falling, for it lifts us up from earth to heaven. In the cross there is the new creation, which God Himself pronounces "very good." In it is all the glory of the Father, and all the glory of the eternal ages. Therefore God forbid that we should glory save in the cross of our Lord Jesus Christ, by which the world is crucified to us, and we unto the world.

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

Therefore,

"Since I, who was undone and lost,
Have pardon through His name and Word,
Forbid it, then, that I should boast,
Save in the cross of Christ, my Lord."

E. J. WAGGONER.

HIS LOVE REVEALED IN HIS WORD.

IF the Bible were prized as highly as it should be, if the Spirit that inspired its sacred pages was abiding in the heart, the cost of placing it within our reach would be more fully realized. Its promises are written in the blood of the cross. It plainly sets forth what we are, and what we should be. While it points out our sins, it does not leave us under the painful sting of conviction, but speaks comfort to the sorrowing heart in words of pathos that touch the most hardened soul and encourage the most despondent.

Reader, if you are downcast, if you hardly dare look toward heaven because of the enormity of your guilt, listen a moment to the cheering voice from heaven: "Come now, and let us reason together, saith the Lord: tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool." Isa. 1:18. The great God in His infinite love invites us to reason with Him. However great our guilt, He certainly has promised to forgive it, and He wants us to take a reasonable view of the matter. He can not lie; therefore we *know* that He has pardoned, according to this promise, "The blood of Jesus Christ His Son cleanseth us from *all* sin."

Precious blood! precious promise! These and kindred promises have cheered the heart of thousands, who tremblingly laid hold of them, walked in the path of faith, and were laid away to rest in hope of eternal life. In a little while the Author of the Word will come to gather its fruit. Not until then will we fully realize the love of God in giving us the Bible. Mother and daughter, father and son, brother and sister, husband and wife, whose lives have been prompted by its divine precepts, will meet never to separate. This great, eternal meeting will speak forth the results of the Bible, and proclaim the love of God with greater power than did all the united voices of men through the ages of sin.

Praise the Lord for the Bible, that gathers in its harvest of souls to share eternally the mansions that Jesus has gone to prepare for those that love Him! E. HILLIARD.

Tonga, Friendly Islands, S. Pacific Ocean.

STILL WATERS.

WHAT tho the way be rough and steep,

Thorny and dark, as on I press,
High overhead a beam I keep

To hold my soul in cheerfulness.

This talisman, so gleaming bright,
Illuminates my darkest night:

"Be patient, child; canst thou not see?

'Tis by still waters I am leading thee."

And I earnestly strive to make it plain

To my mortal vision that I am blest;

The lives of others hold more of pain;

The world's wide ways leave small space for rest.

So, whatever out of my life I miss,

Comfort I find when He tells me this:

"On, press on, toward the true and the right;

By waters still thou shalt lie down at night."

BESSIE JOHNSON-BELLMAN.

Howard, Kansas.

THE UNION OF CHRIST AND THE BELIEVER.

THERE is no Bible truth more clearly defined by Christ than the union which exists between Himself and the believer. In the memorable prayer which He addressed to the Father, as recorded in the seventeenth chapter of John, this union is brought out very fully. After praying for His disciples then living, He says, "Neither pray I for these alone, but for them also that shall believe on Me through their word." This request covers all time from the personal departure of Christ from this earth to His personal coming again. And what did He ask for them? Let us read slowly and thoughtfully; for there is unfolded a wondrous truth, which even "the angels desire to look into:" "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us." And again: "I in them, and Thou in Me, that they may be made perfect in one."

The Purpose of This Union.

What reason did Christ give for this request?—"That the world may know that Thou hast sent Me." Verse 22. This union, perfected in the believer, is to prove to the world the divinity of Christ, that He was sent of God. The divine life of Christ is to shine out to the world from the hearts of those who are one with Him. But this is not all: "And hast loved them, as Thou hast loved Me." Glorious truth! This love was shown in the gift of His Son to redeem them. Christ was the embodiment of this love; and with Him in the heart of the believer, it will be radiated to the world.

Christ Our Exemplar.

The words of Christ are, "And I, if I be lifted up from the earth, will draw all men unto Me." John 12:32. Not drive, not compel, but draw. The same drawing spirit of love is to characterize the work done by the believer, in the vineyard of his Lord. Christ was tender and compassionate. Behold Him weeping over Jerusalem; and no sinner, however degraded, was ever turned away by Him.

But what of His love for believers, those who are one with Him?—He calls them brethren. He loves them "with an everlasting love." "Like as a father pitieth his children, so the Lord pitieth them that fear Him." So tender is this relation that whatever of good or ill is done to them He counts as done to Himself. Matt. 25:31-45. This truth is illustrated in the case of Saul of Tarsus. At the time of his conversion, a voice spoke to him, saying, "Saul, Saul, why persecutest thou Me?" Saul answered, "Who art Thou, Lord?" The voice replied, "I am Jesus whom thou persecutest." Acts 26:14, 15. Jesus was in heaven, and what had Saul done to affect Jesus personally?—Let Paul answer in his own words, which he addressed to his countrymen: I "was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women." Acts 22:3, 4. In persecuting Christians, Saul was persecuting Christ.

He who is one with Christ will manifest the same spirit of love and tender sympathy for his brethren, by whatever name they may be called. This love for the brethren is given by our Lord as a test of discipleship. He says, "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35. That little word "if" means a great deal. He who is one with Christ *will not persecute*. This is shown in the case of Paul. He was not a Christian when he did those wicked deeds. In doing them he was acting out his fallen nature; they were the fruit of the natural heart.

But what of Saul after he was converted, born of the Spirit, one with Christ? Did he turn around and persecute his Jewish brethren, because they did not believe as he did?—No, verily. He had no need for carnal weapons then. He knew from his own experience that the Gospel of Christ "is the power of God unto salvation to every one that believeth." He preached to them "Christ, and Him crucified." He related his experience to them,—how he had been "brought out of darkness into His marvelous light." He entreated them. He prayed for them. Rom. 10:1. His heart yearned for their salvation. Listen to his words: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Rom. 9:3. He was willing to be an outcast from God, and forego all the joys of eternity, if need be, to save them.

This is the fruit of the Spirit. May we all, as Christians, seek earnestly for this union with Christ, that we may be His true representatives before the world. MRS. JULIA LOOMIS.

"ANY young man is wanting in his duty to himself if he fails to meet the purposes of God by improving and enlarging his faculties. The *mind* is the best possession we have; but it must be trained by study, by reflection, by learning in the school of Christ, the best and truest educator the world has ever known."

"HE who loves Christ the most, will do the greatest amount of good."



OAKLAND, CAL., MAY 17, 1899.

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ROME'S PROOF OF INFALLIBILITY.

A Contrast.

ROME's proof of the infallibility of the church, the Roman Catholic Church, if you please, is in *herself* wholly. She is the only, sole witness. Here it is, stated by the editor of the *Catholic Mirror*, in his issue of April 29, 1899. Replying to a question as to whether Catholics do not reason in a "vicious circle,"—proving the church by the Bible and the Bible by the church,—the editor replies by quoting three expressions from Matthew relative to the church of the Lord, namely, Matt. 16:18; 18:17; 28:19, 20. This testimony of what Christ said the editor takes as only *human* testimony, but *assumes*, merely *assumes*, that it applies to the Roman Catholic Church. He then concludes the *Roman Catholic* Church to be infallible, so that "if she fails to teach the truth, it is the combined failure of the Holy Trinity, of the Father, who sent His Son and Holy Spirit to create her and establish her, and of the Son and Holy Ghost, who, in case of her failure, would have falsified all the pledges and promises made by the Son of God for Himself and the Holy Spirit. The infallibility of the Deity is therefore her infallibility, so that *what-ever she teaches they teach*."

The editor thus states his conclusion:—

We have availed ourselves of the writers known as evangelists as contemporary witnesses of what they narrate, *as mere men*, as we would any thoughtful profane historians in their narration of facts when fully accredited as such.

Through them, presupposing our common belief in the divinity of Christ, we reach with infallible certainty the existence of an institution created and formed by the Son of God, endowed with attributes which, if the Son of God speak the truth, place her above the possibility of even teaching falsehood, thereby betraying the purpose of her existence. We here accept her as God created and endowed her. We feel convinced that the abiding presence of her Creator and the Holy Spirit with her, while time lasts, precluded the possibility of her even being smirched by contact with error. Hence we glory in the discovery of an infallible guide and teacher, whose deliveries are to us the teachings of the Son and Holy Spirit.

But *this newly-found, infallible teacher* now informs us that the historians whose truthful narration of the Son of God are not only truthful historians, but were inspired by the Holy Spirit to furnish the world with what they have written as the amanuenses of the Holy Ghost in the premises. Thus, after we have reached the church of Christ with all her divine prerogatives, through human writers endowed with the attribute of truth, we *now learn from the church*, as the mouth-piece of the Holy Ghost, that these writers were not actuated by merely human motives in their biographies of Christ, but were *under the direct influence of the Holy Ghost* in the prosecution of their narratives. Through them, as truthful human historians, we reached the infallible church of Christ, who, in turn, by virtue of the permanent abiding of the Son of God and the Holy Spirit within her, pro-

nounces the (to us) human writers as under the divine influence whilst inditing . . .

Hence the charge against the church of reasoning in a vicious circle has no foundation, when she proves the infallibility of herself from contemporary human, but fully accredited veracious historians, and then the inspiration of the same historians from the authority of an infallible tribunal, viz., herself.

We have no particular interest as to the "reasoning in a vicious circle," one way or the other. The editor has doubtless to his own satisfaction proved that he does not so reason. What we wish to point out is this: According to the editor's own showing, the Roman Catholic Church has only her own "infallible" (?) testimony that she is the church of God; for the testimony of the apostles or contemporaries of Jesus merely speak of a church, or the church of Christ. A mere claim of being that church is not sufficient evidence. Mormonism claims that the true church is that of the Latter-day Saints; the Orthodox Church of Russia makes the same claim; and so with the Church of England. The claim is, of itself, apart from other absolutely conclusive evidence, worthless. Matthew may declare that Christ spoke of a church, a church which should endure, which should not be conquered, with whom the Lord would be to the end, but Rome's claim to be that church must, to stand, have a more substantial basis than a mere claim.

Moreover, the above basis of reasoning, or proving, reverses the divine method. God has substantiated all His Word in the Word itself. That is, by that Word and in that Word God will prove its infallibility to any one who will comply with its conditions, conditions so simple that any or all may put them to the test. God's witness is twofold at least. "In the mouth of two or three witnesses every word shall be established." In other words, God writes His Word at least twice concerning everything of which He has spoken, in fiat, command, or promise, and again in fulfilment; and the second proves the first.

Jesus Christ did not say, "The prophets as mere men spoke of Me, and predicted My coming; and now I am that One they predicted." His claim would have been worthless. Jesus gave the two witnesses. One of these witnesses was the written Word, covering a space of over a thousand years, and repeated even down to John the Baptist:—"Ye search the Scriptures, because ye think that in them ye have eternal life; and *these are they that bear witness of Me*." This witness had been recorded for centuries. The Man Jesus could not have given it or altered it as written in the scrolls of the prophets. He could not, nor did He wish to, interpret that witness to fit Him. He came to do God's will, and God would supply the second witness in Jesus Himself. "For the *works* which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me." Here are the two witnesses: God's Word written in Moses, the Psalms, the Prophets; God's Word written in the life, the character, the works of Jesus Christ.

The two witnesses, thus testifying, are absolutely unimpeachable—God's Word first, and then the witness which demonstrates the second writing of that Word. John bore witness of Christ and His work. Yet in prison the faithful servant grew doubtful whether Jesus was the One to come, and he sent his disciples to ask Him. In reply, Jesus went on with His God-given work, and told the disciples of His faithful forerunner, "Go and show John again those

things which ye do hear and see." This was sufficient. God was writing John's testimony again in the works of Jesus Christ.

Two hundred years before Babylon reached the height of her glory, the prophet Isaiah predicted both her rise and ruin. Two centuries later God in His providence wrote the words of the prophet again in Babylon's greatness and magnificence, and her utter overthrow.

On the Mount of Olives Jesus foretold His second coming, and said that previous to that event the sun and moon should be darkened and the stars should fall. Eighteen centuries later God wrote that same word in the darkening of the sun and moon, May 19, 1780, and in the falling stars of Nov. 13, 1833.

So, also, God has spoken through Christ and prophet and apostle concerning His church. He has shown her origin, her character, on what conditions she should remain His, the vicissitudes through which she should pass, how she would be spoiled, led away captive, persecuted, almost lost sight of by the world, go into Babylon, and yet come forth a glorious victor through His power and grace. He has written all of this in prediction and promise many times in the Bible; He has written much of it already in the history of His church during eighteen long centuries; and the last is soon to be fulfilled.

Now the question is, Is what God has written in the Bible concerning His own true church and her character and history to the present time true of the Roman Catholic Church? Has He providentially or directly written the prediction and character again in that church herself? Has He made her a second witness by making her the living Word repeated? We believe not, and our belief is founded, not on Rome's claims, but on the twofold witness of the infallible Word. "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them."

Study the Word, reader, and the Word's methods of finding out.

THE TRAPPINGS OF PRIDE.

ALL the outward manifestations of pride are but the indications of the selfishness that reigns within. We expend brain and nerve force in preparing fine clothes in order that we may outshine our neighbors. We put on jewels and diamonds so that it may be said of us that we outshine every one about us.

We pride ourselves upon our ancestry. We like to have it understood that it is no common blood that is flowing through our veins. We lift our heads in admiration of ourselves at the thought that we belong to the titled nobility, or that great and noted men were our fathers.

But there is no love in any such things, except it be a selfish love. While in such a condition, we have no regard for any one except those of our own privileged class. And even then, if adversity comes to one with whom we have been accustomed to associate, we cast him away from our society as a disgrace to us. All of this is simply because of pride, and pride is but another name for self-love.

The individual who is filled with self-love has no love at all for any one else. At first you may be inclined to think that such can not be the case. But do not be hasty in your decisions. Just think a moment.

The person who is full of love for himself

may think that he loves another, but let him analyze his motives, and he will be horrified to find that what he had supposed was love for another was only love for himself. He seems to love the other person, but the motive back of it all is a desire for some personal pleasure, gain, or advantage. Let the personal element be withdrawn by taking away all hope that the individual may get any enjoyment or gain for himself, and he finds at once that all his supposed love is gone. And this should show him that what he had so fondly hoped was love for another is, after all, only love for himself.

This will readily explain how it is that what seems to be such glowing love may all be quenched in one short hour. We see the young husband and wife. They seem to be fully devoted to each other, and the bonds of pure, true love seem to securely hold them. But reverses come. The husband is no longer able to dress his wife so that she can appear as the finest of any in the neighborhood, and then the seeming devotion is gone. Her pride is touched. She has come of one of the best of families, and why should she endure such humiliation? And some passing whim may just as suddenly and also permanently turn away the husband's apparent love for his wife.

Many a professor of Christianity may be awakened also to find that his supposed love for Christ, or for the members of the Master's household, is only a selfish love. He may be professing the name of Christ solely for the purpose of gaining heaven for himself. "O, if I were only sure I would be saved!" is an exclamation that we often hear. But such words come only from the heart of faithlessness and self-love. The individual may profess the name of Christ and join the church with the object in view of helping his business. But what a selfish act that is! He may join some particular church so that it will give him a better standing in society, but how self-centered and full of pride is such an act! He may join the church that has the finest house of worship, and the most eloquent preacher, and the most attractive music, and the most wealthy members. But this is another one of the trappings of pride, and is all for self.

Contrast with all this the life of the Lord Jesus Christ. Certainly he was the most truly noble being that ever came into the world. He was the "Son of the Highest." He was not merely a king, but He was the King of kings and Lord of lords. He was the Creator and Supporter of the whole universe. He could have come to this earth surrounded with such glory that no human eye could have endured it. But did He do it?—No, by no means. He came as the lowliest of the most lowly. He was born in a stable among the cattle. He was reared in the most despised little village of all Palestine. He worked at the common trade of a carpenter. He chose for His earthly parents no higher nobility than the commonest peasants of Nazareth. He chose to be reared without a single one of the trappings or luxuries of the so-called royal nobility.

What a wonderful lesson there is for humanity in all this! He who commanded all the great storehouse of all the power, and all the vast resources of all the worlds, came to us with no sounding of trumpets or none of the insignia of pride that so dazzle and attract the attention of the world. His was a true, pure, unselfish love for humanity. He loved men on their own account, and not on His personal account.

He saw how pride and vanity would cultivate the hateful seeds of selfishness, and He did not put a single thing into His life anywhere that could be so construed as to minister to pride and self.

It is pride and self-love that have been the ruin of the world, and the Master has ever sought to open our eyes to this great truth, and to win us away from the destroying evil. Will we let Him teach us the lesson? T.

INVULNERABLE ARMOR.

THERE is nothing that the world seems to be more interested in to-day than the subject of arms and armor. As soon as armor is secured that seems incapable of being pierced by shot or shell, it is at once undertaken to devise a still more destructive gun in order to break through the improved armor.

It may be interesting to know that some ancient records disclose a kind of armor that is so very strong that no enemy's shaft has ever yet pierced it. There are a few who believe that it is able to withstand the most powerful weapons, even of these modern days of marvelous inventions in the arts of war.

The ancient document in which this armor is described seems to have been written about 64 A. D. by a very scholarly man who was temporarily stopping in the city of Rome. The original writing is so clear and vivid in its description that we can do no better than to give it in its own native beauty, according to one of the best English translations of it at our command. The language of the writing that describes this wonderful armor reads as follows.—

"Finally my brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God, praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak."

The foregoing quotation bears the inscription of the apostle Paul and is found in chapter 6, verses 10 to 20 of his letter to the Ephesians. It is well worthy of the most careful study. Every sentence and every word should be thoughtfully and frequently pondered.

We are to "be strong in the Lord, and in the power of His might." "The power of His might" is almighty power. Just think of what is comprehended in the one word, *almighty*. All the might of the whole universe is embraced in it, and all this power belongs to our God. The Heavenly Father inspired His apostle to invite us to "be strong in the Lord." What a gracious invitation! and how real and infinite the power!

"Put on the whole armor of God." This is the Lord's invitation. He sees us subject to all of the temptations and destructive vices of

this evil world; He sees our dangers on every hand; He sees that we need protection. And so He says, "Put on the whole armor of God." It is the armor of God. It is not armor made by the Lord for us merely, but it is God's own armor; it is the power that surrounds the Infinite One. It is not merely the limited amount of power that each one of us could use with our finite faculties. Neither is it merely the power that could be put *within* us; but it is power put *upon* us. We are *in* the power of God; we are *in* the power of His might; we are *in* His armor, for He has invited us to put His armor *on*; and if we have His armor *on* we are *in* it.

God's armor is power. It is all the power in all the universe. There could be nothing too great for it, neither could there be anything beyond its reach. And the Christian is clothed with this armor of power. He has it on. Our Father who art in heaven has invited us to *put on* His *whole* armor, not a part. Do not make the mistake of reading God's Word so narrowly. He bids us put on the "*whole*" armor.

O, the solid comfort and the sublimity of the thought of being bathed continually in such infinite seas of power! We look upon our earth and see the wonderful manifestations of power in the life of plant and tree and animal; we think of the might that holds this rolling orb so securely under our feet. We look out to the moon, the sun, and all the hosts of planets and stellar worlds in the boundless depths of space, and we are lost in the contemplation of the ever-present power that supports and guides them in their stately onward march.

We think of the power of steam and electricity, of heat and cold. We see these things too often as mere commonplace matters. But they are the mighty forces that our God has placed within the folds of what we so glibly speak of as "nature." But these things are not nature, only as we see in nature the mighty power of our God, the Omnipotent One, God's power is everywhere and in everything. And God's power is the Christian's armor.

God's Word is the medium of His power. But here again do not get the narrow idea that His Word conducts His power to us as electricity is conducted over the wire. God's Word is not a wire that merely conducts power. But "the Word of God is quick, and powerful." Heb. 4:12. It is "quick," that is, it is living; it is so sensitive with life that it is called "quick." And it is "powerful;" that is, it is power-full. It is *full of power*. And this Word of God, instead of being a mere wire-conductor, is the boundless ether through which the throbbings of life and power pulsate from the infinite God, from the tender Father, to every creature. How divinely fitting, then, are the words of the apostle quoted at the beginning of this article, "the sword of the Spirit, which is the Word of God."

We see a craft riding upon yonder sea, and they tell us that she is one of the greatest battle-ships afloat. They tell us of her big guns, and her powerful steel armor. But how insignificant does this mere speck in the waters seem when we are contemplating the all-pervading power of God.

Receive God's Word! Receive God's power, and then you have God's impregnable armor! Do you have it? If not, do you want it? God has already given it to you, and now it is all yours just as soon as you take it.



MOB REASON AND LAW.

WE have no words to express our abhorrence of the low, brutal, lustful crime of the Georgia negro, committed the other day. But, however brutal and devilish it was, it was no excuse for his barbarous, savage, fiendish execution by the mob. One Southern gentleman truly remarked that after mutilating and burning their victim they ought to have eaten of his flesh, and the savage picture would have been complete. Then, even worse than this, on the unsupported testimony of the poor wretch they burned, they hang another man, a negro preacher, whom his employer declared to be, in his belief, innocent, and who till he died averred his own innocence. His employer was willing that the man should be imprisoned; but asked only that he should have a fair trial. This the mob once promised, but a word fired them again, and the poor fellow was hung, from mere mob prejudice. That such a spirit is not confined to the South is evidenced by the work of the mad mob of strikers in Warden, Idaho, who shot wantonly their own friends, supposing them to be non-union men. They then blew up with dynamite the property of the mine-owners to the value of \$250,000. And all this was done simply and solely because those on whom the mob wreaked its vengeance did not agree with the mob. The miners had asked for a raise of wages, and the mine-owners had granted it, but the mine-owners would not discharge the non-union men at the demand of the union. In the South it was a "nigger" who fired the mob by an atrocious double crime; but in Idaho it was mere disagreement with the union, and, even tho a non-union man were shot, what matter? he is only a "scab."

We would not for a moment charge the entire South with this race hatred or this crime. We are sure if the late Mr. Grady had been at the head of the *Atlanta Constitution* it would not have justified the mob spirit. Neither would we lay at the door of all laboring unions the fearful crime of the Idaho miners; for we are persuaded that it will not be countenanced by the mass.

We take occasion to point out the increase in mob law, and its foolish, unreasoning action. If the mob ever does justice it is generally in connection with crimes over which there would be no doubt as to the issue in court. The men with money and position, likely to influence courts or juries, are never mobbed. Mob judgment is rarely ever calm or deliberate. This is shown in the hanging of the negro preacher, and the drilled mobs of the miners shooting their own men. The "reason" of the mob is mad, unrestrained, prejudiced passion. In no sense is it Christian in character, tho every actor in its mad work be a church-member. "Vengeance is Mine; I will repay, saith the Lord." But the mob does not believe this. They are unwilling not only to trust legal measures, but God. A country that has furnished 127 lynchings during the last year, can hardly be called Christian. And, lastly, all this increase of violence shows, according to the "sure word of prophecy," that we are nearing the coming of the great day of God, when Christ shall take to Himself His great power and reign, and in whose presence all sin and all who have identified themselves with sin shall perish.

SUNDAY PAPERS IN LONDON.

THE action of several of the leading dailies of London in starting the publication of a Sunday issue has been heralded around the world, and quite generally and variously commented upon. And now the archbishop of Canterbury, the head of the Established Church in Great Britain, has called a conference of his bishops for the purpose of taking steps to suppress the obnoxious Sunday paper.

All of this discussion in regard to the Sunday papers is helping the cause of God's truth; for it serves to make the fact more manifest that Sunday is not the Sabbath. God's Word makes it perfectly plain that the seventh day, commonly called Saturday, is the only day that our Father in heaven

recognizes as His holy rest day. And He has given, in the utterances of the prophets, the assurance that the apostasy from the Bible Sabbath shall be fully exposed.

What will England's bishops do to stop the Sunday papers? Will they undertake to show that Sunday is God's holy day, and that labor upon sacred time is sin, and then appeal to the journalists and reading public to refrain from such immorality?—Hardly. They will merely call attention to the general custom of keeping Sunday, urging that their long-standing traditions be maintained, and then resort to human law to compel the observance of the man-made institution.

Human institutions require human laws to secure their recognition. But divine institutions rest upon no such a flimsy foundation. The power of the infinite God is the support of all His institutions, and He compels no one. He earnestly invites us to come to Him, but He compels us never. T.

"NATIONAL REFORM" ILLUSTRATED.

THE so-called National Reform Association is increasing from year to year the effort to have the United States Government assume a religious aspect. It is first one proposition and then another, all to the same end. One time it is a constitutional amendment formally recognizing God in the fundamental law. Another time it is an educational amendment, providing for governmental religious instruction. Again, or rather all the time, it is enforced Sunday observance by the national government, as well as by the States and municipalities. The association has secured various allies of varying degrees of influence, the most notable and energetic being the Woman's Christian Temperance Union and the Young People's Society of Christian Endeavor. Now both of these associations have ample fields of usefulness without extending their energies to the work of the National Reformers in the effort to cripple both Christianity and the State by an adulterous alliance.

As a most striking illustration of what the formal assumption of religious functions by an American republic may logically lead to, we refer the National Reform allies to the case of Ecuador. The following document speaks for itself, being the culmination of efforts (like those of the National Reformers in the United States) to make the State subsidiary to the church:—

"PREAMBLE.—Considering (1) that the Third Provincial Council of Quito has by special act consecrated the Republic of Ecuador to the Sacred Heart of Jesus, placing it under His protection and patronage;

"(2) That the Legislature should join in name of the nation in the approval of an act so satisfactory to its sentiments of eminent Catholicity, as it is also the most efficient medium for the conservation of the faith and the realization of progress and welfare of the State; therefore, the Senate and Chamber of Deputies of Ecuador, in Congress assembled, decree:—

"ARTICLE I. The Republic of Ecuador is consecrated to the Sacred Heart of Jesus, declaring Him its patron and protector.

"ART. II. The feast day of the Sacred Heart of Jesus shall be civic, with assistance of the first class, celebrated in all the cathedrals of the republic with the greatest possible solemnity by the prelates of the dioceses.

"ART. III. In all the cathedrals an altar will be erected dedicated to the Sacred Heart of Jesus for the purpose of heightening the zeal and piety of the dioceses.

"ART. IV. In the face of each of these altars shall be engraved, at the expense of the government, the present decree.

"G. GARCIA MORENO, President.

"Quito, Ecuador, Oct. 8, 1873."

National Reformers scout the idea that the United States would ever go to such an extreme. Neither did Ecuador take such a step in the beginning of its career as a republic, on gaining independence from Spain. But this whole State-religion principle is a Roman Catholic principle, in so far as it aims to affect the Christian religion; and when the first step is taken, consistency and the precedent of that first

step lead to and impel the final step. The underlying so-called evidences adduced by the Supreme Court in the declaration that "this is a Christian nation," would be far more potent in support of the claim that this is a Catholic nation. Then if the religious legislation sought by the National Reformers be consistent with the principles of our republican government, there can be no logical reason for our not adopting such a measure as that in vogue in Ecuador. We should not take the first step unless we are prepared to endorse the last step, to which the precedent of the first naturally tends. People who are being importuned to aid the National Reform cause would do well to ponder the possible outcome. W. N. G.

"WO TO HIM."

PENNSYLVANIA is the home and headquarters of the National Reform Association. And quite a strong movement has been started up there of late to secure the enforced observance of Sunday. The Amalgamated Association of Iron and Steel Workers, one of the strongest labor organizations in the country, has allied itself to those that are seeking to force Sunday observance upon every one, and it has resolved to prosecute every mill and factory operator and railway official who violates the Sunday law of Pennsylvania.

At a mass-meeting in Pittsburg, one speaker said:—

"This country is being formed into one vast amalgamated association. Don't be alarmed, for we are all going to join it, and have one vast confederacy and federation; but wo to him who stands up against it! Wo to him who desecrates the sabbath [Sunday]!"

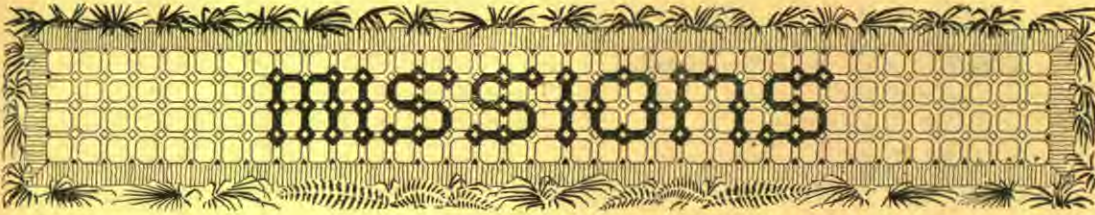
This is a voice from the persecuting days of the Dark Ages. This is the same voice that has sent millions of men, women, and even little children to the cruellest and most inhuman tortures and death. This is the voice that has always stood in the road of progress and religious freedom. And this is the dragon voice that the prophecies have declared will bind men hand and foot in this "land of the free, and home of the brave;" and from here the evil will spread to all the world. All the persecuting horrors of the middle ages will be brought in, and it will be done in an incredibly short time. But when the contest reaches its heights the Master will come in person and break the cruel bondage. This is our hope, and toward that time we fix our earnest longings.

It is certainly a strange sound to be heard in this land for a man to say, "Wo to him who desecrates the Sunday." But why this "wo"?—O, there is to be a universal "confederacy," and if there chance to be those who have convictions that lead them to stand out against it, the effort will be made to crush them! The law will lay hold upon them, and, if need be, persecute them to the death. Can it be that such scenes are just before us?—Most assuredly. The prophecies clearly predict it, and we see how it is coming. These National Reformers used to be a very insignificant little company, but one organization after another is joining them, and their power and influence are swelling.

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Isa. 8: 11-13. T.

Roman Catholicism in New England.—Referring to the decay of religion, the decrease of population, and increase of poverty in New England, James R. Randall, writing for the *Catholic Mirror*, recalls the warning of Elizabeth Cady Stanton, who predicted that if the people of New England did not follow God's order of multiplying and replenishing the earth, instead of reversing it, "the descendants of the Celt would trample on the graves of the Puritans." Mr. Randall remarks: "This is being rapidly accomplished, for the prolific, God-fearing Catholic Irish, German, and French Canadians are inheriting the land, and will dominate it in the twentieth century." And he speaks truly.

Poisoning Mania.—A New York paper tells of two persons who received, not poisonous candy in a box, but poisonous serpents—one a big copperhead snake, and the other an Egyptian asp, the bite of which is fatal.



A PRAYER.

I AM weary, O, so weary!
 Cares of life do press me sore;
 And I long to rest in heaven,
 Where dark sorrows come no more.

Heavenly Father, guide me gently
 Through this dark and tangled wild;
 Take my hand, dear, loving Father,
 Guide, O, guide Thy weary child!

Loved of earth have left me, Father,
 Sad and lone henceforth to be;
 Dark the clouds that shade my pathway;
 Helplessly I cling to Thee.

Closer in Thine arms enfold me;
 Let me lean upon Thy breast;
 Shield me from the tempter's power;
 Give the heavy-laden rest.

Take this wayward heart I give Thee,
 Saviour, make me all like Thee;
 Fill me with Thyself, I pray Thee,
 Till Thine image Thou canst see.

When at last my work is finished,
 And my record stands complete,
 Take me to Thyself, dear Father,
 Where there's rest for weary feet.

Answer.

On My hands thy name is written;
 I have heard each plaintive sigh.
 Trust Me, child, whate'er befall thee;
 I will guide thee with Mine eye.

MRS. ADDIE B. HAMMOND.

Rockford, Ill.

THE SPANISH FIELD.

AT the beginning of the sixteenth century Spain ranked among the first of European nations. Her king, Charles I., was also king of the Netherlands and emperor of Germany (Charles V. of Germany). She sent forth her armies to conquer in the Old World, and to explore and take possession in the New. In America more than one-third of the present territory of the United States, and everything from the Rio Grande to Cape Horn, except Brazil, and including nearly all of the West India Islands, fell into her hands. The treasures of the Montezumas of Mexico and of the Incas of Peru, with the vast commerce of her other possessions, filled her coffers to overflowing. She was intoxicated with the pride of wealth and power.

Just when Spain was making her greatest conquests in America, the influence and power of the Reformation began to be felt in all the nations of Europe. Spain had already established the Inquisition, and its machinery was put to work so effectually that it promptly crushed out everything that the Roman Catholic hierarchy denounced as heresy. All investigation and freedom of speech were prohibited. The Bible was taken from the laity, and was practically discarded by the clergy. The people became the servants of the priests. The Inquisition was also established in Mexico and other Spanish possessions in America, and the same baneful results followed.

From the time the Inquisition was established dates the decadence of Spain. But her possessions were so large and her wealth and power so great that it was many years before the paralyzing and deadly effects of the course she had adopted were discernible; and it has taken four hundred years for her to gather the last fruits from the seed she had sown.

As the tree began to die, the branches began to drop off. Early in the nineteenth century the Louisiana territory was ceded to France; Florida was purchased by the United States in 1815. Mexico gained her independence in 1820, and all the countries of Central and South America quickly followed her example. The last of her foreign possessions have just been stripped from her, and her humility, weakness, and poverty are now as conspicuous as were once her arrogance, her power, and her wealth.

After civil liberty came it was years before the nations that had thrown off the yoke of Spain could break the ecclesiastical bands which three hundred years of papal rule, supported by the civil power, had placed upon

been known before in its history. A splendid system of public schools has been established, and all the useful arts and sciences are fostered. They encourage all benevolent and philanthropic enterprises that are calculated to benefit society, and welcome foreigners who bring with them the enterprise and advanced experience of other countries to assist them in developing their own.

But Roman Catholicism is endeavoring to maintain, through clerical influence, what it has lost at the hands of the civil power. Every effort is being made to keep the people wholly under the influence of the Church of Rome. Protestantism is misrepresented and scandalized. But God has prepared the way for His truth to go to all these millions of Spanish-speaking people. They are still in almost total darkness in reference to the love of God and of the saving power of faith through the Gospel. The Bible has been, and still is, almost unknown among the masses. But the way is open for the Bible to be placed in the hands of the people, and for the Gospel to be preached to them. God has done wonders in opening up



A Typical Mexican Scene.

them. Mexico is a fair type of Spanish-American countries. She has led in every move for civil and religious liberty, as also in the material prosperity which has so remarkably characterized her during the last quarter of a century.

The first constitution adopted by Mexico is known in history as the constitution of the three guarantees. One of these guaranteed that Roman Catholicism should be the only religion tolerated by the government. It was not until 1867 that the laws of reform, which had been enacted by Congress ten years before, went into effect. The laws of reform abolished all monastic orders, confiscated all property held by the church except that actually used for public worship, made marriage a civil contract, placed the cemeteries under municipal control, forbade religious processions and other public demonstrations, and conferred upon every citizen and stranger freedom and protection in his religious faith and practise. The noble and patriotic men who have given civil and religious liberty to their country have also opened up before it an era of prosperity such as has not

the way. It now remains for His people, whom He has commissioned to preach the Gospel of the kingdom to all nations, to step into the opening and do the work the Lord has enjoined upon them to do.

Spanish is more extensively spoken than any other modern language except the English. At a moderate estimate seventy-five millions of people speak Spanish, and very few of all these speak any other language. More people speak Spanish to-day than spoke English at the beginning of the century. Spanish-speaking nations encircle the globe. They may be summed up as follows: Spain, 17,000,000; Mexico, 13,000,000; Central America, 3,000,000; South America, 30,000,000; West Indies, 3,000,000; the Philippine and other Pacific islands, 8,000,000; North Africa, 1,000,000.

DAN. T. JONES.

WE talk too flippantly about "essentials" and "non-essentials" in morals. There are no unimportant things in conduct, no "non-essential" duties.—Rev. Jenkin Lloyd Jones.

OUR WORK AND WORKERS

At Papperwood, Humboldt Co., Cal., April 30, a new house of worship was dedicated.

The Health Food Company of St. Helena, Cal., recently shipped forty tons of food in one week.

DURING the State meeting held last month at Mount Vernon, Ohio, three persons were baptized.

APRIL 20 six candidates were baptized in the Van Dezen River, Humboldt County Cal., by Brother F. M. Burg. These were from the vicinity of Rhonerville.

THE Quarter-centennial Number of the SIGNS is still being sold with success by brethren and sisters who realize that its contents are just as important to-day as they were when the paper was first issued.

ON Green River, Wyoming, Brother O. S. Ferren reports holding meetings in a private house, twenty-five miles from a railroad and ten miles from a post-office. After one week's work he left five persons keeping the Sabbath "according to the commandment," and had baptized two heads of families.

IN April 1897, Brother G. T. Kerr and wife, who had been laboring some time in the Gold Coast country, Africa, were obliged to leave on account of failing health. Since then they have been connected with the sanitarium at Claremont, South Africa, and Brother Kerr contemplates returning to the Gold Coast in August. In reporting to the *Review*, he notes the fact that in his two years' connection with the Claremont Sanitarium he has seen it "grow to more than three times its original size." Also that it is "patronized by all classes, from members of parliament to the humble huckster."

THE May number of the *Life Boat* is a special "Prisoner's Number," and as for interesting narrative is a sterling witness to the adage that "truth is stranger than fiction." And its testimony to the efficacy of the Gospel in lifting up the fallen is of the most practical nature. Persons who are skeptical in regard to the utility of prison missionary work, or who desire a first-class document to put into the hands of prisoners, should not fail to procure this number of the *Life Boat*. The price of this special number is only \$1.00 per hundred. Price, per year, monthly, 25 cents. Address, 1926 Wabash Avenue, Chicago, Ill., or your State tract society.

THE Kansas Tract Society secretary gives this extract from an aged brother's experience in selling the Resurrection Number of the SIGNS: "I am almost ashamed that I had not more faith. I thought I might sell a few papers in —, so started out with twenty to canvass the town. This is what astonished me. I sold a paper in every house, and in some houses sold two or three. No, not I, but the Lord. I did the delivering. I took a little walk into the country to-day; sold a paper to every family. I wish I had fifty more, so I could go to —. Can't you send them quick?" Many of our brethren and sisters have yet to learn that success in selling our papers is a matter of *faith*, and not merely of talent or human aptitude.

ANOTHER missionary journal, the *Life Line*, has been started by one of our missions. This one is issued from the Gospel Medical Mission in Topeka, Kansas; monthly, 25 cents a year. It gives this very encouraging account of the work of the mission: "There are between 150 and 160 persons that daily come to the home for their meals, which are prepared in a healthful way. From 18 to 25 come for lodging every night, and for 10 and 15 cents get a nice clean bed. Every one that in any way is led to our mission, leaves with the impression that all is done for Christ; and thus the place, tho' only a few months old, is well known throughout the city, yes, even throughout the State. It would do your soul good to be here in the evening, and see what the Lord will and can do for publicans, sinners, drunkards, and harlots."

REDUCTION OF FARES TO CAMP-MEETING AT STOCKTON, CALIFORNIA.

Southern Pacific Company.

THOSE coming to the camp-meeting over any of the lines of the Southern Pacific Company will purchase a first-class ticket to Stockton, paying the regular fare, and at the same time presenting a certificate, which must be filled out and signed by the ticket agent. After these certificates have been endorsed by the secretary of the conference on the camp-ground, they will entitle the holder to a return ticket at one-third the regular rate, at any time, and up to June 12, 1899. Return tickets must be used within forty-eight hours after they are purchased.

California Northwestern Railway.

Arrangements have been made with the California Northwestern Railway Company (formerly San Francisco and North Pacific R. R.) for the sale of tickets from any point on its line to San Francisco, on the certificate plan the same as above, excepting that return tickets can be purchased on properly-signed certificates at any time up to and including June 30,

1899. Return tickets over this line must be purchased on day of departure, as they will be good for passage on trains of that date only.

These certificates can now be obtained free of charge, by addressing J. J. Ireland, 1059 Castro Street, Oakland, Cal. We suggest that where several persons are coming from one place, it be arranged to have all the certificates needed sent to one person, and then passed around to those who are coming. Be sure to order enough for all.

San Francisco and San Joaquin Valley Ry. Co.

Definite arrangements have not yet been made with this company, but we think it is safe to say it will be on the certificate plan, the same as above. Full information will be given in our next issue.

By Steamer from San Francisco to Stockton.

Those coming to San Francisco over the California Northwestern Railway, and those residing around the bay, can go by boat from San Francisco to Stockton, if desired. Steamers leave San Francisco every evening (except Sunday) at six o'clock, and every morning (except Saturday) at eight o'clock. Fare, 50 cents each way. Sleeping accommodation can be secured in outside rooms for \$1.00, and inside rooms for 75 cents. Nearly all outside rooms will accommodate three persons; the inside rooms will accommodate but two. Each person is allowed to take 150 pounds personal baggage. No certificates are required on these steamers.

For further information, address J. J. Ireland, 1059 Castro Street, Oakland, Cal. C. H. JONES, Transportation Agent.



LESSON X.—SABBATH, JUNE 3, 1899.

SECOND CIRCUIT THROUGH GALILEE.

Christ and the Pharisees at Capernaum.

Luke 7: 36 to 8: 3.

36 "AND one of the Pharisees desired Him that He would eat with him. And He entered into the Pharisee's house, and sat down to meat. And behold, a woman which was in the city, a sinner; and when she knew that He was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, and standing behind at His feet, weeping, she began to wet His feet with her tears, and wiped them with the hair of her head, and kissed His feet, and anointed them with the ointment. Now when the Pharisee which had bidden Him saw it, he spake within himself, saying, This Man, if He were a prophet, would have perceived who and what manner of woman this is which toucheth Him; that she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. A certain lender had two debtors; the one owed five hundred pence, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, He, I suppose, to whom he forgave the most. And He said unto him, Thou hast rightly judged. And turning to the woman, He said unto Simon, Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet; but she hath wetted My feet with her tears, and wiped them with her hair. Thou gavest Me no kiss; but she, when the time I came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint; but she hath anointed My feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. And He said unto her, Thy sins are forgiven. And they that sat at meat with Him began to say within themselves, Who is this that even forgiveth sins? And He said unto the woman, Thy faith hath saved thee; go in peace. 1. "And it came to pass soon afterwards, that He went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with Him the twelve, and certain women which had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven devils had gone out, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto them of their substance."

Matt. 12: 22-27, 38, 46-50.

22 "Then was brought unto Him one possessed with a devil, blind and dumb; and He healed him, insomuch that the dumb man spake and saw. And all the multitudes were amazed, and said, Is this the son of David? But when the Pharisees heard it, they said, This Man doth not cast out devils, but by Beelzebub the prince of the devils. And knowing their thoughts He said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand; and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. 38 "Then certain of the scribes and Pharisees answered Him, saying, Master, we would see a sign from Thee. 46 "While He was yet speaking to the multitudes, behold, His mother and His brethren stood without, seeking to speak to

47 Him. And one said unto Him, Behold, Thy mother and Thy 48 brethren stand without, seeking to speak to Thee. But He answered and said unto him that told Him, Who is My 49 mother? and who are My brethren? And He stretched forth His hand towards His disciples, and said, Behold, My mother 50 and My brethren! For whosoever shall do the will of My Father which is in heaven, he is My brother, and sister, and mother."

Side Lights.—Luke 11: 14-30; Mark 3: 22-31; "Desire of Ages," pp. 321-327.

SUGGESTIVE QUESTIONS.

1. What invitation did one of the Pharisees give to Jesus? Luke 7: 36. See note 1. (John 11: 2.)
2. While Christ was eating in the Pharisee's house, who came behind Him? For what purpose? Verses 37, 38. See note 2. (Matt. 26: 6; Mark 14: 3.)
3. Seeing this, what did the Pharisee say in his heart? Verse 39. (Luke 15: 2.)
4. Knowing what was in his mind, how did Christ draw from him a confession of the truth? Verses 40-43. (Matt. 18: 23-27.)
5. How did the Saviour then contrast the Pharisee's treatment of Him with the woman's? Verses 44-47. See note 3. (Ps. 23: 5.)
6. What did Jesus say to the woman? Verses 48, 50. (Matt. 9: 3; Mark 2: 7.)
7. What question was raised by those present? Verse 49.
8. After this, where did Jesus and the twelve go? Luke 8: 1.
9. What women attended these journeyings, to care for the needs of the company? Verses 2, 3. (Matt. 27: 55; Luke 23: 55, 56.)
10. At Capernaum what sort of case was brought to Christ to be healed? With what result? Matt. 12: 22. See note 4. (Luke 11: 14.)
11. Upon witnessing the miracle, what question did the people ask? Verse 23. See note 5.
12. Hearing this question seriously asked, how did the Pharisees from Jerusalem reply? Verse 24. See note 6. (Mark 3: 22, 30.)
13. Knowing what the Pharisees were saying, what did the Saviour do and say? Verses 25, 26. (Mark 3: 23-26.)
14. What cutting question did He then ask them? Verse 27.
15. Tell the moral and warning that Christ drew from His open conflict with these men. Verses 28-37. See note 7.
16. With what request did some of the Pharisees interrupt His discourse? Verse 38. (1 Cor. 1: 22.)
17. What answer did Christ return? Verses 39-45. See note 8. (Luke 11: 33-36.)
18. The rumor having reached Nazareth that Jesus was "beside Himself," what did His mother and brethren do? Verse 46. See note 6. (Mark 3: 21.)
19. Upon being told of His mother's and brethren's presence, and their mission, what reply did Christ make? Verses 48-50. (Mark 3: 33-35.)

NOTES.

1. This was probably to draw the Saviour out in private company in a way to compromise Himself, so that evidence might be found against Him sufficient to condemn Him. For evidence of this, see Luke 11: 37-54.

2. THE custom of the Jews was to sit at meals, having the feet crossed beneath the body. See side texts with question 2. The same custom now prevails in the East, with tables about a foot high. In Christ's day the custom of the Persians, Greeks, and Romans, of reclining on cushions, had become common. The guest lay on his left arm, with feet extended outside.

3. FOR the master of a house to meet his guest with a kiss on the cheek, and to invoke a blessing upon him, was a formal welcome. This was always followed by bringing water to wash the guest's feet, in order to remove the dust. The head and beard were next anointed with fragrant oil, either by the host or one of his servants. This last was an especial point of etiquette.

4. THE Jews themselves pretended to cast out demons, but they had never shown power to make the blind see and the dumb speak. This was what so hurt the proud Pharisees. They could not deny the miracle, and, what was more, they saw that the common people would recognize its genuineness, and so they feared the result.

5. THIS was an expression meaning, "Is not this the Messiah?" It was the first general public confession of Christ as to His true mission, and it only angered the Pharisees.

6. BEELZEBUB.—The filth god. Mark says they charged Him with having an "unclean" spirit. The Phenicians assigned to this god the power to inflict diseases of all kinds. They implied that the unclean spirit on Him had made Him mad, and turned His brain. See also John 10: 20. When this report reached His brethren, they went to take Him home, because they said He was "beside Himself."

7. MATT. 12: 28-37.—These verses are not printed. The lesson is that the condition of the heart determines the deeds and words; and the deeds and words show the condition of the heart. The warning is that there is danger of sinning beyond all recall, of resisting the Spirit till it can no longer affect the heart. Study the Scripture.

8. VAST multitudes had followed John, and seemed temporarily benefited by his ministrations. The old, unclean spirit had, for a time, seemed to be gone out of the people. But inasmuch as they refused to let God's Spirit come in and fill them, Jesus predicted that their old spirit, with others still worse, would come in to dwell with them, and they would be worse than before. This was but to foretell His rejection by them. For application of the "diseased eye," see "Desire of Ages," p. 322.

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.

LESSON XI—SABBATH, JUNE 10, 1890.

PARABLES OF THE KINGDOM, AND THE OBEDIENT ELEMENTS.

On the Shore and Sea of Gennesaret.

Luke 11:37-54.

37 "Now as He spake, a Pharisee asked Him to dine with Him; and He went in, and sat down to meat. And when the Pharisee saw it, he marvelled that He had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. Ye foolish ones, did not He that made the outside make the inside also? Howbeit give for alms those things which are within, and behold, all things are clean unto you.

42 "But ye unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgment and the love of God; but these ought ye to have done, and not to leave the other undone. Wo unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the market-places. Wo unto you! for ye are as the tombs which appear not, and the men that walk over them know it not.

45 "And one of the lawyers answering saith unto Him, Master, in saying this Thou reproachest us also. And He said, Wo unto you lawyers also: for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Wo unto you! for ye build the tombs of the prophets, and your fathers killed them. So ye are witnesses and consent unto the works of your fathers; for they killed them, and ye build their tombs. Therefore also said the wisdom of God, I will send unto them prophets and apostles, and some of them they shall kill and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary; yea, I say unto you, it shall be required of this generation. Wo unto you lawyers! for ye took away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered.

53 "And when He was come out from thence, the scribes and the Pharisees began to press upon Him vehemently, and to provoke Him to speak of many things; laying wait for Him, to catch something out of His mouth."

Matt. 13:1, 2; 8:18-27.

1 "On that day went Jesus out of the house, and sat by the sea-side. And there were gathered unto Him great multitudes, so that He entered into a boat, and sat; and all the multitude stood on the beach."

18 "Now when Jesus saw great multitudes about Him, He gave commandment to depart unto the other side. And there came a scribe, and said unto Him, Master, I will follow Thee whithersoever Thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay His head. And another of the disciples said unto Him, Lord, suffer me first to go and bury my father. But Jesus saith unto him, Follow Me; and leave the dead to bury their own dead.

23 "And when He was entered into a boat, His disciples followed Him. And behold, there arose a great tempest in the sea, inasmuch that the boat was covered with the waves; but He was asleep. And they came to Him, and awoke Him, saying, Save, Lord; we perish. And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm. 27 And the men marveled, saying, What manner of man is this, that even the winds and the sea obey Him!"

Side Lights.—Mark 4:1-41; Luke 8:4-25; "Desire of Ages," pp. 333-336.

SUGGESTIVE QUESTIONS.

1. What invitation was again extended to the Saviour? Luke 11:37.
2. In complying with the request, what act of Christ's seemed to astonish the Pharisees? Verse 38. (Mark 7:3, 4.)
3. How did the Saviour meet the scruples of the Pharisees on this point? Verses 39-41.
4. What did Christ then pronounce upon that class because of their formalities? Verses 42-44. (Matt. 23:23-33.)
5. At this point, what interruption did a certain lawyer offer? Verse 45. See note 1.
6. In reply, what did the Lord say of the lawyer? Verses 46-52.
7. What course was then adopted by the Pharisees? For what purpose? Verses 53, 54. (Mark 12:13.)
8. Where did Jesus go and teach the people? Matt. 13:1. (Mark 4:1.)
9. What point of vantage did Jesus choose, from which to teach them? Verse 2. (Luke 8:4.)
10. By what parable did He begin His teaching? Verses 3-8. Note 2.
11. Upon hearing this parable, what question did the apostles ask? Verse 10.

12. What answer did the Saviour return? Verses 11-17. (Mark 4:11.)

13. What application did He then make of this parable? also the one about the tares? Verses 19-23, 37-43.

14. How many other parables did Jesus utter on this occasion? To what purpose? Verses 24, 31, 33, 44, 45, 47. See note 2.

15. Having dismissed the audience, where did Jesus propose to His disciples to go? Matt. 8:18. (Mark 4:35.)

16. As they were about leaving, who came to Christ? For what purpose? Verse 19. (Luke 9:57.)

17. What reply was made to him? Verse 20.

18. What did another say to Jesus? What answer was returned to Him? Verses 21, 22.

19. As they sailed, and Jesus rested from His arduous labors, what exciting circumstance arose? Verses 23-25. (Mark 4:36-38; Luke 8:23.)

20. Upon being awakened, what did Jesus say and do? Verse 26. Ps. 107:29, 30; Mark 4:39, 40.)

21. How were the disciples affected? What questions did they ask among themselves? Verse 27. (Luke 8:25; Mark 4:41.)

NOTES.

1. THE Pharisees were a sect of the Jews, who believed that all the principles of the law needed to be elaborated, in order to be understood by the common people. They had, therefore, in the days of Christ, so elaborated these as to employ the entire worship of the people in carrying out these multitudinous forms prescribed for them. The lawyers are generally supposed to have been the same as scribes,—Pharisees learned in the law. The term "lawyer" was simply a title used in common parlance.

2. **Parables.**—We have not space for this scripture on the parables. There are the following in Matthew 13: Parable of the sower and its interpretation by our Lord (verses 3-9, 18-23), the parable of the tares and its interpretation (verses 24-30, 36-43); of the mustard seed (verses 31, 32); of the leaven (verse 33). Besides there is given the important instruction on the necessity of keeping the heart open and tender and willing to hear and do, in verses 10-17. Read the whole chapter carefully. It will be noticed that each of these parables relates to some particular phase of the one great subject,—the kingdom of God. The first (tares) shows the kingdom entire before sin entered, its corruption through sin, and its restoration. The next shows the growth of the kingdom in the heart, and so on through the list. These parables should be closely studied to get the most good from the teaching of Christ relative to the kingdom of God.



LESSON X.—SUNDAY, JUNE 4, 1899.

CHRIST CRUCIFIED.

Lesson Scripture, John 19:17-30, R.V.

17 "THEY took Jesus therefore; and He went out, bearing the cross for Himself, unto the place called The place of a skull, which is called in Hebrew Golgotha; where they crucified Him, and with Him two others, on either side one, and Jesus in the midst. And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS. This title therefore read many of the Jews; for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and in Latin, and in Greek. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that He said, I am King of the Jews. Pilate answered, What I have written I have written.

23 "The soldiers therefore, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also the coat; now the coat was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be; that the scripture might be fulfilled, which saith, 'They parted My garments among them, And upon My vesture did they cast lots.'

25 These things therefore the soldiers did. But there were standing by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold, thy son! Then saith He to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home. 28 "After this Jesus, knowing that all things are now finished, that the Scripture might be accomplished, saith, I thirst. There was set there a vessel full of vinegar; so they put a sponge full of the vinegar upon hyssop, and brought it to His mouth. When Jesus therefore had received the vinegar, He said, It is finished; and He bowed His head, and gave up His spirit."

Golden Text: "The Son of God, who loved me, and gave Himself for me," Gal. 2:20.

SUGGESTIVE QUESTIONS.

- (1) In what manner did Jesus finally go forth from Pilate's palace? To what place did He go? V. 17. Note 1. (2) What was done with Him there? Who else were also crucified? V. 18. Note 2. (3) What then did Pilate do? What was the writing? V. 19. (4) What especially enabled many to read the title? V. 20. (5) What protest did the chief priests make to Pilate? V. 21. (6) What was Pilate's reply? V. 22. Note 3. (7) What was done with the garments of Jesus? How was the coat made? V. 23. (8) How did the soldiers dispose of this particular garment? In this action what scripture was fulfilled? V. 24. Note 4. (9) What close friends of Jesus stood by the cross? V. 25. (10) Whom did Jesus particularly notice? Then what did He say to His mother? V. 26. (11) What did He say to the disciple of whom He had spoken? What then did that disciple do? V. 27. (12) After this, what did Jesus know and say? V. 28. (13) What was done in response to this expression? V. 29. (14) When Jesus had received the vinegar, what did He say? Then what followed? V. 30. Note 5.

NOTES.

1. "Bearing the cross."—It was the custom for those who were crucified to suffer the added indignity of bearing their own crosses to the place of execution. No doubt the two malefactors who were crucified with Jesus also bore their crosses, and He, in the role of a condemned criminal, must not be spared any of the cruelty or the disgrace. But His cross could not be measured by the wooden crucifix. His cross included a life of sorrow and acquaintance with grief; it included the humiliation of a perfect Creator to the likeness of sinful flesh; it included the suffering of the just for the unjust; it included the ingratitude of His own people, with whom He had kept covenant for thousands of years that He might exalt them through His humiliation. Cruel as was the infliction at the moment, after hours of personal insult and abuse, the bearing of the instrument of death was but an incident in His cross-bearing, as with it He also bore the sins of the world. All this was borne that sinners, under penalty of death for violation of God's holy law, might have eternal life. Such is Christ, and such a spirit of self-denial is true Christianity.

2. "They crucified Him."—"Death by crucifixion seems to include all that pain and death can have of the horrible and ghastly,—dizziness, cramp, thirst, starvation, sleeplessness, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds,—all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. Such was the death to which Christ was doomed."—*Far-rar*. "And two others."—These were men who had been previously convicted of crime, and in executing Jesus with them the scripture was fulfilled which says, "He was numbered with the transgressors." (Isa. 53:12.)

3. The protest of the priests.—The Jews felt the sting of the inscription, "Jesus of Nazareth, the King of the Jews;" but it was the truth. No doubt Pilate meant it as a bitter sarcasm, as he had no love for the Jews, and was disgusted with their action; yet he unwittingly and providentially wrote the truth. Had he shown the same degree of independence before giving Jesus into the hands of His enemies that he did in refusing to alter the inscription, he might have saved himself the sin and disgrace of authorizing the death of One whom he had pronounced innocent.

4. The scripture fulfilled.—The fulfilment of the prophecy of David (Ps. 22:18) concerning the disposition of Christ's raiment is only one of many apparently small details mentioned in the Scriptures, testifying to the identity of Jesus of Nazareth as the true Messiah. The aggregate of such prophecies minutely fulfilled forms an irrefutable voucher not only for the genuineness of His claim, but for the truthfulness of the Scriptures. See, also, verse 28.

5. "Gave up His spirit."—That is, His life; He died. The record of the trial and crucifixion of Christ, as given by John, is very brief. To get a more comprehensive idea of the whole circumstance, it is necessary to read the records of other evangelists. The fact that He died so soon upon the cross was not due to the ordinary effect of the punishment but to the terrible anguish of heart. Literally, He died of a broken heart. He bore all without a cry until the Father's face was hidden from Him. He bore the sins of the whole world, and this was part of the awful penalty. "The wages of sin is death" (Rom. 6:23), and death implies the wrath of God (John 3:36). Jesus deeply realized this fact as He came face to face with death; He realized it as no other ever could. Hence His agonizing cry, "My God, My God, why hast Thou forsaken Me?" Mark 15:34. And all this was suffered that we might have hope in the hour of death.



MAKE ROOM FOR JESUS.

MAKE room, make room for Jesus,
O man or many cares!
Drive out the money-changers,
With their soul-enthraling snares.
The golden lures of mammon
Entice thee to thy doom;
Then, in thy soul o'erburdened,
For the spotless One make room.

Make room, make room for Jesus,
Thou happy child of joy;
The pleasure that He bringeth
Hath naught of earth's alloy;
The flowers that now you gather
But for a day shall bloom—
You pluck the fair immortelles
When you for Christ make room.

Make room, make room for Jesus,
O weary child of pain,
With soul o'ercharged with sorrow,
And fear and doubting rain!
The sunshine of His presence
Will scatter far thy gloom,
Nor leave a lurking shadow;
Then haste, for Him make room.

Make room, make room for
Jesus,
Ye Christian hearts astray,
In ways of sin and folly,
O, tarry not to-day!
If wayward feet forsake Him,
Then, lost in night and
gloom,
You'll wander when the Sav-
iour
Will not for you make room.
—Eva Williams Malone.

KENNETH'S DEBT.

"MOTHER, I want it
just dreadfully; and
it don't cost but a quarter."
But Kenneth's mother only
replied patiently, as she had
done several times before, "I
am sorry, dear, but I can't give
you even a quarter."

"All the same, I'm going to
have that rooster," Kenneth proclaimed to the
younger children, who gathered around him. "I
never can have anything. Mother could give me
that quarter just as well as not." In his heart he
knew that this charge was not true, but he thought
it made him feel better to say so.

When the children came trooping in to supper that
night, Ray ran to her mother, her blue eyes shining
with excitement.

"Mother, mother," she cried, "Kenneth got the
banty rooster, and the coop is all made for it; and
bimeby he's going to have a hen and lots of little
chickens and sell the eggs and buy a farm and we're
all going to live there."

Kenneth looked somewhat defiant as he took his
seat; but when his mother said gravely, "Where
did you get the rooster, Kenneth?" the answer was
prompt and frank: "Don't you worry about that,
mother. That's all right, honest it is!"

Mrs. Miller was in the habit of trusting her chil-
dren, so the subject was dropped. The rooster
flourished in his new home, and all the children fed
him, hung over his coop, and counted the number of
times he crowed. Matters went on smoothly for a
while until one day at luncheon Ethel announced,
with her most elder-sisterly air:—

"Kenneth Miller is going to be arrested, and I saw
the policeman that's going to do it. That lady told
me so, you know the one you borrowed the quarter
from."

Mother drew the frightened boy into her room
and closed the door. Then Kenneth confessed.

"I borrowed it, mother. The lady that lives
across the street from the other lady that was going
to sell me the rooster; she knew I didn't have any
money, so she said she would lend it to me. I mean
to pay her. I do, honest."

"What are you going to pay her with?" mother
asked. "You haven't any money, and mother told
you she could not spare any."

"I thought maybe you could spare it by and by,
or maybe Eddie or Nan would give it to me, or
maybe I might find it on the walk, like Jimmy
Lawrence did."

They talked it over a little more, and together
they decided that Kenneth must make his own plans
to pay his debt.

He wore a very puzzled face for several days, and
once, coming to his mother, he breathed a wo-begone
sigh:—

"Mother, isn't it just dreadful to owe things and
have bills?"

One night Eddie came in hurriedly, and called up-
stairs, "If any one of you children will take this
package to town, I'll give you five cents."

Kenneth's face lighted up, and he sprang forward
eagerly. "I will, Eddie," he cried, and was out of
the gate like a flash.



Logging in the California Redwood Forests.

That nickel was the beginning. The next morning
the boy shouldered a small spade which belonged
to father, and without a word to any one, started
down the street. Going bravely to door after door,
he asked: "Do you want your flower beds spaded
up? - I'll do it for ten cents."

Two people said yes; and so in the hot sun, hour
after hour, sometimes struggling to keep back the
tears, the boy dug away, and by the middle of the
afternoon he had twenty cents. On the way home
he stopped again at Mrs. Demorest's and gave her
the money.

"That boy has got good stuff in him; he'll make
a fine man some day," she remarked to her husband
as the gate closed behind the tired little laborer.

His head ached; he was tired; he was hungry; but
he had never been so happy in his life as when he
climbed to his old seat on his mother's lap, and
whispered in her ear:—

"I am not ever going to have any bills again,
mother dear; I'm going to pay cash."—*Morning
Star.*

'Tis easy enough to be pleasant,

When life flows along like a song;

But the man worth while is the one who will smile

When everything goes dead wrong.

For the test of the heart is trouble,

And it always comes with the years,

And the smile that is worth the praise of earth—

Is the smile that comes through tears.

—Ella Wheeler Wilcox.

"FULNESS OF BREAD."

LET us consider another root of modern
Sodom's trouble, and this is the fulness
of bread. Eze. 16:49. With reference
to such stimulants as meat, tea, and coffee,
people do not know the wrath that they
are heaping up for themselves when they are
partaking of these things. It is stimulation
that many want, not nutrition, but the Bible
tells us to eat for *strength* and not for
drunkenness.

I have been in some of the most wretched
homes in New York, houses where they did
not have bread for their children to eat, but
I have never failed to find a tea or coffee-pot
steaming on the stove. They get stimulation
from that and call it strength. They are spend-
ing their money for that which is not bread.
Dr. Haig expresses it well in the following
words: "All stimulation is wrong, and thus we
merely enjoy to-day by *mortgaging* to-morrow;
and just as we rise a few inches above our
normal level, so shall we fall to-morrow exactly
the same amount below it."

When God says the weak shall be made
strong He means they shall live in a way that
they shall become strong, and that is not
merely a *temporary* stimulation. When God
says the strong shall become weak, He means
that it will be the result of their own actions.

Emerson says, "Punishment is the fruit
that ripens unsuspected in
the flower of the pleasure
that concealed it." The
man and woman who go
on eating these stimulating
foods, and imagine they
are having a good time,
are ripening the fruit of
punishment right in the
very flower of the pleasure,
as it were.

There is another impor-
tant thought to consider in
the study of this question,
and that is the use of con-
diments and spices. In
reference to these I quote
a statement from a well-
known author: "Our tables
should bear only the most
wholesome food, free from
every irritating substance.
The appetite for liquor is

encouraged by the preparation of food with
condiments and spices. These cause a feverish
state of the system, and *drink is demanded to
allay irritation*. On my frequent journeys
across the continent, I do not patronize res-
taurants, dining-cars, or hotels, for the simple
reason that I can not eat the food that is pro-
vided. The dishes are highly seasoned with
mustard and pepper, creating an almost intol-
erable thirst. They irritate and inflame the
delicate coating of the stomach." These con-
diments and spices irritate the lining of the
stomach, thus causing a desire for drink.

I was one day in a large city, and a promi-
nent man asked me to take dinner with him
at a magnificent hotel. It was the place where
the governor and many of the senators were
in the habit of eating. I thought surely
that here would be something that one could
conscientiously eat. But there were barely
three articles that I could consistently partake
of upon that richly-laden table. And that
table illustrates the way the world is eating.

If I take condiments and spices into my
stomach, I know that it has the effect of a mus-
tard plaster. At one time in one of my studies
before the Sanitarium nurses' training-school
I sprinkled a little mustard on the back of one
of the student's hands, and then placed a hot

bag over this for a few moments, and the result was a blister as large as a dollar, and it did not get well for a long time, and no doubt the scar is there to this day. Yet I did not sprinkle half as much mustard on her hand as people often put on a single piece of meat and put it directly into their stomachs.

These spices *do not change* when eaten any more than ground glass would, and that is the great cause for "appendicitis," which is getting to be so common. These spices lodge at the veriform appendix, and act as a sort of mustard plaster, and then when this is inflamed, of course other things lodge there, and the result is appendicitis. Then people say it is caused by eating the very things that God has said were good for us. They attribute it to eating fruits with seeds in them, such as grapes. Of course after the veriform appendix is inflamed by the use of condiments and spices, these seeds might then lodge there.

Now if these things would blister the outside skin, what will they not do in a greater degree to the tender lining of the stomach?—It inflames this lining and causes a thirst which water does not quench. Children have this thirst created in them by the way their mother's table is set. By and by they find out that the village saloon *will quench* the thirst in a way the town pump *fails to do*. A mother's tears will save many from quenching their thirst at the saloon, but the saloon is open to welcome them, and they soon find it out. Before they wish to drink, they must first have the thirst created. So if man is hungering and thirsting for anything he will be filled. If a man hunger and thirst after righteousness, he will be filled. The Bible says so. The same is true of the man who hungers and thirsts after liquor. The law of cause and effect is as sure in one case as the other.

It is plain that, altho these spices and condiments do not make the drunkard, they create the necessary conditions for one. These things enter largely into the diet of children. Are we simply to pick at the leaves, or shall we get at the root of society's troubles? Can it not be readily seen that the preparation of these foods lies at the very foundation of intemperance? DAVID PAULSON, M.D.

THE TWO-WINE THEORY.

THE really important critical query in regard to the wine question is, what things the word "*wine*" has been applied to in the literature of the past—that is, what variety of special liquids the name has covered or signified in general.

The advocate for drinking alcohol—which is the product of the art of fermentation—begins by discarding the idea that "grape juice" was ever a thing to which the word was applied at all, in Hebrew, Greek, German, French, or Italian. This wild and proofless assertion is backed by another that is even wilder still, namely, that the first time the thing was ever named "*wine*," it was so called in consequence of its having undergone fermentation. This assumes that those early users and namers understood fermentation—which they certainly did not. Of its nature and essence they knew nothing; they simply observed the result of souring and corrupting. The rabbis, indeed, were as utterly at sea as the modern tipplers, for they invented a theory that "the juice of grapes" does not ferment—in other words, they wanted the fact to be so, and therefore said it was so. Of course every chemist now knows that the principle and conditions and agency of fermentation are precisely the same in the case of wine as of bread. The Christian

fathers, especially St. Augustine, did not even distinguish between boiled must (which he calls *vinum coctum*) and fermented wine, and charged the abstaining Gnostics with inconsistency for using it, while they denounced intoxicating wine.

The dense ignorance and confusion were not due to the people who first called grape juice wine. Think, now, how could ideas of a process producing results at first unknown—only to be slowly developed afterward—induce them to give the thing a name? Was grape juice without a name until men got drunk and chemistry became understood? The name first given to grape juice would, we may naturally suppose, adhere to it in its subsequent states, until some specific form by use or circumstance made the species emphatic—as, in modern days, we say "in drink," meaning simply inebriety. Thus, also, when "wine" changed into acid, it was vinegar, that is, soured wine.

Some American critics not only assume to teach the English abstainers—men who have mastered all the facts of the case, scientific, historical, and critical—but, in their consumedly cool way, would teach the Hebrew rabbis how ignorant they also are of their own language and writings. For twenty centuries these men have written about wine in the grapes,* of boiled wine, of *sabe* (Latin *sapa* and *defratum*) and of intoxicating wine, while their wisest men, as Pharisees and Essenes, for centuries warned against the latter, while using the former. Nevertheless, according to these new lanterns without light, there is not now and never was any unfermented wine at all. We know nothing equal to this in audacity and simplicity, save a recent attempt of a "scholar" to show that Paul's Epistles and St. Augustine's Confessions were the work of monks in the fourteenth century. According to the *Sunday School Times*, of Philadelphia, and the *Independent*, of New York, there never was but one kind of wine, with one essential and innocent property—that of producing intoxication.

Now, in the famous controversy between Dr. Norman Kerr and the *Church Quarterly and Church Times* (the argument and learning of which collapsed utterly), the following fact was published on the authority of Chief Rabbi Hermann Adler and Professor Marks, of London: "Jews have, from time immemorial, used alike fermented and unfermented wines on every occasion, including the Passover, when the custom of partaking of the juice of the grape, and the saying of the appropriate blessing, was incumbent. The *Jewish World* expressed its surprise at the Christian sentiment that "only that wine was endowed with the necessary sanctity which had likewise the property of causing drunkenness."

But the folly does not stop here. It ignores the most undeniable facts of history and language, and sets up a fancy that denies them. In the year 1841 the writer published at Douglas a long series of extracts from ancient books, English and foreign, showing the existence in olden days of both fermented and unfermented wines; and again, in 1875, appended to his reply to the four Belfast professors 32 pages of small print, being an induction from the literature of 2,500 years, showing how historians and learned men had applied the Hebrew, Greek, Arabic, Latin, German, Italian, Spanish, French, and English word for wine to an unfermented liquid, thus justifying the use,

*See Baal Ha'Turim (or Deut. 16:11): "At Pentecost, when corn is reaped and wine is now in the grapes." Mishna (tr. Teremoth): "Wine of the heave-offering must not be boiled. Rabbi Judah permits it because it improves it." Bartenora adds a Latin note: "Because people drink less of boiled wine." The Chaldee paraphrase in Gen. 27:25 speaks of "wine reserved in its grapes"—its natural bottle. Gemara, on Isa. 64:4, reflects light on the new wine of the kingdom. "It is wine (Khamarayin) reserved in its grapes from the creation."

and illustrating the sense, of the various Bible terms for the vine and its fruit and preparations from it.*

Scholars ought at least to be acquainted on this subject with the history of Mohammedanism. In Turkey, for example, they use sirups, and their name for grape wine in general is *shirob*. Their traditions explain the whole matter. Take, for example, the one given in the Italian treatise of Fabroni, published a century ago, "On the Art of Making Wine," under the authority of the Royal Academy of Arts, Florence. It is attributed to an old Arab author, Mutardi ben Gasif. (See Dr. Lees' "Select Works," vol. 1, p. 329; vol. 4, p. 32.)

"Noah, being come out of the ark, ordered each of his sons to build a house, and afterward planted trees. The vine alone was wanting. Gabriel informed them that the devil had desired it, and indeed had some right to it. Noah summoned him to appear in the field, and said, 'O cursed! why hast thou carried away the vine?' 'Because,' he replied, 'it partly belonged to me.' 'Shall I part it for you?' asked Gabriel. 'I consent,' answered Noah, 'and will give him a fourth.' 'That is not enough,' said Gabriel. 'Well, I will take half,' replied Noah. 'Not enough for him,' said the angel; 'he must have two-thirds and thou one, and when the must shall have boiled away until two-thirds are evaporated, the remainder shall be assigned for thy use.' This custom is an ancient one." (Part 3, chapter 4.)

Of course the boiling prevented fermentation, and nothing but water really evaporated. The fable teaches the opinion that other wine than natural produces twice as much evil as good.

The argument of the papers in question is both a dream and a delusion, and consists of empty talk about scholarship. The solution of the temperance question is one of facts, of science, of morals, and of logic founded on facts, and is to be discovered, not in talk about a "Two-wine Theory," but in what the Bible represents to be the fruits of drinking, on the one hand, and of abstinence, on the other—*F. R. Lees, of Watford, England, in the Voice.*

*Those who have carefully read the eight volumes of "Select Works" by Dr. F. R. Lees, know that many scores of examples are given not previously published or contained in the induction referred to, of which we will give two or three: St. Cyprian (A.D. 250), in speaking of the communion, says, "He call *vinum* (wine) squeezed out of (from) bunches of grapes, His blood." And St. Cyril, bishop of Jerusalem (A.D. 384), says: "Water in grapes is truly wine, *oikos*" and he refers to Ps. 104:15, as wine coming out of the ground. St. Thomas of Aquinas, the great scholar and logician of the Middle Ages, says, "The juice of ripe grapes has already the form of wine." Come now to the New Testament (Latin edition), by W. Webster, curate of St. Duncan's, in West of London, Rivington, 1730: "Acts 2:13. Too much sweet wine. It is, in the Vulgate, 'unfermented wine.'" These three witnesses, out of hundreds, show that it is rather too late in the day to dispute the existence of unfermented wine.—*Ed. Voice.*

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NEWS AND NOTES

International.—England has sent a first-class armored cruiser to Iceland to prevent further seizures of English fishing vessels on the Iceland coast and secure redress for those already seized. . . . A despatch from the vicinity of the Upper Nile states that a battle has been fought between the English and Chief Kabarega on the east bank of the Nile. The chief and 300 of his followers, together with King Mwanga, were captured by the English, whose loss was two killed and about twenty wounded. . . . The Chinese Government has entered a protest at Washington against the application of the American Chinese exclusion laws to Cuba. . . . Many thousands of the younger Finns are preparing to leave Finland on account of the intention of the Russian Government to Russify that country. The Finns are planning to plant a large colony in Canada.

The Russian Government has protested to Germany against the appointment of Professor Von Stengel as a member of the peace congress to be held at The Hague, on account of Von Stengel's criticisms of the aims of the congress. . . . On account of the Dreyfus agitation in France the minister of war has resigned, and the minister of public works has been appointed to his place. . . . There is considerable agitation in England over the rapidity with which America is securing a large part of the trade of the world in various lines of manufactured articles, and crowding out articles of English make. In view of this agitation the English Government has several times been requested to make representations to the United States, with a view to securing a reduction of the American tariff. . . . The Italian cabinet has resigned on account of the conduct of matters in reference to San Mun Bay, in China. It is reported that the bay is to be occupied at once. . . . Mataafa, the rebel Samoan chief, has accepted an armistice, and fighting there for a time will cease. . . . Spain has decided to devote 5,000,000 pesetas to improving the fortifications of the Canary Islands. She is also collecting evidence at Hongkong with a view to claiming a cession of land from China as indemnity from the Chinese Government for permitting a certain steamer to leave Canton with arms for the insurgents. . . . England is making further demands upon China on account of the recent attacks of Chinese rebels upon British troops in the Kowloon district, and France is demanding concessions from China valued at over one million dollars for the killing of a French missionary. Germany is also preparing to increase her demands on China, and will claim as her "sphere of influence" the valley of the Hoang-Ho River. . . . Japanese merchants are expecting that there will soon be a war between China and some foreign country, and are shipping large quantities of supplies to their representatives in China, to be held by them until the war prices enable them to realize a fortune. In some parts of China prices on foods are already 100 per cent higher than usual, and many are said to be living on roots and seaweed who formerly had plenty. . . . A bull-fight occurred in Durango, Mexico, on May 9, in which all the participants were Americans. The American missionaries protested against the exhibition, but without avail. . . . The American and English representatives at the czar's peace congress at The Hague have been instructed to labor for the principle of arbitration between nations. . . . In spite of precautionary measures, smallpox of a virulent type is rapidly spreading in Germany.

Trusts.—It is positively asserted that the window-glass manufacturers of the United States have formed a combination with a capital of \$30,000,000. The new trust will be called the American Glass Company. . . . The manufacturers of paint have decided to advance the price of paint all over the country. At a meeting of paint manufacturers soon to be held in Chicago it is expected that a paint trust will be formed. . . . On May 8 a meeting was held in Chicago of the leading plow manufacturers of the country, which virtually resulted in the formation of a trust. The capitalization of this new combine is placed at \$65,000,000. . . . The various cracker and biscuit companies of the Pacific Coast have formed a trust under the name of the Pacific Biscuit Company. The concern is capitalized at \$4,000,000. . . . The steel trust, the greatest of them all, is now declared to be a certainty. The combine includes the following corporations: Carnegie Steel and Iron Company, National Steel Company, American Steel Hoop Company, American Tin Plate Company, Federal Steel Company, and American Steel and Wire Com-

pany. The combined capital will be between \$525,000,000 and \$800,000,000. . . . The capital of the great copper trust which was recently formed to control all the copper mines of the United States, has been subscribed to the amount of \$412,000,000, which will be the amount of its capitalization. It was only intended to have a capital stock of \$75,000,000. . . . The rubber trust, which has been for some time in process of formation, is now in operation, with a capital stock of \$25,000,000.

A unanimous decision has been handed down by the Circuit Court of Appeals at St. Louis, Mo., to the effect that a trust can not cloak its object under the form of a corporation in the State of Missouri and evade the penalties of the Missouri anti-trust law of 1891. Under this decision accounts with trusts operating as corporations in Missouri are not collectable. . . . Two radical anti-trust laws have been passed by the Missouri Legislature, and were signed by the governor on May 5. In these bills trusts are declared illegal and the courts are given power to restrain them by injunction, and persons or corporations damaged by the trusts are allowed threefold damages, the cost of the suit, and attorney's fees. . . . The large flour-milling trust, including the corporations at the head of the lakes, New York City, Buffalo, and Syracuse, has begun business under its trust management, and is capitalized at \$40,000,000. . . . The Kern Incandescent Light Company was incorporated under the laws of New Jersey on May 9, with a capital of \$12,000,000. . . . The Senate of Texas has finally passed a stringent anti-trust law, patterned after the anti-trust law of Arkansas.

Domestic.—Rear Admiral Watson has been ordered to Manila "to report to Admiral Dewey," which means that he will be in command at that station, and that Admiral Dewey will return to the United States. . . . Three hundred thousand Finns in this country have appointed a national committee to organize and conduct a campaign for the purpose of ameliorating the condition of the Finns in Finland. The Finns are mostly Protestants, and they fear the aims of the Russian State church as well as conscription in the Russian army. . . . The American cruiser Chicago has arrived at Tangier, Morocco, to enforce certain American demands made upon the sultan of that country. . . . A ship-load of snakes recently arrived at New Orleans, from Brazil, on the way to Paris, where they will be exhibited at the exposition in 1900, and then sold. . . . The commanding-general at San Juan, Porto Rico, has begun the work of enlisting 400 natives in the army there. . . . Over 12,000 Japanese laborers have arrived in the Hawaiian Islands since the annexation, nearly 11,000 of whom are contract laborers. . . . The report of the factory inspector of Chicago gives a dark picture of the condition of the factory—especially the clothing factory—employees of that city. Most of the so-called merchant tailor work is done in "sweat-shops," whose surroundings are the most unsanitary, and thousands of children under fourteen are employed, in direct violation of the law. . . . A United States military post is to be established at Pyramid Harbor, Alaska, on the Chilkat Inlet, and a company of soldiers will be stationed there. This action seems to have been taken in view of the boundary troubles which have recently occurred there. . . . Martial law has been declared at Wardner, Idaho, and the troops have arrested about one thousand miners who took part in the riot and the destruction of the Bunker Hill mill. The mine-owners of that section have been forbidden to employ members of the Miners' Union, and all applicants for work must secure a military permit. . . . The strike of street-railway employees at Duluth, Minn., is still in progress, and the strikers have done considerable damage to the rolling stock of the company. . . . It is reported that a wonderfully rich mining district has been discovered on the Bering Sea coast of Alaska. The claims are being located on small tributaries of the Snake River, which empties into the sea near Norton Sound.

Casualties and Calamities.—It is persistently rumored in Paris that the famous Marchand expedition, which was returning from Fashoda, on the Nile, en route to France, was overpowered by marauders between the Abyssinian capital and the French port on the coast, and that Marchand himself was among the slain. . . . Russell & Co.'s thresher and engine plant at Massillon, Ohio, was destroyed by fire on May 8. The loss is placed at \$500,000. . . . In the anti-Jewish riots which occurred at Nicolaieff, Russia, on May 2, a number of Jews were beaten to death, and one Russian officer and seven soldiers were killed while attempting to defend the Hebrews. . . . Through the instigation of a Catholic priest at Mohosa, Bolivia, about one hundred Bolivian soldiers were recently massacred by Indians. The Indians, who had been summoned by the priest, surrounded the soldiers, disarmed them, and deliberately mur-

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TO CONTRIBUTORS.

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

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dered the whole company, two by two, each pair by different tortures. A company of 150 men whom General Lord Kitchener had sent on a mission to the sultan of Darfur were attacked by the sultan during the latter part of April, and all but 30 of Kitchener's envoy were killed. A European caravan was attacked by tribesmen recently near Lake Nyassa, in East Africa, and fifty members of the caravan were killed, and all the goods captured. The two leaders of the expedition reached a fort after three days' wandering in the bush. It is reported that a Chilean war vessel has been wrecked in the Straits of Magellan. The British ship Loch Sloy, which left Clyde on January 5 for Melbourne, was wrecked on Kangaroo Island, Australia, on April 24, and thirty of her passengers and crew were drowned.

Cuba.—There has been little said lately in regard to the condition of the poor in Cuba, but it is known that there is still much suffering, and actual starvation in many of the cities of the island. It is estimated by those on the ground that there are 150,000 orphans in Cuba, most of them gaunt with hunger and ragged to indecency. It is held by some of the Cubans that American rule will be needed for some time, as the "great Cubans" are dead, with the exception of Gomez, who is too old for political leadership.

The Philippines.—The war in the islands is still on. The principal forces of the Filipinos are now in the vicinity of Bacolor, and are under the command of General Luna and General Mascardo. General MacArthur captured the village of San Tomas on May 4, and engaged in a running fight with the Filipinos. On May 5 the city of San Fernando was taken, and the Filipinos driven a considerable distance to the north. General Lawton reports the capture of \$1,500,000 worth of supplies. It is believed in official circles that the end of the war is near at hand. General Otis reports many signs of weakness on the part of the Filipinos. As they retreat before the Americans, they are throwing away their arms, a thing that they have not done before. Aguinaldo's representatives are still treating with the members of the American commission at Manila, and are said to have recognized the sovereignty of the United States in the islands. Aguinaldo, they say, is not now fighting for independence, but for the honor of the army, and objects to laying down his arms before knowing what the United States proposes to do for his countrymen in the way of government. Reports from Iloilo state that all is quiet there and that commerce is improving, but that in Samar and Leyte there is considerable military activity since the arrival of Aguinaldo's delegates. The inhabitants of Negros state that they have more liberty than they asked for, and that they are as loyal to the United States as are the citizens of New York.

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THE twenty-eighth annual meeting of the California Conference of the Seventh-day Adventists, and the third annual meeting of the California Conference Association of the Seventh-day Adventists, a corporation, will convene at 9 A.M. Wednesday, May 31, 1899, at Stockton, Cal., for the purpose of electing the officers of the conference, a board of seven directors of the California Conference Association of the Seventh-day Adventists, and the transacting of such other business as may properly come before the meeting. Each organized church will be entitled to one delegate and an additional delegate for every twenty members.

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Among the men who are saying right things, and therefore good things, in the relation of this government to the Philippine Islands are David Starr Jordan, president of Stanford University, and John J. Valentine, president of Wells Fargo & Co. And these men are as patriotic as any in the nation, and they speak as earnestly as they do because they are patriotic. Two addresses by President Jordan—"Lest We Forget" and "The Question of the Philippines"—and "Imperial Democracy," by Mr. Valentine, may be obtained, we presume, by addressing the latter at office of Wells Fargo & Co., San Francisco, Cal.

In the Gospel of Jesus Christ there is all power to reform the world; but it begins in the individual heart, and the individual heart must receive the Gospel by willing submission, by simple faith. There is no other way. Law may abolish tariff and trusts, and may in law reverse conditions of wealth and poverty; there is a trust of which Satan is the head, which has a hold upon every soul who has not received the Gospel. The worst trust the world ever knew is the sin trust, of which Satan is president. All other selfish commercial trusts are but the tenderest offshoots from the great parent stock. O soul, break from the power of the Sin Trust by the mightier power of the Gospel!

The so-called "National Reformers" of the United States make great pretense of love for the law of God, but their idea of its proper observance is to have their traditions enforced upon all classes by the government. This is urged in the name of Christianity—of Protestantism. The same spirit is manifested by the "Protestants" of Turkey. So anxious are they to utilize the law of the land in the suppression of religion inimical to their traditions, that they are free to use the laws of a Moslem government (backed by false accusations) in persecuting men who teach from the Bible "the commandments of God and the faith of Jesus." Of course our workers are the victims, one of them having been thrown into jail on false charges because he happened to be at a certain place in time to officiate at the wedding of one of our brethren, which otherwise would have given a "Protestant" minister an opportunity to charge a good-sized fee. Such are some of the vicissitudes of

proclaiming the Gospel of the Bible instead of the traditions of men. But remember it is not the Moslems nor the Roman Catholics who give themselves to such work, but *Protestants*—the professed exponents of religious liberty.

"The Youth's Instructor" comes to us in its old form of larger page. The smaller page with cover was more convenient, and we expect would please the majority better, but we do not dislike the larger page. It seems more familiar and friendly, from its old associations, we presume. At any rate, its matter is good. Its present editor, Addie Bee Cooper, will do all in her power to make it a good paper; and she has good counsel and contributors. To compensate for the change in form the price is reduced to 75 cents a year. May the good paper flourish and prosper. Boys and girls everywhere should read. Its address is Battle Creek, Mich.

A Christian Right.—D'Aubigne says, in speaking of the Protest at Spire: "There has never been anything more positive, and at the same time more aggressive, than the position of Protestants at Spire. By maintaining that their faith is alone capable of saving the world, they defended with intrepid courage the rights of Christian proselytism. We can not desert this proselytism without deserting Protestant principles."—*Hist. Ref., book 13, chapter 6.* It is not only a right, God-given, but it is a duty if a man believes himself possessed of saving truth to give that truth to others who have it not. He is false to God if he fails to do it.

"BECAUSE OF MURDERERS."

A FEW days since a boy of fourteen, in Santa Rita, California, became angry at three smaller children, and deliberately went home, got a shot-gun, and returned and fired upon them. The gun chanced to be loaded with small bird-shot, so the children were not fatally wounded. The same day a woman at Stockton just as deliberately murdered one of her most intimate friends, and then committed suicide.

Such incidents are of daily occurrence. Men, women, and even little boys and girls, seem possessed with the spirits of demons. Are we not in the time foretold by Jeremiah? The prophet says: "For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Wo is me now! for my soul is wearied because of murderers." Jer. 4: 31.

When such wickedness is fully developed, God has given us numerous examples that He will manifest His power and put an end to it. This time it is to be by the second coming of His Son. And may the glad day be hastened!

Two Nebraska soldiers are quoted as expressing a sentiment of some strength in the army, as follows:—

"I am not afraid, and am always ready to do my duty, but I would like some one to tell me what we are fighting for." "I do not approve of the course our government is pursuing with these people. If all men are created equal, they have some rights which ought to be respected. . . . In a word, I believe they should be accorded all the rights that we claim for ourselves. As for myself, I marched into the battle to make them free—not to make them subjects. I understand our mission is to be one of humanity and for the cause of freedom, but our offering on the altar of liberty has been prostituted."

Truthful Words.—Dr. Joseph Parker, of London City Temple, in condemning gambling, horse-racing, and debauchery, in those high in station, declared:—

"This thing is not confined to the princes in the West End [where live the wealthy and titled] of London; we want as many missionaries as in the East End; they are badly distributed. I think Sodom and Gomorrah were less wicked in many respects than our West End."

"I firmly believe that we are on the brink of a revolution. Things can not possibly go on as they are."

"If the Prince of Wales does not master his passions and tread the virtuous path of his illustrious mother when he comes to the throne, the crown of England will not be worth twelve months' purchase."

In reply to a question as to how English society could be reformed, Dr. Parker replied:—

"English society can only be bettered after it has been well furnished. There must come a period of

loss, humiliation, and shame. After that there may come a revival of the best English traditions.

"England must be humiliated in some form or another. She has lost her old conception of discipline."

"When a nation relaxes self-culture as she has done, it opens the way to all sorts of mischief and decay."

"American society is not a whit better. The everlasting dollar has deprived American society alike of its virtue, its culture, and its gratitude."

All of which are in fulfillment of the prophecies of the Word of God "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." "And because iniquity shall abound, the love [for God and truth and righteousness] of the many shall wax cold." This know also, that in the last days perilous times shall come, not because of violence, but because, as the context shows, not less than eighteen different sins are held among a class which have a form of godliness, but deny the power. See 2 Tim 3 1-5. We are on the brink of a revolution, yet out of it will come the established reign of Jesus Christ.

The Growth of Trusts.—A computation made by a Western paper of the recently organized trusts in this country, shows that in the first three months of the present year the number formed in New Jersey alone had nearly reached the aggregate for 1898. In January 24 companies were incorporated with a capitalization of \$384,000,000, in February, 29 companies, with a capitalization of \$403,250,000; in March, 53 companies, with a capitalization of \$531,600,000. This makes a total for New Jersey of \$1,308,850,000. This sum has been added to by the incorporations in other States. The estimates do not include a large number of combines and consolidations, which, if carried into effect, will add nearly \$3,500,000,000, making the capitalization of the trusts organized in 2 years—1898 and 1899—in excess of \$6,000,000,000.—*Christian Work.*

The officers of the International Sunday-school Association, the *Sunday School Times* tells us, are, for the next three years: President, Alfred Day, Ontario; vice-president, Charles D. Meigs, Indiana; secretary and treasurer, Rev. E. M. Fergusson, New Jersey; executive committee, these officers, with W. C. Pearce, Illinois; Dr. Charles Roads, Pennsylvania; W. J. Semelroth, Missouri, and Marion Lawrence, Ohio. At an adjourned session, it was determined to hold the next conference in Toledo, Ohio, in December, 1899, or January, 1900; and a minute of appreciation was recorded concerning the faithful service for six years of the retiring secretary, Mrs. Fergusson, formerly Miss Huber, of Kentucky.

God's Word tells us that the last days shall be filled with peril. God's Word tells us that evil men and seducers wax worse and worse. God's Word tells us that the last days shall be filled with vice, violence, and crime. God's Word tells us that the last days shall be cursed by the "alarm of war" that shall be sounding in all the earth. God's Word tells us that because of all the evils and calamities that shall be seen in the last days men's hearts shall be failing them for fear. The general situation in the world to-day is becoming more and more terrible. But do not be terrified on account of it. Let God's Word enlighten you as to what it means, and then lose no time in getting ready for the issue.

A Year of "Jubilee."—London, May 7. A special despatch from Rome announces that the pope signed a bull proclaiming a sacred year of universal jubilee, beginning December 25 next. His holiness accords plenary indulgence to pilgrims to Rome and other recognized shrines of the church throughout the world during 1900.—*Cable despatch in Examiner.* But if the annunciation of the "jubilee" turns out like many of the pope's blessings, it will be anything but a sacred year; it will be jubilation for the powers of darkness.

Cuban Sunday Law.—Among the first acts of military rule in Havana is an order closing saloons and business houses a part of Sunday. Clerks are pleased, but not the proprietors and the public. Sunday has been quite a noted day in this Spanish-American war. Most of America's victories were won on that day; and this leads us to wonder all the more why the military should enforce its observance.