

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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"DESPISED AND REJECTED OF MEN."

A Result of Prejudice.

OUR Lord had well begun His ministry. He had called His first disciples. He had wrought His first miracle at Cana of Galilee. He had, with divine authority, driven out from the temple courts those who profaned its hallowed precincts by their unholy barter. He had stirred Samaria with His mission. He had preached in Galilee, and had "taught in their synagogues, being glorified of all." He had at Capernaum healed the son of the nobleman. His ministry everywhere bore witness that He was the Anointed of God.

"AND He came to Nazareth, where He had been brought up; and He entered, as His custom was, into the synagogue on the Sabbath day, and stood up to read. And there was delivered unto Him the book of the prophet Isaiah. And He opened the book, and found the place where it was written:—

"The Spirit of the Lord is upon Me,
Because He anointed Me to
preach good tidings to
the poor;
He hath sent Me to heal the
broken-hearted;
To proclaim release to the
captives,
And recovering of sight to
the blind,
To set at liberty them that
are bruised,
To proclaim the acceptable
year of the Lord.

"And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fastened on Him. And He began to say unto them, To-day hath this scripture been fulfilled in your ears. And all bare Him witness, and wondered at the words of grace which proceeded out of His mouth."

JESUS did not ask the people of Nazareth to accept Him the first of any. He went out to unknown fields, to strange faces; but wherever He went, God witnessed to His work. With this record behind Him, Jesus came to His own

city. Faithful in His life to all God's precepts, an attendant at divine service on the Sabbath, no fault could be found as respects His character.

THE message He bore to Nazareth was not one of condemnation. A more blessed message could not be given. For over seven centuries the gracious words had remained a dim mystery

and clouded by the traditions of their ecclesiastical teachers, why should not good tidings be gladly received?

"TO HEAL the broken-hearted,"—hearts broken by sin and wo and misery and disappointment—Jesus came to heal them all. He has balm for every bruise, healing for every hurt.

"RELEASE to the captives" of sin. In that synagogue at Nazareth there were many bound ones, those held for long years in the fetters of sin, the bondage of Satan.

"SIGHT to the blind," not alone physically blind, but, more than this, the spiritually blind; for better a thousand times is blindness of physical eyes to him who sees and knows God, than the clearest of physical vision and blindness of soul. When the mission of the Anointed of God is finished, there will be blindness in neither; for all shall see. The heart that knew God in the flesh shall see Him through undimmed eyes. "Thine eyes shall see the King in His beauty."

"LIBERTY to them that are bruised." There is no more glorious word. Slavery and bondage are the cruellest of words. Liberty and freedom are



Jesus in the Synagogue at Nazareth.

in the roll of the wonderful prophet; here was their unfolding. If He had said, "The Spirit of the Lord is upon Me to condemn you, to punish you, to govern, rule, or direct you," they might well have questioned. But Jesus came not to force Himself upon a single soul. He would oppress none. He would not quench the smoking flax nor break the bruised reed.

BUT what a gracious message He brought! God has sent "Me to preach good tidings to the poor." Surely they needed it. Oppressed by despotic Rome, despised by their wealthy Pharisaical brethren, the way to life hedged

blessed. Men and governments may secure to man a desirable and comparative degree of freedom; yet, possessing this, souls may be in worse bondage than the galley-slaves of ancient Rome,—in the spiritual bondage of sin, bruised by the enemy, helpless from the bruises, hopeless in the misery. But Jesus proclaims liberty from sin. He gives freedom from Satan's bondage. If the Son "make you free, ye shall be free indeed." He gives power to "stand fast in the liberty" wherein He has made us free." Read His miracles, and know that just as He set free the men whose souls were bound by demons, women

bound by incurable disease, so will He set you free, sinner, if you will but yield your sins and your ways to Him. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"THE acceptable year of the Lord." It was then; it is now. What a glorious opportunity opened before the people of Nazareth on that blessed Sabbath morning! It was the *acceptable* time for them to receive the Lord Jesus Christ; it was the *acceptable* time for them to join with Jesus in giving the blessed message to others. It is even so now to us. "Behold, *now* is the acceptable time; behold, now is the day of salvation."

STUDY the whole message, reader; it is all good tidings; and we need not marvel that as the people listened to that wonderful Teacher, filled with the Spirit, as He read in tones of infinite tenderness the words He had inspired the prophet to speak, the eyes of all were fastened upon Him, and that all bore witness in their hearts to the graciousness of His words. At this we need not wonder. How could they do otherwise?

BUT they did. Satan came in to close the opening hearts, to shut their souls against the truth. They were turned from the message to the Messenger. The message was gracious, sweet, and powerful; and every longing of their heart witnessed to its truth, as Jesus told them that it then and there applied. But this Man Jesus! "Why," says Satan, "who is He?" Ah! their selfish, envious hearts respond, "Is not this Joseph's son?" He is only one of us. We know His father and mother. He came up with us, in our presence. What has He told that we have not? And prejudice, always selfish prejudice, closed the door. The gracious Gospel was forgotten; they saw only one of themselves whom they were judging by their own selfish motives.

AND then He showed them, in reading aloud the thoughts of their hearts, that He knew them. He showed them from the Scriptures, which they professed to believe, that the messengers of God, of which Elijah and Elisha were examples, had been rejected by their own, till God was forced to send His message to the poor and lame and bound and blind without, who were longing to receive it. Of course He would send it anyway, but He wanted that His professed people should share the labor and the blessing.

HEARTS shut against the truth of God grow hard, critical, and then revengeful. So at Nazareth. And finally they were filled with wrath, and rose up and thrust Him out of the city, and led Him unto the brow of the hill, whereon their city was built, that they might cast Him down headlong. But God interposed, sent His angels to the rescue, and Jesus passed through their midst, unseen by their wrath-blinded eyes, and went His way, leaving them to their choice,—blindness, bondage, and death. Did He ever return to Nazareth?

THE lesson to us is obvious. God sends His wonderfully gracious message to us, full of life and light and liberty and healing and salvation. It comes by an uncultured acquaintance, maybe, one not educated in our schools. We supposed we had known him all our lives, and we question. We lose sight of the message for our need in our criticism of the feeble instrument God has honored. Sometimes the message comes by a person who does

not bear the certificate of the schools. He does not come heralded with sound of trumpet or flattering newspaper notice,—only a humble messenger of God. He is not known to fame, and prejudice closes our heart's door to life. Sometimes it is a humble tract, sometimes a humbling duty, a cross for crucifixion. Our souls acknowledge the reasonableness and truth of all, but pride closes the door; hardness of heart follows; Christ is rejected, in His truth, and we drive home ourselves the hand-piercing nails of His crucifixion.

O READER, ponder the lesson! Receive every message of God that is according to His Word. Let the messenger be lost sight of in the message. Honor him only for the message's sake, receiving him in Christ's name. But do not shut your heart against the Gospel of Jesus Christ. X.

"UNTIL THE DAY BREAK AND THE SHADOWS FLEE AWAY."

(Song 2:17.)

I WALKED along a weary way;
All day it rougher grew;
The clouds hung low, the rain-drops fell,
The winds in fierceness blew;
And when night's somber curtain dropped,
And blacker was the storm,
I sank beside the thorny road,
And waited for the morn.
I prayed that God would shed His light,
His hand would guard my way,
And keep me safely through the night,
And bless the coming day.
I rested in the arms of faith,
Until with music rang
The woods aglow with morning's light,
While birds of promise sang.
I saw the hard and stony way
My feet had pressed so long
Was all behind, before me lay
The land of light and song;
For God is love, and God is wise,
He leads in vales of sorrow,
Until shall come the glad surprise—
The golden, bright to-morrow.

—Rev. O. D. Sherman.

SIGNS OF CHRIST'S COMING.

(Continued.)

IN our Lord's great prophetic discourse, to which reference has already been made, as another notable sign in the heavens of the coming of the Lord, which was to follow the darkening of the sun and moon, is noted—

The Falling of the Stars

from heaven. The scripture reads, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt. 24:29.

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:13.

We are not to understand by the term "stars" that the fixed stars, or planets, are meant. Some of the fixed stars are many times larger than this earth, or even our sun; hence, it would be impossible for them to fall to the earth. Christ evidently had reference to the shooting stars, or meteors, adapting His language to the language of the people. We now oftentimes on a starry night see a meteor shoot through the skies, and we exclaim, "See that star!" making no reference to the stars or planets, which do not thus carelessly shoot out of their orbits.

From the description given of this event by Professor Olmstead, of Yale University, one of the world-renowned meteorologists of his day, we may obtain a fair idea of the extent and brilliancy of the display:—

Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history. In nearly all places the meteors began to attract notice by their unusual frequency as early as 11 o'clock, and increased in splendor and numbers until about 4 o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle. The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east to the Pacific on the west; and from the northern coast of South America to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance.

The Connecticut *Observer* of Nov. 25, 1833, copied from the *Old Countryman* as follows:—

We pronounce the raining of fire which we saw on Wednesday morning last, an awful type, a sure forerunner, a merciful sign of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened. The time is just at hand, described not only in the New Testament, but in the Old. A more correct picture of a fig tree casting its leaves when blown by a mighty wind, it is not possible to behold.

Many other testimonies might be adduced in further demonstration of the fulfilment of the prophecy in this event, but these will be sufficient to the mind of any candid reader.

The Shaking of the Powers of Heaven,

spoken of by Matthew, we understand takes place in immediate connection with the coming of the Lord. The powers of the heavens are the sun, moon, and stars. Their shaking will be by the voice of God when He comes at the last great day. Upon this point Isaiah thus testifies: "Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger." Isa. 13:13. Of this same exhibition of divine power the prophet Joel says: "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of His people, and the strength of the children of Israel." Joel 3:16; see also Heb. 12:26, 27; Rev. 16:17-21. Hence the shaking of the powers of heaven can not be considered so much in the light of a sign of Christ's coming, as an event in connection with that coming. When the Son of man, with all the heavenly train, descends from His celestial abiding-place through the universe of God to this earth, the multitude of worlds will move for Him. Never before has His universe witnessed such an exhibition. Never again, perhaps, will such glory be manifested as when the Lord comes as King of kings and Lord of lords, to take to Himself a kingdom and to reign.

And that coming hastens on apace. The footsteps of the approaching God are heard in the portentous signs which He has given. May we heed the warning and so relate ourselves to Him that "the covenant of peace" shall be between us in that day.

FRANCIS M. WILCOX.

THERE can be no disease where there is no life; and where there is life, there is the healing power always, and charged with the potency of God.—J. H. Dewey, M.D.



CHRIST THE EXAMPLE.

JESUS CHRIST came into the world to bring to men the true knowledge of God; for "God was in Christ reconciling the world unto Himself." He came to reveal to men the kingdom of God,—to enunciate its principles, to manifest its spirit, to reveal its character. Of it He said: "My kingdom is not of this world." "Except a man be born again he can not see the kingdom of God." And His apostles declared: "The kingdom of God is righteousness and praise and joy in the Holy Ghost."

"My kingdom is not of this world." Every kingdom, every State, every government of men, is altogether of this world and of this world alone. How then can anybody be of any earthly kingdom or State and of the kingdom of God at the same time?—Those who are of the church are of the kingdom of God, because the church is the church of God, and not of this world,—it is composed of those who are chosen out of the world. Those who are of the State are of this world, because the State is altogether and only of this world. Thus in the Word of Christ, in the very principles of the cause of Christ, there is taught the separation of Church and State as complete and as wide as is the separation between the kingdom of God and the kingdoms of this world, and that is as complete and as wide as is the separation between God and this world.

Accordingly, Christ says in another place, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." In that time the head of the Roman Empire, the personification of the world's power, was Cæsar. And in that Roman world system whatsoever was Cæsar's was God's; because to all the people of that world system Cæsar was God; he was set before the people as God; the people were required to worship him as God; incense was offered to his image as to God. In that system the State was divine, and Cæsar was the State. Therefore that system was essentially a union of religion and the State.

In view of this, when Jesus said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's," He denied to Cæsar, and so to the State, every attribute, or even claim, of divinity. He showed that another than Cæsar is God. Thus He entirely separated Cæsar and God. He entirely separated between the things which are due to Cæsar and those which are due to God. The things that are due to Cæsar are not to be rendered to God. The things due to God are not to be rendered to Cæsar. These are two distinct realms, two distinct personages, and two distinct fields of duty. Therefore, in these words Jesus taught as plainly as it is possible to do, the complete separation of religion and the State, that no State can ever rightly require anything that is due to God; and that when it is required by the State, it is not to be rendered.

Christ Our Example.

Again: Jesus is the Example whom God has set to be the Guide to every person in this world in every step that can be taken in the right way. Any step taken by anybody in a

way in which the Lord Jesus did not go is taken in the wrong way. He hath left us "an example, that ye should follow His steps." Whosoever saith that he "abideth in Him ought himself also so to walk even as He walked." And Jesus never, in any manner nor to any degree, took any part in political matters nor in any affairs of the State. Jesus was then, and is forever, the embodiment of true religion. Therefore, in His whole life's conduct of absolute separation from everything political, from all affairs of the State, there is taught to all the world, and especially to all believers in Him, the complete separation of the religion of Christ, and of all who hold it, from everything political and from all affairs of the State.

So faithfully did He hold to that principle that when a man asked Him only, "Speak to my brother, that he divide the inheritance with me," He refused, with the words, "Man, who made Me a judge or a divider over you?" and then said to them all, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." O, if only all who have professed to be His followers had held aloof from all affairs of politics and the State, how vastly different would have been the history of the Christian era! What a blessing it would have been to the world! What floods of misery and woe mankind would have been spared!

And why was it that Jesus thus persistently kept aloof from all affairs of politics and the State? Was it because all things political, judicial, and governmental, were conducted with such perfect propriety, and with such evident justice, that there was no place for anything better, no room for improvement such as even He might suggest?—Not by any means. Never was there more political corruption—greater perversion of justice—and essential all-pervasive evil of administration, than at that time. Why, then, did not Jesus call for "municipal reform"? Why did He not organize a "Law and Order League"? Why did He not disguise Himself and make tours of the dives and the gambling-dens, and entrap victims into violation of the law, and employ other spies to do the same, in order to get against the representatives of the law evidence of maladministration by which to arraign them and to compel them to enforce the law, and thus reform the city, regenerate society, and save the State, and so establish the kingdom of God? Why? The people were ready to do anything of that kind that might be suggested. They were ready to co-operate with Him in any such work of reform. Indeed, the people were so forward and so earnest in the matter that they would have actually taken Him by force and made Him King, had He not withdrawn Himself from them. Why then did He refuse?

The answer to all this is, Because He was Christ, the Saviour of the world, and had come to help men, not to oppress them, had come to save men, not to destroy them. The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses—extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reform. He attacked no national abuses, nor

condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our Example kept aloof from earthly governments—not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually and must regenerate the heart.

"Not by the decisions of court, or councils, or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established, but by the implanting of Christ's nature in humanity through the work of the Holy Spirit. 'As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man; but of God.' Here is the only power that can work the uplifting of mankind. And the human agency for the accomplishment of this work is the teaching and practising of the Word of God."

Now Christ is the true Example set by God for every soul in this world to follow. The conduct of Christ is Christianity. Conformity to that example in the conduct of the individual believer—this and this alone is Christianity in the world. The conduct of Christ, the Example, was totally separate in all things from politics and the affairs of the State. Christianity, therefore, is the total separation of the believer in Christ from politics and all the affairs of the State, the total separation of religion and the State in the individual believer.

Accordingly, Jesus said to His disciples forever, "Ye are not of the world, but I have chosen you out of the world." And to His Father He said of His disciples forever, "They are not of the world, even as I am not of the world." Every Christian in this world, then, must be in the world as Christ was in the world. "As He is so are we in this world." "It is enough for the disciple that he be as his Master." The Master was always, and in all things, and by fixed design, completely separated from all affairs of politics and the State. And it is forever enough "that the disciple be as his Master."

This is the Christianity of Jesus Christ, as respects the great question of religion and the State. And, as in all the instruction from God from the beginning of creation down, it calls always for the complete separation of religion and the State in all things and in all people.

ALONZO T. JONES.

CONCERNING PROPERTY.

What the Bible Teaches.

MR. EDWIN MARKHAM, author of the much-discussed poem, "The Man with the Hoe," among other things, has this to say:—

Jesus everywhere takes the ground that God is the Owner and the Giver of all, and that men are but the stewards of the gifts—that all property is held in trust for the common good.

In fact, the whole Bible declares against the selfish holding of property. It is to be held in trust for God's service. Let us turn to the Word for the testimony: "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is." Deut. 10:14. "The silver is Mine, and the gold is Mine, saith the Lord." Hag. 2:8. No man belongs even to himself, for we are told, "Ye are not your own; for ye are bought with a price." 1 Cor. 6:19.

This is the whole spirit of the great Book. These words are as clear and open as the sun. There is no dodging their immense significance. They carry judgment and finality. Unless we accept their vast import, let us not mock God by calling ourselves Christians. For be it known that the application of these words to life, to personal and public life, would

change the whole face of the world. They would destroy the social conflicts of the time, and upbuild on earth the fraternal commonwealth.

If any of our riches belong to God, all of them do. God is the sole Proprietor, and He wishes His goods distributed to His children as they have need, even as He sends His rain upon the parched and hungry lands. So it comes to this—that we are trustees of God's gifts, and that they should be used in a way to honor Him. And how can He be honored? In only one way—by serving humanity. God in Christ identifies Himself with humanity. "Even as ye did it unto the least of these My brethren, ye did it unto Me."

This is well stated; and we can supplement it no better than to add the words of the great apostle to the Gentiles:—

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17-19.

OUR PRIVILEGES IN CHRIST JESUS.

FULL and free the invitation comes to us: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." What an invitation! It was this invitation that Christ gave to Enoch before the world was destroyed by a flood. That time was no more favorable to the development of Christian character than is the present time, yet we read that Enoch walked with God. Christ was as verily Enoch's Saviour as He is our Saviour, and in His power, notwithstanding the corruption of that degenerate age, Enoch perfected a Christian character. The voice saying to us, "He that followeth Me shall not walk in darkness," said the same words to Enoch, assuring him that if he followed the Saviour, he would not walk in the darkness of ignorance. The Lord instructed Enoch, and made him His watchman. He was a faithful witness for God, warning the inhabitants of the old world not to follow the example of the Cain-worshippers, but to serve the living God. "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all the hard speeches which ungodly sinners have spoken against Him."

It is our privilege to walk as did Enoch. Christ has assured us that those who walk in His steps are His disciples, His true representatives. He says, "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the Light of life." Is not this sufficient assurance? Should not these words fill us with holy peace and joy?

"Herein is My Father glorified," Christ said, "that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you; continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." The greatest sin we can cherish is the sin of unbelief. Many say, I do not know how to be a Bible Christian. It is because you do not receive Christ as a sin-pardoning Saviour. Therefore your experience is full of inconsistency and unbelief. No one can have

joy and peace who does not receive and obey Christ's words.

We need the riches of faith and love. But we can obtain these only by surrendering the will to Christ. When we take the Saviour at His word, and do those things that are pleasing in His sight, complete unity will prevail. We shall constantly grow more like our Leader. His character has been clearly revealed, and we have been plainly told that we are to be like Him. Our watchword is, "Go forward." Pressing onward to the Light of life means victory. We see in our hearts much that is dark and forbidding, and there is much we do not see at all, but God is greater than our hearts, and He knows all things. Do not deplore the crookedness of your past life; for this does not bring strength, but weakness. All unbelief is moral deformity. In bemoaning our past, there is no healing balm, but only sorrow and sin, that makes the heart sick and faint. Thus we become more and more discouraged. Might we not better look to the Lamb of God, which taketh away the sin of the world?

Unbelief greatly dishonors God. Our lack of faith is withholding from us precious blessings which are hanging over us, and which God would have us receive and appreciate. When we practise the Word, we shall be perfect in Him who is our righteousness. If the Word is believed by us, soberly, meekly, if it is received and appropriated, it will give us a precious experience, that will make us wise unto salvation. But, like the children of Israel, we are in danger of indulging a spirit of unbelief and murmuring.

The fruit of righteousness is quietness and assurance forever. If we had exercised more faith, if we had trusted less to our own wisdom, God would have manifested His power on human hearts. "These signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." It is faith, an active faith, that makes the gracious promise of any avail. We have been losing faith, in the place of increasing it. Our lack of faith is the reason why we have not seen more of the power of God. We exercise more faith in our own working than in God's working for us.

A great Teacher from heaven visited our world. Jesus Christ is His name. He is the Lord our Righteousness. He was visited by the prince of darkness, and was tempted in all points like as we are. He reached to the very depths of human woe, and all who carry their sorrows to Him, as to One who can be touched with the feelings of their infirmities, will receive the oil and wine of consolation. They will know from experience that Christ is their personal Saviour, one who comforteth those who are cast down, who bindeth up the broken-hearted. This experience grows as they in turn impart that which they have received. Christ is formed within, the hope of glory. He is made unto them wisdom, and righteousness, and sanctification, and redemption. They can say, "I know in whom I have believed."

"What think ye of Christ?" What is He to you personally? Is your faith centered in Him as your Redeemer? Do you believe that He saves you from sin, that He imputes to you His righteousness?

"Faith is the substance of things hoped for, the evidence of things not seen." Faith results in spiritual knowledge. By faith we are encouraged to grasp still more; for we

behold God in the promise, and are armed with stability. The true Christian knows in whom he believes. He has the evidence of things unseen; and a knowledge that is regenerating, overpowering, follows this. This may not be believed by skeptics, but it is to the receiver no speculation, no mere theory. The Gospel offers to him a remedy for the moral disorders which sin has caused. He does not merely read the Bible, but experiences the Bible. He has not merely heard of the righteousness of Christ; by faith he has opened the windows of his soul to the Sun of Righteousness. Skeptics may stand back and argue the impossibility of the remedy he has taken, but their words are nothing to him against experience. It is a matter of knowledge with him. The believing man, even tho he be unlearned, has a knowledge that can not be wrested from him. The one who trusts his Saviour implicitly finds the gate of heaven ajar, and flooded with glory from the throne of God.

MRS. E. G. WHITE.

MAN'S PRIMITIVE AND BEST DIET.

(Continued.)

TO find man and the law of his being in normal conditions we must go back to "the beginning."

The soul who is translated will not be hard of heart; he will be content with nothing given or allowed for that reason; he will go to the beginning, to the upper source, to God's pure ordinances given for an eternal race. There he will find God's law in all its fulness in revelation, in nature, in human nature. There he finds the earth "very good." There he finds the Sabbath as it came from God's hand, a delight, a refreshing, even to its Maker. There he finds the true marriage law, the man and woman one. And there also he finds the true law of man's best, purest, primitive diet. What was it?—Fruits and grains. Here is the record: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat* [food]." Gen. 1:29. And then God planted for man a garden, planted with "every tree that is pleasant to the sight, and good for food." Gen. 2:9.

Grains and fruit composed man's ideal, perfect diet. This Infinite Wisdom called "very good," and designed that man should live upon it forever. No creature should suffer, not even a vegetable, that man's appetite might be satisfied. The ripened grain, the luscious, perfect fruit, furnished him all that was needed to make and preserve him a perfect physical man. Partaking of this with the fruit of the tree of life, man would have lived forever.

But sin came in to mar God's fair handiwork. God's laws were perverted. Upon all creation rested the curse. "For the creation was subjected to vanity [death], not of its own will, but by reason of him who subjected it." Rom. 8:20. When the prince, man, yielded, all below him fell under the curse. God enlarged his diet to take in the food He designed for the lower animals. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field." Gen. 3:17, 18. Compare 1:30. God's appointed and permissive diet consisted of fruits, grains, and vegetables (herbs). Yet, notwithstanding sin, on this simple diet God's servants lived to nearly the age of a mil-

*The word "meat" in our common version implies simply "food." It is not an uncommon thing to hear an English farmer instruct his employee to give the horses their "meat." We also speak of the "meat" of nuts.

lennium. Read their obituaries in Genesis 5. Note the ages—930, 912, 905, 910, 895, 962, 969, 950.

What was the result of these long lives?—To the few who were faithful to God, of course, long life was a blessing; but to the wicked many years were a curse. Character generally becomes fixed at a comparatively early period; and a fixed wicked character in the antediluvians meant years of transgression and greater opportunity for evil, plotting, planning, concocting, devising more and more wickedness, till in the short period of sixteen centuries "the wickedness of man was great in the earth, and every imagination ["purposes, desires," margin] of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence. . . . All flesh had corrupted his way upon the earth." Gen. 6:5, 11, 12.

To the great righteous message of reform preached through Noah by the power of the Spirit, that generation turned a deaf ear. They demonstrated that a long life in sinful earth was a curse to man and his posterity.

Then came their destruction in the Deluge. They would not separate from sin and were destroyed with it. And even some of those who were carried through the Deluge in the ark were saved, not because of their own righteousness, but for the sake of Noah and the race. God knew that the same history of sin and righteousness would be repeated. Few would walk the narrow way; many would pursue the broad path to death. Continuance in life hardened them in sin. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. "Let favor be shown to the wicked, yet will he not learn righteousness;" but when God's "judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:10, 9. So the antediluvian reasoned, "I shall not be moved; for I shall never be in adversity." Ps. 10:6.

Therefore, for man's sake, his life was shortened, and as a help to this end he was given flesh to eat. "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat." Gen. 9:3, 4.

There was at that time a distinction between "clean" and "unclean" beasts. And immediately upon going out from the ark, only clean beasts would have been obtainable, as but one pair of each kind of unclean beasts were preserved, while seven pair of the clean kinds were kept through the year. All vegetation was destroyed. But in a little time after the Deluge the earth brought forth, and the beasts multiplied, and man by divine permission (not appointment) became a flesh eater; and with this came an almost immediate shortening of life, till a few generations after the flood human life was reduced to little over a century; and a few hundreds of years later, to threescore and ten. "And Haran died before his father" (Gen. 11:28), comes in the long muster roll as a note of discord. Such a thing was then strange.

Two facts stand prominently forth in this consideration,—a flesh diet and shortened life. God permitted it that man might more vividly see and know the consequences of transgression,—death,—and, seeing it, turn from the sin. And yet it is probable that in general the true people of God ate only what would be regarded as clean beasts.

Abraham, the friend of God, leaves his father's house, kindred, and country for a better land. He wanders a pilgrim and a stranger in the land of his inheritance. His descendants

went down into Egypt, as foretold by the Lord to the patriarch. Gen. 15:13. Here they mingled with the true worship of God the nature-worship and unholy idolatry of Egyptized Babylon, and educated appetite to love the "flesh-pots" of the land of the Pharaohs. At the end of the four centuries of prophecy they had sunken low in slavery, both spiritual and physical. God's promise and covenant, confirmed by an oath, had been given to Abraham (Gen. 13:14-17; 15:4-18; 22:16-18) that at the end of the four hundred years He would deliver them. This promise included ultimately the world (Rom. 4:13), renewed, as God would renew the people, by His creative power (Heb. 11:9-16). That the Lord did not then do this is no evidence that He would not have done it.

X.

(To be continued.)

EXPANSION.

THE Lord Jesus Christ was and is an expansionist. At the time of His first advent to earth, the people who were reckoned as the people of God, who nominally represented His kingdom, had so far departed from its true principles that they had utterly ignored His law and were guided by their own traditions. They had so far wandered from the truth concerning the kingdom that they rejected the rightful King, and finally put Him to death. They were looking for a temporal king, who would give them pre-eminence as a temporal nation. But He set on foot a reformation, beginning at fundamental principles, in order to place the kingdom in its true light before the world.

In starting this reformation, His first admonition to His own people was, "Repent, for the kingdom of God is at hand." The injunction to repent showed that they were sinners, transgressors of the law of the kingdom, which He, as well as His forerunner (John the Baptist), was proclaiming. That Jesus Christ began at first principles, of which even His own people had lost sight, is also shown by His declaring to one of their leaders: "Ye must be born again;" "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Why must the natural man (of whatever nationality) be born again?—Because, "except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Thus, the very first thing that Jesus Christ sought to impress upon the people was that His kingdom was a spiritual kingdom.

This is further emphasized in the fact that He in no way sought to interfere with the affairs of civil government as then being administered. Much as the world needed reforming in every department of life, He made no demand upon, or appeal to, the civil government for legal enforcement of reformatory measures. The Holy Spirit, with which He was imbued and led, was the source of reformation, and the Word of God was the standard which He continually held forth.

Being baptized with water and with the Spirit, Jesus Christ set out upon His mission single-handed. Before calling for a single recruit, He met, and personally overcame, His greatest adversary, Satan. Having thus established His right to the dominion, and His ability to maintain it, without other aid than the power of the Spirit, through the Word, He began the work of expansion. In course of time, He had twelve chosen followers, having previously set forth the principles of His kingdom in the Sermon on the Mount. His own character and mode of operation had been given by the prophet David: "I delight to do Thy

will, O My God; yea, Thy law is within My heart. I have preached righteousness in the great congregation." Ps. 40:8, 9. In sending proof of His Messiahship to John the Baptist, in prison, He said, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." Matt. 11:5. Not one word about having secured reformatory ordinances in this or that city, or the formation of any kind of league or civic association. The attitude of the civil powers toward Him is also told by David: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us." Ps. 2:2, 3.

Carrying out His theory of expansion, the Lord sent out His twelve followers to disseminate the principles of His kingdom amongst His own people, those who should have known it already. How were they to do this?—His command was, "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." Here is emphasized the difference between the mode of extending the spiritual kingdom and that of expanding earthly nations. The motto of the latter is, *Freely take*. These "ambassadors" were not sent to negotiate with civil governments for territory, or for the modification of existing laws; they were sent to negotiate with individuals—to offer them eternal life in Christ in exchange for a devotion of their temporal lives to His service; to offer them the true righteousness of Christ in exchange for simple faith and a surrender of their own righteousness, which was as "filthy rags;" to offer them purity of life in exchange for sin; in short, to beseech them for Christ's sake to be reconciled to God, and thus become heirs of the kingdom prepared from the foundation of the world.

Further along in His ministry, Jesus secured and sent out seventy other disciples. He sent them "two and two before His face into every city and place, whither He Himself would come." What were they to do? Were they to "work up a sentiment" by circulating petitions and agitating municipal reforms, and be ready by the time He came to make a popular appeal to the civil authorities for reformatory ordinances?—No; they were to preach the Gospel, and heal the sick, etc. Their mission was the same as that of the twelve; they were to tell the people that "the kingdom of God is come nigh unto you;" but there was no intimation that the kingdom was to be expanded by means of any laws that they could enact. The complaint that Jesus made against them and their rulers was that they had already made void the law of God by their own traditions. A reformation, therefore, meant that they should forsake their own ways and return to the law of the kingdom which had been promulgated ages in the past—a law one jot or tittle of which was not to be abrogated. Jesus Christ continued this manner of expanding His kingdom throughout His earthly ministry, at the very close of which He declared that His kingdom was not of this world. When on trial before a Roman governor on the charge of endeavoring to interfere with the then existing government, His accusers could not convict Him. Moreover, He permitted His life to be taken by sanction of that government, when all the power of earth and heaven was at His command. But God raised Him from the dead, and He again proceeded with the work of expanding His kingdom. By what means? Read the commission to His ambassadors: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and

is baptized shall be saved; but he that believeth not shall be damned."

Note that the Gospel (good news) of the kingdom goes to every creature; it is a peaceful message; but the kingdom includes only such as *believe*. The government of which Jesus Christ is the head absolutely rejects all who will not *believe* the Gospel, and show their faith by their *voluntary* obedience. While His government is an absolute monarchy, it operates only through the "consent of the governed." Not only are they who refuse allegiance left out, and not forced into acquiescence, but if by any means they show a merely nominal adherence, they are *cast out*. "Whosoever believeth not shall be condemned."

That the present governments of earth have no part or lot in the kingdom of Christ, and that His kingdom will expand to include the whole earth, is amply shown in the Scriptures, emphatically so in the prophecy of Daniel. In explaining the meaning of the image which Nebuchadnezzar had seen in a dream, given by the Lord to show him what should come to pass in the future, Daniel showed him that the God of heaven would eventually set up a kingdom that would "break in pieces and consume" all human governments, and would fill the whole earth. This kingdom of God was represented in the dream by a "stone cut out without hands." Thus, the Lord's system of expansion, by means of preaching the Gospel of peace, will result in a kingdom that will fill the whole earth, utterly annihilating all the human systems and schemes that ever have existed.

W. N. GLENN.

THE DECALOGUE AND THE SERMON ON THE MOUNT.

WHEN the principles involved in the Ten Commandments and the Sermon on the Mount come to pervade the lives of men, few difficult problems will remain unsettled. We will need no Sunday laws, nor will we need the name of God inserted in our national Constitution.

When our preachers and teachers bring all their preaching and teaching into conformity with these, the people will be able to understand the Word of God without text-books or the theology by doctors of divinity. So much false theology is thrown over the Gospel that it distracts the masses, and they do not know what to believe.

But few, comparatively speaking, ever study to know the real meaning of the Ten Commandments, or what the Sermon on the Mount means to them. One must know spirituality by personal experience before he can successfully impart that truth.

Spiritual truth and spiritual life are essentially identical. The imparting of spiritual truth is the imparting of life. In this was the unexampled power of Christ as a teacher of spiritual truth. He asserted this when He said, "I am the way, the truth, and the life."

Herein is seen the supreme necessity of spiritual life on the part of every Christian teacher. Doctrine is but a skeleton of life. Hence it is that many preachers whose sermons are ponderous with theories, copious as to their quotations from the Father, have little power to develop life. One may analyze the metaphysics of Paul's theology to the nicety of a hair's breadth, but leave his congregation as poor as Pharaoh's lean kine, unless, back of the metaphysical analysis, in some degree he reveals the spiritual life. The secret of the failure of many Sabbath-school teachers is found here. Their knowledge of the Scriptures

is mainly historical and theoretical, but they do not possess that spiritual life which is higher than all theories, and which more than words imparts its blessings directly to the hearts of the pupils.

Then he who would successfully teach in spiritual things must teach them through the power of actual spiritual life. All life is soul-inspiring. For example, if the life of a given teacher along the line of honesty is the embodiment of all that is honest and true, that life will beget honesty in those who are taught, when all theories concerning honesty, put forth by the same teacher, without the embodiment of those theories in his own life, would be futile.

Every Christian, whether officially commissioned as preacher or teacher, is a help or a hindrance along spiritual lines. If his soul be filled with spiritual life, with consecration and devotion, it matters little whether he can formulate beautiful theories concerning life or not. Those who come in contact with Him will be inspired to live as He is living, to think as He is thinking, to be what He is.

No man or woman is fit to teach the Word of God until he or she has been converted and can teach in the Spirit of Christ and His Gospel. I think some of the Sabbath-school superintendents and teachers in our schools are capable of teaching the true Spirit of the Gospel, and the rest are as liable to teach wrong as right, and the pupil is worse off than if he had never been taught. Parents should guard their children against such teaching.

E. LANPHEAR.

QUALITY NOT NUMBERS.

[John G. Woolley, in the *New Voice*.]

"THE people that are with thee are too many," Judges 7:2.

It is the common frailty of leaders that they get enamored of numbers.

Gideon thought that in order that Israel should be able to destroy the Midianites, "the people ought to get together." He had gone from tribe to tribe and held meetings, made red-hot anti-Midian speeches, taken up a collection, and organized an anti-Midianite league. He had asked for a show of hands of all who were opposed to Midian, and had explained that he had no purpose to separate anybody from anybody else, that what he wanted was what everybody wanted,—a crowd of good people.

The thing was a great success, naturally. The woods were full of people, who, upon one ground or another, were opposed to the enemy. But comparatively few of them had formed any purpose about it. Most of them would have cheerfully let the foe alone forever if they could have simply had "prosperity."

But Gideon got them together, and they had conventions and consecration meetings and sung Moses' psalms, and the presidents of the local societies made speeches, and the "general staff" fixed upon an official badge, and it sold like hot cakes. And Gideon made his report, and showed that new societies were forming every day, and that he was expecting the movement to break out among the Midianites themselves; and he proposed for the watchword, "Going and growing."

And they went—one fare for the round trip—and grew and grew, until they struck the enemy's camp in the valley of Jezreel; and there were of the Israelites in rendezvous at Harod thirty-two thousand men.

And God said to Gideon: "You have too many people—of the kind. They would be all right for a convention, but this is a fight, and twenty-two thousand of these are ready to cut

and run now." And Gideon said, "O, I guess not!"

God said, "Try them." And when a general furlough was offered to all who didn't feel very well, twenty-two thousand quit the service.

Gideon was thunderstruck for a moment, of course, but his blood was warming, and when the last of the quitters had shuffled by, he closed up the ranks, and, saluting, said with kindling eye, "Behold, O Lord, ten thousand heroes!"

But God said: "You have yet too many people. These were all too proud to run away, but there is a lot of them who think too much of their own comfort. They would complain at overwork and criticize the rations. What you want is a few men who will not think of themselves, who will not recognize a hardship when they meet it. However, try these ten thousand. Give the order to 'charge across the creek.'"

The command was given. At the waterside ninety-seven hundred picked out a good place to kneel, and got down on their knees to have a comfortable drink, and by the time they were too full of water to run at all, three hundred lean, dry-lipped, obedient, uncalculating, fighting men were leaping up the far bank toward the hill of Moreh.

And God said: "Gideon, that army of yours is all right at ninety-seven per cent. discount for cash. Blow your trumpet now, and stop those three hundred fanatics, until you provision them. Send these others to the tents; they are not cowards, but selfish. You can use them for garrison duty, after the fight. Then take your three hundred fighters and go in."

Gideon learned enough that day to entitle him to a Ph.D., and after he had bivouacked his reserves, he gathered his devoted handful and outlined his plan of battle; and there was no namby-pamby brag about "going and growing," but the slogan was, "The sword of the Lord and of Gideon."

It was this same lesson that, fifteen hundred years later, Jesus tried to teach in the discipleship of peace: "Whosoever will come after Me let him" go in for quality, not numbers.

GOD'S SIGNS.

GOD looks up at us from every sweet flower that blooms. The beauty that fills our earth is a pledge to us of God's thought and love for us. We all know the familiar story of the great traveler who was saved from perishing on the desert where he had fallen, faint and famishing for water, by seeing a little speck of green moss peeping up out of the hot sand. This gleam of life assured him that God must be near, thus putting new hope into his heart, and giving him strength to rise and struggle on until he found water. Every plant or flower should remind us of God, make us reverent. A writer says:—

"We are not left of God
So long as a rose blooms at our window-pane;
So long as the sun shines, and the soft rain
Calls forth the early violet from the sod.

"If but a wild brier by our pathway nod,
After its winter death awakened again,
Seeing its life we may forget our pain
Of unbelief. Who brings forth life but God?

"He stains with tender tint the lily's lip;
Feeds with incessant care the insect crew;
Drops honey for the wandering bee to sip,
In a white chalice set with pearls of dew.
The glowworm hath its lamp; the firefly's light
Is but a pledge of love writ on the night."

—Selected.



THE RESURRECTED LORD AND THE LORD'S DAY.

IT has been made clear, we think, that the Sabbath is the seventh day of the week, blessed and consecrated by Christ at creation, enshrined by Him in the heart of His law, and, during His incarnate life, rescued by Him from pharisaical formalism, and made honorable once more, as the seal of love's sacrificing service.

Jesus said, "The Son of man is Lord of the Sabbath day." This, then, is the Lord's day, and "this same Jesus," speaking by His Spirit, through Isaiah, calls it, "My holy day." Isa. 58:13. Thus it is evident that the expression "Lord's day" is only another title for the Sabbath, and that the apostle John, when he says, "I was in the Spirit on the Lord's day" (Rev. 1:10), if he refers to any day of the week, must intend us to understand that day.

Still we are told that *all the meetings* of Christ with His disciples after the *resurrection* were held on the first day of the week.

With almost a unanimous voice the church asserts this, and then assumes that, by this means, the first day was made to take the place of the seventh in the early church, and that the change thus received the Lord's sanction, and that thus arose the title "Lord's day" in commemoration of the resurrection.

Such a claim as this deserves thorough investigation. We have already noticed that the New Testament record, in speaking of the first day of the week, only mentions it eight times, and never calls it either the Sabbath or the Lord's day, and never hints, far less directs or commands, that it should be religiously observed.

This fact should lead us to suspect that the assertion concerning these meetings must be a mistake.

But the record will surely tell. In John 20:19 we have a record of the first meeting of Jesus with His disciples after the resurrection:

"The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

It is assumed that this was a religious meeting; that the disciples were assembled to commemorate the resurrection; and that Christ's meeting with them sanctioned the object of the gathering and lent to the practise the weight of His example. All this is not only assumption, but it is directly contradicted by all the facts. They were not assembled for the purpose of commemorating the resurrection, for they did not believe that Christ had arisen from the dead. The holding of a religious service with such a purpose would be the one thing that would madden the Jews to desperation, and their disciples were assembled "for fear of the Jews."

In the first chapter of Acts and the thirteenth verse it is plainly stated that the disciples had in Jerusalem an upper room where they all abode. Mark, in speaking of this meeting, says plainly that when Jesus unexpectedly appeared among them "they sat at meat." Evidently they were eating their evening meal in this upper room.

The record Mark gives of all Christ's appearances up to and including this time is as follows:—

"Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils. And she went and told them that had been with Him, as they *mourned and wept*. And they, when they had heard that He was alive, and had been seen of her, *believed not*."

"After that He appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue; *neither believed they them*."

"Afterward He appeared unto the eleven as they sat at meat, and *upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen*." Mark 16:9-14.

Nothing could more clearly show that this was not a religious meeting held to celebrate the resurrection.

Two questions remain concerning it: What was the object of Christ's meeting with His disciples at this time? and why is it so definitely stated that it was on the first day of the week? The record ought to answer these questions, and if Sunday observance can gain any sanction from this meeting, the answer to these questions must make it plain. Unfortunately for those who seek here for divine authority for Sunday observance, the *Bible does answer these questions*, but not as they would wish.

Surely it is no wonder that the merciful Jesus should take the first opportunity to meet with His disciples, on the very day of His resurrection, when their hearts were breaking with sadness at His death. It was like Him to appear first to Mary Magdalene, addressing her with the familiar "Mary," which must have so thrilled her heart, for she it was who, in return for His loving service for her, had broken at His feet the precious box of ointment, and given Him all the fragrance of her heart's unselfish love.

How like Him, too, it was to go with these two disappointed souls, who, as they walked and went into the country, talked together of His death, and of all their disappointed hopes, and were sad! And now it is evening, and for the first time since His resurrection the disciples are with one exception all together where He can see them as of old.

Object of Christ's Meeting with His Disciples.

But, beyond all this, there is a definite reason why He must appear to them there, on that very *first day of the week*.

The proof of His Messiahship, as that truth should be proclaimed to the world, would be that He, and He only, fulfilled the prophecies concerning the Messiah. It was prophesied that the Messiah should rise the third day after His crucifixion. Jesus Himself had referred to this prophecy and repeated it when He gave it as a sign to the unbelieving Jews that He would destroy the temple of His body and after three days raise it again.

It was recorded that He was crucified on the preparation, the sixth day. He must, therefore, rise on the first day of the week. He must not only rise on that day, but He must have witnesses who can refute the lying testimony of the Jews and the hired soldiers,

by testifying that He rose on that day. To testify to His resurrection on that day they must have seen Him on that day, after He arose. Now see how plainly the record states *that this*, and not, therefore, the consecration of Sunday, was the object of this meeting.

Luke's record is:—

"And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of broiled fish, and of an honeycomb. And He took it, and did eat before them." Luke 24:36-43.

Having thus convinced them that He was no phantom, but His real self, He immediately adds the lesson He wanted them to learn. He says: "These are the words I spoke unto you, while I was yet with you, that *all things must be fulfilled*, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me." "And He said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." "And ye are witnesses of these things." Luke 24:44, 46, 48.

This, then, and not the consecration of the first day of the week as the Christian sabbath, is the plainly-stated object of this meeting.

In the tenth of Acts we find the apostle Peter witnessing as Christ commanded. Of himself and of the other disciples He says: "And we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree; Him God raised up the third day, and showed Him openly; not to all the people, but unto *witnesses chosen* before of God, even to us, who did eat and drink with Him after He rose from the dead." Acts 10:39-41.

This, then, is the first meeting after the resurrection. The reason why it was held, and the reason why it was held *at that time*, are plainly stated, but it is not hinted that it was any part of the Saviour's design to consecrate that day to be observed by His church.

"And *after eight days* again His disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in their midst, and said, Peace be unto you." John 20:26.

The record makes the object of this meeting evident. It was to reclaim Thomas from his doubts and unbelief. (See verses 24-29.) There is no hint that there is any object save this, and to teach all the disciples how blessed is faith. The first meeting was on the afternoon, or early evening, of the first day of the week. It is plainly stated that this was "*after eight days*" from that time. This meeting must, therefore, have been on Monday or Tuesday. No honest count can make it come on the next seventh day from the time of the first meeting, and so on Sunday.

Yet for the sake of the argument for Sunday sacredness, it is boldly asserted that this was on the next Sunday, and then assumed, contrary to the plainly-stated facts, that it was to sanction the observance of that day.

G. E. FIFIELD.

(To be continued.)

WE should adhere to nothing because it is old. On the other hand, we should reject nothing because it is new. Let us be ready to receive, willing to communicate, eager to hail with delight all intellectual progress.—S. S. Mumaugh, M.D.



OUTRAGED JUSTICE.

THE trial of Dreyfus has resulted in his conviction and sentence to ten years' imprisonment. This has been widely commented upon all through the world. And there seems to be a general opinion that the man is innocent, and that the conviction and sentence to imprisonment are a gross outrage on justice.

There are thousands of cases being tried every day where justice is being scandalously outraged. But they are not thought so much of because they have not come so prominently before the world. But it is a well-known fact that money can purchase court decisions freely in many places, and because of this failure of justice in the courts, mobs and riotous violence are becoming more and more common.

Consider the following words of the prophet Isaiah, and see if you do not find in them a vivid description of these times: "None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. . . . Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein shall not know peace. Therefore is judgment far from us, neither doth justice overtake us; we wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes; we stumble at noonday as in the night; we are in desolate places as dead men. We roar all like bears, and mourn sore like doves; we look for judgment, but there is none; for salvation, but it is far from us. For our transgressions are multiplied before Thee, and our sins testify against us; for our transgressions are with us; and as for our iniquities, we know them; in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity can not enter. Yea, truth falleth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased Him that there was no judgment. And He saw that there was no man, and wondered that there was no intercessor; therefore His arm brought salvation unto Him; and His righteousness, it sustained Him. For He put on righteousness as a breastplate, an helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak." Isaiah 59: 4-17.

The foregoing scripture speaks of a time when judgment shall be turned away backward because of the great evil in the world. And this wickedness becomes so great that it is finally necessary for God to clothe Himself with His garments of righteousness and come forth to take vengeance upon the unjust deeds of mankind. Does not the Spirit of God bring home the conviction to your heart that the foregoing words of the prophet are being literally fulfilled in the world to-day? And how long can things go at the present rate before the great Judge of heaven and earth will be required to destroy this malignant evil? If men will take the time to think of the prophecies of the Bible, they can not fail to see that the moral condition of the world to-day has an ominous portent.

On September 17, the "Monastery and College of the Holy Land" was dedicated, with "imposing ceremonies," in Washington, D. C. This institution is built by the "Franciscan Friars of the Holy Land," an order of monks belonging to the Franciscans, who have the special object in view of preserving the so-called sacred relics of the sepulcher of Christ, the stables of Bethlehem, etc. It seems too bad that people should turn away from the living Christ to busy themselves in caring for some

relic that has neither life nor power. The life and power of Christ are in His Word, and not in some supposed relic of His cross or His tomb. O, that men would come to the living Word and taste of its real, life-giving power!

RESERVED UNTO FIRE.

"As it was in the days of Noe, so shall it be also in the days of the Son of man." These are the words of the Saviour, as recorded in Luke 17: 26.



Three Burning Oil Wells in the Fields of Bibi Eybat.

(By courtesy of Scientific American Supplement.)

"But as the days of Noe were, so shall also the coming of the Son of man be." This is almost the same language, and is found in Matt. 24: 37.

Then it will be ever interesting to study the days of Noah, for the scenes of that time were similar to what we will have in these last days.

The apostle Peter speaks of the "days of Noah," as follows:—

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3: 3-7.

"The world that then was"—the world of Noah's time—was "overflowed with water" and "perished." In the overflowing of the earth with water in that time the record says, "All the fountains of the great deep were broken up, and the windows of heaven

were opened." Gen. 7: 11. Thus not only did the water pour down from above, but the "fountains of the great deep" were broken up. Before the flood the waters that now overflow such a large portion of the earth's surface were evidently in the heart of the earth. "The great deep" was a sea inside of the earth instead of seas on its surface, as at present. And when the flood came, the water from within united with the water from above, and the mighty deluge was soon over all the world.

Now note again more carefully the words of Peter: "The heavens and the earth, which are now, by the same word [of the Lord] are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Then just as the waters in that time burst forth from the earth to meet the waters from the sky, even so in the great day of judgment and perdition of ungodly men the fire from within the earth will leap forth to meet the fire that shall come down from above. Then it was a deluge of water, but soon it will be a deluge of fire.

The waters that were originally in the heart of the earth have been supplanted by the most combustible materials. Natural gas and petroleum are found in many parts of the world. Smoking volcanoes and spouting geysers tell of the heat and combustible materials that are in the earth. The illustration on this page is a miniature representation of the mighty fires that may be started from the gases and oils that are in the bosom of the earth. Thus may we see that the forces are being prepared that will fulfil God's Word in the great judgment day.

There are many speculations in regard to the heat that is in the center of the earth, and also in regard to these combustible materials that are found in so many places. But none of these speculations will stand. The Word of God tells the truth, and opens before us the real situation.

Any one can see that the great forces are all prepared, and when the proper time is reached, Divine Justice will speak the word that will loosen these elements of fire, and again will the fountains of the great deep be broken up. And against that day of the destruction of evil, along with all evil men, the Lord has provided a secure refuge. No one who will accept His mercy can be left out.

TEACHING CHILDREN TO FIGHT.

DR. G. STANLEY HALL, head of the Department of Mental Science in Clark University, Worcester, Mass., has some very queer things to say in regard to the nature of boys. Some of his utterances, as reported in the San Francisco Examiner of September 17, are as follows:—

"Boys are naturally robbers. They are bandits and fighters by nature. There has recently been conducted a scientific study of the societies which boys form—I mean the kind of society or club they get up when they are away from the supervision of their elders. In every instance those societies have been predatory. All of the members thirsted for blood, and all their plans were for thievery and murder. . . . Unless Tommy is a mere manakin, a namby-pamby little milkop, he doesn't refrain from stealing apples because his conscience troubles him. Not a bit of it; he hasn't got any conscience to trouble him. . . . Then there is the idea of teaching children that it is wrong to fight—that they ought to turn the left cheek when they are struck on the right. Fiddlesticks! Unless you want to make a selfish, knock-kneed weakling of him, teach him to double up his fists and strike back. I believe in healthy children's quarrels and fights. Physical courage is the foundation for moral courage later in life. . . . Within reason I believe in allowing children to bully and fag each other at school. The English have the right idea about these things in their schools. The children there soon find out who is master."

If such doctrine as the foregoing is seriously taught and believed, it could do nothing else but turn the world back to the savagery from which the professor, in a sentence that we do not quote, says

that it sprung. It is doubtless true that boys who are allowed to run wild, without the supervision of Christian parents, would form societies bent on rapine and murder. But what have been their surroundings?—They have lived in some back alley, and in all probability have been taught by their fathers and mothers that if they can steal anything and not get caught they are doing a praiseworthy deed. Then what literature they have read has been of the border-ruffian stamp, and the ideals placed before their minds have been those of bloodshed and crime. What else could such children do than to form societies whose constitutions and by-laws provided for murder and robbery?

But even if the child has not had this most unfortunate back-alley education, perhaps he has had the almost equally unfortunate education that has instilled into his young mind that soldiery and every other form of fighting, including the ordinary fisticuff, are among the "manly arts." And because the child, under these abnormal and improper influences, shows a marked disposition to fight, that is no reason why he should be encouraged to keep it up all through his childhood. The principles that are taught to the child are the hardest of any to dislodge. And if he is taught when he is a boy that it is all right to fight, he is apt to keep those notions in his head during all his life. Nothing but the supernatural, saving power of God will turn him from it.

Any person who has any of the lingering shades of faith in Christ, knows that it is decidedly wrong to make sport of the Christian precept, "Whosoever shall smite thee on thy right cheek, turn to him the other also." This one text from the Bible shows conclusively that the professor is very greatly in the dark in talking as he does. Christ did not give that precept for men alone; it is for children as well.

When you come to talk of manliness, the most unmanly thing that can be taught to a child is that he ought to fight. Even a coward will fight when he is driven into a corner. But true, manly courage, that is, the courage of Christian manliness, enables even a child to allow himself to be bullied and abused in every conceivable way, and yet he has the courage not to fight.

I am personally acquainted with a few boys that have been taught from their infancy that it is decidedly wrong to fight, that it is not only cowardly, but is contrary to Christian manliness. I have seen some of those boys set upon by the rowdies of the street, but they offered them no resistance. And, instead of holding a grudge at these little marauders, the Christian boy-men showed them the same kindness every time they would meet them, as if nothing had happened. This had the effect to change the little street desperadoes into friends. And the boys who had enough manliness not to fight, were the masterful conquerors. And the weapons of their victory were not their fists, but the depth of courage that led them to do as Jesus, their Master, had bidden them.

Between the teaching of the Massachusetts professor and the teaching of the Man of Nazareth, let us choose the latter every time.

Bubonic Plague.—The black or bubonic plague has appeared in the Russian province of Astrakhan in a new and alarming form.

The bubonic plague has spread over into Africa. An official despatch states that forty-two cases have resulted in death at Magude, near Lorenzo Marquez, Delagoa Bay. This place is very near the borders of the Transvaal.

The bubonic plague has also spread to Paraguay. It seems to be rapidly making the tour of the world. Upon the authority of the Word of God, the SIGNS OF THE TIMES has been telling for years that our whole world would soon be smitten by plague, and storm, and famine, and disasters in general. We can see how rapidly they are coming, and they all show that the end of all things is very near. If you are prepared to meet your God, you are rejoicing day by day at the thought of being delivered from every form of the curse that sin has brought into our world.

The burghers of the Orange Free State have voted to stand shoulder to shoulder with the Transvaal Republic in case of war with Great Britain.

The Boers have their artillery forces already on the borders of their country ready to meet the invading British as soon as they arrive. It seems now that the war in the Transvaal is inevitable.

THE Transvaal Republic has refused to yield to the demands of the British, and it is now considered that a war is inevitable. There is great excitement over the matter in England, and many men are enlisting in the army. The Britons seem to realize that they have a stubborn fight on their hands, and are preparing to send from 50,000 to 70,000 men to the field. These are days of war and not of peace; and the general battle of the "great day of God" can not be very far away. We can see that the material for it is being rapidly prepared. Let us not be found idly dreaming of peace when the most angry furies of war are about to hurl the world to destruction. When war breaks out nowadays no one can tell where it will end.

A YOUNG preacher in Indiana, it is said, is seeking to solve the problem of how to get the masses to attend his church. When the Saviour was here upon earth great crowds followed Him everywhere He went. He was not under the necessity of seeking for an audience. And He left with His followers the secret of it all: "And I, if I be lifted up from the earth, will draw all men unto Me." If our preaching is an exhibition of self, it is not apt to draw the masses. But He who lifts up the Son of God, will find that there is a drawing power in Him. O, that we might always hide behind Jesus and let Him draw the masses to Himself!

THE papers still report threatened revolutions in France. The monarchist party is very active in its efforts to overthrow the republic and establish a king. It is perfectly evident that there is a great deal of combustible material in France, but just what the outcome will be can not be determined. But we can see this one thing clearly: France is fully ready to act her part in that great time of rioting and bloodshed that will make these last days the greatest time of trouble the world has ever seen.

THE city prosecutor of Chicago, in welcoming the Catholic Total Abstinence Union, said, "Over 82,000 arrests were made in Chicago last year, and 75 per cent. of them were due to drink." Such facts as these should serve to break the delusive spell that holds men under the enchantment that the world is about to be converted. The world is soon to be destroyed because of its wickedness, and every one will have the privilege of knowing the exact truth.

THE Aurora Branch of the Theosophical Society in America (located in this city) has received notice from Katherine A. Tingley, president of the Universal Brotherhood, that all Theosophists who have drifted away from the central body, of which she is the head, will come to a tragic end. In proof of the correctness of her prophecy she cites a number of deaths and calamities that have befallen those who would not bend to her will.

GERMANY has started a campaign against the Standard Oil Company. Reports of the various branches of the Standard Company that are operating in Germany, show that a profit of upwards of sixty per cent. is being made. The Germans are unwilling that this shall continue, and so are making marked discriminations in the way of freight rates, etc., in favor of the Russian oil.

THE proposed building of electric railways in Yokohama, Japan, is causing much dissatisfaction. Three hundred representatives of the man-strength carriage assembled at the doors of the Yokohama City Council when the subject was under consideration, and as the counselors left the building they were set upon furiously, and several of them barely escaped death.

A LEATHER trust has completed its organization, and its capital stock is \$35,000,000. A bicycle trust has been formed, with a capital of \$40,000,000. And the Japanese Government thinks it has a corner on the camphor product, and it is going to hold the output from the island of Formosa for six months or so, until a suitably high price is reached.

THE embezzling of public funds is not confined to this country by any means. A recent despatch says that it is beginning to leak out that funds appropriated to build the Siberian Railway have been taken by private individuals in such large sums that the scandal is about equal to that of the Panama Canal.

A WINDOW-GLASS trust has been finally effected. It takes in fifty of the largest concerns in the country, and is capitalized at \$17,000,000.

IT is estimated that 100,000 Americans have visited Europe this year.

CHARLES A. PILLSBURY, the great flour king, died at his home in Minneapolis September 17.

TEN thousand carpenters have struck in New York City. They want more pay and a Saturday half holiday.

ON September 7 there was \$324,717,661 in gold coin and bullion in the United States Treasury. This is the largest amount that was ever in the treasury at one time.

HEAVY rains in the region of the Danube are causing the river to overflow its banks, and much damage and loss of life are the result, in both Germany and Austria.

SEPTEMBER 5 was the first day of the Jewish new year, and was quite generally observed as a holiday by the Jews on this coast. They claim that it is the first day of the year 5,660.

THE pope is alarmed at the condition of things in France, and has asked the leader of the French Jesuits to use his influence to have his followers moderate their attitude toward Dreyfus.

THERE were twenty-three new cases of yellow fever at Key West on September 10, and thirty on September 8, and the disease is still making headway in various places along the coast of several of the Southern States.

AT the big G. A. R. parade in Philadelphia, on September 5, there were more than 1,000 prostrations from heat. The prostrations were partly in the ranks of the parading soldiers and partly among those who were looking on.

A RECENT meeting of the Presbyterian Union of San Francisco had under consideration the subject of Christian Science. Numerous ministers spoke upon the subject, and all regard it as one of the most serious delusions of the age.

M. HENRI MONOD, Director of Public Assistance in France, says that there are about 130,000 children in that country that are dependent on the charities of the State. From whatever standpoint the view is taken, the outlook for France is not very promising.

TO cut through the ice of her northern ports, Russia has had a great ice-breaking ship prepared. In her trial in the polar regions she cut through fourteen feet of ice, traveling at the rate of half a mile an hour. This is certainly a most wonderful achievement.

AN English paper reports that a disease hitherto unknown in the district, has attacked the wheat crop in Alford, the granary of Hungary, as it is called. The ears and stalks turn white and then wither. It is supposed that the abnormally mild winter has caused the disease to appear.

CORNELIUS VANDERBILT, head of the Vanderbilt family, and one among the wealthiest men in the world, died suddenly, September 13, of cerebral hemorrhage. He was only fifty-six years of age, and up to within a few moments of his death, he was apparently in his usual health.

THE German mission at Shantung, China, is reported to have been destroyed by the Chinese. The telegrams to the German Government from that place are held back by the Chinamen, and railroad communication, under a strong military escort, is the only thing that is possible.

AT the request of the New York *World*, Doctor Sarah A. F. Battey has made quite an extensive study of the infantile paralysis that has been making such inroads on the babies in Poughkeepsie. She reports that the disease is epidemic with every child in Poughkeepsie that is liable to its attack. No treatment has been discovered as yet that seems to give any relief to the dreadful malady. Dr. Battey reports that in most cases the paralysis leaves the children permanently deformed, usually with club-feet, shriveled limbs, or the like. None of the doctors who have dealt with the malady have discovered any fact that enables them to even guess at the cause of it. It is certainly a very lamentable condition of things. But all should know that Satan is doing his most malignant work in these last days, and such things, yes, and very much worse things, will be more and more common from now on till the end of time.



A MERRY HEART.

[By the late G. T. Wilson, of Australia.]

"Is any merry? let him sing psalms."
"A merry heart hath a continual feast."

FRIEND, are you merry? sing a psalm,
And tell your raptures out;
To sing of Jesus brings a calm,
And puts the foe to rout.

The happy-hearted watch for good—
"Our Father" rules above—
They know that Hand which gives them food,
Permits life's ills in love.

The hopeful heart doth not complain,
But bows at Jesus' feet;
Makes trials bring the soul some gain,
For heavenly climes more meet.

A cheerful mind and smiling face
Are like the morning sun;
They soon dispel the fog and mist;
Before them shadows run.

A merry heart gives better health
Than all the doctors' pills;
It is continual store of wealth,
And feast amidst life's ills.

With heavenly love within the heart,
Sweet peace upon the face,
The Christian will true joy impart,
With dignity and grace.

A GREEK FUNERAL.

THIS morning at about 9 the mournful notes of a funeral dirge, played by a brass band, called us to the *platea*. The procession was just issuing from the church, where a service had been held.

This service is very interesting, consisting of chanting and reading, the last part of which if translated would sound something like this: "What an agony does the soul suffer when freed from the body! Having lived in the body so many years, it sorrows to leave, and strives again and again to re-enter, and now it is hovering about, seeking a place to rest."

A friend, apologizing for this doctrine, said it was necessary to incite people to better lives; but certainly the familiar text, "For God so loved the world," is a better incentive.

But the procession is formed. In front a man carries a large cross; on either side of him a man is carrying what looks like an ordinary street lamp, post and all, the metal parts being gilded. Then follow some children carrying flowers, then the band, behind which four servants are carrying the deceased, who on this occasion was a prominent merchant. The corpse lies on a litter shaped like the bottom of a coffin, with sides only about three inches high, so the body is entirely exposed to the view of the public. It is dressed in black, with a wreath of artificial white flowers on the forehead, signifying that the man was not married, otherwise he would not wear the wreath.

Following this are eleven priests. Over the long black robes which they usually wear they have white ones coming to the knee, except the "high priest," who wears a robe of many colors, something after the description of the priests of the Israelites. Behind these are two men with a book, who chant in mournful voices, occasionally joined by the priests. Then come the mourners and a great multitude of friends, among whom we find some acquaintances, and join them. The people come from

the stores and side streets to bow and cross themselves as we pass.

When we reach the old gate at the city limit, many of the people return, as the way is long and the sun very hot. The scene here recalls vividly the one occurring at the gate of Nain, recorded in Luke 7:11-15. But we pass on, and at length enter the cemetery through the large gates in the stone wall which surrounds it.

The bearers place the body on a stone slab, which rests on a solid cement base three by three by six feet; under this the earth has been taken out sufficiently to admit the coffin, the opening being at the end. This is a family vault. In fact, all the vaults are on the same principle. The body rests here about three years; the bones are then removed, placed in a box, and either taken away by the relatives, or, being properly labeled, are stored in a stone house in the cemetery. Thus the place is left for the next member of the family. In the present case a brother of the deceased who died a little less than three years ago had not been removed until this morning, and his entire skeleton lay on a large stone near at hand.

The religion of the Greeks is made up very much of saint and picture worship, and because of their firm belief in the inherent immortality of the soul, that dreadful satanic deception, Spiritualism, is taking a firm hold upon the people.

Is it not time that the Gospel in its purity should again be taught to this people as Paul once taught it, so that some here may be ready to meet the Saviour at His coming, and to receive the reward which He will bring with Him? Rev. 22:12.

Nauplia, Greece. H. A. HENDERSON.

REFUGES FOR OPIUM VICTIMS.

MR. CLAPP, a missionary in Taiku, China, writes to the *Missionary Herald* concerning six of his native helpers:—

"1. Mr. Liu is our right-hand man in many ways. His work is teaching and preaching to the opium patients in Taiku and visiting the out-stations. His salary amounts to about \$6.00 a month, besides food, and is provided by Rev. G. J. Powell's church in Sayville, N. Y.

"2. Mr. Lin, a man of about forty-six years of age, was a bookkeeper in a large store, but lost his place because he became a Christian. He is now in charge of the opium refuge in Ching Yuan, and is mostly supported by the fees and income of the refuge. He is a rapid and fluent talker, and seems to be doing well.

"3. Mr. Tu, a Chihli man who was converted in one of the China Inland Mission opium refuges, tho never an opium user himself. This man has been a teacher and also an evangelist in Dr. Hall's hospital and dispensary.

"4. Mr. Yang, formerly a merchant, now a teacher in a place five miles from Taiku. His salary is about \$2.50 per month, provided by the patrons of his school and by private subscription.

"5. Mr. Liang, formerly a baker, who gave up the business, and now has charge of an opium refuge, by the fees of which he is supported.

"6. Mr. Tung is Mr. Clapp's assistant, a convert of about four years' standing.

"These men are all supported from sources outside of the regular appropriations of the board. Four of the six are ex-opium patients, which shows that opium habits can be permanently reformed. Only one of the six is employed, as a preacher—that is, they are not paid for their preaching. This they do voluntarily, getting their support as teachers or custodians in the opium refuges."

In the Loyalty Islands, Protestant mission work has received a new impetus. For forty years the missions under the auspices of the London Missionary Society have suffered oppression at the hands of the Catholics, being under the French rule of the New Caledonian authorities, and the chief officials influenced entirely by the Jesuits. But, as Mr. Hadfield writes to the *London Chronicle*, "a better day has come to the Protestants. A liberal-minded statesman is now the governor of New Caledonia, and is doing his best to right some of the wrongs which have been committed. Two churches taken from the Protestants have been restored, and permission to build another church, long withheld, has been granted. Better than all, New Caledonia is now open to Protestant missions, and those who were compelled to be refugees have now returned, and the chiefs have been re-enstated in their former rights."

M. COILLARD, of the Zambesia Mission, reports to the French *Société des Missions* his arrival at Palapye, the town of the Christian chief Khama. Thus far on his way from the cape to the Zambesia, M. Coillard had been wonderfully prospered. At Kimberly he visited the diamond mines, and in the vast prison-like compound, where three or four thousand miners are shut in, he found a Zambesian quarter and a crowd of old acquaintances. Their faces lighted up with joy, and in the midst of exultant salutations,—"Our missionary father," and, "Here's provision for the road,"—one and another pressed upon him pieces of money. M. Coillard adds, "This from Zambesians, those inveterate beggars, astonished and touched me." It is not surprising that he should be "touched," but why should one be "astonished," when they had professed Christ? Would it not be expected that the Spirit of Christ would transform a beggar into a giver?

A RECENT number of the *Paris Journal des Missions Evangeliques* contains the following paragraph: "In the list of last month's gifts one sees with emotion the mention of a sum of 1,897 francs [more than \$397] received, according to the wish of Elizabeth Wennagel, instead of flowers for her grave. Our young sister, before her end, wished that no one might send any flowers, but that the cost of those which might have been bought could be given to missions. The news of this desire spread among her friends, and they all deferred to it. Her parents know that they have our fraternal sympathy. They have only consented to the publication of these lines in the hope that such an example might inspire other children of God upon their bed of death." The expenditure for flowers at funerals is enormous, and in nowise benefits the dead. How much better were the means thus spent invested in the salvation of the perishing souls yet alive! At a recent funeral of a theatrical celebrity in New York, the value of the flowers was estimated at \$12,000. Where friends can contribute flowers from their own gardens there can be

nothing more appropriate than to wreathe them about the burial cases of our dead friends. But when they have to be bought at immense cost, the case is different—at least for those who are seeking to do all they can to help their fellow-men.

MISS STILLSON, who is engaged in mission work at Johannesburg, South African Republic, gives some interesting data concerning the opportunities for Gospel enterprise among the natives. She says that along the gold-bearing reef there are about one hundred mines, employing 100,000 native black men, besides a great number of white miners. These black men do not bring their families, but live in barracks, called compounds, and work on contracts of one, two, or three years. The compounds are situated near each of the mines. They consist of a great yard, or court, inclosed on the four sides by lines of low rooms, in which the men sleep. In the yard they cook and eat, and spend their time when off duty. They work in regular shifts of eight hours each, night and day, so that one may enter at any time during the day and find a goodly number who are ready to listen to him. With few exceptions the compounds are open to the preaching of the Gospel. Many of these natives will return to their homes when their contracts close, and carry the good tidings to their friends. But these thousands of native Africans are by no means all the heathen that work in these mines. There are also thousands of East Indians and Chinese; these are so numerous that in some instances they have their own temples established for heathen worship. Yet the Gospel missionaries are so few! It would seem that these hordes of heathen from widely-separated parts of the world are grouped together in the providence of God for the convenience of His ambassadors; but how slow they are to take advantage of the opportunities that He is constantly opening before them!

OUR WORK AND WORKERS.

A CAMP-MEETING will be held at Grand Junction, Colo., October 5-12.

THE church school at Des Moines, Iowa, was opened September 18.

A CHURCH school of about thirty pupils is soon to be opened in Dayton, Ohio.

At meetings held at Herkimer, N. Y., three conversions are reported by Brother Roy F. Cottrell.

IOWA CONFERENCE reports (June 30) the number of Sabbath-schools 192, with a membership of 3,541.

NINE new members added to the church in Pueblo, Colo., is noted by Brother J. E. L. Master, in *Echoes from the Field*.

A NOTE from Brother J. Kloss in the *Reporter* mentions the organization of a Sabbath-school of twenty members at Rose Lawn, Wis.

"THE command, 'Be ye perfect, even as your Father which is in heaven is perfect,' would never have been given if every provision had not been made whereby we could obey the requirement,—be as perfect in our sphere as God is in His."

ARTICLES of Incorporation of the Iowa Sanitarium and Benevolent Association have been filed, and the board of trustees elected, consisting of the following persons: C. Santee, P. A. Hansen, T. S. Jackson, C. F. Stevens, J. W. Dorcas, Wm. Guthrie, J. M. Whitney.

BROTHER J. N. LOUGHBOROUGH is now in England. After attending the camp-meetings at Bristol and at Liverpool, he expected to settle at Southampton for a time. He mentions the fact that when he was in London in 1883 there was but one Sabbath-keeper in that great city; now there are seven localities where regular meetings are held.

In reporting a successful tent effort in Hartington, Neb., Brethren J. J. Hughes and L. V. Finster say: "The SIGNS occupied an important and conspicuous part in this work, for which we praise God. May God speed it on its mission, for Jesus' sake." They note that at date of writing, sixteen candidates were awaiting baptism.

PEOPLE who are not reading the *American Sentinel* these days are losing much information regarding the real trend of affairs in this country—the headlong rush upon the rocks and shoals of church and State. Much is revealed from week to week that is little dreamed of by casual observers of current events. Send for the *Sentinel*; 8 pages, weekly, only \$1.00 a year. 39 Bond Street, New York City.

In the first announcement of the World's Harvest special issue of the SIGNS, the price was given at ten cents per single copy, and five or more copies to one name and address, five cents per copy. Since that announcement was issued, the publishers have decided to give "twenty-five copies or more to one name and address for 4 cents each." Make a note of this, and remember that the paper will contain as much reading and more illustrations than the average book that sells for \$1.00 to \$1.25.

"If we would elevate the moral standard in any country where we may be called to go, we must begin by correcting their physical habits." This can be done not by precept alone, but by example, in the matter of health reform. The masses of people are held in chains of immorality through the indulgence of appetite, ignorance of proper diet, and slavery to fashionable dress. Many people have been brought to a knowledge of Christ and His law through a knowledge of the gospel of health.

THOSE who are presenting the last message of mercy mentioned in the Scriptures (Rev. 14:6-12), which is to call out a people noted for their patience and obedience, should remember this sentiment, culled from the *Monitor*, of Parkersburg, W. Va.: "Did somebody hurt your feelings? Well, you ought to ask the Lord to forgive you. 'For ye are dead,' the apostle says of the believer, and the dead feel nothing. If your feelings were hurt, it shows that self is not altogether dead. Sensitiveness, or, in other words, sinful pride, must die."

THE Wisconsin *Reporter* gives this item from a missionary secretary in that conference: "We have missionary meetings in our little church each Sunday evening. Those who attend come regularly and have some real good experiences to relate; this, with a profitable study of God's Word, makes our meeting interesting as well as beneficial. Best of all, we are thankful because we know God meets with us by His Spirit, and blesses our feeble efforts put forth in working for Him." This is as it should be in all the little churches, and big ones too.

An imposing baptismal scene is thus described in the New York *World* of August 28: "In the quiet waters of Long Island Sound, fifty converts to the Seventh-day Adventist Church were baptized yesterday, as John the Baptist performed the rite in the waters of the Jordan. A crowd of fully fifteen hundred persons watched the beautiful sacrament from the shore, and sang the tenderest of hymns with all the power of their voices. It was a harvest day for the Gospel tent at Manhattan Avenue and One Hundred Eighth Street, where Evangelist E. E. Franke has been working with marvelous success. There were black-robed men and black-gowned women and white-robed children in the throng of penitents, and their faces wore a look of happiness which comes but once in a lifetime. Everything about the service was beautiful and harmonious. There was a stirring meeting in the tent, to which 500 Adventists from Brooklyn and Jersey City had come. Then the great congregation walked two miles down a shaded avenue to Hunt's Point, on the Sound, and there Pastor Franke immersed them one by one, while the great throng on the shore sang hymns of triumph."

He Saves to the Uttermost . . .

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SIGNS OF THE TIMES

Oakland, Cal.



RESIGNATION.

Across the years I see it still—
The pale, sweet face, the mild
Blue eyes which smiled at me through pain.
She said, "Good-by, my child."

She knew her hand no more would clasp
My own—knew that her eye
Could follow me no more, and yet
She smiled and said, "Good-by."

I know her eyes looked down the road
My feet since then have pressed,
And saw sin's yawning gulf, and felt
The fear which fills my breast.

She knew that I should, trembling, face
The powers of hell when throes
Of sin's last hours would fill the earth
With strange and mighty wos.

She must have longed to walk with me,
And yet, with scarce a sigh,
She placed my hand in God's,
And, smiling, said, "Good-by."

Ah, surely in that bitter hour
She saw the Master stand
Beside her child, and she could smile,
Because He held my hand!

Sometimes I long to flee from care,
To shun some bitter task—
To walk in broader ways—but then
That hand takes tighter grasp.

Some day, ere long, dear heart,
Upon the glassy sea,
My hand shall clasp your own, for then
He'll give you back to me.

O mothers, anxious-eyed, for fear
That little feet should stray,
Just pray, then smile, for God will walk
Beside them all the way!

Oakland, Cal.

PAULINE FIFE.

THE MOTHER'S CONVERSION SAVED
THE CHILD.

"WELL, I declare, that child is the most trying youngster that ever lived," said a mother to a neighbor who had just as poor management as herself.

"Well," said the one addressed, "I'd lick it out of her. You won't do your duty if you don't make her mind when you speak to her."

Then the mother, with boiling feelings of "duty," slapped the little four-year-old, to make her pick up some toys that she had left lying around. The little one had protested, saying, "I don't want to pick them up now;" but, after receiving several slaps, she proceeded to do so, and threw them in the box, breaking several in the process. Then the mother shut her up in the bedroom.

At this punishment she both kicked and screamed, until the indignant mother said to her, "I will give you a sound whipping, if you don't behave yourself."

Very soon the switching was administered. The little one then climbed upon the bed and cried herself to sleep, while the mother tried to quiet her disturbed conscience with the texts, "Spare the rod and spoil the child;" "Thou ye beat him, yet will he not die."

Yet days and weeks of such treatment had gone by, and instead of the child growing better, she had only grown worse. What could be the matter? Surely, such rebellion must be stopped.

The neighbor went home. The mother, tired and heart-sick, fell on her knees at the bed of the sleeping, sobbing little one. The sobbing continued, and well nigh broke her own stubborn heart.

"O Lord," she cried, "I'm not fit to bring up the little one Thou hast given me."

She remained upon her knees, and rapid were the texts and quotations from the Bible, as well as suggestions from Christian mothers, that came into her mind:—

"He that ruleth his own spirit is greater than he that taketh a city." "Never let a frown gather upon your brow." "Never strike a child unless you can first pray over it." "Don't speak of your children's faults before others."

"O God," she cried, "forgive me my sins against this child! Help me to remove the stone from the door of my heart. O, give me Thy Holy Spirit, and let its gentle influence be felt upon the child!"

The child awoke after a while, and was moved to penitence by the mother's penitence and tears. The little arms went around her neck, the curly head nestled on her shoulder, and she sobbed, "Mama, I want you to ask Jesus to make me a good girl."

They prayed together, then both arose, and the mother took the little one in her arms, and told her how anxious she was to let Jesus rule her own actions, so she would not speak and act so cross and sinful. She told her how it grieved the good angels and the Holy Spirit. The little one comprehended so much that the mother could not help thinking, "And He shall turn the heart of the fathers to the children, and the heart of the children to their fathers."

It was nearing time to get dinner for papa; but first they knelt and asked God to give them strength to be kind to each other, and make things cheerful for the one that had toiled away from home for them. How willing the little feet now were to run on errands for mama, bringing in wood and kindling, so papa would not have it to do! How she delighted to make little loaves of bread and clean up everything! Then, with a few gentle suggestions, she helped set the table. And at times she was singing, in baby fashion, bits of her own make-up, such as, "Jesus loves me and is making a pretty home for me and my papa and mama, and all the good people." Again she asked questions about the home in Eden, yes, and about the home here too.

Even the cat mewed and seemed to enjoy her sunshiny heart, made so by the Spirit of God.

Parents, are our children unruly? Are we inclined to lose heart and say, "It seems the devil has possession of them"? We are told, "Ye are laborers together with God."

Is not the home the place to begin? Is there a field of labor that will exert a wider influence for good than this sacred domain? Did not the Lord say, "Out of the mouth of babes and sucklings Thou hast perfected praise"? Can it be said of us, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things," if we neglect the seeming little duties of our home?

Jesus could have rolled away the stone from

the grave of Lazarus; He could have taken off the grave-clothes; but no—He wanted His followers to be laborers with Him. To every parent of the household of faith He says, "Remove the stumbling-block," "Take ye away the stone." And may God help us to heed the message for to-day, that at the judgment bar of God we may be able to say, by His grace, "Here am I and the children. Thou hast given me." MRS. C. H. GOODWIN.

THE LOVE THAT LASTS.

THE mother-love and father-love for a wayward child is but a reflection of the everlasting love of God for sinners. That is to be remembered in reading the following story of a mother's love and prayers for her lost boy:—

It was my happiness to know something of the enduring and indestructible character of a mother's love.

She had much trouble when I was young. My father died early, and we found he died a bankrupt. Things had to be sold. One trouble came after another, and my widowed mother had as much as she could bear.

At last, to crown all, her eldest son, who should have been her prop and stay, ran away in distressing circumstances. I well remember the early years of that cruel separation. Sitting by the fire in the long winter nights, my mother would speak to me and the other children calmly of our poor father; but if anybody named the wanderer, she could not endure the anguish; and so, after a time, his name was never heard.

I remember how in the night, when the wind was raging round our humble cottage, making it tremble to its foundations, I used to hear my mother (for her bedroom was over mine) pacing the floor, sobbing and praying for her lost boy. She did not know where he was, and, for aught she knew, he might be on the sea.

Fourteen years passed away. All of us were scattered except two, twins, now men, but little more than babies when their brother went away. 'Twas early summer, and they and mother were sitting in the little parlor with the window open, when who should come, with halting step, but a great, dark-bearded stranger. He looked in, leaning on the window-sill.

My mother looked at him, and did not know him at first. But the big tears were running down his face, and she knew him through the tears. She sprang up, and bade him instantly come in.

"No, mother!" said he, "I shall never cross your threshold till you have told me you forgive me everything."

My mother said: "Why, dear, I've forgiven you long, long ago. There's nothing to forgive, save that you have stayed away so long."

—Selected.

IN A LONDON JAM FACTORY.

FROM the great boiling cauldrons rise volumes of steam, which, pouring into the room, find no proper outlet, and condense into drops on the hair and faces of the workers, and stream down the reeking walls. From this atmosphere of damp heat, rising often to a temperature of 90 degrees, the women pass, when their long day's work is done, out into the cold night air, and the colds and bronchitis which ensue end often in pneumonia or consumption. It is piece-work, and the girls are working against time to earn the wage of 7s. or 8s. a week. The hurry of the work, coupled with the exhaustion consequent on the length of

hours, invites accident, and the jam poured, often too hot, into the glass bottles will send flying fragments about the room, in some cases severely maiming the workers.—*Fortnightly Review.*

A WISE CAPTAIN.

A STEAMBOAT captain was once asked by a passenger on his boat how much ardent spirits he used. He replied:—

"I never drank a teaspoonful of rum, brandy, gin, cider, wine, or beer. I never smoked or took snuff, and I never drank tea or coffee."

"But," said the passenger, "what do you drink with your breakfast?"

"Cold water."

"And for your supper?"

"Cold water."

"Well," said the passenger, "but what do you take when you are sick?"

"I never was sick in my life," was the ready and glad reply.

He was a wise captain. He was accustomed to exposure in all kinds of bad weather, wind, and storm, and never believed in the foolish notion that he must take a drop of spirits to "keep out the cold."—*Selected.*

TIME-WORK OR PIECE-WORK.

ONE who is doing his best is pretty sure to have this recognized; and one who is not doing his best may be equally sure that it will be known. A keen observer said, in passing a building that was in process of construction: "I can always tell whether those fellows are doing 'time-work' or 'piece-work.' In one case the blows of their hammer drag along slowly, and seem to say, 'By the day, by the day;' in the other case the hammers strike briskly, and say, 'By the job, by the job.'" Consciously or unconsciously, our actions show to those around us the spirit that is prompting them. It is the work into which has gone the best life and energy of the worker that finally counts in the sight of both God and man.—*S. S. Times.*

THOSE WHO USE THE MAILS.

Do you fail to get a reply to your letter? Is the parcel you sent by post unacknowledged? If so, perhaps you may find a reason for it in the following facts from the *Ladies' Home Journal*:—

It is estimated that during the last year 6,000,000,000 pieces of mail matter, including all classes, were posted in the United States. Of this number, 6,312,731 were sent to the dead-letter office, making an average receipt of about 21,000 letters and parcels for each working day. During this period more than 85,000 pieces were despatched either with insufficient postage or none at all, 32,000 bore no address whatever, 34,000 were misdirected, 200,000 were unclaimed at hotels, and something more than the last number were sent to fictitious addresses. And to these figures must be added 2,973,387 letters and circulars without inclosures of obvious value, which could not be returned to the senders, and were destroyed.

More than 50,000 letters contained money, amounting to \$38,595, while 32,422 included drafts, money orders, etc., to the value of \$945,000, to say nothing of 30,000 with photographs.

THE abuse of our opportunities can scarcely incur more merited self-reproach than their total neglect, or the selfish apathy which hides away the talent committed to us in idle obscurity."

LIBERTY is the power a man has to do or forbear doing any particular action according as its doing or forbearance has the actual preference in the mind.—*Locke.*



EAT PURE FOOD AND ENJOY GOOD HEALTH



The Battle Creek Bakery has been in operation for nearly twenty years, and is engaged in the manufacture of Health Food Crackers, Biscuits and Cereola,—strictly high-grade goods at reasonable value. There are very few crackers and biscuits manufactured at the present day that are a strictly pure article. The vast majority are shortened with lard, inferior grades of butter, or the various compounds. The common (so-called) Butter Crackers, so extensively used, are lard-shortened goods. We offer to the public a variety of pure crackers and biscuits in which none of the above articles enter, only the best obtainable stock being used. The high quality and rich nutty flavor of these goods make them standard on the market with an increasing demand wherever introduced.

Our variety comprises the following:—

Cereola, Gem Oatmeal, Lemon Cream and Fruit Biscuits, Whole Wheat, A and B Graham, and New Era Butter Crackers, and Cream of Cereal Coffee. We believe there is no better substitute for coffee and tea on the market than Cream of Cereal.

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We make a business of supplying the trade, and recommend you to ask your grocer for them, or if you can not obtain them thus, send direct to the Battle Creek Bakery, Battle Creek, Mich. For the southern states, we have an agency established at 243 South Boulevard, Atlanta, Georgia, I. A. Ford, manager, to whom all communications for that territory should be addressed.

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READY MONDAY, OCTOBER 16

OUR NEW COOK-BOOK

"A Friend in the Kitchen"

Will be published on the above date

It will contain 400 recipes, will be bound in a new preparation called "Pegamoid," which resembles leather very closely, and is almost as durable, and which may be washed the same as oilcloth.

The price will be 60 cents post-paid.

To those who have not seen our previous announcements will say, "A Friend in the Kitchen" is a cook-book intended to educate people away from flesh-eating by presenting before them a far more nutritious and healthful diet, and telling them how to prepare it.

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THE first pair of arctics brought into the United States were imported from Rio de Janeiro in 1830. They were a rough pair of india-rubber "gunboats," painted and gilded like a Chinese pagoda, and were sent as curiosities to a New York gentleman by a representative of a wholesale house doing business in what was then the great American Empire. Friends of the gentleman, when inspecting his odd rubber shoes, expressed a desire to own a pair of such oddities; and in 1832 twenty-seven pairs were imported by New York and Boston people. The next year the importations numbered 500 pairs, and in each following year the trade continued to increase.—*St. Louis Republican.*

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Unawares

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

Such is the closing verse of one of the two poems found in No. 54 of the *Apples of Gold Library* under the above title. They are very touching and very good. Price, 50c per 100.

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THE SABBATH SCHOOL

LESSON III.—SABBATH, OCTOBER 21, 1899.

THE BARREN FIG TREE, AND TEMPLE
CLEANSING.

Mount of Olives and Jerusalem, A.D. 31.

Lesson Scripture, Matt. 21:12-22; Mark 11:12-26,
R.V.

(Mark 11:12-26.)

12 "And on the morrow, when they were come out from Beth-
13 any, He hungered. And seeing a fig tree afar off having
leaves, He came, if haply He might find anything thereon; and
when He came to it, He found nothing but leaves; for it was
14 not the season of figs. And He answered and said unto it,
No man eat fruit from thee henceforward forever. And His
disciples heard it.

15 "And they come to Jerusalem; and He entered into the
temple, and began to cast out them that sold and them that
bought in the temple, and overthrew the tables of the money-
16 changers, and the seats of them that sold the doves; and
He would not suffer that any man should carry a vessel
17 through the temple. And He taught, and said unto them, Is
it not written, My house shall be called a house of prayer for
18 all the nations? but ye have made it a den of robbers. And the
chief priests and the scribes heard it, and sought how they
might destroy Him; for they feared Him, for all the multitude
was astonished at His teaching.

19 "And every evening He went forth out of the city.

20 "And as they passed by in the morning, they saw the fig
21 tree withered away from the roots. And Peter calling to re-
membrance saith unto Him, Rabbi, behold, the fig tree which
22 Thou cursedst is withered away. And Jesus answering saith
23 unto them, Have faith in God. Verily I say unto you, Who-
soever shall say unto this mountain, Be thou taken up and
cast into the sea; and shall not doubt in his heart, but shall
believe that what he saith cometh to pass; he shall have it.
24 Therefore I say unto you, All things whatsoever ye pray and
ask for, believe that ye have received them, and ye shall have
25 them. And whensoever ye stand praying, forgive, if ye have
aught against any one; that your Father also which is in
heaven may forgive you your trespasses.

26 "But if ye do not forgive, neither will your Father which is
in heaven forgive your trespasses."

(Matt. 21:14-16.)

14 "And the blind and the lame came to Him in the temple;
15 and He healed them. But when the chief priests and the
scribes saw the wonderful things that He did, and the chil-
dren that were crying in the temple and saying, Hosanna to
the Son of David; they were moved with indignation, and
16 said unto Him, Heardest Thou what these are saying? And
Jesus saith unto them, Yea; did ye never read, Out of the
mouth of babes and sucklings Thou hast perfected praise?"

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

SUGGESTIVE QUESTIONS.

1. As the shades of evening drew on, where did Jesus and the
twelve go to spend the night? Mark 11:11.
2. In His hunger of the following morning, to what did Jesus
resort for relief? Verses 12, 13. (Luke 13:6-9.)
3. Finding no figs on the tree, what did Jesus say concerning
it? Verse 14. Note 1.
4. Going into the temple, what did Jesus immediately begin
to do? Verse 15.
5. How far did He carry this matter? Verse 16.
6. What reason did He give for doing thus? Verse 17.
Note 2. (Isa. 56:7; Mal. 1:14; Jer. 7:8-11.)
7. Immediately after the cleansing of the temple, who came to
Jesus? For what purpose? Matt. 21:14.
8. While this was going on, how did the priests regard the
situation? Mark 11:18.
9. What demonstration took place among the children who
thronged about Jesus? Matt. 21:15.
10. When the priests came to Jesus and made complaint
against this, what did He say? Verse 16. (Ps. 8:2.)
11. The next morning (Tuesday), as Christ and the disciples
returned to the city from Bethany, what did the disciples observe?
Mark 11:20.
12. When Peter called the attention of Jesus to the remarkable
condition of the fig tree, what simple yet significant reply did
He make? Verses 22, 23.
13. What did He then say should be the condition of mind of
those who pray? Verse 24. (James 1:6, 7.)
14. What feelings did the Saviour say we should cherish
toward others if we would receive benefit from our prayers?
Verse 25. (Col. 3:13.)
15. If one does not do this, what will be the result? Verse 26.
(Matt. 18:35.)

Side Lights.—"Desire of Ages," chapters 64, 65; "Spirit of
Prophecy," vol. 3, chapters 1 and 2.

NOTES.

1. No man eat fruit, etc.—Jesus knew before reach-
ing the tree that it bore no figs. But its outward ap-
pearance, by having leaves in advance of other trees,
proclaimed that it did have fruit on, altho the time of



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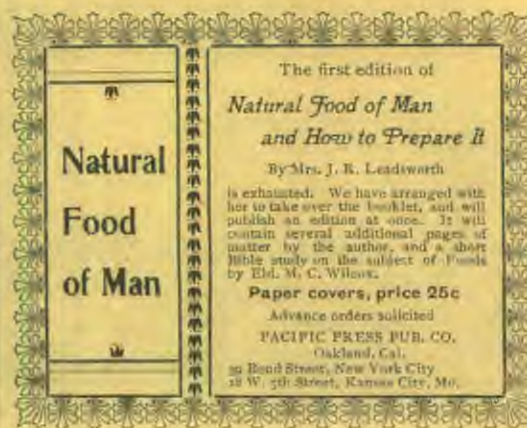
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figs was not yet come. The tree had a designed
purpose,—that of bearing fruit. By not doing so, it
transgressed the law of its being while presenting a
boastful and deceitful show of superiority over its
neighbor trees. By this it had forfeited its place in
creation, and so by the word which produced it, the
penalty of removal was pronounced. This fitly rep-
resented the Jews of that day, as well as professed
Christians of to-day who claim to have more light
and truth than others. God had borne with the
Jews many years, but, as in the parable in Luke
13:6-9, the time was present when it was proper to
say, "Cut it down." So it will be with all who do
not meet the design of their being.

2. My house a house of prayer.—Three years be-
fore, at the beginning of His ministry, Christ had
done the same thing, but apparently with little last-
ing effect, for the same abuse had been restored.
Had the first cleansing been regarded, the fig tree
would have borne fruit, and no place would have
been found for the second cleansing. But before be-
ing put to death, Christ had a public work to do in
the very court of the temple, in order to confirm
before all the people His Messiahship, and as He
could not do this in the midst of wicked desecration,
this cleansing was first necessary.



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THE SUNDAY SCHOOL

LESSON IV.—SUNDAY, OCTOBER 22, 1899.

EZRA'S JOURNEY TO JERUSALEM.

Lesson Scripture, Ezra 8:21-32, R.V.

(Read Ezra, chapter 7, and 8:15-36.)

21 "THEN I proclaimed a fast there, at the river Ahava, that
we might humble ourselves before our God, to seek of Him a
straight way, for us, and for our little ones, and for all our sub-
22 stance. For I was ashamed to ask of the king a band of
soldiers and horsemen to help us against the enemy in the
way; because we had spoken unto the king, saying, The hand
of our God is upon all them that seek Him, for good; but His
power and His wrath is against all them that forsake Him.
23 So we fasted and besought our God for this; and He was en-
24 treated of us. Then I separated twelve of the chiefs of the
priests, even Sherebiah, Hashabiah, and ten of their brethren
25 with them, and weighed unto them the silver, and the gold,
and the vessels, even the offering for the house of our God,
which the king, and his counselors, and his princes, and all
26 Israel there present, had offered; I even weighed into their
hand six hundred and fifty talents of silver, and silver vessels
an hundred talents; of gold an hundred talents; and twenty
27 bowls of gold, of a thousand daries; and two vessels of fine
28 bright brass, precious as gold. And I said unto them, Ye are
holy unto the Lord, and the vessels are holy; and the silver
and the gold are a free-will offering unto the Lord, the God of
29 your fathers. Watch ye, and keep them, until ye weigh them
before the chiefs of the priests and the Levites, and the princes
of the fathers' houses of Israel, at Jerusalem, in the chambers
30 of the house of the Lord. So the priests and the Levites re-
ceived the weight of the silver and the gold, and the vessels
to bring them to Jerusalem unto the house of our God.
31 "Then we departed from the river of Ahava on the twelfth
day of the first month, to go unto Jerusalem; and the hand of
our God was upon us, and He delivered us from the hand of
32 the enemy and the lion in wait by the way. And we came to
Jerusalem, and abode there three days."

Golden Text: "The hand of our God is upon all
them for good that seek Him." Ezra 8:22.

SUGGESTIVE QUESTIONS.

- (1) What is the chronology of this lesson? Note 1.
- (2) What was the condition of the Jews at Jerusalem? Note 2.
- (3) What was Ezra's object? Note 3.
- (4) Who was his chief Counselor? and how did he seek Him? V. 21. Note 4.
- (5) Why would he not ask aid from the king? V. 22. Note 5.
- (6) What was the result of their seeking God? V. 23.
- (7) Whom did Ezra make treasurers? V. 24.
- (8) How much did he place in their hands? Vs. 25-27. Note 6.
- (9) What charge did he give them? Vs. 28-30. Note 7.
- (10) How was their journey prospered? Vs. 31, 32. Note 8.

NOTES.

1. The time of this lesson was in the "seventh year of Artaxerxes." Ezra 7:7, 8. Artaxerxes Longimanus (long-handed) was the son and successor of Xerxes, the Ahasuerus of the book of Esther. The seventh year of his reign, according to the Canon of Ptolemy, was B.C. 457. Here begin the 2,300 prophetic year-days of Daniel 8 and 9. The "going forth of the commandment to restore and build Jerusalem" met its plenary fulfilment in the decree of the seventh chapter of Ezra, which, from verses 12 to



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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.

Articles Desired.—Those which set forth in the Spirit of Christ the great saving truths of God, short and to the point. It is better to treat one important truth clearly, in a short article, than many points vaguely in a long one. We desire no caustic, critical productions, which might minister to personal pride or pleasure, but can not save souls.

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

26 inclusive, is in Chaldaic. As the 70 weeks of Daniel 9 are marked off upon the Jews from the 2,300 years of Dan. 8:14, it is evident that where the 70 weeks begin, there begin the 2,300 years, ending in 1844.

2. The condition of the Jews at Jerusalem was discouraging. But few of their brethren had gone back to Jerusalem. Many stayed in Babylon to make money. Those in Palestine, who at first refused the aid of the Samaritans, were mixing with idolaters, evidently hoping thus to secure aid. Marital laws were loose; oppression of the poor existed; the Sabbath was desecrated.

3. Ezra's purpose and object were to correct all the existing evils, by teaching God's law, for which he had "prepared his heart." Chapter 7:10. The king gave him full authority in Palestine, even to collect revenue and inflict capital punishment.

4. Proclaimed a fast.—Ezra knew that the king's decree was nothing without God. Moreover, he desired that God should have the glory. Fasting and earnest prayer do not change God's mind toward us, but bring us where we can better appreciate our needs. It meant sorrow because of sin, putting away sin by confession, and receiving God. Ezra "proclaimed a fast." In these days more than ever is fasting needed. The world generally has feasting now instead of fasting. Ezra desired God to go before and prepare the way for all.

5. I was ashamed.—He had boasted of God and His power and presence; and now he was ashamed to let the people know that he desired a military escort.

6. The silver.—The money seemed to be in bars or ingots, the money was then coined in Persia. A talent of silver was worth about \$2,000. A talent of gold, about sixteen times as much, \$32,000. Daric, a gold coin worth about \$5.00. The whole amount of treasure which Ezra wisely intrusted to those men was about \$5,000,000.

7. Ye are holy.—If religious men would but remember their own consecration and their holy work, nothing more would be necessary to keep them honest.

8. Hand of our God.—What better protection is needed than the hand of God? "He that keepeth Israel shall neither slumber nor sleep." "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

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It is not numbers that count with God; for the one soul with God is more than all the universe. One with God is always a majority.

One of the mightiest curses which this land or any other knows is the drink habit. It is greater than the tariff, the trust, and the money questions combined.

"What would Jesus do?" is best answered by asking, "What did Jesus do?" He is the same yesterday, to-day, and forever. As He did yesterday, so will He do to-day, so also will He do to-morrow.

"The New Voice," of New York, and the Chicago *Lever*, both Prohibition papers, have combined and will be published at Chicago, under the editorial management of Samuel Dickie and John G. Woolley. Prohibitionists may certainly expect a live, vigorous, wide-awake paper.

Tobacco is not only a bane to the one who uses it, it poisons the air which others are compelled to breathe. Many a wife goes into the grave, or is held in the bondage of ill health, from the fumes of a husband's breath and the exhalations of his body. And in many foolish or intemperate or queer sons and daughters the evil could be traced to the intemperate use of tobacco on the part of the parent. These are but a part of the contents of this Pandora's box. That bright men, good men, use it is no argument in its favor. We readily grant the fact; but they would be brighter, better, clearer-headed men if they used neither tobacco nor a substitute.

Individualism.—One noted orator recently declared, in a half defense of the trust system: "I am told, however, that if we promote this co-operation, we will destroy individualism. Individualism is another of the phrases which have been specially invented for the perplexity of mankind. Individualism, in its last analysis, is savagery." Nevertheless, the doctrine of the Gospel is that of individualism. God does not call men by nations. It is, "Ho, every one that thirsteth," "whosoever will," "if any man." It is one God. It is one Gospel. It is to each man. Faith is not a matter of co-operation, save between the one soul and the one God. It is not held by an ecclesiastical stock company to be parceled out through bishop and priest at so much a dole. Priest and minister may help a soul to God,

but to be effectual the faith in God, the grace from God, must be personal, individual. The doctrine of false religions is to do away, if possible, with true individualism. The true Christian knows there is no other way of salvation.

They are true—the following words—whoever said them: "There is no religion in this gunpowder gospel. If it is necessary to go in conquest across the ocean to shoot our religion into those people, then the time is not far distant when we will be busy at home shooting our particular brands of Christianity into our brethren—for the love of God here below." Jesus said to His disciples, "The time cometh, that whosoever killeth you will think that he doeth God service;" and then He gives the reason why they can so think: "And these things will they do unto you, because they have not known the Father, nor Me." John 16:2, 3. The true Christian will never preach a gospel of force, or enforce a gospel of peace.

Who Originated the Peace Conference?—A writer in the August *Catholic World* claims that the pope originated the late Peace Conference, negotiations and conferences to that end with the czar beginning as far back as 1894. And the writer contends that if the pope had not been shut out of the conference by the Italian Government, the good results of the conference would have been far greater, because of the great influence the pope holds over several continental governments. As it was, the writer truly says: "The conference is a preparation for the exigencies of war. A peace conference it has proved only in name. As a peace conference its results have been Dead Sea fruit." And so will it be with every merely human attempt at peace. There is one "counsel [or conference] of peace" that is worthy the name, and that is between the Father and Son. There in that counsel is peace for all who will accept it, who will yield to God.

NOT THE BEST OF LOGIC.

In its "Jangling Voices" department the *New Voice* has the following:—

"I never vote; such matters do not interest us. Our citizenship is in heaven; we are aliens and foreigners here. I have no more business to take a voice in the affairs here than I would have to go to England and attempt to participate in the government. Heaven is my home.—A Chicago clergyman, as quoted.

"On the same principle, we suppose, the pious brother, if he happened to be in England and saw a child drowning, would say, 'I am an American; I'm a foreigner here; Chicago is my home'—and let the baby drown. We should respect him just as much for such a course of action as we do in view of his position now."

Now we do not know what clergyman said that, nor do we care; but we do know that there is no such logical sequence from his remarks as the *Voice* draws. We are glad that prohibition rests on better logic. The man who is truly a citizen of heaven is a follower of Jesus Christ; and he will do all in his power for his Master's sake to help temporally and save eternally every soul he can, whether Englishman, or American, or Chinese, or Hottentot, or Filipino. Our friend is guilty of awfully poor logic; in fact, it is no logic at all.

Can We Tell What We Know?—There is a sort of stock expression, common to certain egotistic teachers, "You can tell it if you know it," or, "If you knew it, you could tell it." Every thinking soul knows better. The artist knows better. He often sees what he can not tell. The poet knows better; he can not find words to embody the beautiful thought. The Christian knows better; no words can tell the wonderful peace, rest, and joy revealed in communion with his Lord. And even science stands in the same category. It is said of the late Prof. R. W. E. Von Bunsen, a noted chemist discoverer and inventor, "that he could not answer verbal questions, either oral or written, and could not have passed a decent examination upon his own discoveries." But did he not know?

A South American Republic.—One of the predicted things in the political world is a great South American Republic, embracing all the various States of the great peninsula. It would not be a surprising event, but it might have tremendous effects on the world's brief future. How would it affect the religio-political movements of the present time? In nearly all the South American States the Roman Catholic is the established religion.

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