

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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DIVINE HEALING.

THE sight of the pool of Bethesda, even in a picture, must inspire many sacred imaginings, and to the invalid bring more or less of hope, according to the measure of his faith in a real present, personal Christ. In common thought and speech a distinction which is unwarrantable is made between "divine healing" and the cure of disease. God is accredited with the one, while the physician, or the nostrum, is given the honor for the other. The one is called natural, while the other is supposed to be so supernatural as to be not quite respectable or safe.

But there is no cure that is not healing, and no healing that is not of God. Jesus said, "All power is given unto Me in heaven and in earth," and Paul repeated the same truth when he said, "There is no power but of God;" hence all the power by which disease is abated or cured is of God, and has been from the beginning of its first symptoms until now. This curative power is also always manifested in and through the Lord Jesus Christ, and without Him it has no manifestation. It is revealed in the individual in proportion to the man's reception of and agreement with the life that is itself of God.

Health or disease is a question of more or less life; and, since Christ is the life, it follows that physical conditions depend on a more or less perfect acceptance of, or agreement with, Him. Poor health means a limited Christ—a Christ misunderstood, received unworthily, with scant welcome, or altogether repudiated. To repudiate Christ one does not necessarily call himself an infidel. He may be known as a good Christian, and might most positively assert that he loves the Lord, and is accepting even his sickness from His hand as a "strange dispensation of Providence." And it would be rightly characterized as *strange*—so for-

eign to God that it could not come from Him.

Christ is more than a name, and to be a Christian is more than a profession. Christ has a character made up of certain principles that are eternal, and to take Him, one must take every principle which He has, just as fast as it is revealed to him. To be a Christian is to accept in one's self that Christ is right and true and good, and to give Him undisputed possession of all that is His own in us. This, of course, includes a perfect acknowledgment of the claim which He makes upon the human body as His dwelling-place, and of His right

faith. True, "faith healing" involves first of all faith in Christ, and in the authority of His life in the human body; of His right to rule in and reign over every physical as well as mental and spiritual operation; of His right to determine the food with which the man shall be nourished; what principles shall control his clothing, his breathing, his dwelling, his exercise and labor; and how he shall relate himself to people, and things in general, in the world. It is unquestionably reasonable that the Word of God should be accepted as the rule and guide of all life, because of the conditions upon which life exists.



THE POOL OF BETHESDA.

to co-operation in fitting it up after His own ideal, and of our consent that He shall control all its functions and processes.

He requires that the principle of life shall dominate these functions, that everything which tends to death, which would clog or break down the structure, shall be ruled out of practise; that all the machinery shall be kept in place, and given room in which to operate; and that all the friction (which is simply contradiction) shall be utterly destroyed.

"Rise, take up thy bed, and walk. . . . Behold, thou art made whole; sin no more, lest a worse thing come upon thee," are the significant words left upon record in the Bethesda narrative, to indicate that absolute obedience to the Word or law of God is the condition of

vine is the depository of the life current. It does not hold anything which can produce breakage or decay. These all come from outside causes. The power by which we are healed and kept in health is the abiding Spirit. He has no sin, no sickness, no infirmity to give. These have no part in Him, and come from things with which he is in constant controversy, and which he has determined to overcome. The medium by which the Spirit works to overcome evil, in any soul is the Word; and as we deal with the Word, we deal with Him. Reject the Word, and you grieve the Spirit; and to grieve the Holy Spirit is to interrupt the flow of life, to bind a ligature about the body of the member of Christ, which you are. Wind a thread about your finger,

Sickness is lack of adjustment to, and failure to recognize and obey, the authority and power of life. It is to man what a bruise or break is to a branch of the vine,—it limits its hold on life. The broken branch may draw, by a little sliver of the wood fiber and bark by which it hangs, a small portion of sap—just enough to keep it from actual death, but it is at best unsightly, and can not be tolerated very long. It must wholly abide in the vine, or soon be entirely broken off and thrown into the brush heap.

and learn the lesson which it teaches. You are as the finger on the hand of Christ. The unbelief and disobedience by which you grieve the Holy Spirit are as the ligature, and cut into the circulation of life between you and Christ, so that congestion (which is selfishness), and pain, decay, suppuration, must result unless the ligature is removed in time by a cheerful acceptance of the Word and will of God in all things.

Perfect health in body and mind and spirit would be an endorsement by the Spirit of God of the consecration to Christ, and intelligent obedience to principle, of the individual man.

God does not heal a man by any arbitrary exercise of power, but by teaching him how to understand His Word and will, how to work with the Spirit, how to prevent the bruises, breakages, and ligatures such as intercept the flow of life.

Through wrong ways of living, through the inheritance of sin, one may find himself in a condition so desperate that even after he has become enlightened and has accepted what he knows of truth,—has done all that he can do to live right,—he is still so far from health that death, or long invalidism, seems inevitable. He may have given all unquestionably into the hands of God, but he may be yet like the poor man at the Pool of Bethesda, with no one to help him into the pool, while his own best efforts are apparently thwarted at every turn. But his case is not hopeless, for Jesus is just as truly the healer to-day as then. As then, He works by means,—by the simple, natural, common things that lie all about us, and by the practical faith which we use every moment of our lives.

"Will thou be made whole?" He asks, for the will to be whole must be in the individual himself.

"Wilt thou be made whole?" Not simply made free from pain and that awful sense of physical discomfort, weakness, and incapacity, but whole, *whole*, WHOLE, in body, mind, and spirit. You can not be whole, even if your body seems perfectly sound, as long as a sinful thought or purpose lurks in the mind. If the will is still set to do evil, a man can not will to be made whole. If you so will to be made whole that you surrender all of self, all of appetite, all of ambition, and will be only as an instrument in the hands of God, then to you comes the command: "Rise, take up thy bed, and walk. . . . Sin no more, lest a worse thing come unto thee."

Many injudicious people hinder when they would help the suffering, because they are not informed as to the conditions of healing. They have caught a superficial notion that if any one is sick, and can be worked up into a condition of faith, he must necessarily be healed; and they visit the sick, and urge the "prayer of faith" upon them. Many are led into this snare; and grievous disappointment and much injury to faith and courage are the result.

The "prayer of faith" can not be put on or worked up for the occasion. It is the deep breathing of the Spirit, who not only knows all about the use we will make of strength and health if it is granted, but that "also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which can not be uttered;" and any prayer for healing that is not first prayed within by the abiding Spirit, who knows all that has passed in that soul's secret counsel as well as in heaven concerning it, will be simply of the lips, and can not be answered, for it is no prayer—only a miserable makeshift and pretense. Any prayer that the Spirit breathes

within us will be answered. That is the prevailing prayer of the righteous,—the only righteous One, but which, with the righteousness of Christ, may be imputed to us because in our helpless unrighteousness we yet love and believe in Him.

When the Spirit of God in a sick man knows that he will do right provided he is given the knowledge and power so to do, he will by the Word teach him how, and give him the requisite power, and will then begin to breathe the prayer of healing faith all through him. Then "let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

The motion to send for the elders of the church should always come from the sick one, without suggestion from outside; for no one can know when he is in such condition that the Spirit can breathe within him the healing prayer; and the Spirit should be left to do His work unhindered in every soul. All efforts to help should be such as to lead to the faith of Jesus and to loyalty to His Word. When these abound in any man, the Spirit can be trusted to do the rest.

"Surely He hath borne our sicknesses;" hence we need no longer carry them ourselves. We have in Christ the same right to be free from our infirmities as from the pollution of our sins.

MRS. S. M. I. HENRY.

"ASK, AND YE SHALL RECEIVE."

"ASK, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

God stands back of every promise He has made. He has given us the privilege of coming to Him, and we need not fear of wearying Him. In order to inspire us with assurance and confidence, Christ says: "What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"

God desires us to believe these promises; He desires us to come before him with earnestness and assurance, to tell Him all about our necessities. Christ has given His life to make it possible for the human family to have another trial, to form such characters that the Lord can make them His sons and daughters, members of the royal family, children of the heavenly King. We must not doubt the Word of promise. We have the Word of God, and, like the importunate widow, we are to plead for His blessing, for power to live as the children of God.

As workers together with God, Christ's disciples are to represent the character of their Redeemer. Christ says: "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it. . . . And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth;

whom the world can not receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also."

But there are conditions to the fulfilment of these promises. "If ye love Me," He says, "keep My commandments." "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." Those who bring their petitions to God, claiming that His promise has been made for them, while they do not comply with the conditions, insult Jehovah. They bring the name of Christ as their authority for the fulfilment of the promise, but they do not those things by which they show their love and faith in Jesus Christ.

Many have forfeited, and are forfeiting, their conditions of acceptance with the Father. We need to closely examine the deed of trust wherewith we approach God. If we are disobedient, we bring to the Lord a note to be cashed, when we have not fulfilled our part of the contract. We complain that our check is not honored, when it is a forged check. We approach God with His promises, and ask Him to fulfil them, when by so doing He would dishonor His name.

The promise is, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." And John declares: "Hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His Word, in him verily is the love of God perfected; hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked."

The conditions are plainly stated, and those who read the Word need make no mistake. If we will prove ourselves true and faithful, the Lord will comply with the conditions He has made. Those who are doers of the Word give evidence that they are believers of the Word. They will have strong consolation because of the promises made, and in confidence will lay hold on eternal life.

There is a phase of this subject which is too often lost sight of, but it is of consequence to every soul who would seek the Lord in prayer. Have you been honest with your God? Search carefully; for the Lord says to His church and to every individual, "I know thy works." Everything is known to God. All is open to the eyes of Him with whom we have to do, and He says: "Even from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?"

Spiritual blindness comes upon men when they choose their own way, and venture to transgress the commandments of God. God has given men His ordinances to keep them in harmony with His ways and will, that God may co-operate with man, and man with God, in advancing His kingdom in the world. The Lord has given in trust to man everything which he calls his own, and He claims a certain portion of this for Himself. This is the return that man is to make to his God, to sustain the ministers whom the Lord has appointed to give the message of mercy to a fallen world. The watchmen upon the walls of Zion must be provided for in no haphazard manner. The Lord has intrusted the advancement and up-

building of His kingdom to His sentinels, and they must do their appointed work. They must be faithful in their ministry, speaking the words that God has given them. The message is to be borne to the people: "Return unto Me, and I will return unto you, saith the Lord of hosts. . . . Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house; and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Through His servant God declares: "Behold, I will send My Messenger, and He shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in; behold, He shall come, saith the Lord of hosts. And who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap; and He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

These preparations must be made by all who expect to receive anything of the Lord. Even those who worship idols make special preparations, and bring their gifts to the altar, before they ask their gods to do for them the things that they desire. And shall those who believe in God, the living God, approach Him with little reverence and in human superiority? Shall they be like the Pharisee, who praised and adored himself, and in his pride and self-sufficiency depreciated those whom he regarded as sinners? The Lord will not hear the prayers of such.

If the Lord were as fitful, as impulsive, as changeable, as human beings are, those who show such fruits of unrighteousness would be consumed in their sins; but the Lord bears long with the perversity of men. He is constantly reproofing them through His Word, constantly drawing them, that they may repent and be converted, that He may heal them. Few consider that it is a solemn thing to pray. How few watch unto prayer, and seek to speak and act in harmony with their prayers! The apostle Paul says: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good-pleasure."

Christ seeks to keep before our minds the course our heavenly Father pursues toward His obedient children, in delaying to answer their prayers. God would not have His people give up in discouragement if their prayers are not at once answered. He wants them to search their own hearts carefully, and with humility of mind. Have they used the talent of speech, given them to offer praise and thanksgiving to God, in hurting or discouraging any of God's children? Have they used the precious gift of God, the voice, to wound the soul of saint or sinner? If they have done this, let them put things right, let them remove the poisonous sting. These efforts to preserve Christian love and unity are essential to a preparedness to come before God in faith and confidence, to seek Him with all the heart.

The Word exhorts us, "Let not the sun go down upon your wrath." Make confession to the ones you have injured. If others manifest

wrong feelings toward you, or have injured you, carry them some token of regard. Tell them that you do not want anything of contention or division to exist between you; for this dishonors God. Then, tho you may not be able to soften the heart of the one who has wronged you, tho your kindness may be repulsed, you have done your duty, and God will bless you. He will give you His peace of mind and His grace. He will increase your trust in Him. Then you can bring your offering to God. Bring soul and voice and being to His altar, to be used to glorify Him, and He will accept the offering.

MRS. E. G. WHITE.

THEN I SHALL BE SATISFIED.

When the self within me is o'erthrown
And my Saviour rules my heart alone,
When His matchless love, and every grace,
Have into His likeness changed my face,
Till this sinful world, beholding me,
Only Jesus' image there can see—
Then I shall be satisfied.

When I'm free from every taint of sin,
Purged every stain it had left within,
When from the bondage of sin I'm free,
Through faith in Him who died for me,
When the tempter can entice no more,
And the battles of life at last are o'er—
Then I shall be satisfied.

When my Saviour comes to ransom me,
And I'm robed in immortality,
When with the sleeping saints I rise
And receive from Him "th' eternal prize,"
When o'er death my triumph is complete,
And my Lord with praises loud I greet—
Then I shall be satisfied

When I stand upon the sea of glass,
When through the gates of pearl I pass,
When my Father's face in peace I see,
When I've plucked the fruit from life's fair tree,
And have drunk my fill from life's clear stream,
Life's joys no more a passing dream—
Then, yes, then, I shall be satisfied.

J. O. BEARD.

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UNDER WHICH KING?

AN ancient and devout writer observes that while he found many who could recite the Ten Commandments, he met few who kept them; and among Christian people it seemed to him that the number was not large who could truly say that they kept those two commandments on which Christ said "hang all the law and the prophets." He therefore arranged in order ten other commandments, which he says those who read them may call

THE DEVIL'S TEN COMMANDMENTS.

I. *Live to thyself.* Mind thine own Things. This is the first and great Commandment, on which all the rest hang, and to which they serve, and is the same as, *Be thine own god.*

II. *Let thy Will be thy Law.* Thou art thine own, thy Tongue is thine own, thy Time is thine own, thy Estate is thine own; mayst thou not do what thou wilt with thine own?

III. *Make the best of the Time present, and of present Things.* Lose not a Certainty for Uncertainties; Who knows what may be hereafter? Eat and drink, for To-morrow thou diest. Be merry while thou mayst, spend while thou hast it, make Hay while the Sun shines.

IV. *Stand fast in the Liberties of thy flesh.* Come not into Bondage. Be not a Slave to a strict Life, when thou mayst use thine own Liberty.

V. *Continue in Sin because Grace hath abounded.* Christ died for Sinners; God is merciful; Why shouldst thou then fear to take thy Course?

VI. *Do as others do.* Go along with the Multitude, fashion thyself to the Times, be not singular; why shouldst thou think thyself wiser than others?

VII. *Do no more religion than needs.* Be not

righteous overmuch. Be not overforward; a little Faith, a little Repentance will serve thy Turn.

VIII. *Do not trouble thyself about small Offenses.* Thoughts are free, Words are but Things of Course. What Man is there that lives and sins not? Why shouldst thou keep such ado about thy Sins, are they not little Ones?

IX. *Be not overhasty.* If thou must repent, it is Time enough yet; torment not thyself before thy Time. When thou art old, thou wilt have little else to do; be not old whilst thou art young.

X. *Trust God with thy Soul rather than Man with Thy Body.* Choose Iniquity rather than Affliction and Self-Denial. Venture no farther in Matters of Religion than thou mayst with Safety.

If one were to make a study of all who profess to be Christians and call themselves such, and attempt after these investigations to draw out the principles that control them, which would be the more likely to tabulate, the Ten Commandments promulgated from Sinai, or those which the ancient writer deduced from the conduct of most of those who surrounded him?

If the churches were keeping the commandments of God, could the church and the world be on such easy terms?

When pastor and people have forgotten their baptismal vows; when the vain pomp and glory of the world are sought, and the pride of life and lusts of the flesh are no longer abhorrent in their eyes; when together they are at ease in Zion, they may flatter each other into the belief that they are true disciples of Christ. They may even invent names to disguise to themselves their mutual impiety; their deadness they may call sobriety; their extravagance in surrounding themselves with luxuries they may style liberality; their quietness while their children and neighbors are neglecting God, they may characterise as reserve, or even fancy it to be faith in God that He will surely bring them in; their lack of interest in those of lower station they may describe as dignified self-respect; their covetousness they may regard as a prudent economy; and their irresponsiveness to what would stir emotion, the result of refinement; their objection to zealous efforts to awaken them, they may term opposition to religious frenzy.

Such characters were numerous in Christ's time. While there were a few who kept the commandments of God, the majority were running in the way of Satan's commandments. It was so when Wesley began his mission, and the victims of the great delusion throughout Great Britain and Ireland repelled and persecuted him.

Is it not possible, and even probable, that many of His followers are to-day walking in the way of more than one of the commandments which originate in the author of all evil?

But "who art thou that judgest another?" It is a question for each to ask himself. Every man should ponder these commandments. If to his conscience and to his God he can truly say that such thoughts are foreign to his nature, that once he was under their domination, "but grace hath set him free," then may he rejoice and press forward.

But if he must acknowledge that he is living unto himself and not unto Christ, he is spiritually dying if not already dead, and should hasten to do his first works over again. For every one who is not living "soberly, righteously, and godly, in this present world," is receiving his orders, not from the King of kings and Lord of lords, but from the prince of this world, "the spirit that now worketh in the children of disobedience."—*New York Christian Advocate.*

THERE are some men whose enemies are to be pitied much, and their friends more.—*Charles Caleb Colton.*



STUDIES IN GALATIANS

BOND-SERVANTS AND FREEMEN.

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

THE fifth chapter of Galatians contains a great deal of personal matter which is interesting as showing the apostle Paul's zeal and tenderness, but which for the purpose of our study may be summarized in a few words. The thirteenth verse lets us know that he was in great bodily affliction when he first preached the Gospel to the Galatians, and the fifteenth verse seems to indicate that his eyes were specially affected. His deep affliction may have had much to do with the vigor with which he preached the Gospel to them, causing them to see Christ crucified; for he tells us: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." 2 Cor. 12:9, 10. We see that the brethren had conceived a deep love for him, because of the blessedness which they experienced through his preaching, and to this he appeals. He assures them that in their departure from the faith they have not injured him at all; he is not troubled over their disaffection towards him, but over their falling away from Christ.

With this introduction we may proceed with the study, beginning with verse 7, the one with which we closed our last week's lesson, and skipping from verse 11 to verse 21.

The Scripture.

"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain. . . . Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bondwoman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory; for these are the two covenants: the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that barest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bondwoman, but of the free. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 4:7-31; 5:1.

Heathen Bondage.—"At that time, not knowing God, ye were in bondage to them which by nature are no gods." Gal. 4:8, R.V. The Galatians had been heathen, worshipping idols, in bondage to horrible and degrading superstitions. Bear in mind that this bondage is the same as that which is spoken of in the preceding chapter,—they were "shut up" under the law. It was the very

same bondage in which all unconverted persons are, for in the second and third chapters of Romans we are told that "there is no difference; for all have sinned." The Jews themselves, who did not know the Lord by personal experience, were in the same bondage,—the bondage of sin. "Every one that committeth sin is the bond-servant of sin." John 8:34, R.V. And "he that committeth sin is of the devil." 1 John 3:8. "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God." 1 Cor. 10:20. But we ourselves once walked "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2); and we "were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another" (Titus 3:3, R.V.). So we also were "in bondage to them which by nature are no gods." The meaner the master, the worse the bondage. What language can depict the horror of being in bondage to corruption itself?

In Love with Bondage.—"Now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again?" Is it not strange that men should be in love with chains? Christ has proclaimed "liberty to the captives, and the opening of the prison to them that are bound" (Isa. 61:1), saying to the prisoners, "Go forth," and to them that are in darkness, "Show yourselves" (Isa. 49:9); yet men who have heard these words, and have actually come forth, and have seen the light of "the Sun of Righteousness," and have tasted the sweets of liberty, actually turn round and go back into their prison, submit to be bound with their old chains, even fondling them, and labor away at the hard treadmill of sin. Who has not had something of that experience? It is no fancy picture. It is a fact that men can come to love the most revolting things, even death itself; for Wisdom says, "All they that hate Me love death." Prov. 8:36. In reading the Epistle to the Galatians, we are reading a perfectly human experience. Would that to every reader it might be his own experience to the end of the book. Let us not stop here.

Observing Heathen Customs.—"Ye observe days, and months, and times, and years." This was an evidence of their bondage. "Ah," says some one, "they had gone back to the old Jewish Sabbath; that was the bondage against which Paul would warn us!" How strange it is that men have such an insane hatred of the Sabbath which the Lord Himself gave to the Jews in common with all other people on the earth, that they will seize upon one word that they can turn against it, altho in order to do so they must shut their eyes to all the words that are around it. Anybody who reads the Epistle to the Galatians, and thinks as he reads, must know that the Galatians were not Jews. They had been converted from heathenism. Therefore previous to their conversion they had never had anything to do with any religious custom that was practised by the Jews. They had nothing whatever in common with the Jews. Consequently, when they turned again to the "weak and beggarly

elements," to which they were willing again to be in bondage, it is evident that they were going a good deal farther back than to any Jewish practise. They were going back to their old heathen customs. "But were not the men who were perverting them Jews?"—Yes, they were. But remember this one thing, when you seek to turn a man away from Christ to some substitute for Christ, you can not tell where he will end. You can not make him stop just where you want him to. If a converted drunkard loses faith in Christ, he will take up his drinking habits as surely as he lives, even tho the Lord may have taken the appetite away from him. So when these "false brethren"—Jewish opposers of "the truth of the Gospel" as it is in Christ—succeeded in seducing the Galatians from Christ, they could not get them to stop with Jewish ceremonies. No; they inevitably drifted back to their old heathen superstitions.

Forbidden Practises.—Read the tenth verse again, and then turn to Deut. 18:10 and read: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an *observer of time*, or an enchanter, or a witch." Now read what the Lord says to the heathen who would shield themselves from just judgment that is about to come upon them: "Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the *monthly prognosticators*, stand up, and save thee from these things that shall come upon thee." Isa. 47:13. Here we see that the very things to which the Galatians were returning, were forbidden by the Lord when He brought Israel out of Egypt. Now we might as well say that when God forbade these things He was warning the Israelites against keeping the Sabbath as to say that Paul was upbraiding the Galatians for keeping it, or that he had any reference to it whatever. God forbade these things at the very time when He gave the commandment concerning Sabbath-keeping. So far back into their old ways had the Galatians gone that Paul was afraid lest all his labor on them had been in vain.

Desiring to be Under the Law.—"Tell me, ye that desire to be under the law, do ye not hear the law?" After what we have already had, there will be no one to come with the objection that to be under the law can not be a very deplorable condition, else the Galatians would not have desired to be under it. Ah, "there is a way that seemeth right unto a man, but the end thereof are the ways of death"! Prov. 14:25. How many there are who love ways that everybody except themselves can see are leading them direct to death; yes, there are many who, with their eyes wide open to the consequences of their course, will persist in it, deliberately choosing "the pleasures of sin for a season," rather than length of days! To be "under the law" of God is to be condemned by it as a sinner chained and doomed to death, yet many millions besides the Galatians have loved the condition, and still love it. Ah, if they would only hear what it says! "He that hath ears to hear, let him hear."

"What Saith the Law?"—It saith, "Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free-woman." To what place shall the wicked bond-servant be cast out?—"Into outer darkness; there shall be weeping and gnashing of teeth." "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall

leave them neither root nor branch." Therefore, "remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Mal. 4:1, 4. All who are under the law, whether they be called Jews or Gentiles, Christians or Mohammedans, are in bondage to Satan,—in the bondage of transgression and sin,—and are to be cast out. "Every one that committeth sin is the bond-servant of sin. And the bond-servant abideth not in the house forever; the son abideth forever." Thank God, then, for "the adoption of sons."

E. J. WAGGONER.

(Continued next week.)

MYSTERY SERIES. No. 3.

The Mystery of God's Eternal Purpose.

A PLAN of such magnitude as that by which God was manifested in flesh, for the purpose of restoring life and light to man, must have been carefully prepared. Was it designed in the midst of some unexpected occurrence? Was it the product of after-thought consequent upon the fall of man? These are questions always discussed in connection with a study of the prescience and discernment of Him who rules the universe. It must be that He who is mighty in wisdom (Job 36:5), and knows the end from the beginning (Isa. 46:10), well understood the needs of the future, and so prepared such a plan for the creation of a world of intelligences as would cover every emergency ever likely to arise.

In the unfolding of this marvelous plan, One stood in the presence of Jehovah who had been with Him from the very beginning of His way. He was Wisdom, who, before the mountains were brought forth, or the clouds were established in the firmament, was constantly in the presence of the Most High, as One brought up with Him. Prov. 8:14-30. His name was called Wonderful, Counselor, and the mighty God. Isa. 9:6. He was the Word, who was with God in the beginning, and was God, by whom all things were made. John 1:1-3. All things were not only made *by* Him, but *for* Him, as well; everything was His by right of creation. Col. 1:15, 16. Yet this same Word afterward became flesh, and dwelt among men as the Saviour of the world. John 1:14.

It is therefore plain that every detail of God's eternal purpose concerning creation as well as redemption, was intrusted to the authority and might of Christ. Every minute arrangement was perfected before the word was spoken which called the world into being. Before its founding, Christ was set apart as a lamb to be slain for a lost world. 1 Peter 1:19, 20; Rev. 13:8. Through the might of Christ dwelling in men to control their every action, were they to be holy and without blame before God in love. Eph. 1:4, 5.

There was good reason for all this minute preparation. Even while the plan for carrying out the purpose of God was being perfected between Father and Son, a dark plot was brewing in heaven itself; confusing sentiments were being quietly disseminated. One who had stood high in the councils of heaven was harboring thoughts of rebellious discontent, which led him to say in his heart, "I will exalt my throne above the stars of God." Not being satisfied with the position assigned him, his ambition led him to attempt the *exaltation of himself* above his associates, even to the highest place under God. He therefore said, "I will be like the Most High." Isa. 14:12-14.

He who knew the end from the beginning

was fully aware of this ill-concealed tendency. He foresaw the deplorable trials and sufferings that the development of these veiled sentiments were sure to entail upon all who should come under their influence. It was not possible, therefore, to formulate any plan of creation which did not take existing circumstances under consideration.

But to open such a question, at such a time, in the presence of all the angels, would be prematurely to expose the designs of heaven's disaffected members, and so precipitate a movement the result of which might have been charged to the indiscreet canvass of what was to many an uncertain proposition. In such a time, when many were probably at the deciding point as to which side of the great question they would array themselves on, it was wisdom on God's part, and better for all concerned, to keep the secret of His knowledge of affairs, between Himself and Son, letting all the angels act freely as they would in the great crisis then before the universe. This done, the loyal and true would be known to have acted from the purest motives. These considerations alone, were sufficient to confine such a council to the Father and His only-begotten Son.

In the creation which followed, all things belonged to Christ by right of His creative agency. When man fell under the persuasive power of Satan, and sullied his native simplicity, Christ undertook to redeem His own, and so carry out the fulness of that plan which had been perfected between Him and His Father. Altho to do this was to involve the deepest humiliation and shame, He shrank not from the task, but constantly looked forward to the "fulness of the time" when He would descend to earth in the "form of a servant," and there yield up His life-blood for the redemption of a fallen and degraded race.

In all the forms of worship required of the patriarchs, the sufferings and death of the coming Messiah were foreshadowed, but so indistinctly that their fullest and deepest significance was not comprehended. The prophets, also, who, under the direction of the Spirit of Christ, wrote of "His sufferings, and the glory that should follow," altho diligently searching to know the *time* and the *manner of the time* which the Spirit was indicating through them, failed to understand the full import of these things. Even the angels desired to look into that which had been hidden from them,—the mystery of Christ dwelling in human flesh for its redemption and salvation. 1 Peter 1:9-12.

So, "from the beginning of the world," this secret was "hid in God." The *fellowship* of the mystery may be experienced, but the *eternal purpose* of God which He purposed in Christ Jesus can never be fully known, either to men or angels, until the church is gathered home, to reveal in itself the power of Christ to *cleanse and uplift* those who were once rebels against God's government, and fallen under the ban of heaven's law. Then for the first time will be realized by all,—principalities and powers in heaven as well as dwellers upon earth,—the extent of infinite love for the erring, which prompted such a wonderful plan of salvation. Eph. 3:9-11.

Such a mystery is indeed too deep for any mind but His in whose counsels it was conceived. Being beyond the pale of finite senses, human logic can not confirm it. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." But through faith in God, His Spirit does reveal to the human heart many of those deep things of God into which it so constantly searches. 1 Cor. 2:9, 10.

But, to receive this, that science of the laws of thought called logic must be laid aside, and the statements of God's words *as given* must be accepted, without waiting to discover some remote *probable certainty* of their reliability. These all must be received as positive truth, just because *God said them*, and not because *logic* makes their significance entirely clear to the mind. Nor is this an unreasonable condition, when one stops to think that God's thoughts there embodied are as much higher than ours as the heavens are higher than the earth. Isa. 55:9.

By this method alone may we be able to see Christ a "Lamb slain from the foundation of the world" as a part of the deep mystery of God, and His coming to earth in the "fulness of the time," to die on the cross the sinner's sacrifice, as the seal of the mysterious compact which was confirmed before the foundation of the world.

But as this mystery is the power of an indwelling Christ to redeem man to the restoration of his lost estate, the finishing of the mystery (Rev. 10:7) will be the complete gathering into one of "all things in Christ," as has been "declared to His servants the prophets." As men were for long ages oblivious to the mysterious power of electricity, which lay hidden all about, so the operation of God's life-power has been unappropriated by the masses. To learn its silent working, and to know how to apply its benefits to our own persons, is to learn the mystery of God's eternal purpose concerning us. This done, we may boldly say that Omnipotence is on our side; that Wisdom watches over our heads; in short, that God himself is our safeguard, while we trustingly follow where He leads.

JOHN ORR.

ANointed SPEECH.

UNDER the anointing of the Holy Ghost the humblest child of God is qualified to preach the Gospel and reap its golden fruits. How this turns ordinary conversation to account, giving it just the direction and savor it needs, and without any attempt to make it "holy conversation," or "talking to people on religion"! In a natural, unobtrusive, spontaneous way it will yield abundant fruit.

A Christian woman sat in the midst of a company of friends after an evening tea. In an artless, unaffected, unpremeditated manner she spoke of her Christian experience—some of God's providential dealings with her, and the precious answers to prayer given. She seemed unconscious that she was doing anything for souls, but tears were in many eyes—light came to hearts.

When the social interview was over, one had found peace, another had returned to God, while all seemed to have been lifted up nearer to God. She had preached the Gospel to the meek without knowing it, and it was, as the Gospel always is when accompanied by the Spirit, the power of God unto salvation.—*Selected.*

BETTER be what you *can* be, and do what you *can* do, than to be always trying to be what you can't be, or trying to do what you can't do, and thus never be anybody, and never do anything.—*H. A. Mitchell.*

"A MOST surprising use for glass has been discovered. By a new process this usually brittle substance is rendered soft and malleable, and is then used instead of gold as a stopping for teeth."



OAKLAND, CAL., MARCH 15, 1899.

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DIVINE UNION.

A Vital Question.

THE only true union which has any right to exist in the church of Christ for either worship or work is divine union. The prayer of Jesus Christ, uttered for all His people, through all time, uttered under the impending agony of the Garden and the Cross, was not "that they all may be one," controlled or guided or headed by one human mind or hand or heart, which might be called *Peter* or *James* or *John*, ancient or modern; but in the very agony of infinite wisdom and interest He prayed: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me." "I in them, and Thou in Me, that they may be made perfect in one."

This is divine union and unity, and it is secured in no other way than by the divine method.

Men in human wisdom would secure unity in God's work by putting at its head one man, placing in His hand the reins which guide, control, and direct the various branches of God's work, hoping in this way to avoid friction and difficulties, to secure greater and instant and more constant co-operation, and therefore greater success. Such plans seem to be efficient from a human standpoint. Their highest and most marked degree of success is seen in the Papacy.

But, at their very best, human plans fall far short of the divine plan. Their evils overbalance their good. (1) They bring glory to the man who may stand as the head instead of God; (2) they lead men to look to man as their wisdom and strength and source of supply instead of to God, the infinite and ever-responsive Fountain of all good; for "the Head of every man is Christ;" (3) they prevent the fullest development of divine wisdom and power in the church of Christ; for no one man is capable of receiving and transmitting all that Christ would give to His church. The church therefore remains stunted of growth, the minds of her members narrowed and dwarfed, and God's work crippled where it should be strengthened.

And the church, guided by human wisdom, lorded over by human authority, centered in circumscribed human plans, will leave souls to perish in darkness, oppress and enslave the free, crucify afresh her Lord, and finally form a part of that great Babylon which shall be "utterly burned with fire."

The divine plan is union in diversity. God proposes (if man will permit, for Divinity will not compel humanity) to take of imperfect,

diverse, discordant elements and make of them one great united concordant body in which the very diversity will make for unity and beauty, even as the mason takes the rough, irregular, ill-mated stones of the quarry and shapes them into a strong, noble edifice of beauty and harmony.

"The head of every man is Christ." Let the man recognize this and be united to his Head, by the Spirit of life. Let each man, each member, so do. Let each one be perfectly willing that God should reveal to his brother and guide him as God will. Let each one be willing that God shall by His Spirit guide him also.

If each and every one of the church of Christ are thus united with Him, it must be manifest to all that there could be no stronger bond of union between them. *They are bound together by the life—the Spirit—of Jesus Christ.* The bond of union is infinitely strong—it is Christ Jesus Himself.

Thus bound to the Head, thus baptized into the one body, there need be no fear that the church will go astray, that her fruit will prove abortive, that her work will be inefficient. All her members are in touch—*en rapport*—with the great Head. He could not reveal to or through one finite mind all His wisdom and beauty; for one mind could not contain it or bear it. But He can and will reveal it through all. The blended members of the church are the spectrum or prism through which the white rays of Christ's character of light are revealed to the world in the transcendent beauty of the covenant crown of glory, the bow of promise. Men will work in different lines, as the talents and mind of the Spirit directs, but there will be no friction, no schisms; for there are many ministries, but the one Spirit; there are diversities of gifts and operations, but the one God to direct. Men in the same lines will look to God together and separately, and He will reveal to each and all manifold plans and wisdom directly and indirectly—directly as they seek Him and labor for Him as individuals, indirectly as He reveals and develops through their fellow-members. And thus in God's plan, unlorded by men, men unenslaved by men, the church of Jesus Christ will prove to be the fulness of Him that filleth all in all.

O reader, brother, seek union with Jesus Christ, the union of faith and humility, the union of His Spirit and life, union in truth and righteousness! All other desired union and results will surely follow.

IF YE ABIDE.

"If ye abide in Me, and My Words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

The promise is to those who "abide" in Christ. To "abide" is to dwell permanently and continuously. And he who abides in Christ has the Saviour with him all the time. He appreciates the heavenly Guest, and so is not satisfied with a passing and nominal acquaintance; he desires and enjoys the abiding presence of the divine Lord.

But when we abide in the Master, He tells us that "My Words abide in you." *The abiding of the Saviour is inseparable from the abiding of His Word.* If the Word of Christ abides with us, He Himself abides with us also. And if He abides with us, it is just as true that His Word also abides with us. Then if we

desire to have the Master with us, we must see to it that His Word abides in us.

The Word of Christ abides with us when we read that Word and meditate upon it. And he who truly reads and meditates upon the Word, does it that he may know how to obey that Word and thus stand in harmony with its Author. But the Word does not abide with us when we read it only occasionally. It is the daily, the constant study of the Word that causes it to abide.

Then the Lord says, "Ye shall ask what ye will, and it shall be done unto you." Do you receive what you ask from the Lord? If not did it ever occur to you that the hindering cause may be your failure to have the Word of God "abide" with you? There is nothing that humanity needs so much to-day as the abiding Saviour and His abiding Word.

T.

EDITORIAL CORRESPONDENCE.

BEAUTIFUL, clear, and cold was the weather; the great storm was over, the railways open; and most of the delegates were here the first day of the General Conference.

The conference opened a day late on account of impeded railway travel. For instance, New York is distant from South Lancaster but six hours by rail, yet one company were two days and two nights in making the trip.

But there was never a conference held of its magnitude since pentecostal days where more union and brotherly love existed, and where more of the Spirit of God was present than the first meeting of the delegates to the thirty-third General Conference of the Seventh-day Adventists. It opened in a different way, —a devotional hymn, a few opening words by President G. A. Irwin, the reading of the blessed 107th psalm, a hearty welcome to the General Conference by President H. W. Cottrell, of the New England Conference, in behalf of his conference and the people in South Lancaster, a response on the part of President Irwin, and prayer by J. N. Loughborough, the oldest active pioneer minister among us.

Following this came stirring, feeling testimonies from the witnesses of God from all parts of the world.

The formal organization of the conference was completed in a remarkably short space of time, at 3 P. M. February 15. About 150 delegates are enrolled, most of whom were present at the first meeting. These represent thirty-six organized conferences, from European, Australasian, and American fields. But few conferences sent full delegations, and several conferences and important mission fields are not represented.

Three new conferences were admitted, namely: The British Conference, with a membership of 800, 5 ordained ministers, 18 licensed ministers and Bible workers. The tithe for 1898 amounted to \$8,536.42; tithes and donations, \$9,611.56; average tithe per member, \$10.67; average donation per member, \$1.65; total average per member, \$12.32—a remarkably good showing. Prof. W. W. Prescott was received as its delegate.

The German Conference was received (delegate, L. R. Conradi), with 48 churches, 1,534 members, 8 ordained ministers, 8 licentiates, 16 Bible workers, and 50 colporters. The tithe amounts to \$12,034.04; donations, \$3,383; total, \$15,417.04; total donations and tithe per member, a little over \$10. This conference

includes Germany, Holland, Austria-Hungary, Roumania, Servia, Bulgaria, with a population of 13,000,000, and a territory of 613,000 square miles.

Montana was admitted as a conference, with 13 churches, a membership of 308, 5 ordained ministers, 3 licentiates, and 3 Bible workers. The tithes is about \$3,000 a year, and donations \$400.

The address of the president was brief, earnest, eloquent, and stirring. Attention was called to the beginning of the work, "when, May 20, 1863, in the midst of the Civil War, the destiny of the republic trembling in the balance," less than a score of earnest men, unknown to the world, without rank or fortune which the world could give, met in Battle Creek, Mich., and organized the first conference. Their annual income then was but little more than \$1,000. But these men had a message and a mission, God-given, to which they were true; and, despite opposition and unpopularity, God has brought the work to its present proportions.

The gain of the last year has been 110 ordained ministers, 23 licentiates, 215 churches, 7,245 members, and \$90,179.71 in tithes. But there has been far greater gain in work and workers which are not reported. Forty-two general and 24 local camp-meetings were held last year, besides more than 400 tent-meetings.

Reference was made to the organization of the Union European Conference, of which O. A. Olsen is president, and the general meetings held in various parts of the field, all of which have been characterized by much of the Spirit of God and increasing manifestation of His power.

The progress in publishing, educational, sanitarium, and missionary work was briefly considered. All branches showed marked progress, and a powerful and touching appeal was made for missionary work among the negroes. In closing, the following, among other recommendations, were made by the president:—

The use of means to prosecute the work among the colored people of the Southern States; plans for a more extended sale of our literature; the creation of an interest among young men for the ministry; a uniform plan for weekly contributions to foreign missions; and the advisability of quadrennial sessions of the General Conference instead of biennial.

Up to the present time preliminary meetings of most of the organizations have been held, but no general action in any of these has as yet been taken. The delegates are studying the principles of God's truth, and precious light is shining from the throne of God through His Word. In this also this conference is unlike any other. Humility before God has been a marked trait; confession and putting away of sin is followed by glad hearts and shining faces.

We believe that this conference will demonstrate that a knowledge of the right principles of God's truth and work, apart from human resolution, is of more importance than one hundred resolutions without the principles. Then God makes of His church living resolutions, demonstrating in the life of His people His power over all the nations of earth.

February 23, 1899.

It's always something to know you've done the most you could.—Charles Dickens.

THE SITUATION IN POLITICS.

THE outlook in the political field is far from pleasing. This country, through many of its leading men, is having much to say just now about "our manifest destiny" in the matter of territorial expansion. The flag of the United States has recently been raised over Hawaii, Guam, the Philippines, Porto Rico, and Cuba. And great is the boasting in regard to the pure philanthropy that is prompting this new order of things in the American republic.

But when we look for the pure and upright statesmen to send to this new territory as governors, where are they to be found? There are just as good men in the country to-day as there ever was, but they do not have the chance of occupying all the governmental positions. There is an abundance of evidence that shows that the worst forms of corruption exist in political circles.

The efforts of the Pennsylvania Legislature in trying to elect a United States Senator are too well known to require more than a passing mention. A political "boss" who has become notorious because of the charges against him for embezzling State funds holds the reins and is determined to be re-elected as Senator of the United States. The Legislature of California is also trying to elect a United States Senator. But here, too, the Legislature is held in a "deadlock" by a "boss" who is determined to be elected to a seat in that most honorable body of national legislators, and the odium of embezzling public funds rests upon his name also. And while they have not been so much talked of, there have been serious difficulties in several other States in their efforts to elect United States Senators, and this difficulty is occasioned by the corrupting influences of money and the trickery and frauds of unprincipled politicians.

The influence that enables these "bosses" to hold things in their own hands is not superiority of mental and moral worth, but just money and patronage. The "boss" is pledged to work in the interest of some corporation, firm, or individual who furnishes him the money with which to work. And, whether he seeks to secure his own election or that of some one else, he has his money and official appointments with which to command votes. Some will vote his way provided the "boss" will secure them the appointment to some offices out of which they can each reap several thousand dollars a year in salaries and "boodle." And when the offices to which his dupes may be appointed fail to go around, then the "boss" falls back on money bribery. The person who has the vote is approached and it is carefully ascertained what is the least sum that can buy him.

An investigation was made in the California Legislature and the charges of bribery were inquired into. It seems that numerous legislators were implicated in this degrading crime of receiving a bribe to vote for certain ones for United States Senator. As the investigation progressed, the impression was made on one's mind that the principal object that men have nowadays in getting into office is that they may be in the most favorable position to extort blackmail and bribes.

This evil has filled the whole land. It is found in our city councils, it is in the state Legislatures, and since men are sent to the National Congress who use bribes so freely, it can not be that this highest assembly of the

nation is free from corruption. Where will we look to find men in politics to-day who are honest enough and free enough from corruptions of bribery and political trickery to safely guide the affairs of the home government?

And if the men can not be found who are sufficiently true to look after home matters, what will be done with the newly-acquired island colonies? Will not these colonies be mere footballs for corrupt politicians to knock about according to their liking and in the interest of more extended "boodle"? Certainly the political household of the entire country will have to be immediately reformed or such will be the case.

Then when these "boodling" and bribe-seeking and bribe-giving politicians go to the semi-barbarous and heathen colonies of the United States to govern them, what impression will they make? Will it be that of uplifting and Christianizing civilization? It can not possibly be so. The poor heathen, instead of being helped, are made to serve the corrupt purposes of degraded politicians, and "the great civilizing work" stands only in the sham of empty but bombastic words.

But, it is urged, only the best men will be sent to these stations. It is easier to say this than to get it accomplished. The few good men who are in politics may work ever so sincerely and earnestly to have the best of representatives sent to the island colonies, but they will have to confront the "money power" and the political "boss" at every turn they make. And the man who "stands in" with these corrupters of the world is the one who is more than likely to be sent. For the "invisible empire" of "the money power" must have its servile agents in all parts of the world, and the politician who is seeking a bribe is ever the ready instrument of wealth.

To cleanse the political pool is an impossibility. There is not an instance in all history where such degraded corruption has become enthroned that it has retired except amid the scenes of invading armies from other lands and the bloody revolutions of internal strife. But the whole world is so corrupt to-day that no nation will be able to hold intact strong armies of invasion sufficiently long for it to overpower another great nation. And then if this could be done, the invading army would represent evils that would only make the social and political waters all the darker. So invading armies coming from less corrupt countries are out of the question in this work of cleansing and uplifting, and the only thing left is world-wide revolution.

And to just such a revolution the whole world is driving with a mad rush. Every one who has eyes and will use them can see it. The Bible speaks of this awful revolutionary time that is just ahead of us as "a time of trouble, such as never was since there was a nation even to that same time." But the Lord Jesus Christ, attended by all the legions of angels, will come in the midst of it and rescue all who are prepared to receive Him. That is the one and the only bright ray of hope before the world.

"THO we travel the world over to find the beautiful, we must carry it with us, or we find it not."

"In dealing with the ventilation of gas-lighted rooms it is well to remember that an ordinary jet consumes as much oxygen as five persons."



FROM OCEAN TO OCEAN.

FROM the Golden Gate to Plymouth Rock; from the sea-level where the billows of the broad majestic Pacific lap the feet of the offshoots of the Sierras to the bleak wintry shores of the fiercer Atlantic; from the land of ever-blooming roses, and blossoming callas, and verdant palms, to the land enshrouded in snow and locked in the icy bands of the frost king, where the trailing arbutus, spring's earliest floral messenger, and the odorous leek of the deciduous forests, wait tardy permission to greet the warmth of the opening year; from groves of orange and lemon, laden with golden fruit, to maple sugar orchards, patiently waiting spring's proclamation of emancipation; from out-of-door picnics, and plowing, and seeding, and harvesting of root crops and fruit gathering, to lumber camps, ice harvesting, sleigh-bells, and skating, with nose and ears atingle with the frost; from 70° Fahrenheit to zero and downward; from summer land to winter land; from California to Massachusetts, we journeyed *en route* to General Conference, held in the quiet yet ancient little village of South Lancaster, thirty miles west of Boston.

There were seven in our party (the complete scriptural number), and we traveled by the splendid Sunset Route from San Francisco, the sentinel by the sea, to New Orleans, the "Crescent City," at the mouth of the "Father of Waters;" thence by the Piedmont Air Line to Washington, the capital of the nation; thence to New York, the metropolis of the Western World, by the well-known Pennsylvania Road; to Boston and our destination by the Fall River line of steamers and connecting railways if the ocean travel had not congealed.

Interesting! There is no transcontinental trip like it. Look upon it as outlined on some great map of the United States. Like a rough, irregular outline of an old-fashioned cradle rocker this great railway route spans the broad continent, one end at San Francisco, the other at New York, the lower part of the bend marked by a line drawn from El Paso to New Orleans, cutting in twain (for the Southern Pacific extends into Oregon, whence came two of our party) the longest way each of the two largest States in the Union, and stretching from ocean to ocean a distance of over four thousand miles, passing through every variety of soil and climate and scenery of these territories and sixteen sovereign States. So much in general.

In detail the Southern Pacific in California traverses the great Sacramento Valley north of San Francisco and the San Joaquin Valley south, the latter, extending from San Francisco Bay and its branches to the Tehachepi Mountains. This range separates Southern California, of which Los Angeles is the commercial center, from the rest of the State. "South of Tehachepi" among the political tribes sometimes suggests a separate State government, even as "west of the Sierras" used to suggest in earlier days a separate empire.

But up the Tehachepis! What a climb! New vistas of mountain and cañon and tableland and mountain brook and winding road open at every turn. And there are many turns which only skilful engineering could make. In and out, out and in, back and forth, doubling upon itself, the glistening track coils and wriggles and twists and thrusts itself up the moun-

tain. Now it skirts the mountainside, now it bridges some frightful chasm, the next moment it plunges into the Egyptian darkness of some one of the nineteen tunnels (if memory rightly serves) which lie between Bakersfield at the foot and the summit, in and out of which the road climbs over 3,600 feet in forty-eight miles. Tantalizing to the observer are these tunnels; for they spoil many beautiful scenes; but they repay in new surprises as one emerges from their cavernous blackness. Among these tunnels is the famous "Loop," in which the road of necessity loops under itself in order to make the grade.

From Tehachepi the road descends by easy grades to Los Angeles (City of the Angels—both good and evil), the best-advertised city in the West, and perhaps worthy. It is a beautiful, enterprising town, with fine surrounding country, abundant in fruitfulness.

Thence past old San Gabriel Mission, built



The Loop, Southern Pacific Railroad, Tehachepi Mountains, California.

in the old Spanish days, through orange and lemon groves laden with golden fruit ready to gather, on February 2 (think of it, Eastern brother!), past palm and banana, up the mountain again, till we reach the height of 2,560 feet, at Beaumont. Then in the short distance of seventy-four miles we plunge down the mountain, over 2,800 feet, into Salton Valley, 263 feet below ocean level. Here, in tropical heat, science and patient industry compel the heavy water of this inland sea to yield its product of chloride of sodium to satisfy the saline needs of the corrupting earth. This valley was doubtless a part of the Gulf of California, separated by some convulsion of nature which upheaved the intervening mountains.

From out the Salton Sea we traverse the deserts of Southern California and Arizona, where reign supreme, each in his sphere, the rattlesnake, the Gila monster, the centipede, the tarantula, the nomad miner, the indigent and indigenous Indian, and the employee of the railway. And yet the soil is generally fertile, often exceedingly so, could it have but water, a need which the blistering sun seems to mock where, through the superheated, shimmering air, it turns desert sands and hollows into rippling lakes and bays and streams in whose depths are reflected shore and hill and moun-

tain and cloud, and on whose bosom float ships in full sail. Such we actually saw with our own eyes. The wicked mirage; it is like the glittering, iridescent ambitions and glories of earth, which lure but to deceive, which lead on the thirsty victims till their bones lie bleaching on the deserts of oblivion and their hopes are forever perished.

But to return. This section of country once supported a noble aboriginal population; for here dwelt the cliff-dwellers and the builders of great towns and mighty fanes, relatives or ancestors of the Aztecs. The remains of these ancient people or peoples show them to have been possessed of a degree of civilization far surpassing that of their degenerate successors. Among the better specimens, perhaps, of the present natives on the Yumas, many of whom may be seen at the town of Yuma, near the mouth of the Colorado, our first entrance into Arizona. Very shrewd are these natives, equaling the Egyptian, in the gathering of "backsheesh," unwilling even that the camera shall catch their features unless paid for it; but if they could be photographed in original, picturesque, and variegated garb and pose, it would be worth while. But the light was poor and day was declining as we passed through.

Through ancient, modern, Mexican, American Arizona, where meet all extremes, our route passes, tapping the territory north and south at Maricopa, Benson, and Bowie. On we go, clipping off the southwest corner of New Mexico, the northern and central parts of which may be reached by rail from Deming, and also from El Paso (The Pass) from the extreme western end of the great State of Texas, where Mexico, New Mexico, and Texas meet. In Texas we go 950 miles through desert, waterless portions, through great grazing plains, where vast herds grow fat on the succulent grasses, through corn and cotton lands, which we believe would be equally fertile and more profitable for the tiller if a greater

variety of crops was cultivated. A great State is Texas, with unlimited agricultural resources, yet waiting the key held by energy and industry.

Sunday morning early brings us to New Orleans, in a thick fog. There are many things of interest to the northerner in this quaint old city. It is different from most cities. Its population is cosmopolitan,—American, French, Italian, Creole, Negro, Chinese, and others. Features worth seeing are the old French markets; the levees, by which the city is protected from the mighty Mississippi in its madness; Lake Ponchartrain, a beautiful body of water and noted summer resort; Audubon



San Gabriel Mission, near Los Angeles.

Park, where once the first sugar cane of Louisiana was grown, embracing 249 acres and containing the largest conservatory in the world; Jackson Square, the most historic spot in Louisiana, in the center of which is a fine equestrian statue of General Andrew Jackson, on one side of which are buildings in which all

We found throughout the great four-thousand-mile journey the railway service good, and the railway employees, from general agents to porters, uniformly kind, obliging, and courteous. Especially would we mention Mr. H. G. Jones, the conductor of our car from San Francisco to Washington. As we stopped off at New Orleans, we were compelled to leave him, or he us, a matter regretted by all our party. We are sure that whenever any one of the company again comes through on the great Sunset Route and Piedmont Air Line he will inquire if he shall have Mr. Jones as car conductor.

We saw no snow, save on the mountain heights, till we reached Virginia. When we got to Philadelphia and New York, after a stop of three days by the way, the mercury was below zero, and many of the great cities of the country were suffering severely. In New York the suffering was intense, growing worse as the storm and cold continued, touching the heart-strings of the charitable and truly religious. The papers confessed man's inability, with all his scientific knowledge and facilities, to cope with nature in her angry moods.

How puny is man to meet even the fluctuations and convulsion of nature! Would that he could realize that the God who can control nature is above all, and is able to work, and will work, all things for the good of all those who are truly His.

for their rules of faith and practise; then look to God, and not to any human government, for the help and strength necessary to carry on their work. Then will they have success; then will they have the blessing of God; then will they win converts not only from Catholicism but from every form of error, and from every benighted region in the world; then will they be Protestants indeed, working God's will in the earth. And



Garden, S. P. Railroad Station, Los Angeles, Cal.

the transfers of Louisiana to different nations took place; the beautiful cemeteries, most of the interments in which are made above ground; and many other attractions, which we have not space to mention. We can not forbear reference to Margaret Monument, the first erected to a woman (Margaret Haughery) in America, who, reared in poverty, accumulated a fortune in the milk and bakery business, and donated the larger part of her income in behalf of the poor. Her example ought to be a stimulant to the great city. The street-car service of New Orleans is of the very best; the chief streets are beautiful, the street-car tracks occupying the center exclusively, with green grass on either side of the track; and the employees are as uniformly accommodating and courteous as those of Oakland, and that is saying much.

From New Orleans our route lay over the Piedmont Air Line to Washington, traversing several roads from the Crescent City to the capital, passing through the States of Louisiana, Mississippi, Alabama, Georgia, the Carolinas, Virginia, and Maryland. Mobile, Montgomery, Atlanta, the great railway center of the South, Spartansburg, Charlotte, Greensboro, Danville, Lynchburg, are all thriving cities and towns, strung like great beads on an iron thread, each having its special and peculiar advantages and attractions. One sees the old South and new. Opportunities offer themselves to the thriving settler all along the way. "Go South" is to our mind as opportune a cry to him seeking a home as to "go West." In some localities cotton mills are springing up, and a new aspect of affairs is presented to the traveler of olden time. Approaching Washington the foot-hills of the Appalachian Range present varied and beautiful landscape scenes, but all the way from New Orleans it is interesting. From Washington to New York we traveled through Baltimore, Wilmington, Philadelphia, Trenton, and Jersey City.



Capitol at Washington, D. C., East Front.

influential denominations have been stretching their hands across to Rome. What use is there in becoming a Protestant if one must reach back to Rome for succor?

Let the Protestant denominations of the world unite in this one thing, a determination to cease meddling in the politics of the world, and stand squarely for a separation of religion from the civil affairs of their countries. Then will they be on the road again to true, vivified Protestantism. Let them, like a growing tree, snap the cords of man-made creeds that human hands have bound about them to stifle their progress in things divine, and give themselves the chance to grow that God always designed they should have, turning again to "the Bible and the Bible only"



Jackson Monument, New Orleans, La. Our party, with city boys in the foreground.

may God grant that many of them will do this right speedily. C. M. S.

THE HINDERING CAUSE.

THE Chicago *New World* (Catholic), in speaking of the matter of Protestant evangelistic work in Porto Rico, says, "The days when Protestantism was able to make numerous converts from Catholicism have long since passed away." There is some ground for this statement; and it speaks volumes of warning to the various Protestant denominations, a warning to get back—or rather go forward again—to the basic principles of Protestantism, of true Christianity. There was a vast gulf between Protestantism and Catholicism when the Reformation was in its youth, and, notwithstanding that gulf, converts to Protestantism,—to Christianity from Catholicism,—were many. Why have they not continued? The reason is obvious. The gulf has been narrowing, and certain

SINISTER LEGISLATION.

SENATE Bill No. 699, of which the following is a copy, is now before the Legislature of California:—

"SECTION 1. Every bill, placard, poster, pamphlet, or other printed matter having reference to an election, or to any candidate, shall bear upon the face thereof the name and address of the printer and publisher thereof, and no payment therefor shall be made or allowed unless such address is so printed. Any violation of this act shall be a misdemeanor. "SEC. 2. This act shall take effect immediately."

The purpose of such a law is apparent, tho evidently designed to be obscure. The purpose is to compel all candidates for office to patronize a certain class of printers; or, if they do not do so, to have the combined political influence of that class set against them. Under such a law, a man could not have printed a simple card announcing his candidacy without stating on the card where it was printed. If he should do so, he would be adjudged a criminal, and either fined or imprisoned, or both fined and imprisoned. It may do in politics (which has become almost a synonym of corrupt practise) to watch and make even every proper act of a candidate an object of vicious attack; but to compel the officers of the law to become a party to such espionage and unwarranted prosecution or persecution, would be, to say the least, disgraceful legislation. The law already prohibits under penalty the publication of libelous or otherwise injurious matter, and it is certainly a sinister purpose that would make it a penal offense to publish other-

wise proper matter without telling the public who did the printing. Have we indeed come to that point where a man's right to run for office or to do a legitimate business is dependent upon the dictation of some confederacy? And have we come to the time when it is deemed the legitimate province of the State to enforce such a condition by law?

W. N. G.

"THE day That makes a man a slave takes half his worth away."

"'Tis life whereof our nerves are scant; 'Tis life, not death, for which we pant; More life and fuller that we want."



BEYOND.

Beyond the shimmering orb of day,
 Beyond the fleecy cloudlets bright,
 Beyond the silvery moonbeam's ray,
 My weary soul would wing its flight.

Beyond the realms of earthly wo,
 Beyond the wintry frosts of time,
 To God, my Father, would I go,
 And dwell in Eden's goodly clime.

Beyond the mountains' snow-crowned peaks,
 Beyond the western hills afar,
 Beyond the spangled stars of night,
 There's a home with gates ajar.

There's a home—a blessed home—
 Whose nations never weary grow,
 Where death and sadness never come,
 And peaceful waters ever flow.

My spirit pants for that blest clime,
 For regions fair beyond the skies;
 My fainting soul longs for release;
 My tired hands would grasp the prize.

My trembling soul amid its pain
 Longs for those spicy gardens rare,
 With my Beloved to ever reign,
 Within those mansions over there.

MRS. ALICE M. HARPER.

Laingsburg, Mich.

THE PRATT BABY.

“WHAT'S to be done with the Pratt baby?”

That was the question which was stirring the small village. Answers of various kinds were attempted.

“Mis' Peters says she'd be glad to—”

“But she couldn't, with her poor health.”

“Mis' Bates might.”

“But she won't.”

“Mis' Lane's got her hands full a'ready.”

“Mis' Dr. Miller hasn't a thing to prevent her doin' it.”

“Not a chick nor a child—”

“And plenty of money.”

But with all the cleverness displayed in fitting duties for other people, the Pratt baby remained homeless, altho kindly looked upon as a sort of village protégé.

Its father had been run over and killed a month after its birth. The mother took it hard and wilted out of life, so that by the time the baby was eight months old it looked out on a world in which it was absolutely without possession, yet with eyes as bright and blue and cheeks as fair and rosy as if it had been the child of an empress—perhaps more so.

For the present the baby was “staying on” in the family of Mrs. Garvey, in whose house Mrs. Pratt had rented a small room. Mrs. Garvey had six children of her own, but there was still room in it for another.

“A blessin' 'twould bring to anybody, the sweet cratur! wid its eyes laughin' and dancin' at ye the day long. An' it's meself would niver let it out of the house but for havin' nobody to stay wid it when I'm out washin'.”

During such absences Billy Garvey was detailed nurse, an arrangement which suited the small boy well, for he hated school and loved the baby. It was his care day and night. Billy knew no joy greater than lay in the touch of its clinging little hands and its merry laugh as he performed for its amusement every antic known to boys.

When the first snow came Billy bundled up

the baby and took it out on his sled. The baby and Billy both enjoyed this, tho it had its drawbacks. If Billy rounded a corner swiftly the baby rolled off; if he started up suddenly the baby tipped over backwards. Consideration of these difficulties led to a bright thought on Billy's part. He nailed a soap box on the sled. This he filled with hay, and when he drew it out with his blue-eyed charge no child of an empress was ever lovelier or more tenderly smiled on, no charioteer prouder than Billy.

Up and down the two or three short streets he trotted one mild afternoon. It was market day, and a number of farmers were in from the country. Billy varied his sport by hitching his sled to the backs of the sleighs, thus securing a ride for himself, mounted on a narrow ledge in front of the soap box. Quickly he sprang from one vehicle to another as they came and went, during which capers only the tender Providence which guards the helpless saved the baby's innocent life from being trampled out.

The short winter afternoon was closing in—too soon, for neither Billy nor the baby were tired of the fun. Teams were scarcer, and after a ride behind a homeward-bound farmer, Billy quickly detached his sled and as quickly fastened it to one going the other way, with prospect of another spin. But disappointment waited, for just near the edge of the village the sleigh stopped.

Billy waited, for it was nearly at the foot of a long hill. His adroit scheme was to get himself hauled to the top of this and then take a run down, excited to a wild rate of speed by the delighted crows and shrieks of the baby.

The farmer stayed a long time, and Billy grew tired. Nothing but the prospect of this latest rush down the hill would have kept him. He saw some boys at play a little way back on the street, and went to see what they were doing.

And just in the unlucky moment when his attention was fully engaged, Farmer Crofts hurried out of the store and jumped into his box sleigh. His horses, with the sleigh, had been turned diagonally toward the store; the baby in the soap box was just beyond range of his sight as he came. And in the gathering twilight no one chanced to see the precious morsel of a craft sailing along after the big sleigh, as the horses, tired of standing, sped, not up the hill as Billy had anticipated, but down another road, winding out of sight at once.

With one glance Billy had seen the baby safe; with the next his scared eyes saw only vacancy before the store door. With a wild cry he dashed toward where he had left his treasure.

“My baby! Where's my baby? Bring him back—bring him back!”

But sleigh, soap box, and baby had melted completely into the shadows. Billy ran first up one road, then down the other, at last, with a heart full of despairing misery, carrying home his sorry tale.

He could not tell to whose sleigh he had tied the baby, could not tell in which direction it had gone, did not know how far it might go.

Quickly through the village ran the tragic news, “Billy Garvey's lost the Pratt baby.”

Tears sprang to more than one pair of eyes. “I—wisht I'd taken it.”

“I might 'a', just as well as not.”

“I was just thinkin' of it.”

“I would in a minute, if—”

But there were no conditions in the matter now, no prospect of a return of lost opportunity. The Pratt baby was lost, and the village mourned.

Farmer Crofts' horses stepped briskly along in the early evening. The increasing cold and steady motion made the baby drowsy, and, like a sensible baby (he was one of the kind who always seemed to do the right thing in the right time and place—perhaps that was his inheritance in lieu of any other), he cuddled down into the straw and went to sleep. The farmer did not know of the unusual attachment to his sleigh until he had put his horses in and was unloading it of things he had bought. Then he stumbled over the soap box and nearly fell, scattering bundles of groceries about.

“What's this?” Mr. Crofts lifted a lantern he had lighted. The baby held up his head and gave a little gurgle of pleasure at sight of the light.

“Well, I am blessed!” Mr. Crofts held the lantern closer, then jerked it away as two small balls of hands made a clutch for it. Then he put into another shape his exclamation, the truth contained in which he so little realized: “Well—if I ain't blessed!”

A look of blank bewilderment came over his face.

“How did you git here?”

If baby and soap box had fallen from the skies it could not have been a greater surprise. His surprise was none the less when he saw the string and realized how his unexpected visitor had come. What was he to do?

“Well, seein' you be here, I s'pose you can't be left out in the cold.”

Not knowing what else to do, he picked up sled, soap box, and baby, and carried them into the house.

“Here, Maria,” he said, setting his burden on the kitchen floor, “look what somebody's sent you.”

Mrs. Crofts gazed in amazement, then in displeasure.

“Jacob, what do you mean? You don't mean that you've let somebody put something on you—”

“No, indeed, I don't. You may get as mad as you like with somebody, but not with me. That sled was hitched onto the back of the sleigh, and come all the way from Bentley.”

“Well, I declare! A little mite like that out in the cold. But you see how 'tis—a game of somebody's to put that child on us. They'll be fooled, tho.”

“Yes. I'll take it over to the poorhouse to-morrow. They can look for it there if they want it.”

“They won't look for it. Well,” as small grunts and sniffs arose from the box, “seein' it's here, I s'pose we can't let it starve.”

“Anyhow, it's a putty little creatur'.”

The baby had by this time, after much winking and blinking, accustomed his eyes to the lighted room, and was now giving signs of being restless. As Mrs. Crofts approached him with much the look with which she would have regarded a stray kitten (she not liking cats), he, being accustomed to go to everybody, held out his hands with a look of gracious readiness to be pleased if well treated.

“Well, it is kind o' bright.”

The baby took eagerly the warm milk brought for him, then settled back into Mrs. Crofts' arms with a look of perfect content with the existing state of things. Mrs. Crofts laughed.

"I can't set here holdin' a baby. You take him while I set things on."

She held him while the meal was eaten, then again passed him over to the farmer. Baby made a dash for the bushy, half gray whiskers, burying his laughing, dimpled face among them with crows and coos, which plainly invited a game of romps of the baby order. This was, however, soon over.

"He's goin' to sleep."

There was something pathetic in the peaceful trust with which the lids closed over the blue eyes as the pressure of the small head became heavier on the arm. It went to the heart of the Pratt baby's new care-takers.

"It's a cold day, Jacob," said Mrs. Crofts the next morning. "I've got a conscience, if I am set agen' bein' put on, and I don't like the idee of that little creatur' takin' a long ride such a day. To-morrow'll be milder, maybe."

To-morrow was milder, but Mrs. Crofts remarked:—

"A day or two won't make no difference, now he's here."

On the third day a boy rushed into the house with a cry:—

"O my baby! I've found you—ain't I? How came I ever to let you git away from me?"

And the Pratt baby pulled Billy's hair and poked into his eyes and rubbed his pink cheeks against the freckled ones with such little crows and squeals of delight as brought a distinct pang of jealousy to Mrs. Crofts' heart.

"Is he your'n?" she asked Billy.

"Yes. Leastways—I mean—he's the Pratt baby. He lives to my house. I've come fer him. The sled's right here. I'll soon fix him up."

Setting the baby on the floor, Billy made a rush to the shed and soon brought in the soap box.

"Stop," said Mrs. Crofts, as Billy spied the small hood hanging on a nail, "if that baby's got to ride into Bentley to-day he ain't goin' in a soap box. Jacob," she called into the back yard, "I want you to hitch up and drive into Bentley. This boy's come for the baby. Says it's his'n," with a slight quiver in her voice, "and if he's to go he's got to go comfortable."

"Who'd 'a' thought anybody'd ever be wantin' the poor little chap?"

The farmer's surprise was complete when his wife appeared wrapped for the ride with the baby in her arms.

"I'm goin' to see him safe with them that has the right to him," she said firmly, adding, with some severity, "and that won't let him go cavortin' over the country in a soap box on a winter day."

Billy wilted at this, but was sustained by his joy in the recovery of the baby, comforting himself by little pokes at the soft bundle covered up in Mrs. Crofts' arms, to make sure it was safe there.

Its warmth reached the innermost recesses of her heart—a pain with it at thought of the lonely house to which she would go back without it. It had been but a few hours in which the strange, unlooked-for, unwelcomed visitant had been under her roof, and yet day and night the little presence had borne a growing sweetness. How its baby voice had filled the

silent home to which she shrank from returning!

The return of the baby was heralded by triumphant shouts from Billy.

"He's back! He's back! I've found him! We've got him!"

Men came to the store doors to listen, and women ran out of small houses with shawls over their heads. A small crowd had gathered by the time Mrs. Garvey's door was reached.

It was Billy's intention to snatch the baby and rush in with a wild whoop. But Mrs. Crofts held on to it and walked with dignity into the house.

Mrs. Garvey seized the baby and wept over it a torrent of Irish fondling, while the other women waited their turn for a hug, as a babel of tongues arose.

"I'm willin' to say I'm ready to take that blessed baby"—

"I'd decided to do that myself"—

"I'm able to do well by him, and"—

"I was with his mother to the last, and I've the best right"—

Mrs. Crofts looked about on the clamoring women.

"Which of you is the mother of this child?" she asked.



The Cliff House—Near Entrance to the Golden Gate—South View.

A blank silence for a moment, broken by Mrs. Garvey.

"It's meself would have been glad enough to take the darlint when there was no one else to do it, but for"—

"I'm ready to do it now"—

"I can give him a good home."

"Well," Mrs. Crofts arose, and with an authoritative air took the baby from the hands of the woman who just then chanced to be caressing it, "this baby come to me, all unbeknown, ridin' by itself in the winter night. If the Lord didn't send him I'd like to know why. If anybody else wanted to care for him it's a pity they didn't find it out before. I'm goin' to take him home and keep him, and if the town authorities wants to interfere they'll know where to come for him."

She strode toward the door, but stopped at sound of loud sobs from Billy, her face softening into a beaming smile.

"You come and see him whenever you want. He's to be your'n yet, all the same."

The town authorities never saw fit to find fault with the home which Billy had found for the Pratt baby.—*Sydney Dayre.*

ONE may live as a conqueror, a king, or a magistrate, but he must die as a man.—*Daniel Webster.*

HOW TO LIVE A CENTURY. No. 7.

PURE air is food for the lungs, as bread is food for the stomach; and an inexhaustible supply of it has been furnished, fresh and free, to every living creature. It is possible for a person to live a whole month without solid food; but when deprived of fluid to drink, life becomes extinct more quickly; but when deprived of air, the person can live only a few moments.

All through life's journey, from the first breath in infancy to the last act of respiration in old age, air is an absolute necessity.

This vitalizing element, with its invigorating influence, can be heard playing in the tree-tops, whizzing around the corners of the house, and we feel it fanning our own cheeks; it is everywhere, rushing along on errands of mercy, imparting life to man, plant, and beast.

Air is a life-preserver; it is the particular friend of man; and he who barricades the doors and windows against this life-saving friend, gives a cordial invitation to disease and death to enter.

Open the doors and windows, and let the sun shine in, and let the wind blow through the rooms every morning, for they are disinfectants

performing labor of a sanitary nature. Breathe long and deep; fill the lungs to their utmost capacity with pure air several times each day, and keep the home well ventilated *night and day*; and remember that when night comes on, all the air you have, in or out of the house, till the next morning, is "night air," and you can not bottle day air enough within the sleeping-room to last through the night; so by all means let the air circulate through the room, and thus keep a fresh supply of this life-giving element constantly with you.

More fresh air is required during sleep than when awake, for increased quantities of poisonous products are given off from the lungs

and skin at this time; so each respiration renders the air in an unventilated room more unfit to be breathed again.

Keep the windows sufficiently open so the fresh "night air" can come in from one side, and the impure air can go out through the other. The upper sash should be down one inch and the lower sash up one inch for each person sleeping in the room. A lamp burning in the room should be counted as equal to one person, and a gas jet equal to six or more persons, according to size of burner. It is suicidal for any person to sleep or live in an unventilated room, for when deprived of pure air, the person will die sooner than from being robbed of any of the other life elements.

The writer has seen many instances where vines covered with heavy foliage were growing before the windows of the sleeping-room, for the express purpose of keeping out the sun. The sun, like the air, is a powerful agent, prolonging the life of the human family by burning and in other ways destroying the enemies that are lurking about in our pathway. So, in place of shutting the sun out, remove every obstruction, curtain, blinds, and vines, and let your friend shine in.

Sunshine and fresh air make cheerful homes, and, combined with wholesome food, pure water, and cleanliness of the body, make cheerful

people; and cheerfulness inspires activity, like the sparkling brook, as it glides so gracefully over its pebbly bed, proving a blessing to everything within its reach, and making living objects happier for having passed that way.

"A merry heart doeth good like a medicine; but a broken spirit drieth the bones." Prov. 17:22. Be cheerful always, in the home and away from it; "look on the bright side," and cultivate a desire to make others happy, and happiness will not be a stranger to you.

Carlyle said: "Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts to be permanently useful must be uniformly joyous,—a spirit all sunshine, graceful from very gladness, beautiful because bright."

If we would live to a "ripe old age" we must entirely abandon the use of tobacco in all of its forms; also the use of alcoholic beverages, for they are enemies, dangerous in character, stealthily undermining the foundation on which life depends.

One of the most common causes of nervousness and dyspepsia is tea and coffee; there are 3,000,000,000 pounds of tea, and 1,000,000,000 pounds of coffee consumed annually. Tea and coffee waste vital force, impair digestion, and affect injuriously the nervous system; they break down the delicate house in which we live, and prevent the builders from repairing the same, and, if allowed to continue in their work of obstruction and destruction, the house will surely become uninhabitable and useless.

B. F. RICHARDS.

THE HOME LIFE.

THERE is need for the lesson of gentleness in homes. There love's sweetest flowers should bloom. There we should always carry our purest and best affections. No matter how heavy the burdens of the day have been, when we gather home at nightfall we should take only cheer and light. No one has any right to be ungentle in his own home. If he finds himself in such a mood, he should go to his own room till it has vanished.

The mother's life is not easy, however happy she may be, for hours are long, and her load of care is never laid down. When one day's tasks are finished, and she seeks her pillow for rest, she knows that her eyes will open in the morning on another day full as the one that is gone. With children about her continually, tugging at her dress, climbing upon her knee, bringing their little hurts, their quarrels, their broken toys, their complaints, their thousand questions to her, and then with all the cares and toils that are hers, and with all the interruptions and annoyances of the busy days, it is no wonder if sometimes the strain is almost more than she can endure in quiet patience.

Nevertheless we should all try to learn the lesson of gentleness in our homes. It is the lesson that is needed to make the home happiness a little like heaven's.—Rev. J. R. Miller, D.D.

OUR WORK AND WORKERS.

SINCE the last General Conference, two years ago, sixteen of our ministers have died.

THE Seventh-day Adventist Church has one foreign missionary to every 220 members.

A REPORT of Sister Ella N. Adams notes the addition of four members to the church at Telluride, Colo.

SAYS Brother W. A. Alway, who has been laboring about two years in Utah: "I have found the SIGNS OF THE TIMES a most excellent medium in reaching the people of this State."

ON a recent visit of Brethren C. L. Taggart and J. T. Sweatt to the church at Benton, Ill., five persons presented themselves for membership.

THE first term of the new industrial school in Wood County, Wis., will be opened about the middle of April. As the buildings are not all completed, or the grounds all prepared, this summer term will give excellent opportunity for young men to work their way.

A REPORT from the recent General Conference at South Lancaster, Mass., says: "There were about 150 delegates present—all the State conferences in this country being represented, also the British field, France, Germany, Switzerland, Sweden, Norway, Denmark, Africa, South America, West Indies, and Australia."

IN a recent Review Brother C. P. Bollman reports that "the church at Sandhill, Ky., was organized January 19, with only seven members, all of whom had received letters from a church at Bowling Green; but on the next Sabbath six additional members were added." At Bowling Green there are two churches—one of white and the other of colored members.

FROM Finland comes the good news, reported by Brother John Hoffman in the Minnesota Worker, that our laborers there have secured a boat for use among the hundreds of little islands of the south coast. The report says: "The Lord helped us to get a large boat all up for 1,000 marks, or \$200. Every one says it is a good sea-boat, and that the riggings and anchors alone are well worth what we paid for the whole."

THE growth of the work of Seventh-day Adventists shows development through certain lines of work, prominent among which are the following: The publishing work, which began in 1850; the health and temperance and sanitarium work, organized in 1866; the tract and missionary work, and the educational work, which arose together in 1874; the Sabbath-school Association was formed in 1877; the religious liberty work was organized as a special department in 1889, and the medical missionary work in 1893.

A LETTER in the Workers' Bulletin from Brother Isaiah Moore, formerly of Iowa, but now of the Morning Star crew on the Yazoo River, tells this story: "The poor and neglected are numbered by thousands. Could you go with me to the homes of the colored people, and see their condition in general, your hearts would ache for them. The situation is awful at present. This last year it was so wet that they had only about one-third of a crop, and a great deal of that rotted in the field before it was gathered. But, worst of all, cotton, which, as you know, is about all they raise here, is low in price on account of the poor quality of the crop. This will yet cause much suffering on the part of the renters. The rent must be paid, and the storekeepers will not sell on time. The people, having little or no money left from their last year's crop, will have to go with little to eat, and so poorly clad that they are ashamed to be seen. Under these great difficulties God is blessing the work and workers beyond all that could be expected. Our chapel where we hold school is filled nearly to overflowing. Through the help received from Iowa and other Northern States, the hungry are being fed and the naked clothed."

A REPORT in the Bivouac from Brother S. Wareham, who went to Trinidad Island from Montana as a self-supporting missionary, gives a sad account of the poverty of the people. "While we need workers in all lines of the message, we especially need help to teach this people how to till the soil, and to make a living for themselves. All our brethren here are poor, so it seems almost impossible for them of themselves to get a start in any independent occupation. There are, I am told, about 120 Sabbath-keepers in the island. We have no church building in Port-of-Spain, and it costs the Foreign Mission Board about twelve dollars a month for rent on our meeting-place, and the church is able to pay only a small part of this; so you see what could be saved if we had enough to put up a small building, say three hundred dollars. The only church building our people have on the island is at Couva, a village about thirty miles from Port-of-Spain, the brethren there being in very little better circumstances. There is a little thatched chapel up in the hills at Indian Walk, that cost about forty-five dollars. The work must be opened up in other places in the island in answer to the urgent calls, but the brethren are now helping to their utmost."

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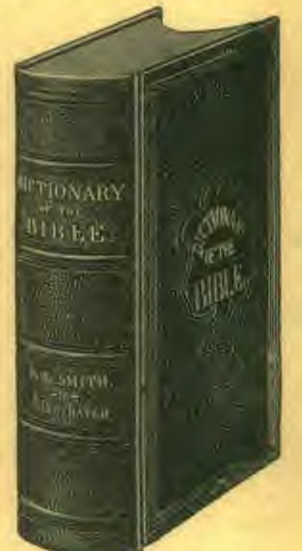
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POLITICAL SPEECHES and DEBATES OF LINCOLN AND DOUGLAS.....

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NEWS AND NOTES

International—Great Britain has at last withdrawn her opposition to France building coal sheds on the coast of Oman...

It is reported from Shanghai that the notorious Chinese rebel Nui has been captured and fifty-two of his body-guard killed...

The government troops of Venezuela have defeated the rebels at Moro Cayes... President Alonzo, of Bolivia, has met another serious defeat at the hands of the insurgents...

The Philippines.—Five additional regiments of regular infantry have been ordered to Manila, most of whom have had experience in Indian campaigns...

Colonel Smith, in command of the military district of the island of Negros, has been ordered to form a company of 200 native police, and put them under military discipline...

about 250. Two Americans were killed and a number wounded... The wives of American officers who arrived in Manila recently on army transports have not been allowed to land...

Casualties and Calamities.—A powder magazine blew up near Toulon, France, on March 5, killing 54 persons and injuring 130. So terrible was the force of the explosion that buildings within a radius of five miles were wrecked...

Domestic.—On March 1 the House passed the Senate Army Reorganization Bill, thus averting the possibility of an extra session of Congress. On the same day the Senate voted to reduce the amount paid for armor for battle-ships to \$300 per ton...

The sessions of the fifty-fifth Congress closed at noon March 4. The appropriations authorized by this Congress amount to \$1,566,890,016.28, of which sum \$482,582,083 is directly chargeable to the war with Spain...

New Trusts.—The Consolidated Traction Company, with a capital stock of \$15,000,000, filed articles of incorporation at Springfield, Illinois, March 4. This is looked upon as the first step toward a combination of all the street-car lines of Chicago...

Cuba.—A despatch from Havana states that Cuban patriotism is at last satisfied. The Cubans have

marched through the streets of Havana with their arms, and General Gomez has received military honors from General Brooke. A grand banquet was held in Havana on February 27, which was participated in by American and Cuban officers...

Fires.—It is reported that in a fire which occurred at Muncie, Indiana, on February 26, twelve persons lost their lives... A fire at Muscogee, Indian Territory, on February 23 destroyed nearly half of the village, entailing a loss aggregating nearly half a million dollars...



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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.

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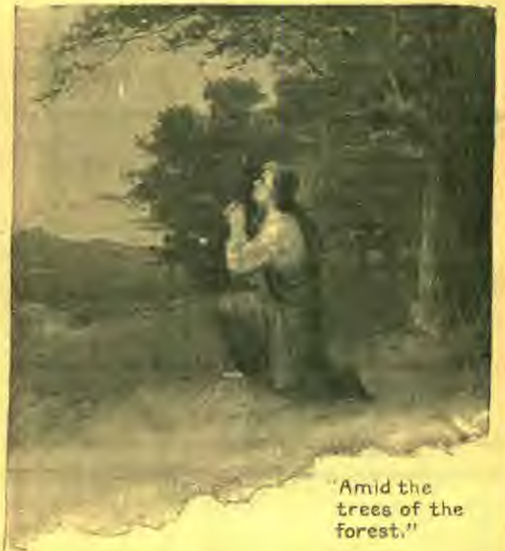
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CONTAINED IN THIS NUMBER.

Poetry.
 Then I Shall Be Satisfied, J. O. BEARD 3
 Beyond, MRS. ALICE M. HARPER 10

General.
 Divine Healing, MRS. S. M. I. HENRY 1
 "Ask, and Ye Shall Receive," MRS. E. G. WHITE 2
 Under Which King 3
 Studies in Galatians (Gal. 4:17-31; 5:1), E. J. WAGGONER 4
 Mystery Series, No. 3, JOSH OAK 5
 Annotated Speech 5

Editorial.
 Divine Union 6
 If Ye Abide 6
 Editorial Correspondence 6
 The Situation in Politics 7
 From Ocean to Ocean 8
 The Hindering Cause 9
 Sinister Legislation 9

The Home.—The Pratt Baby—How to Live a Century.
 No. 7, B. F. RICHARDS—The Home Life—Our Work and Workers 10-12

International Sabbath-school and Sunday-school Lessons. 13

News and Notes 14

Publishers 15

SIGNS INDEX.

THOSE who have preserved their copies of the SIGNS OF THE TIMES during 1898 and wish an index for that volume can secure one free by addressing SIGNS OF THE TIMES, Oakland, Cal.

And now it is the little nation of Italy that has stepped in and demands a portion of Chinese territory. How wonderful are the developments that a single day now brings forth! And how complicated are the broils of the nations becoming! With all the din of war that is in the world, how long can the nations be held back from the great and final charge of Armageddon? How thrilling are the times! Who can fail to see that they are portentous?

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This is the season of the year when the people in a very large section of the country are looking about for the best garden seeds to sow. Vick's garden and flower seeds have been before the world for fifty years, and this is one of the best and most reliable firms with which to deal. You can depend upon it that their seeds will grow, and also that they are purely what you order. The Vicks are celebrating this their fiftieth anniversary by the publication of a specially beautiful, finely illustrated, and valuable Garden and Floral Guide. Their Guide not only gives you a fine list of seeds and plants, but gives you many useful hints in regard to raising them. Send them fifteen cents for their Garden and Floral Guide, and on your first order for seeds or plants, they will give you a credit for twenty-five cents. Address James Vick's Sons, Rochester, N. Y.

Much is being said nowadays about Pope Leo's views on various subjects. He has recently sent a letter to Cardinal Gibbons which, among others of his acts, is attracting public attention. At the same time the news is also coming to us that Leo is seriously ill and his life is despaired of. Now how can an old man on a sick bed at the point of death carry on such a vigorous and constantly active campaign, even to the extent of taking a hand in the politics of every nation on earth? It must be that some one else is doing this in his name. And, that being so, are these documents and decisions infallible that are coming from Rome? Infallibility certainly can not come from a mortal man who is lying in the throes of death. This query is raised with the kindest of feelings toward all our friends of the Catholic Church, with the desire that they will think candidly on the situation. No one can afford to allow prejudice or early training to continue to mislead him because of his failure to think just as critically about the questions that arise in his own church as in any other.

HUMAN strength and human greatness
 Spring not from life's sunny side;
 Heroes must be more than driftwood,
 Floating o'er a waveless tide.

—Longfellow.

THE GENERAL CONFERENCE.

THE meetings of the General Conference have continued to grow in importance and interest. On the 7th inst. the meeting in Massachusetts adjourned to Battle Creek, Mich., in order to transact some legal business in connection with our leading institutions there that could not be done outside the State in which they are incorporated.

The time at South Lancaster was largely spent in considering the principles that underlie all Christian work, believing that if the real Christ of the Bible is allowed to govern and guide us wholly, so many resolutions and plans defining every minutia and detail of the work are unnecessary. And not only are they unnecessary, but a positive hindrance to the cause; for where plans are defined so particularly and in full detail, no room is left for the worker in the field to use his discretion. He is not thrown into the place where he feels called upon to rest upon God for His active and ever-present wisdom, but the worker falls back upon the details of some old plan that may not be at all suitable.

There is no more encouraging feature in connection with our work than the spirit of freedom and the manifestations of the purest brotherly love that have completely taken possession of our General Conference. We know that Satan will make his most masterly efforts to turn aside this order of things, but he will be defeated. God is at the helm, and the brethren have wholly committed themselves to Him for His guidance. It seems evident that human planning in our work from now on will be the full acceptance of the divine order of things, for God and His sure Word are given their rightful place in the work.

This condition has been brought about by the brethren in conference uniting to study God's Word for the principles that should govern in all plans of Christian work. And the grand and uplifting and soul-satisfying truth that has been brought out as the result of this study reminds one of apostolic times. Surely the Lord is hastening to prepare those who will follow Him to proclaim in all the world His coming and kingdom with power. And we have the promise that when this work is done "then shall the end come." And bear in mind that it is the end of sin, but the beginning of the eternal reign of righteousness.

Christian people everywhere should unite to study God's Word. It is full of light and life and power for all who believe. The barriers that have stood between men in the form of creeds should be torn down, and we should together come to the open Book of books, and allow God to teach us His wonderful truth.

Many Christian ministers go to the congregations that will pay them the largest salary, and, seemingly, without any regard to the question as to where they can do the most good. But it seems that this spirit is not confined to the Christians. Rabbi Hirsch, who officiates at the Jewish Sinai Church in Chicago, is asked to go to New York, and one inducement that is offered is a salary of \$14,000 a year. When any form of religion reaches the place where a few men

connected with it have princely salaries that afford them every luxury, you may depend upon it that its vital power for good is gone, and that it is on the rapid decline. And any parade of imposing ceremonies or boast of great numbers does not change this fact.

CLASS LEGISLATION.

THE present constitution of the State of California has done good service ever since its adoption in preventing or annulling special or class legislation. Many vicious measures have been estopped before enactment, or on the first test in the Supreme Court after enactment, by this wise provision of the fundamental law. But the class of people who have endeavored and still desire to profit by special legislation have chafed under the prohibition, until at last an effort is boldly made to get it out of the way. Gambling with the forlorn hope that the people may have changed their minds upon this subject, an amendment to the constitution is proposed. Senate Constitutional Amendment No. 20 proposes to the people the following provision:—

"That a new section be added to article fourth, to read as follows:—
 "SECTION 36. The Legislature may, by a concurrence of four-fifths of all the members elected to each House, pass a local or special law, or make an exception or exceptions to the operation of a general law."

It seems hardly probable that it will pass even one House, but there is no telling in these days what a Legislature may bring forth, or what the people may endorse. The appearance of a picture in a morning paper passed the Anti-Cartoon Bill, which had been previously defeated in the Senate; and the appearance of the Catholic archbishop in the capitol sent the Church Tax Exemption Amendment through both Houses with astonishing unanimity. Yet the Legislature has denied approval of several bad measures, and there is strong probability that this one will be added to the number. W. N. G.

ABOUT EMPIRES.

You have often, in reading the Bible, wondered about the names of ancient kings and kingdoms mentioned there. You have often read the prophecies and again wondered what kingdoms or dynasties were under review in the prophetic vision. You may have read history to see if you could not get the clue that would guide you to the key that would throw open the storehouse of this knowledge.

But the chambers of this knowledge must be approached from the side of the Bible itself. The Bible must furnish the light that guides you into the field of history that will reveal to you the truth you desire to know. And the only one who can assist you in your research is one who has studied the Bible closely, in order to know, when he meets it, the history of those nations and kings mentioned in the Bible.

We have sought for many helps in this most interesting and profitable field of study, but none that we have seen are equal to two books recently published from the pen of Prof. A. T. Jones. One of these books is called "The Empires of the Bible," and every empire that the Bible mentions, from the confusion of tongues to the Babylonian captivity, is carefully traced out in history, and a series of maps enable the reader to know the boundaries of these nations, and to follow them with accuracy. The other book is entitled "The Great Empires of Prophecy," and, like its companion volume, it starts with the prophecies of nations that should arise, and follows them through the histories that describe what the Word of God revealed beforehand.

If you want a concise, terse, and interesting history that shows you at once what and where the empires of the Bible and its prophecies are, these are just the books you are looking for. And if you want to read exhaustively upon the subject, these are still the books you want, for they will refer you to about one hundred of the best standard authors, whose writings you can read as fully as you may have the time or desire. Taken together, they are two of the most fascinating yet helpful works that we have seen. And the books are entirely unique in their field, for no other author has conceived the idea of setting forth these facts of Biblical history in such a simple, attractive, readable, and yet masterly manner.

Both volumes are in neat cloth bindings. "Empires of the Bible" sells for \$1.50, and "The Great Empires of Prophecy" sells for \$2.00. They are handled by the Pacific Press Pub. Co., Oakland, Cal.