

# SIGNS OF THE TIMES

"But as we were allowed of God to be put in trust with the Gospel even so we speak; not as pleasing men, but God, which trieth our hearts."

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For Terms, See Page 15.

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## "OF SUCH IS THE KINGDOM OF HEAVEN."

WHAT! the kingdom of God made up of such as these! Yes, that is just what the Master says—"of such." But little children are unlearned; they do not *know* anything about theology, or the sciences, or the traditions of the elders. Ah! that is just the point; and *they know* that they do not know anything; therefore they feel their dependence upon their parents for knowledge, and are continually asking for information. They *believe* what is taught them. Little children do not assume to know more than their parents or teachers.

Millions of people will be lost because they know too much, have too much of the world's wisdom. They would be teachers rather than to be taught the simple things that God would have them learn. But "where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to *save them that believe.*" 1 Cor. 1:20, 21. There it is; we are saved by our faith in the Word of God, and not by our wisdom; and the little child is the personification of confidence in the words of its parents.

The worldly-wise men are so full of their own wisdom that they are above the Word. They think they know more about the universe than He who created it. They know more about science than the Author of science. Having learned from the wisdom of men, they think they know more than they who have learned from the wisdom of God, as given in His Word. The chief priests and Pharisees sought to quiet the convictions of certain officers with the query, "Have any of the rulers or of the Pharisees believed on Him?" and with a sneer at the ignorant masses—"this people who knoweth not the law are cursed." John 7:48, 49.

Moses was brought up in the royal household of Egypt, and was "learned in all the wisdom of the Egyptians." He was "mighty in word and in deed." His Israelite mother had been allowed to care for him in the earlier years of his life, and the seeds of truth then were watered by the Spirit of God to the extent that Moses knew that he was to lead the

ing from the country to save his life. Yet the Lord had a care for him, for he was a chosen vessel, and brought him to a place where he secured a situation as a shepherd. He was providentially kept in this industrial school forty years, until he had learned meekness, had learned that of himself he could do nothing (Ex. 4:10), had come to the point where he

could be led as a little child. When he had learned to be "very meek, above all the men which were upon the face of the earth" (Num. 12:3), he was qualified as a typical deliverer, a leader of the people of God through the wilderness—himself being led by the counsel of God.

The apostle Paul was a learned man; he had attained high rank among the Jewish people. He says, "I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers." Gal. 1:14, R.V. But after his conversion to Christ he "determined not to know anything, . . . save Jesus Christ, and Him crucified." 1 Cor. 2:2.

Nicodemus was one of the high councillors among the Jews, and must necessarily have been a learned and influential man. He, like other Jews, deemed his people the natural kingdom of God. But when he came to Jesus, the "Teacher sent from God," he was at once informed that he "*must be born again;*" that is, he must begin life over again, become as a little child. When one is born he knows

nothing to begin with. Everything has to be learned. So when he is born of the Spirit (John 3:5), he begins a new life; "old things are passed away; behold, all things are become new" (2 Cor. 5:17). When we are "born of water" we are "buried with Him [Christ] by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4.

The expression quoted as the caption of this article was called out on this wise: "They



"Jesus said, Suffer little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven."

people of God out of Egyptian bondage. So at the age of forty years he "refused to be called the son of Pharaoh's daughter," he declined the heirship to the throne, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Heb. 11:24, 25.

But his first attempt to carry out his mission as a deliverer was essayed in his own wisdom and strength. Of course it was a failure, and the great statesman and general was soon flee-



brought young children to Him, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them." Mark 10:13-16

This language is very emphatic. Note particularly the positive statement, "*Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.*" How does a little child "receive" any good thing?—He takes his food with absolute confidence, nothing doubting. As he comes to notice what is going on around him, and learns from whom he gets his food, he begins to *look to* the mother or nurse for the needed supply. He expects them to feed him. In a little while he learns to ask in his childish way for what he wants. And he asks expecting to get what he asks for. Father or mother doesn't turn him away because he is not educated and can not speak fluently or correctly. If he be properly trained, he will "receive" his food, clothing, and other necessities with gratitude; he will promptly say, "Thank you," every time any good gift comes his way. He will not think his father, mother, or other benefactor is under obligation to him for receiving the good things proffered. Again, if properly trained, the child will be obedient, especially "*little children.*" They believe implicitly what father, mother, nurse, or teacher tells them. Thus they "receive" instruction, as well as other good gifts, with confidence, appreciation, and love.

But the natural man does not receive the good things which God gives him in that way. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. This is why he "*must be born again,*" why he *must* become a "new creature," why he *must* be born of the Spirit, and become a spiritual little child, so that he may live a spiritual life and receive a spiritual education. Thus he can receive the kingdom of God here and now, and enter into His glory at the coming of the King in glory. See Matt. 25:31-34.

And the little child is obedient to his parents. Not so the natural man to his heavenly Father. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh *can not please God.*" Rom. 8:7, 8. Here, then, is emphasis on the fact that the natural man "*must be born again,*" and "*become as a little child,*" in order to enter the kingdom of God; for he can not enter that kingdom without pleasing God. "By faith Enoch was translated that he should not see death," because "before his translation he had this testimony, that he pleased God." Heb. 11:5.

There are many lessons for us to learn from the little children, inasmuch as God has sent us to them to be taught, and has given them to be our exemplars in the manner of receiving without question that which God has provided for us at so great a sacrifice. "Have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?" Matt. 21:16.

W. N. G.

No FLOWER can bloom in Paradise which is not transplanted from Gethsemane.—Dean Stanley.

WHAT is to-morrow, and where is it anyway? Did you ever see to-morrow? To try to have to do with to-morrow or yesterday is like stepping on a stair that is not there. There is no yesterday, there is no to-morrow; it is simply to-day. While it is *to-day*, to-morrow is nothing; and when to-day is gone, there is none of it. So that all we ever have is *to-day*, TO-DAY, TO-DAY. Never get out of *to-day*. Work to-day, *now*; for God works only now. He speaks only now. And "*to-day* if ye will hear His voice, harden not your hearts." God lives just now. With Him there is no to-morrow. He does not take care of to-morrow, and yesterday is passed. God lives to-day, and just as certainly as you live only in to-day, you will live with God.—Sel.

TO EVERY soul of mankind God has given the glorious gift of the Holy Spirit. The promise of the Father is fulfilled,—the promise that the Spirit is to be poured out upon all flesh; all flesh may see the glory of the Lord; all flesh may be saved if they will. "As many as received Him, to them gave He power"—not simply to *them* gives He the power, but *the power is given*. There is nothing hypothetical, nothing conjectural. Nothing is left in doubt in the Gospel of Jesus Christ. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."—A. T. Jones.

#### IN ERROR.

My thoughts went wandering idly on,  
One sunny summer's day,  
And I scarce could trace their arrant flight,  
So swift they sped away;  
But anon an inspiration came,  
A thought so deep and grand  
That I felt full sure my thoughts and God's  
Were traveling hand in hand.  
I sat and gazed at the azure sky  
One sunny summer's day,  
And an eagle grand, on graceful wing,  
Was circling far away.  
I brushed the dust from my window, then,  
And my glorious bird was gone—  
I had brushed a mite, a winged sprite,  
From the glass it was crawling on.  
C. M. SNOW.

#### "LET HIM THAT HEARETH SAY, COME."

THERE is great need of heeding the words of Christ: "I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Here are presented the free receiving and the free giving. We are to communicate the light that God has richly bestowed upon us. The blessing of the Lord, received, must be passed on to others. Some will say: "I am not fit to serve God. How can I do this work of communicating truth? The opposition to the commandments of God is so strong, what can I, a poor, weak creature, do?" It is well for you to realize your weakness, but you are to lean wholly upon God for strength. Is anything too hard for the Lord to do?

The arm of the Lord is not shortened that it can not save. His ear is not heavy that it can not hear. God can and will work through human agents. He can sanctify the heart, and make the human agent a vessel unto honor.

Take the Word; read it, consider, pray over it; let it enter into your understanding; let the light flood the soul temple, that you may testify of these things in the churches. The Word of God is infallible; accept it as it reads; look with confidence to God; trust Him to qualify you for His service. We are not authorized to trust in ourselves; Christ is our helper, our sufficiency. It is His to *give* us the victory. Christ has brought life and immortality to light, and we are to look unto Him, and take this great salvation which He has won for us through His own death. Only believe; walk by faith, not by sight.

There are many souls yearning unutterably for light, for assurance and strength beyond what they have been able to grasp. They need to be sought out and labored for patiently, perseveringly. Present Jesus because you know Him as your personal Saviour. Let His melting love, His rich grace, flow forth from human lips. You need not present doctrinal points unless questioned, but take the Word, and with tender, yearning love for souls, show them the precious righteousness of Christ, to whom you and they must come to be saved.

Satan is working with his masterly power to hold you back, to keep you in his army. Ever bear in mind that the powers of good and evil are striving for the mastery over every soul that is seeking Jesus. Satan works to drag the inquiring souls away from the cross; but Christ is drawing them, and all who are co-operating with Christ will exert a compelling influence in bringing others to Him.

As laborers for the salvation of souls, ask wisdom from God, believing that He will bestow the gift you ask. Receive the precious endowment by faith, nothing doubting. As we seek God in sincerity, believing His Word, acknowledging His goodness, His mercy, and His love toward ourselves, there flows forth from us the living water to refresh and revive the spirit of the humble and the contrite. The souls that are seeking for truth need to have words spoken to them in season, for Satan is speaking to them by his temptations. If you meet with repulse when trying to help souls, heed it not. Speak to those who will listen. Impart the knowledge of the truth you have obtained; but let it be the truth as it is in Jesus. Work while it is day, for "the night cometh, when no man can work." Sow the seed in faith, and with an unsparing hand. Work as if you could behold the universe of heaven looking upon you. One soul saved is worth more than the whole world. All who are willing to examine and understand the truth, will find the precious, priceless, hidden treasure.

Never forget that we can not assimilate to the world, and be God's people. There is divinity in the Word. In presenting the Word to others, never make it a "suppose so," a "guess," or a "maybe." Speak as one who has authority from God through His Word. Declare with Peter: "We have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. . . . We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

MRS. E. G. WHITE.

VARIETY of exercise is healthful. Mr. Gladstone was noted for his outdoor life, and his enjoyment in felling trees in Hawarden Park. When asked the secret of his vigorous health at eighty-three, he replied: "There



was once a road leading out of London, on which more horses died than on any other; and inquiry revealed the fact that it was perfectly level. Consequently the animals, in traveling over it, used only one set of muscles. Continuous employment of the same physical powers on the same lines results in physical exhaustion. It is varied and symmetrical exercise of the mind and all the muscles that lies at the base of any sound system of physical training."

#### MYSTERY SERIES. No. 5.

##### The Mystery of Love.

GOD, the life, the genesis of all substance, is love. 1 John 4:16. This attribute of the Eternal is not a foreign element which has been appropriated, but is an organic substance, the very nature of Jehovah. That wondrous name by which He made Himself known to Moses,—Merciful, Gracious, Long-suffering, etc. (Ex. 34:6), —is an index of the various avenues through which that love is being constantly exhibited to His creatures. And as there is with God no variableness, neither shadow of turning (James 1:17), it is certain that this love has been from everlasting, and will continue to be throughout eternal ages. It therefore follows that every act of Jehovah, from the remotest past, has sprung from this one eternal motive power.

To many such a possibility seems profoundly mysterious. Few seem to understand why the love of God does not deal with every one exactly alike, without regard to moral condition. Such evidently overlook the fact that love is more than simply sentiment. It is more than a reciprocal force, even. The measure of that which mortals name love is but the faintest shadow of the genuine, which dwells in God. Man loves because he sees something desirable in the object of his love, while God loves the undesirable, even those so degraded that they are abandoned by their own kind.

Genuine love is a principle, the character of which is understood only through its provident measures in behalf of weakness and suffering. It seeks to distribute impartially to each in proportion to his needs. For instance, the mother with a large family, while not able to decide which child she loves most or best, will invariably bestow more time and attention upon one of the number who is a cripple, or is suffering from disease, than upon all the others. And, altho some of the others may feel in a measure neglected, it does not follow that the mother has less love for them. This law of love is also illustrated by the parable of the one lost sheep, in search for which the ninety and nine were left alone in the wilderness. Luke 15:4-6.

God having never been visible to mortals (John 1:18), the only way of knowing His rank, power, and capacity, is through His dealing with those who are inferior to Him. The character of God being love, His love, to reveal His true nature, must constantly seek expression in deeds of goodness. Love is therefore a controlling energy, an active sympathy, a fellow-feeling, a living principle. Were it less than all this, it could not move one to acts of goodness; it could not generate its own likeness in others by appearing to them.

But because love is generative, it is therefore life. Bestowed upon fallen man, it leads him to love God. 1 John 4:19. That yearning desire begotten in the heart of sinful humanity to be like Him who has loved the unlovable, is no less than the divine life of love drawing

the mind toward its perfect ideal. Had not that power been first revealed to man in this way, he could not have been aware of its existence, and so must ever have been deprived of its goodly promptings.

Native love being co-ordinate with life, it must of necessity co-extend with life. The life of Jehovah being eternal, His love is everlasting. Jer. 31:3. It can never fail those who receive and treasure it. Prophecies may meet their fulfilment, and fade from mind; the confusing variations of language may be lost in the harmony of a pure and universal tongue; worldly knowledge may give place to heavenly lore; hope's fruition may be realized, and faith swallowed up in sight; but love, the greatest and most precious treasure of all, can never cease to operate. 1 Cor. 13:8-13. Its organic principles are such that it must needs continue eternally, as the cementing bond between God and His creatures, that they may do His will as perfectly as it is now done by the angels in heaven. Ps. 103:20; Matt. 6:10.

To understand clearly the will of Him who rules the universe, is the highest knowledge to be obtained, and no more exalted service can be sought or rendered than to perform that will. But this can not be done properly in a perfunctory manner, as a task to be turned off in order to avoid censure. Angels do not wait upon God simply because His commandments require their service. As sons of God (Job 38:4-7), they render service from full hearts of love, which makes their employment a continual joy.

Love being always the same, whether operating in heaven or upon earth, it follows that when men really love God, they *must* do His will the same as it is done in heaven. A service rendered through fear of being lost is labor performed for *self*. With no higher motive than this, one goes no further, and does no more, than just that which he persuades himself is actually necessary to prevent him from being lost. Salvation may seem desirable enough to such persons; but if they can convince themselves that certain things are not absolutely necessary to secure it, they utterly refuse to do them.

The one who has true love, however, be he in heaven or upon earth, moves in an altogether different direction: He who loves another will not only do him occasional service as it may seem agreeable, or speak well of him on convenient occasions, but will jealously guard the honor of his name at all times. He will also resolutely oppose everything which tends to degrade the character or impair the rights of the object of his love. The husband's tender regard for a faithful wife will lead him, at any cost, to defend her honor against the tongue of slander; the father's love for a son of tender years will lead him to prosecute, with relentless energy, the insidious foe lurking in the path, and threatening to drag his darling down to ruin. Indeed, the very constitution of love is such that, while bearing the most delicate sentiment toward the object of its attachment, it will unyieldingly antagonize everything that is against that object.

This being the true nature of love, whoever is moved by it to enter God's service will steadily resist evil because it is opposed to the goodness of God. While love ever seeks to elevate, the tendency of evil is persistently downward. Not being of divine origin, it has in itself no power or influence to restore itself, and so by its action only increases its momentum toward final ruin. Like the huge boulder loosened from its setting at the summit of some high hill, the first movement creates an impetus which increases until met by some opposing force. So with moral beings; the exercise

of moral faculties increases the inclination of the will in the direction of that exercise, whether toward good or evil. But the longer one continues in evil, the weaker becomes his moral nature, and the less appreciation he has of moral things.

Thus sin begets sin, showing itself to be an active force, ever opposing God's offices of love, and tending to the degeneration and ultimate ruin of every intelligent creature. Rom. 7:17. This being true, God can not, as a benevolent Being, tolerate sin in any degree. As a God of love, as One whose interest in His subjects is to make them like Himself, He could not fail to oppose evil in every form, and in every place, because of its prejudicial influences upon His creatures.

JOHN ORR.

#### BELIEVING GOD'S WORD.

WHEN God placed man in the garden of Eden He said to him, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16, 17.

Had man believed God's Word he would not have eaten of this fruit. So sin entered because man did not believe God. For it is plain that if he had really believed death would be the result of disobedience, he would not have disobeyed. But Satan told him he would not die. So he believed Satan instead of God.

We are "justified by *faith*." Rom. 5:1. The just "live by *faith*." Heb. 10:38. *Faith* is taking God at His Word. *Faith* comes by hearing "the Word of God." Rom. 10:17. So the terms of life are the same to-day as they were in the Garden of Eden. And if we are saved it will be because we believe God's Word and not the errors of Satan.

All that has been accomplished in the past by the faithful was the result of their *believing God's Word*. The salvation of every soul depends on his faith in God's Word. And if we do believe, we will obey that Word. Obedience is the best test of faith.

The Lord told Noah the flood was coming. He showed his faith by preparing the ark. Heb. 11:7. God told Abraham to leave his country, his kindred, and his father's house and He would give him a land. "By faith Abraham . . . obeyed." Heb. 11:8.

So if we really believe the Word of God we will obey everything that Word says to us as far as we learn it. It is this faith that purifies the soul from every defilement. Eve trusted appearances and failed. Satan will tempt us to do the same thing. But we will surely fail if our faith does not rest on God's Word alone. There are true joy and peace to every soul that believes God's Word. "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8.

O, the blessing of having Jesus dwelling in the heart! But He abides there by faith.

F. L. MOODY.

Fairfield, Iowa.

"CONTRARY to the conditions obtaining in higher plants, sunlight is fatal to *all disease germs*; even the most resistant of them are killed after a few hours' exposure to the direct rays of the sun. The lesson from this should be obvious; but through fear of faded carpets we shut out the best of all disinfecting agents from our rooms, and make a condition favorable to the development of the germs of disease."



# STUDIES IN GALATIANS

## CHRIST-GIVEN FREEDOM.

Gal. 5:1.

“**S**TAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” Gal. 5:1. Altho we included this verse in our study last week, it contains quite enough for our entire study this week, and even more. In order that we may see how Christ makes free, we will consider

### A Practical Example

in His earthly ministry.

“And He was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in nowise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid His hands on her; and immediately she was made straight, and glorified God.” Luke 13:10-13.

Then when the hypocritical ruler of the synagogue complained because Jesus did this miracle on the Sabbath, He referred to how each one would loose his ox or ass from the stall, and lead him to water, and then said:—

“And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?”

### A Parallel.

Note these two points about this woman: She was bound by Satan; and she had a spirit of infirmity, or lack of strength.

Now note how accurately this describes our condition before we meet Christ.

1. We are bound by Satan. “Every one that committeth sin is the bond-servant of sin,” John 8:34, R.V. “He that committeth sin is of the devil.” 1 John 3:8. “His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.” Prov. 5:22. Sin is the cord with which Satan binds us.

2. We have a spirit of infirmity, and can in nowise lift ourselves up, or free ourselves from the chains that bind us. It was when we were “without strength” that Christ died for us. Rom. 5:6. Now these two words, “without strength,” are translated from the very same word that is rendered “infirmity” in the account of the woman whom Jesus healed. She was “without strength.” To be without strength means to have no strength at all. That is our condition.

### What Jesus Does for Us.

What now does Jesus do for us?—He takes the weakness, and gives us in return His strength. “We have not an High Priest which can not be touched with the feeling of our infirmities.” Heb. 4:15. “Himself took our infirmities, and bare our sicknesses.” Matt. 8:17. He becomes all that we are, in order that we may become all that He is. He was “born under the law, to redeem them that were under the law.” He hath delivered us from the curse, being made a curse for us, that the blessing might come to us. Altho He knew no sin, He was made “to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.” 2 Cor. 5:21.

### Why He Does It.

Why did Jesus make that woman free from her infirmity?—In order that she might walk

at liberty. Certainly it was not in order that she might continue of her own free-will to do that which before she was obliged to do. And why does He make us free from sin?—In order that we may live free from sin.

What is sin?—“Sin is the transgression of the law.” 1 John 3:4. To be a bond-servant of sin, therefore, and in nowise able to lift ourselves up, on account of infirmity, is to be unable to keep from transgressing the law. That is, it is to be unable to keep it. Why does Christ make us free?—Only in order that we may walk in the law blameless. “For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us.” Rom. 8:3, 4. He certainly does not deliver us in order that we may go on transgressing the law.

### Free from the Law.

“But,” some one will object, “it says somewhere that we are delivered from the law.” Yes, it does; and that is just what we are talking about. It is what we have been studying in the third and fourth chapters of Galatians. Christ was made under the law, to redeem us from under the law. Before faith came, we were under the law, shut up in prison. The law was our jailer; for “the strength of sin is the law,” 1 Cor. 15:56. “The law worketh wrath; for where no law is, there is no transgression.” Rom. 4:15. The law is our accuser before God. It charges us with having transgressed its holy precepts, and shut us up in prison, criminals condemned to death. How only can we get free from its condemnation?—Only by being able to show that we have the righteousness which it demands. This we get in the life of Christ. He covers us with the robe of righteousness. He puts righteousness not only on us, but in us, so that the law can find no fault in us, because in Christ there is no fault. Then the law lets us go free from prison. Now we are on good terms with the law. That which before was our accuser, is now our friend; it witnesses to our righteousness in Christ.

But we shall have more of this at another time; what we wish now to consider a little further is how wondrously and how really Christ makes us free from the spirit of infirmity that keeps us from walking uprightly, according to the law of God. We can not tell how He does it; He alone knows how it is done, because He alone has the power; but we may know the reality of it.

We have already read that it is Satan that binds us with the cords of sin. Now read further: “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.” 1 John 3:8. “Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.” Heb. 2:14, 15.

### The Means Used.

By what means is it done?—By His word and touch. He said, “Woman, thou art

loosed from thine infirmity,” and laid His hand on her; and immediately she was straight. Faith in His Word makes the glorious freedom a reality to us. We must know also that He touches us. It is true, whether we know it or not; for He is touched with the feeling of our infirmity. Mark, He is now, even while He is High Priest in heaven, touched with the feeling of our weakness. He feels what we feel. Therefore He must be in the closest touch with us.

### The Freedom Already Ours.

Pay special attention to the words of Jesus to the woman, uttered while she was yet bound down, and unable to lift herself up. “Thou art loosed from thine infirmity.” “Thou art loosed”—present tense. That is just what He says to us. To every captive He has proclaimed deliverance. “The Lord upholdeth all that fall, and raiseth up all those that be bowed down.” Ps. 145:14. There is not a single soul that is bowed down with the weight of sin, which Satan hath bound on him, whom Christ does not lift up. Let the message be sounded far and wide. Let every soul hear it, that Christ has given deliverance to every captive. Thousands will rejoice at the news.

### Faith Grasps Facts.

Does anybody doubt it? Let me prove it to you. You will agree that we are made free by faith. When faith comes, we are no longer in prison. That is what we have learned in the third chapter of Galatians. But we can not believe a thing that is not so. Faith lays hold of facts, things actually accomplished, and nothing else. Faith does not make facts, it only believes them. We do not make a thing so by believing it; we believe it, or at least ought to, because it is so. If it were not so before we are called upon to believe it, there would be nothing for us to believe. Therefore the fact that we get freedom in Christ by faith, and that anybody can have the same freedom by faith, proves that the freedom is already given to all. They have only to grasp it, and walk at liberty. Our part is to say with the psalmist, “O Lord, truly I am Thy servant; . . . Thou hast loosed my bonds.” Ps. 116:16. Don’t go to arguing with the Lord, and saying that you can not walk straight. He says that you are loosed, and that is enough. Hold fast to His words in the face of the devil, and you will find that they will never fail you. The word which says, “Thou art free,” is the word that keeps you free. Don’t let it go from your mind.

### The Way, the Life.

Jesus says, “I am the way, the truth, and the life.” John 14:6. There is no other way, except the way that leads to death, and that we do not care to have anything to do with. Now read the words of the Lord by the psalmist: “Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep His testimonies, and that seek Him with the whole heart. They also do no iniquity; they walk in His ways.” Ps. 119:1-3. What, then, is the way of the Lord?—It is the law of God, for the law is His life. Broken, it is death to us; kept, as it can be only in Christ, it is life and peace. It is “the perfect law of liberty.” In Christ, it is “the law of the spirit of life.” Rom. 8:2. “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” Sin, transgression of the law, is bondage; righteousness, which we find in Christ, who is the perfection of the law, is life, liberty, and peace.

E. J. WAGGONER.



## SHALL WOMEN SPEAK IN THE CHURCHES?

**L**ET your women keep silence in the churches; for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." 1 Cor. 14:34, 35.

In considering this text, the principle on which we should proceed is that "when one text, or passage of Scripture, seems to disagree with another, or with the general teaching upon the same subject, the text, or passage, should be carefully considered in the light of all the circumstances attending it, with a view of seeing the harmony the Scriptures express."

The Indianapolis (Ind.) *Christian Monitor* of June, 1897, publishes, over the signature of Mrs. S. H. Benton, an article which contains some thoughts on this vexed subject so consistent that we venture to present them for the benefit of the readers of the SIGNS. The reasoning may not satisfy all inquiring minds, but it is at least logical.

"It is evident, we think, that the church at Corinth was in great disorder. In reading verses 26-34 inclusive, we find that in their meetings the brethren were impatient to speak, and had been guilty of interrupting each other in discourse. This occasioned hard feeling and confusion in the church, hence Paul commanded them to 'hold their peace,' or 'keep silence,' not forever, but while others were speaking. 'For God is not the author of confusion, but of peace.' It also appears that women had contributed to this disorder by indulging in improper speech in the church. Paul therefore says, 'Let your women keep silence in the church.' Now he can not mean to keep silence absolutely or permanently; for he has already in the same letter recognized woman's right to speak in the church by directing her not to do so with uncovered head. The brethren have just been commanded to 'hold their peace' because they were out of order, and the sisters are here required to keep silence, or end this kind of discourse, because they have been engaged in disorderly and unprofitable talk, as will appear when we consider the following verse.

"But before doing so, we will observe that the apostle gives a separate reason why these women should feel especially reproved for having added to the disorder of the church. The reason is, 'For it is not permitted unto them to speak' but 'to be under obedience, as also saith the law.' Now this law, we believe, is the key that unlocks the whole difficulty. It is the law of woman's subjection to man, as insisted upon in nature, in reason, and in revelation. It is not a bondage, or anything else that should hinder women from attaining to the highest excellence in the Christian life. Nevertheless, woman is recognized in this passage, as she is elsewhere in Scripture, as being relatively subject to man. For this additional reason, therefore, let your women keep silence in these disorderly meetings—not being absolutely speechless, for she might act more in obedience to the law of her subjection by adopting some other course. But let her be prudent and womanly in her speech and conduct, restraining rather than increasing the disorder of the church. This rendering corresponds with the lesson taught in 1 Tim. 2:11, 12: 'Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man.' It is not the silence of the graven image, or the servility of the slave, that is here required;

but it is to learn with characteristic modesty and Christlike humility; it is to speak and act in such a manner as conduces to order, which is subjection; it is to behave with true womanliness, which never usurps man's authority, or assumes to dictate to him in church or elsewhere.

"In verse 35 the manner of woman's offense in this church, as addressed in the command of silence in verse 34, is plainly revealed. It seems they were in the habit of asking questions which caused dispute, and added to the general disorder. Hence Paul says, by way of preventing any excuse for such conduct, If your women wish to learn anything, let them inquire before going to meeting, or inform themselves in some suitable manner, for it is a shame to dispute thus in the church.

"Concerning this—'for it is a shame for women to speak in the church'—it does not contain an independent assertion; but, as the word 'for' indicates, it depends upon the first part of the verse for its explanation. What is it that it is a shame to speak in the church?—Evidently it is a shame to ask the questions already referred to, and to engage in the controversy which naturally follows. We also find from our exegesis that, in the regular order of the Greek words, the sentence reads thus, For it is a shame with women to speak it (the controversy) in the church. Let your women therefore inform themselves about these things outside the church, in a quiet, womanly manner; for it is a shame for you to speak it with women in the church; i. e., to ask and answer questions back and forth, causing disorder in the church. Hence Paul says, 'Let your women keep silence, or end this kind of discourse in the church; especially should they do so, for it is not permitted unto them to speak, except in obedience to the law, or in a womanly manner.'" J. P. HENDERSON.

## SERMONETS.

LIGHT is reason; darkness, argument.  
A reflector must be kept polished.  
Christ gives, that we may also give.  
Doing right is bearing testimony.  
The more we look upward, the less we shall see of self.  
If we tell the truth, people will believe.  
To see Jesus is to believe in Him.  
Dwelling with God is the best way to learn of Him.  
Life is the great sermon; we are the preachers.  
If we share our sorrows with Jesus, He will share His joys with us.  
Our duty is not so much to understand as to obey.  
Be a "stone" for Jesus. Let Him roll you.  
"Come, go and do," is the story of the true Christian.  
Each of us can be a sign for the Master.  
We are not asked to explain mysteries but to preach the Gospel. C. F. LADD.

## "BE YE CLEAN."

A BISHOP of the Methodist Episcopal Church, in holding an annual conference recently, told the following incident of a man who is now a general officer in the church:—

When he was a young man he was addicted to the tobacco habit, and thought he could not get on without it. On one occasion he was called to see a sick sister who was very low. He no sooner entered the room than she caught the scent of his tobacco. He went to pray for her; but she could not stand his presence, and said to him:—

"Brother Blank, I shall have to ask you to retire from the room; you have been using tobacco, and it so nauseates me that I must ask you to retire."

He went out thoroughly humiliated, but no doubt fully cured. He went to his room, took a bath, changed his clothing, and returned.

It is a great pity that every tobacco-using preacher could not have a similar experience; for since his filthy habit is often so very offensive to those who are well and strong, it must be the more so to those who are sick and delicate. "Be ye clean."—*Southwestern Christian Advocate*.

## WAY OF LIFE.

GOD is the author of life, and it comes direct from God. It is not in its nature the turning over a new leaf and the forming of a new resolution. To be born again in the spirit is a "new birth," a new life in itself, "and is an act of God. It is something outside of ourselves."

Perhaps you say, "What is it? and how can you prove I need this new life?" "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God." John 3:3. Perhaps you say, "How can I be born again?" "Being born again not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever." 1 Peter 1:23-25. "As many as received Him to them gave He power to become the sons of God, even to them that believe on His name." John 1:12.

Born of God. Now the old remedy for sin in this world is to be born again, and I do not believe man has ever found any other way.

When Christ comes into his heart and dwells there, and thus becomes his Saviour and his Redeemer, He gives him power over sin. And the reign of sin will not be broken until Christ comes into the heart of man and takes possession.

That is not, mark you, a creed. It is "as many as receive Him." You may say it is a mystery. To be sure it is a mystery. "There is a mystery about the Bible to this day." You see the fields of growing grain, and there is a mystery. Wherever there is life there is mystery. You can become an heir of glory by partaking of this life.

D. G. HARDEN.

## HARDSHIPS.

YOUNG man or woman, do not shrink over-much from hard rubs and heavy burdens. Character comes by these things.

Addressing a wealthy Boston audience lately, the venerable Edward Everett Hale said, "We must not make things too easy for our boys and girls." He related that when he was a young man he attended a university commencement in order to hear the address of one who was about to enter the arena of life. Ralph Waldo Emerson was in the audience. After the oration was delivered Mr. Hale introduced himself to Mr. Emerson, and spoke a few words in commendation of the orator.

"Yes," said Emerson thoughtfully, "he is a better fellow than I thought he was. Now, if something will only happen to develop character in him. If only his father will fail in business and become unable to help him, or some other calamity come to be to him a blessing, what a man he may make!"





OAKLAND, CAL., APRIL 5, 1899.

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## THE MEANING OF AMERICAN IMPERIALISM.

THE fact that this American republic is breaking away from its established foundations should alarm every one who thinks soberly about the situation. That immortal document, the Declaration of Independence, says: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed."

The very corner-stone in the foundation of a free government is the principle that "*life, liberty, and the pursuit of happiness*" are among our "*unalienable rights*," and, furthermore, that governments are instituted not to give these rights, but to "*secure*" them. And of equal importance is the sound American doctrine that governments derive "*their just powers from the consent of the governed.*"

The doctrine of tyranny affirms that certain favored ones are born to govern. They rule by "*divine right.*" But wherever the doctrine of the "*divine right of kings*" has been fully practised it has resulted in tyranny. The king's word is law, and, no matter what his whims or caprices, they must be indulged to the fullest extent, regardless of the wishes or pleasure and best interests of his subjects. The claim of the "*divine right of kings*" resulted in the aristocracies that established the notion that certain families of so-called "*noble birth*" are born to be served, while all the rest of mankind are born expressly to serve them.

The natural working out of such a system gave all the privileges to the nobility and all the slavish, menial work to the common people. The nobility enjoyed all the advantages of education, and no luxury was considered too good or too expensive for their enjoyment or gratification, while the great mass of the people were chained in ignorance and slavish work and groveling service.

At the beginning of the sixteenth century the world was made up of kings and the nobles of both Church and State on the one hand, and the vassal people on the other. If a noble thought that it would be for his interest to have any of the common people about him put to death, all he had to do was to say the word and their heads would come off, and none dared to find fault with his conduct, lest they might suffer a like fate.

But the great mental and spiritual awakening that came as the result of the Reformation, set the common men to thinking for themselves.

At the risk of their lives, and even many times at the sacrifice of life, the people asserted themselves against this tyranny. And the tyranny was not alone in the State, but Church and State were combined in holding the people in the most abject servitude. There was the strong determination on the part of the people to break the shackles of their tyranny, and the nobles and the clergy were united to hold them down. They were determined that no new doctrines should enter either the field of politics or religion.

This struggle was fierce, and the people, particularly in England, were gradually winning their way to the front. But it was against fearful odds, and the final outcome seemed to be trembling in the balances, with the awful possibility that the world would be swung back into the midnight of the Dark Ages. But divine Providence had foreseen this difficulty and prepared a way of escape. A continent had been discovered, and the oppressed people of the Old World fled to the New for refuge. That spirit of tyranny, however, followed them to America and sought to oppress them here the same as it had in the countries from which they fled. But there was a successful revolt against the degrading rule of despotism, and a new kind of government was founded. A government was established here that recognized that "*all men,*" not a few but "*all men, are created equal,*" and endowed with "*unalienable rights,*" and that these rights are "*secured by governments that derive 'their just powers from the consent of the governed.'*"

When this government was being established, the French Revolution was passing through its various stages of heated discussions, riots, and Reign of Terror. All the crowned heads of Europe recognized that the struggle in France was not simply a French question but a European question. For the revolt in France was against the tyranny of kings, nobles, and bishops. They were determined to plant a republic upon European soil. The crowns of the various powers in Europe saw danger to themselves in this, and resolved to fight it. And hence Napoleon Bonaparte, at the head of the armies of the rising French Republic, was combated by England, Germany, Austria, and Russia, the "*great powers*" of Europe at that time, until he went down before them at Waterloo.

This revolt against tyranny had its storm center in France. It raged the most furiously there. But all the other nations were filled with discontented people who were longing to break the yoke of their oppression. And there is no telling what would have been the outcome of it had there not been an outlet here in America for all of that dissatisfied element. They flocked by the thousands to these shores. They established here "*a State without a king and a church without a pope.*"

Europe looked on in amazement while this work in America was going on. The French Revolution failed to establish a stable and pure republic. But the United States had succeeded in planting the most perfect freedom in the bosom of an ideal republic. Many who held to the old ideas that there must be both nobles and commoners began to modify their notions of things, and the new nation in the New World was an interesting object lesson to the old nations across the sea. And if this government had remained perfectly true to its principles, there is no estimate that can be

placed upon the marvelous reforms that would have been worked out all over the world. The work might have progressed until the rights of mankind to both civil and religious freedom would have been recognized and received the world over.

But corruptions, particularly the corruptions of wealth, have entered the government of this new and hitherto most noble republic. She has been swung by an evil genius away from her moorings. She crosses the seas to enforce her laws and her customs upon others, whether they are willing to receive them or not. The voice is beginning to be heard in the land saying that our fathers were mistaken when they said that governments derived "*their just powers from the consent of the governed.*"

Now all this means that a tide of corrupting influences is rolling in and that the sweeping tendency is toward the aristocracy and the ruling by "*divine right*" as it was in the Dark Ages. But there is this difference in the problem: then the people were chained down by ignorance and superstition; now they enjoy all the advantages of keen intellectual development, and stand ready to give expression to their discontent by riots and revolutions.

But where is the asylum now for this discontented element to find shelter in? And then it may seriously be asked whether or not the corrupting influences have not gone so deep and spread so wide that the discontent of to-day does not stand on the foundation of pure principle, as was the case with the founders of this republic. The situation is certainly dark if viewed simply from the common human standpoint. Europe has been on the brink of general wars and revolutions for much of the time during the past century. But America has been an asylum and a beacon of hope. But with the political institutions of this country corrupted, and with men turning away from the solid rock of American governmental principles, there is nothing left but universal chaos.

There are plenty of men to laugh at these facts, and to say that there is no danger. But neither the sneers nor the sophistries of those whose sensibilities are bewildered by the entanglements of the backward tendencies of these times should cause us to falter. This old world is tumbling headlong into destruction, and the voice of warning must be raised, even if need be at the hazard of life, as well as the unpleasantness of derision.

## "IN EVERYTHING."

HOW often we meet disappointments and lose rich unknown blessings by not remembering God in the little every-day things! We take these as a matter of course. We start on a journey we have taken before. We expect the train to run safely and to "*make*" its time. We look for a friend to meet us at the end of the journey. We have told him that we are coming. We are sure the letter of notification reached him in due course of mail. We have accepted it all as a matter of course. Perhaps the train fails to connect. The friend may not meet us on arrival, for he did not get his mail. We are sorely disappointed, a stranger perhaps in a strange land. We left the Lord out of the question. We have asked Him earnestly to guide us in a general way, but not in particu-



lar, especially in these particulars, and the result, perplexity and disappointment.

The above will serve to illustrate a hundred things continually occurring.

"But," it is asked, "would it have made any difference in any of these things if God had been sought in details and particulars?" We reply, It would have made much difference. If we had rightly sought Him, it would have brought us into union with the great Source of life, the great operating Power of the universe, who "worketh all things according to the counsel of His own will," and who worketh all things together for good for them that love Him. He will influence men's minds so that our way shall be prospered. If men will not meet our expectations, God will change our own minds so that our hopes will not be set on their action. "The meek will He guide in judgment, and the meek will He teach His way."

Then "in *everything* by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." What a precious promise! Where can we find a better friend? Where can we obtain a safer guide and helper? Who better is able to keep us "in everything"?

### SPIRITUALISM.

IT is quite common for earnest, well-meaning men to suppose that they are dealing death blows to Spiritualism by exposing fraudulent manifestations, while at the same time they sustain the groundwork of the ism by maintaining that man is naturally endowed with an immortal soul that retains consciousness after death. Men who preach the immortal-soul doctrine are mainly responsible for the deceptive idea that such souls, after the death of the body, may hold communication with those who are yet in this life. If the soul, after death, has a conscious, untrammelled existence, why may it not return and hold converse with the living? Those who hold to the doctrine of natural immortality always represent the soul as being *set free* at the death of the individual; then why may it not come and go at will? As the great majority of people die in sin, many of them gross offenders against God and man, if they should return at all, they would naturally seek those of like disposition. As they could do more mischief by passing as the souls of good or great men, which many of such characters attempt to do even in this life, they could easily impose upon a medium, who is presumably under the complete control of the spirit.

Now all these "manifestations" are not only possible but probable through the medium of departed spirits of human beings—if man has in him a conscious entity that goes free and retains consciousness after his death. And the proclamation of such a doctrine simply prepares all who accept it for a belief in the logical phenomenon of spirit communication, with all the consequent results. If professed ministers of the Gospel would preach the Gospel—which declares that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord"—there would be no possibility of Christianity's having to bear the odium of sustaining Spiritualism in any degree or under any name. If professed Christians would hold

to the Bible doctrine of immortality only through Christ, and that given at the resurrection of the dead (1 Cor. 15:12-23, 51-57; 1 Thess. 4:13-18), Spiritualism would find no hold in the Christian church. If Christians would remember that "the dead know not anything," that "their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun" (Eccl. 9:5, 6), they would not be found giving encouragement to deceptive "manifestations" by upholding the platform upon which such manifestations stand.

To cry down the seances, the communications, and the miracles of the Spiritualists, while teaching the doctrine upon which they are logically based, is simply an effort to lop off the twigs of the evil tree while watering and fertilizing the root. But there is a real side to Spiritualism which is not generally understood by those who undertake to combat its influence. The communications are not always the mere make-believe phenomena that they are represented to be. This representation is even part of the deception, calculated to mislead some who will not be deceived any other way. In the days of Job Satan went "to and fro in the earth," and walked "up and down in it." Job 1:7. The Bible also tells us that eventually "Satan, which deceiveth the whole world, . . . was cast out *into the earth*, and his angels were cast out with him." Rev. 12:9. To this we may add the testimony of Christ when the disciples reported how the devils were subject to them through His name. His reply was, "I beheld Satan as lightning fall from heaven." Luke 10:18. The Scriptures tell us of many instances of men being possessed by devils, and of the devils' speaking through them. Now the time for the destruction of these evil spirits has not yet come, for they will not be destroyed until after the resurrection (see Revelation 20). Therefore there are just as many of them on and around the earth as there were in the days of Christ, and Satan is still the "prince of the power of the air," as he was then. Moreover, men are just as susceptible to his deceptions and to his leading as ever they were. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Tim. 4:1, 2.

Thus we see there are many evil spirits, fallen angels, to communicate with and deceive men, without resorting to the unscriptural doctrine that these spirits are the spirits of dead men. Nor is it reasonable to expect that the influence of Spiritualism can be counteracted by simply denouncing the mediums as frauds, and asserting that all their communications are mythical. It is a principal object of the adversary's deception to make people believe that it is possible to hold converse with their departed friends; for by this means their minds may be diverted from the fact that the scheme is of the devil. He can thus, without revealing his true character, make them believe that there is much for them to learn about the "spirit land" that it is not possible to learn from the Word of God. That was the argument which Satan used to deceive Eve, saying, "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:5.

It is a fact that Spiritualism is making greater progress in the ranks of the professed church of Christ than in any other realm. This is due to the fact that the doctrine of a conscious existence after death is so commonly taught in the church, and to the inordinate desire to know that which God has not revealed in His Word. Taking it for granted that the "departed spirits" know all about "the beyond" and "the hereafter," it is but logical to seek knowledge from them. This opens the way for further deception, and any kind of a mysterious answer confirms the former belief, and gives confidence in the communication, whatever it may be. The deceiver has convinced the victim, as the medium had been convinced before, that the dead do know what is going on in other worlds as well as here. Therefore when the communication contradicts the Word of God, it is believed in preference to that Word, and the enemy has won the victory—just as he did in Eden.

It is true that there are fraudulent manifestations, materializations, etc.; that tricksters take all manner of advantage of a credulous people. Spiritualists admit this, in fact, it is one of their arguments in support of their claim to real communications from supernatural sources. Yet, notwithstanding the many exposures of fraud, those who have endeavored to investigate, to explain, or to account for the doctrine of Spiritualism from any other standpoint than the Word of God, have almost invariably become its converts and ardent advocates. God's Word plainly stamps the doctrine as Satanic, and it plainly shows that Satan's words to mother Eve, "Thou shalt not surely die," are the origin of the immortal-soul theory, which, more than every other influence combined, gives encouragement and sustenance to the errors of Spiritualism. W. N. G.



[From time to time we will reply under this head, if deemed advisable, to such candid inquiries as may be sent us. Correspondents wishing a reply to their questions must give their full name and address, not for publication unless they wish, but as an evidence of good faith on their part, and to give us opportunity to reply by letter if deemed best. It is always well to inclose stamp. Let the questions be short and pointed, and such as may be answered in limited space. The questions will be numbered continuously.]

#### 917. The Offending Eye, Braided Hair, and Jewelry.

1. WHAT is the meaning of the scripture, "If thy right eye offend thee, pluck it out, and cast it from thee"?
2. Is it right, according to the Bible, for women to braid or curl the hair?
3. Is it right to wear jewelry?

N. B.

"If thy right eye do cause thee to offend" is the marginal reading of this text in Matt. 5:29. The meaning of the text is always to be found in what it says. The Lord's instruction to any one who would seek the meaning of a text is, "Consider what I say; and the Lord give thee understanding in all things." 2 Tim. 2:7. God's Spirit can and will show each individual what his offending members are that must be "plucked out." But the Word of God must be "considered" in order for this to be done. Neither the right eye nor the right hand should be thought too dear to give up if necessary in order to gain eternal life.

1 Peter 3:1-3, 4 and 1 Tim. 2:9, 10, give the Lord's instruction to women in regard to their apparel. These texts would certainly condemn anything that was worn merely for outward display. God's estimate is placed upon character, but Satan seeks to lead us away from pure character-building to the work of adorning ourselves for display. When you are alone with God and His Word, it is easy for you to tell which course you are pursuing, and to know what is right.





# THE OUTLOOK



## "IN TRUSTS WE TRUST."

IN a recent number of the *Judge* there appeared a caricature which well expresses the social and financial condition of the United States to-day. It was entitled "The New Motto." It represented "Uncle Sam" as standing on the national capitol on tiptoe, reaching up to hang the motto, "IN TRUSTS WE TRUST," on its dome. The old motto, "IN GOD WE TRUST," he had just taken down. Then, in a narrow column at the right, it gave a list of fifty-six trusts, with the amount of capital of each, which now exist in the United States.

The significance of this caricature would be apparent to all who saw it. The common household motto, "IN GOD WE TRUST," which is stamped on every silver dollar as a national motto, is a farce. Truly, indeed, our nation has changed its motto. The moneyed men in all lines of business have been forming these large trusts, representing, in some cases, a capital of \$200,000,000. What is it done for? They say, "To protect our business." True, indeed, it does protect *their* business so well that all the smaller dealers in the same lines of business are unable to compete with them, and failure in business awaits them. Confederacy is the spirit of the age. It has seized all classes of society. The confederacy of the rich is rapidly running the tradesmen and business men; everywhere it is driving business out of the smaller towns and villages, except one or two large department stores, perhaps, which control the trade of the town. Society is rapidly being reduced to just two classes,—the extremely rich and the extremely poor.

Confederacy among the masses began with the confederacy of the rich. The laboring man saw the need of organized protection against the rapid encroachments of monopoly and wealth; and thus the country to-day is filled with labor unions and protective associations of every description. We have printers' unions, barbers' unions, miners' unions, workingmen's unions, farmers' unions, and railroad unions of various kinds, etc., all for protection against trusts and monopolies. But, also for the masses, regardless of their organized efforts to protect themselves, the wealth of the nation continues to flow into the hands of the few at a rapid rate. The masses are beginning to see that their efforts are proving a failure; therefore a spirit of unrest is fast taking hold of them, and constant outbursts of local revolution and anarchy in different parts of the country are the result.

It needs neither prophet nor philosopher to predict the outcome of the present situation if allowed to take its course. It is not only our nation that is in this condition to-day, but the nations of the old world as well.

God, in his Word, predicted this very situation. He said it should be one of the signs of the coming of Jesus Christ, the King of Peace. He says: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers, who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord." James 5:1-7.

No modern writer could pen a better picture of our times than these words of inspiration written eighteen centuries ago. The Lord's admonition to His followers in this closing struggle is, "Be patient therefore brethren, unto the coming of the Lord," "stablish your hearts; for the coming of the Lord draweth nigh." Verses 7 and 8.

The masses to-day are looking to the wrong source

for help; their unions and organizations are a failure. The Lord says so. Let us read what He says: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us." "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself, and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary." Isa. 8:9, 10, 12-14.

God only is our refuge now; all the confederacies and protective associations in this world will not



On the cover of one of the leading statistical annuals for the year 1898 we find the above striking figure. The annual gives all the leading facts in regard to the doings of the world for the year, and it is evident, from the design of their front cover, that the publishers considered that war was the prevailing spirit of the time. Everything serves to show how strongly the disposition to fight is being imbedded in the nations of earth. And yet in the face of every fact men will tell us that the outlook is that of peace. God says in His Word that "when they shall say, Peace and safety, then sudden destruction cometh upon them." "SUDDEN destruction" could not come in the midst of an actual real peace. Hence these people who are SUDDENLY DESTROYED are so blind that they are calling the preparations for universal war the emblems of peace.

stem the tide of this increasing monopoly of wealth. Our only motto now should be, "IN GOD WE TRUST." The only confederacy or protective association we should join now is the army of the Lord, follow the counsel of the Captain of our salvation, and seek the unity of the Spirit, that God may use us as messengers of mercy to carry to this doomed world the glad tidings of the near coming of Jesus Christ, the King of Peace. E. J. DRYER.

Hamilton, Ont.

## THE COMING BILLIONAIRE.

IN 1890, in an article in the *Forum*, Mr. Henry G. Shearman, a leading lawyer in New York City, made the prediction that this country would produce a billionaire inside of forty years. There were several large estates at that time, any one of which Mr. Shearman calculated would grow into a billion in four decades by means of the most ordinary accumulations. The great capitalist usually increases his fortune by putting his money at interest at low rates, but on the best of securities. Or he will invest in stocks or bonds, and usually the rate of increase on these is also very low. But when a hundred million or more is invested in this way, even tho the rate of

increase is low, yet it makes a large annual income, since the amount is so great on which the per cent of increase is reckoned.

When Mr. Shearman, in 1890, thought the billionaire would arrive inside of forty years, nearly one-fourth of which is now in the past, he did not make allowance for any successful speculations on a gigantic scale—speculations which in a single day would roll up millions multiplied by millions. He simply figured that if some of the large fortunes of 1890 were kept securely invested at as low a rate of interest as four per cent., together with the income of each recurring year, only forty years would be necessary to make the billionaire.

But there are one or two fortunes that are increasing at so rapid a rate that the billionaire can not be more than eight or ten years in the future, provided that revolutions of some kind do not arise to break it up. There is one fortune now estimated at \$320,000,000 that eight years ago was not quite \$200,000,000. Thus in less than one decade over \$120,000,000 is added to this vast estate. And now that large sum that has been accumulated during the last ten years is also earning more money, and it is easy to be seen that it will not take eight years more to make

the next \$120,000,000, even if circumstances were no more favorable than during the eight years just past. But laws and judicial decisions favoring the overgrown capitalist are making his road more smooth all the time, and his accumulations are being continually accelerated.

The billionaire is almost here. In past generations such vast accumulations of wealth were hardly considered within the dreamy realm of fable, but they are actual realities to-day. Did not it ever occur to you that there is a woful significance in all this? T.

## FRANCE'S SUBMARINE BOAT.

In his speech supporting the navy estimates, M. Lockroy, the French minister of marine, among many other things said:—

"We now possess a remarkable engine of war in the form of a submarine boat that is capable of real service. The experiments with the *Gustave Zede* have been conclusive. She not only succeeded in torpedoing an ironclad at a distance of 400 meters, but displayed good sea-going qualities. She made the trip from Toulon to Marseilles in very rough weather.

"The vessel had only one great fault, she was blind and unmanageable at a certain distance below the surface, but this had been remedied. The boat had been fitted with a conning apparatus, which allowed her to be steered without coming to the surface, and enabled her to perceive enemies and strike them with accurate aim. France thus has in her hands a new and destructive weapon of terrible power."

It has been rumored for some time that the French were making some very successful experiments in submarine boat building. And this official announcement through her minister of marine changes the rumor into a settled fact. But if France has really succeeded in constructing a "destructive weapon of terrible power," she will not long stand alone in her superiority that the new submarine torpedo-boat gives her. The other nations will feel obliged to follow suit, and that means still more energy and more millions wasted in producing still greater facilities for the wholesale slaughter of mankind.

This is not an age of peace, but, on the other hand, it is the time foreseen by the prophet and described in the following graphic language:—

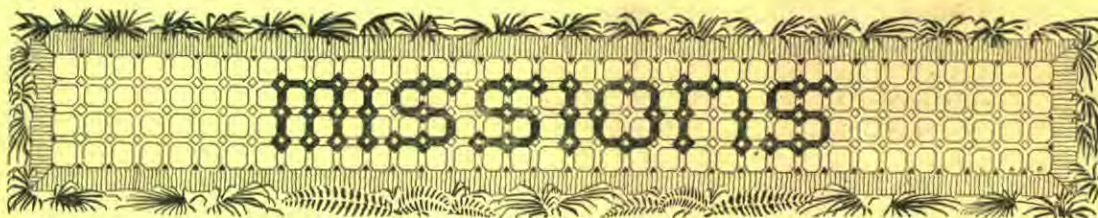
"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. . . . Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." Joel 3:9-14.

T.

My sorrows have not been so light  
Thy chastening hand I could not trabe,  
Nor have my blessings been so great  
That they have hid my Father's face.

—Phæbe Cary.





### A BLESSED VISION.

WHILE upward gazing through the heavens blue,  
A glorious vision broke upon my view.  
I dreamed I saw a cloudy chariot bright,  
And angels clothed in garments pure and white,  
While loudly rang the trump of Gabriel.

And while I looked, earth's trembling pillars shook;  
Creation quailed; e'en every winding brook  
And living fountain, from their place removed;  
As Jesus came to gather His beloved,  
The wicked prayed for hiding and for death.

The blessed Crucified, the Morning Star,  
In matchless beauty from those realms afar,  
In whom we hope, before whom angels bow,  
In grandeur robed, was swiftly coming now,  
Mid fearful, fiery flames and glory bright

What rapturous joy, with sweetest  
comfort fraught,

The gladdening vision to His faith-  
ful brought!

And was He coming, Christ, the  
mighty Son of God,

To earth again, where once His  
footsteps trod,

To welcome home His righteous  
children all?

As I beheld, the mighty moun-  
tains fled,

The islands moved from out the  
ocean's bed;

For He had come, the glorious  
Prince of Peace,

To end earth's sorrows and bring  
sweet release;

To raise the sleeping, and the  
living change.

Together, then, the sleeping mill-  
ions sprang

From out the dust; their joyful  
voices sang:

"O grave, where now is all thy  
victory,

Since we are raised to immortal-  
ity?

And where is all thy boasted  
sting, O death?"

MRS. ALICE M. AVERY-HARPER,  
Laingsburg, Mich.

### THE PHILADELPHIA GOS- PEL HELP MISSION.

WHILE Christian help  
work is an integral  
part of our faith, and

institutions are springing up in many large cities, we would like to present in the columns of the SIGNS OF THE TIMES a short statement of what is being done in this line in the city of Philadelphia.

One year ago, under the auspices of the church here, a building at 931 Spring Garden Street was rented, and work begun. The winter was far advanced when this home was opened, with E. A. Merrell, our pastor, as superintendent, and the brethren and sisters in the church as his supporters. In the four months that this home continued, there were furnished, at about cost, to homeless men, 14,000 meals and 8,000 lodgings, with bath and other privileges free.

Meetings were held each evening, with an average attendance of sixty men, with good results; and afternoon meetings for women and children were conducted weekly, in which was given instruction in cooking, domestic economy, and hygiene, for women; and for the

children, morals, deportment, and physical culture. Food and clothing were distributed to poor families in the neighborhood of the mission. When the spring came, the location not being near enough to the quarter of the city where poverty and distress are most prevalent, and the building not well adapted for our needs, the mission was closed, with the expectation that the work would be resumed when cold weather should come. About sixty dollars was left over from this first venture, and was deposited for use in the reorganization.

Early in the fall of 1898, those who compose the present board of control counseled together on reopening the mission, with the result that the commodious four-story building



Gospel Help Mission, Philadelphia, Pa.

shown in the cut, located at 210 North Second Street, was leased, and the trustees of the estate to which it belongs put it in excellent condition for the use we were to make of it.

The first floor, in which the meeting hall is located as one of the rooms, is ninety-seven feet long; the second and third floors are seventy-seven feet long; and the fourth floor, fifty feet long. To the untiring efforts of the superintendent, by the help of God, is due much of the success of the enterprise that is apparent to-day.

The board of control is composed of the following persons: W. H. Edwards, president; Dr. W. L. Winner, secretary; Pastor E. A. Merrell, treasurer and superintendent; O. B. Hatton, and A. E. Tabor; all of Philadelphia. The secretary of the board has held himself personally responsible to the estate for the rent, and has in many ways conduced to the integrity of the work.

Almost from the start, the mission has been

nearly self-supporting. It is true that a small debt was accrued to properly equip the building, complete the necessary amount of plumbing demanded by the city for the number we wished to accommodate, and arrange the cooking and bath departments. The present income pays all the costs for rent, food, fuel, *et cetera*, except the wages to two helpers. The small debt mentioned has been cut down two-thirds, and will be wholly wiped out, we trust, before the winter is gone.

We are now furnishing five hundred meals a day, and sheltering eighty men nightly, on the average. We have followed hygiene strictly in the dietary, and if it does not give satisfaction there is no complaint. We are circulating moderately in town an announcement stating the object of our work, also a card having the cut of the mission building on one side, and on the other side the bill of fare and name and number of the mission, hours of meeting, etc.

The cost of living at this modest hotel is: 2 rolls, 1 cent; oatmeal, 1 cent; cereal coffee, 1 cent; bowl of bean soup, 1 cent; bowl of pea soup, 1 cent; bowl of stew, and rolls, 5 cents; night shelter, cereal coffee, and rolls, 5 cents; lodging (good bed), cereal coffee, and rolls, 10 cents.

The "shelter" is in a large room on the second floor, well warmed by furnace heat, where the men may sit up, or lie on the floor, and be saved from the stifling atmosphere of the police station, or from freezing on the streets. The meetings are an interesting feature of our mission work. The hall is generally filled, and utmost and polite attention is given to the word spoken. When a call is made for sinners and backsliders to manifest a desire for prayers in their behalf, from five to fifteen arise. While hymns are sung, workers go to these and secure seats by their side, by politely requesting the one nearest to the man to take another seat, and the name and past experience are learned, and how deep is his desire for a better life. If possible, he is induced to kneel right there, and is prayed for and urged to pray for himself, which some do. These men are kept sight of, and soon work is secured, tho they may have been hunting it

for six months.

We were much encouraged recently by the visits, labors for a few days each, and words of approval, from the pioneer workers in these lines—Brethren W. S. Sadler and Thomas Mackay, of Chicago, who had been assisting the mission in Brooklyn, N. Y., and came over in different weeks to help us. They expressed themselves to the board as much gratified to see the mission so far advanced in its work in so short a time. Workers from different missions in the city have visited our place, and say that there is nothing in this city—so full of charitable and humanitarian efforts, under many names and guises—exactly like ours, and commend the method.

We are also encouraged at the interest shown by some of the business people of the city, in their words and assistance. The secretary of the board, a few days ago, received ten dollars to aid the mission; and one of the largest grocers in town sent to the writer a



supply of tapioca, oatmeal, and other grains, with a pleasant note, asking that the things be accepted for the use of the mission. Others have given money, fuel, clothing, and bedding, for all of which the board feel grateful. The more we get by donations, the more meals we can dispense to those who haven't even the penny or the nickel.

It is a work for the salvation of the soul, as well as of the temporal man. In Philadelphia, as probably in all cities, the man who partakes of the hospitality of our mission for nothing, or for a nominal sum, feels some degree of gratitude to those who extend it, as he knows, not for gain, but for love of him. It does not take him long to decide that it is not man who is moving in this work, but Christ. Knots of men may be seen in the reading-room canvassing the subject and arguing that we must be Christians to establish such a place for outcasts like themselves. To God belongs the glory.

Brother W. F. Swartz has charge of the house, under the direction of the superintendent, and leads the nightly services in the absence of other help. Brother J. G. Hanna assists Brother Swartz and spends some time in the city holding cottage meetings. These two brethren are paid by the Pennsylvania Conference and the Medical Missionary and Benevolent Association. There are others who are helpers in various ways. The expenses of these last named have to be met by our board.

The members of the church take hold energetically to keep up the interest, by playing the organ, singing, and visiting in the neighborhood of the mission, and collecting and distributing clothing.

We feel satisfied that the Lord was with us in opening the mission, and we believe some souls will be found in the kingdom through the instrumentality of the Gospel Help Mission of 210 North Second Street, Philadelphia.

If any wish to donate money, food supplies, or bedding, the board will receive it with gratitude, and dispense it for the Master.

We would be deeply grateful if we could have a sufficient income to keep the mission open all the year. It has cost too much time and labor to fit it up to close the work in the spring, and then have to go over the work again next fall, and perhaps not secure so favorable a place as the house we now have. If money could be donated for the purchase of a dozen more double-decked iron bedsteads, and other bed appointments, also to pay the wages not otherwise provided for as mentioned, it would greatly assist in continuing the mission through the summer months.

All offerings should be sent to the treasurer, E. A. Merrell, 1724 North Fifteenth Street, Philadelphia.

W. H. EDWARDS.

**One Point Lacking.**—In the *Missionary Review* we find this little story by Dr. Mary Eddy, of Syria:—

"I was called upon by a young farmer, very tall and strong, but fearfully cross-eyed. 'Will you fix my eyes?' he said. 'How far away is your village?' He replied, 'Two hours.' 'Well,' I said, 'go home and wash your face and head-covering and I will do your eyes.' He had chronic granular affection of the lids, and had heard that I remove granulations with an instrument, while I supposed he desired to have his eyes straightened. He came the next day, and when the operation was completed, I gave him the mirror to view the improvement. He gazed at himself open-mouthed. He had never heard that eyes could be straightened, and you never saw astonishment and rejoicing struggle for utterance as in

that poor fellow's case. He went home, and sent me all the lame, the halt, and the blind from his place."

The last sentence sounds like some of the incidents recorded of Jesus, but it lacks the sequel attached to those Scripture narratives,—"And they were all healed." Why is it? "And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

**Self-restraint.**—A writer for the *Home and Foreign Mission Record* notes this peculiar trait of the people of India:—

"The people generally are singularly gentle and passive, are polite to one another, and especially to strangers, and have much more restraint over their tempers than the people of Western nations. They rightly estimate the value of self-restraint, and consider it to be an exercise of religious principle to be free from anger and to be unmoved by provocation. They will sometimes argue with missionaries with the sole object of exciting their tempers and inducing them to utter a hasty remark. Should they accomplish their object, they at once close the controversy, quietly stating that a religious man should never get out of temper. Should their efforts, however, prove futile, they will compliment him with whom they have been discussing, acknowledging that his religion must be good because it has produced such sweetness of temper. The Hindus are often scandalized at the quick, angry, overbearing spirit sometimes exhibited by Europeans, and are apt to reason that Christianity must be at fault, seeing that it fails to soften the dispositions of its votaries. It must not be supposed that the Hindus can not be roused to passion and animosity like other mortals. The records of the mutiny of 1857 tell a different tale. The truth is that they are slow to move, but when once moved, they are violent and vindictive, resisting every effort to appease them."

#### OUR WORK AND WORKERS.

BROTHER H. P. HOLSER is taking steps to open the work in Palestine.

A HOUSE of worship is being erected by the brethren at Scotia, Humboldt County, Cal.

THE addition of five to our ranks at La Grande, Wash., is reported by Brother F. W. Hiddleston.

SUNDAY evening, March 26, four persons were baptized in San Francisco by Brother E. E. Andross.

REPORTS from Selma and Arroyo Grande, Cal., say that the Quarter-Centennial SIGNS is still being sold in those vicinities.

AT Kingston, Jamaica, Sister F. I. Richardson holds weekly meetings with the women, which are fraught with interest and profit.

SINCE the first of last September, Battle Creek (Mich.) College has sent out eighty-four young people as self-supporting missionaries.

A BROTHER in Germany who will not do military duty because of the Sabbath is at the present time confined in the darkest dungeon three days every week.

ON Sunday evening, March 26, eight persons were baptized in the church in this city by Brother J. W. Bagby. Two of the number have united with the church in Alameda.

MEETINGS at Hilgard, Wash., had, when last reported to the *Reaper*, resulted in eight taking their stand for the truth. The meetings are conducted by Brother W. C. Young.

BROTHER E. E. ANDROSS, who has been assigned to the work in England, left San Francisco March 28, expecting to join the company of laborers who go to that field from the eastern side of the continent. A farewell service was held in the Laguna Street Church, San Francisco, the evening previous.

A REPORT concerning the work of Brethren G. W. Rine and H. H. Dexter at Pacific Grove, Cal., says that they had been obliged to secure a larger meeting place than that in which they began their effort in that place.

THE March number of the Battle Creek College magazine, entitled *Training School Advocate*, is full of treasure gems on the subject which it advocates. Monthly; price, 25 cents a year, which is merely nominal.

THE new officers of the Seventh-day Adventist Publishing Association, Battle Creek, Mich., are as follows: President and general manager, W. C. Sisley; vice-president, S. H. Lane; treasurer, C. D. Rhodes; secretary, U. Smith; superintendent, J. I. Gibson; auditor, L. McCoy.

THE Helping Hand Mission at St. Paul, Minn., is bearing visible as well as prospective fruit. A report in the *Worker* of March 15 notes the baptism of three converts. "The meals furnished average about 2,000 per week, and from 30 to 35 beds are occupied each night. The attendance at the Gospel meetings each evening is very good."

AT the late session of the General Conference the Atlantic Conference was divided. A new conference was formed, to be known as the Chesapeake Conference, which will include Virginia, Maryland, District of Columbia, and Delaware, with Elder K. C. Russell as president. The Atlantic Conference will, when all arrangements are completed, simply include Greater New York City and the State of New Jersey.

BROTHER S. THURSTON writes from Stockton, Cal., under date of March 19: "The work here seems favorable for additions to the church. Sister Fish has been doing a good work, and we are pleased with the outlook. I sent an item some time ago regarding our work in Nevada. As the result of work by Brother J. S. Harmon and myself at Fallons, I baptized twenty-two candidates in Carson River. They united with the St. Clair church."

#### PERIODICALS WANTED.

CLEAN copies of our periodicals, especially the *SIGNS*, *Review*, and *Sentinel*, for reading-rack and hospital work. Address, post-paid, James F. Agard, Columbus, Ga.

MRS. ROSELLA ANN GUNYON, Box 338, Baldwinville, Mass., solicits clean copies of the *SIGNS*, *Review*, *Sentinel*, *Our Little Friend*, and tracts, post-paid, for missionary work.

MRS. LULU WIGHTMAN requests any of our denominational papers or tracts to use in her work at Geneva, N. Y. Address, 67 Castle Street.

#### WATERMELON SEEDS.

ANY brother or sister who would like first-rate watermelon seeds to plant in a missionary garden can have enough for twenty to fifty hills by sending the postage to Mrs. C. M. Finch, 36 De Russey Street, Binghamton, N. Y.

#### PACIFIC SABBATARIAN ASSOCIATION.

THE annual meeting of the stockholders of the Pacific Sabbatarian Association, a corporation organized and existing under and by virtue of the laws of the State of California, will be held at the office of the company, corner of Twelfth and Castro Streets, in the city of Oakland, county of Alameda, State of California, on Tuesday, the 25th day of April, A.D. 1899, at 9:30 A.M., for the purpose of electing a board of nine directors, and transacting any other business that may properly come before the meeting. By order of

WM. SAUNDERS,  
President of Pacific Sabbatarian Association.  
E. A. CHAPMAN,  
Secretary of Pacific Sabbatarian Association.

#### PACIFIC PRESS PUBLISHING COMPANY.

THE annual meeting of the stockholders of the Pacific Press Publishing Company, a corporation organized and existing under and by virtue of the laws of the State of California, will be held at the office of the company, corner of Twelfth and Castro Streets, in the city of Oakland, county of Alameda, State of California, on Monday, the 24th day of April, A.D. 1899, at 9:30 A.M., for the purpose of electing a board of seven directors, and transacting any other business that may properly come before the meeting. By order of

C. H. JONES,  
President of Pacific Press Publishing Company.  
S. C. STICKNEY,  
Secretary of Pacific Press Publishing Company.

#### ANNUAL MEETING.

THE regular annual meeting of the Society of the Seventh-day Adventist Church of Oakland, Cal., will be held at the house of worship, corner Twelfth and Brush Streets, Wednesday evening, April 5, 1899, at 7:30 o'clock. A general attendance of resident members is desired. By order of the president.

E. A. CHAPMAN, Secretary.





LESSON IV.—SABBATH, APRIL 22, 1899.

HEALING THE MULTITUDE.

Capernaum and Parts of Galilee.

Matt. 8: 14-17.

14 "AND when Jesus was come into Peter's house, He saw his wife's mother lying sick of a fever. And He touched her hand, and the fever left her; and she arose, and ministered unto Him. And when even was come, they brought unto Him many possessed with devils; and He cast out the spirits with a word, and healed all that were sick; that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases."

Mark 1: 29-45.

29 "And straightway, when they were come out of the synagog, they came into the house of Simon and Andrew, with James and John. Now Simon's wife's mother lay sick of a fever; and straightway they tell Him of her; and He came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

32 "And at even, when the sun did set, they brought unto Him all that were sick, and them that were possessed with devils. And all the city was gathered together at the door. And He healed many that were sick with divers diseases, and cast out many devils; and He suffered not the devils to speak, because they knew Him.

35 "And in the morning, a great while before day, He rose up and went out, and departed into a desert place, and there prayed. And Simon and they that were with him followed after Him; and they found Him, and say unto Him, All are seeking Thee. And He saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth. And He went into their synagogues throughout all Galilee, preaching and casting out devils.

40 "And there cometh to Him a leper, beseeching Him, and kneeling down to Him, and saying unto Him, If Thou wilt, Thou canst make me clean. And being moved with compassion, He stretched forth His hand, and touched him, and saith unto him, I will; be thou made clean. And straightway the leprosy departed from him, and he was made clean. And He strictly charged him, and straightway sent him out, and saith unto him, See thou say nothing to any man; but go thy way, show thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. But he went out, and began to publish it much, and to spread abroad the matter, inasmuch that Jesus could no more openly enter into a city, but was without in desert places; and they came to Him from every quarter."

Luke 5: 12-16.

12 "And it came to pass, while He was in one of the cities, behold, a man full of leprosy; and when he saw Jesus, he fell on his face, and besought Him, saying, Lord, if Thou wilt, Thou canst make me clean. And He stretched forth His hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him. And He charged him to tell no man; but go thy way, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. But so much the more went abroad the report concerning Him; and great multitudes came together, to hear, and to be healed of their infirmities. 16 But He withdrew Himself into the deserts, and prayed."

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

SUGGESTIVE QUESTIONS.

1. After leaving the synagog, where did Jesus go? Mark 1: 29. Note 1. (Luke 4: 38; Matt. 8: 14.)
2. Upon entering the house, of what was Jesus informed? Verse 30.
3. Taking her by the hand, what did He do? With what result? Verse 31. (Luke 4: 39; Matt. 8: 15.)
4. When the day closed, what demonstration took place before the house where Jesus was? Matt. 8: 16. Note 2. (Mark 1: 32; Isa. 49: 24, 25.)
5. What did the Lord then do for all these? Verse 16. (Luke 4: 41; Isa. 53: 4, 5.)
6. Before daylight the following morning, where did Jesus go? For what purpose? Mark 1: 35. (Luke 6: 12; Matt. 14: 23.)
7. Who followed Him to His retreat? Verse 36. (Luke 4: 42.)
8. Upon finding Him, how did Peter address Him? Verse 37.
9. Notwithstanding the apparent great interest to hear the truth, what course did the Saviour take? Verses 38, 39. (Luke 4: 43.)
10. While on this circuit, what particularly diseased person met Jesus? Mark 1: 40. Note 3. (Luke 5: 12.)
11. What did he say to Jesus?
12. On beholding the man's wretchedness, what moved the Lord to help him? Verse 41. (Matt. 20: 34; Heb. 4: 15.)
13. At the word of Jesus, what instantly took place? Verse 42. (Luke 5: 13.)
14. Before sending the man away healed, what charge did He give him? Verses 43, 44. Note 4. (Luke 5: 14.)

15. What, however, did the man do? With what result? Verse 45. (Luke 5: 15.)

Side Lights.—Luke 4: 38-43; 5: 12-16: "Desire of Ages," pp. 259-266.

NOTES.

1. The house of Simon.—It appears that, altho Peter's home had shortly before been at Bethsaida (John 1: 44), a little southwest of Capernaum, on the sea, he was at this time living in the house with his wife's mother, in the latter place. On this particular occasion James and John, as well as Andrew and Peter, were present.

2. When even was come.—Jewish tradition had placed so many restrictions around the Sabbath that none were supposed, on that day, to make a journey of more than two thousand paces. It was also considered unlawful to heal the sick on that day. Luke 6: 7; 13: 14; John 5: 18; 9: 16. These regulations gave the Saviour a short respite from labor. But from the report of the incident in the synagog during the service of the day, every one was in expectation. All knew where Jesus was quartered, and as soon as the trumpet blast announced the Sabbath closed, all the people of that region flocked to Peter's house, bringing their sick with them. Every disease was there represented,—leprosy, fever, asthma, consumption, dropsy, palsy, deaf, dumb, and those possessed with devils.

3. There cometh to Him a leper.—Leprosy was a loathsome disease of that day, supposed by some to be similar to the worst form of modern elephantiasis. It began in small specks on the eyelids or hands, and spread until it affected every part of the body, causing angry swellings and putrefying sores. From the skin it ate through the tissues to the bones, rotting the entire body by degrees. When the malady arrived at this stage, death was a welcome messenger. The man in this case was "full" of the dread disease, which debarred him from approaching a member of the community, or permitting another to come toward him without his giving the warning cry, "Unclean, unclean." Faith alone in the saving power of Christ, after hearing of and perhaps seeing from afar His wonderful work, could possibly have induced him to be so bold.

4. Say nothing to any man.—It was too early in the ministry of Christ for so great a stir to be made as was sure to follow public announcement of such miraculous healing, as it would likely precipitate undue opposition from the priests, and this would interfere with the intended work of Christ. See Isa. 42: 2-4. So the word was, "See thou say nothing to any man." Jesus knew that it was better to let the priest decide that the man's leprosy was departed, and so publish it, as the law required.



LESSON IV.—SUNDAY, APRIL 23, 1899.

JESUS THE WAY, THE TRUTH, AND THE LIFE.

Lesson Scripture, John 14: 1-14, R.V.

1 "LET not your heart be troubled; ye believe in God, believe 2 also in Me. In My Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place 3 for you. And if I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am, there 4 ye may be also. And whither I go, ye know the way. Thomas 5 saith unto Him, Lord, we know not whither Thou goest; how 6 know we the way? Jesus saith unto him, I am the way, and the truth, and the life; no one cometh unto the Father, but by Me. 7 If ye had known Me, ye would have known My Father also; 8 from henceforth ye know Him, and have seen Him. Philip 9 saith unto Him, Lord, show us the Father, and it sufficeth 10 us. Jesus saith unto him, Have I been so long time with you, and doest thou not know Me, Philip? he that hath seen Me hath seen the Father; how sayest thou, Show us the Father? 11 Believest thou not that I am in the Father, and the Father in Me? the words that I say unto you I speak not from Myself; 12 but the Father abiding in Me doeth His works. Believe Me that I am in the Father, and the Father in Me; or else believe 13 Me for the very works' sake. 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 14 the Father. And whatsoever ye shall ask in My name, that I will I do, that the Father may be glorified in the Son. If ye shall ask Me anything in My name, that will I do."

Golden Text: "Jesus saith unto him, I am the way, the truth, and the life."

(1) In what condition of mind were the disciples after the last supper with Jesus? What words of encouragement did He speak to them? V. 1. Note 1. (2) What assurance did He give them in regard to His going away? V. 2. Note 2. (3) What further promise did He give? V. 3. Note 3. (4) What did He say of their knowledge? V. 4. (5) What did Thomas say to this?

V. 5. (6) What did Jesus say in reply to Thomas? V. 6. Note 4. (7) What did He say about their knowing the Father? V. 7. (8) Then what request did Philip make? V. 8. (9) How did Jesus reply to this request? V. 9. Note 5. (10) What further question did He ask concerning Philip's faith? What did He say of His own words and works? V. 10. (11) What further proof did Jesus offer of the truthfulness of His words? V. 11. Note 6. (12) What assurance of power does He give to those who believe? V. 12. (13) What promise is given to those who prove their faith by asking of Him? What must be the actuating motive in asking? Vs. 13, 14. Note 7.

NOTES.

1. "Believe also in Me."—Practically the disciples did not believe in Jesus, that is, not in the true sense. They believed that He was the Messiah in the sense in which the Jews in general believed in a Messiah, namely, a brilliant leader who would deliver them from the Roman yoke and set up a universal kingdom. They were following Him in the hope of being on hand to get the first places when He should decide to begin aggressive operations. They did not believe in His death and resurrection and priestly rule in heaven as antecedents of His glorious reign as King on the new earth. As yet they were all unconverted men. Hence, when He spoke of going away, they were sorrowful not only for losing His companionship, but mainly because they felt that their expectations were all frustrated. This is shown by the fact that as soon as He permitted Himself to be arrested they gave up all hope.

2. "A place for you."—This verse would have been very comforting had the discouraged disciples believed the assurance. If the Master were going away from them for "a little while," it was on their behalf. It was to perfect the plan of salvation—to prepare a place in the many mansions of the Father's illimitable house, or domain, which comprises the universe.

3. "I will come again."—Another comforting word, but its force was all lost through unbelief. But the promise was not for them alone; it is for believers to-day, and is just as good as ever. As long as Christ exists the promises are sure; "for all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us." 2 Cor. 1: 20. "Receive you unto Myself."—Both the going away and the coming again are in behalf of His disciples, those who believe. Not only Christ, but all the heavenly host, are engaged in the work of salvation of sinful man. Of the angels it is said, "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" Heb. 1: 14, R.V. And their salvation will be complete when Christ comes again to receive them unto Himself. Matt. 25: 31-34.

4. "I am the way."—Man's greatest need is to be reconciled to God. Naturally he is a stranger to God, being alienated by sin. And there is but one way of finding God and being at peace with Him. That way is Jesus Christ. "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace." See Eph. 2: 12-14. Through Him we have access to the Father. Verse 18. It is not only through Him, but through Him only. Acts 4: 12. He is "the truth," and it is through the truth we are to be sanctified. John 17: 17. He is also "the life;" for "this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 11, 12.

5. "Hath seen the Father."—This was a hard saying to those who could not take the Lord at His simple word. And so it is yet. It took faith to see God in Jesus Christ; for the divinity was veiled or covered up, in humanity. Yet it was there, God was "manifest in the flesh" (1 Tim. 3: 16), and in Christ "dwelleth all the fulness of the Godhead bodily" (Col. 2: 9).

6. Believe for the works' sake.—The works of God are always sufficient evidence of His being and of His wisdom and power. Those who reject God and His Word in full view of His works are "without excuse." See Rom. 1: 19-21. And Jesus Christ did works that no other man had done previous to His coming, thereby leaving the Jews without excuse for not believing on Him. Yet because He was going to the Father, to be associated with and have access to all power, He would endue His disciples with power to do even greater works than He had done among them.

7. "Whatsoever."—That is a very expressive term; it marks no limit in itself. But the promise is limited to that which will glorify the Father. The purpose of granting whatsoever the disciple asks is "that the Father may be glorified." No doubt many disappointments are experienced in praying just because the petitioners lose sight of that fact. Anxiety is not faith, and earnest desire is not always unselfish. That deep, entire consecration which can desire only the glory of God in a petition is exceedingly rare, else there would be greater manifestations of the power of God among His professed followers.





SABBATH, DECEMBER 31, 1898.

How SOLEMN the thought of the year's rapid flight,  
Of the close of to-day, and the coming of night!  
Of this century's years, one more is the last,  
Unwritten, as yet, on the scroll of the past.

'Tis the last of the week, of the month, of the year,  
With the close of the century drawing so near!  
Soon, soon in the west will the sun pass away;  
And then will have vanished the year and the day.

How soon will the century, also, be o'er,  
But its years that are gone will return nevermore!  
Unchanged must remain all the deeds that are done;  
Unchanged must remain the careers that are run.

There's a voice in the winds that  
are raging around,  
And the trumpet of wo gives a  
more certain sound.

That voice and that trumpet, O,  
heed while you hear;  
They tell Christ is coming, His  
kingdom is near!

When the nations shall crumble  
like vessels of clay,  
And the reign of the gentiles shall  
vanish away,  
Then the Word, who the seventh  
day hallowed and blest,  
Will give to His church the mil-  
lennial rest.

E. S. BROOKS.

#### GRAN'S THIEF.

"BUT where's your boy, Gran?" asked Ned's wife; for the old lady had appeared at the door alone. "Did you miss him? Didn't he get to the train in time?"

"No—yes—that is, he went back after my valise. You see I got in at half past six—I wrote Ned it would be seven; I didn't want to wait; I wanted to see you and this little man—Gran's old precious! so I started on to walk, left the telescope in the baggage-room—or, no, that ain't just it—a man took it. I came along, met Ned just as I was getting off the street-car. We stopped and talked a minute, then he went after it, and I came on. I tell you I'm glad to get here. I'm dusty and tired. But say, you little, old darling, what do you suppose Gran's got in that telescope for you? You won't appreciate it, but you will grow to it."

"What in the world, Claudie, do you suppose it can be?" asked the young mother, who was kneeling in an almost worshipful attitude before the two.

"Tell mother you can't ever guess if you try," said Gran in an exultant tone.

They sat on talking until they were interrupted by a quick step and an imperative voice, which asked:—

"Say, Gran, did you take that valise to the baggage-room yourself?"

"No, dear. A kind-looking man took it for me. It was awfully heavy."

"Yes, a kind-looking scamp—a tramp, a thief. You've been took in as usual. The

baggage man—I know him well; he's reliable—he said there had been no man, woman, or child to the baggage-room with any valise this morning. Yours is not in sight anywhere. That fellow was a thief. Anything valuable in it?"

"Why, yes, of course. I don't go lugging trash about," with more fire in her tone than could have been supposed possible in Gran. "There was lots o' things,—my silk dress that you got me, my new Hiptonette, that I'd just paid twelve and a half for, little things and fixings, such as I always need, and, worst of all,



"A kind-looking man took it for me."

my old Bible, all marked through so I can find anything I want, and the picture Bible that I bought for baby."

"It's too bad, Gran, dear," said Emily. "I kept feeling as tho Ned ought to hurry, didn't I, Ned?"

"Yes, you did; and I wish I had; but I was working out in our little garden. I intended to be on time."

"You were, dear; the train was too soon."

"Changed time," was Ned's laconic reply.

For a minute nothing more was said; the case as to the valise was too hopeless for words. There were only three ways to meet it,—the fool's way, of senseless worry; the way of philosophical stoicism; and the way of Christian quietness and trust. Gran was the trustful Christian, Ned philosophical, and Emily wanted to be both, so that she could be like the two whom she loved best, barring the baby. Gran broke the silence.

"Well," she said, "I hope it will do him

lots of good, poor fellow! I can get along, even if I should never see another Bible. I suppose before the Lord comes those who live till then may have to carry all that they have of it in their hearts and brains, and mine is there all right. Maybe that poor fellow needed just such a Bible all marked up as that is. He will probably sell the dresses and things. I don't like to think of that dress that I just wore at your wedding being hung up in a pawn-shop. But maybe that's the Lord's way for that dress too. Now I happen to think there is something in that pocket that maybe he has use for. My! but I'm glad I didn't have anything that I'd be ashamed to have a poor sinner find in my pocket or valise—not a thing that wouldn't do anybody good if they'd let it. But, come to think, that old Book might be worse'n dynamite, if that man did but know it, and"—she paused, and bowed her head on the wondering, upturned

face of the child for a second, "and, I tell you, he's my tramp from this time; I shall pray for him every day as long as I live."

Ned walked quickly out, and Emily impulsively threw her arms about Gran, and sobbed: "O, I wish we were all like you! You don't seem to be angry one bit."

"But I am," said Gran vigorously. "I am very angry with the thing that could make a tramp and a thief, and I'm going to prove the power of my anger at sin by my love for a soul. I'll pray for him. I'll pray for him three times a day as long as I live, because he did that to me; and I'll pray that the commandments he'll find in that old Bible may all explode in his soul, and come down in a shower of promises all about him."

Gran was as good as her word. Three times a day in her room, at the prayer-time that she had with the baby every night, at the church prayer-meeting, she prayed for "one poor soul," as she called him in public; for "my poor tramp," as she called him in secret. The rest of the family called him "Gran's thief." The baby grew up to pray for him, and to ask

many wondering questions.

"What makes us pray for him, Gran?" he asked one evening when he was about four years old.

"Because he is a poor sinner for whom Jesus died."

"Just as He died for me, Gran?"

"Yes, darling, just the same."

"And just as He died for papa and mama?"

"Yes, darling, just the same."

"Is that why we pray for him, and papa, and mama, and me too, all just alike?"

"Yes, dear, that is the reason. We are all sinners together, and must be saved by the same Jesus."

"Does Jesus love us all alike?"

"Yes, dear."

"But, Gran, you pray for your thief more than you do for anybody. Do you love him best?"

No answer from Gran.



"Maybe Jesus loves him best; is that the reason?"

"He needs more, because he has no one else to pray for him, I suppose," said Gran, "and a thief is such a great sinner that somebody must love him a great deal to make it possible for him to be saved."

"So Jesus loves him a great deal," said the child, "and I must love him a great deal too; so must you, Gran."

"Yes, indeed, so we must; poor soul!"

"But don't you want to see him, Gran?"

"Indeed, yes. I'd go a long way to see him."

"Does he want to see you?"

"I—I—don't know, dear. Sometimes I think he does."

"Maybe he'll come to see you some day, Gran, and I'll have him to play with. Is he as big as me?"

"O, yes, darling; he's a man as big as papa—bigger!"

"Does he look like my papa?"

"O, no, he looks rough, I think, rather, altho not so very rough, after all! He is tall, and thin, but straight; he has a stubby beard, and his face is very sunburned."

"What is sunburned, Gran?"

"Tanned, so that his face is—let me see—about the color of mama's gloves."

The child stood leaning on Gran's knee thoughtfully for a minute, and then he said:—

"Now I'll pray for him again, Gran;" and the two knelt, while the baby voice said:—

"O Jesus, we love yours and Gran's thief, and we want you to bring him here so we can see him, 'cause we wants to so much; so please, for Jesus' sake; amen! And I'm going to watch for him."

He sprang to his feet with a little happy jump, and continued gleefully: "I'll run and get him, and bring him right in where you are. Don't you think you'll be glad then?"

*J. M. D. Henry*

(Concluded next week.)

## RELATION BETWEEN CAUSE AND EFFECT.

WHEN chloroform is administered to a person he is not to blame for struggling and saying foolish and unwise sayings. Yet the eating of improper food or even good food in wrong combinations ferments and creates poisons that are taken up by the blood and carried to the brain and result in disorder. Then some of these people wonder why it is that they feel so harsh and unkind toward their neighbors, and why they do not experience a deeper work of grace in their hearts. If they would change their diet to that of a simple, healthy, and pure one, how different they would feel!

God's law established the connection between cause and its effect,—God Himself has arranged these conditions. And we can pick off the leaves of a plant or tree, but if the roots are left, it will grow again and put out more leaves. Highly-spiced foods create the thirst which is a cause of drunkenness. And many are to-day laboring for temperance reform while their cooks are at home making drunkards out of their sons.

People only see the outward, the superficial, for when a man is taken sick the first thing he wants to do is to get rid of the annoying symptoms. But they are only danger signals to him. We must deal with the cause. When a man comes to us in either spiritual or phys-

ical trouble, are we simply to say, "Peace, peace," to him, when God says there is no peace to him while he persists in doing the very thing that brought him into trouble? God wants us to go back to the cause. God wants us to lay the ax at the root of the tree.

It is the *cause* that is wrong; the *effect* is right, for it is ordained by God Himself. I sometimes think Satan knows a great deal more about physiology than we do, for all the great poison habits that he has led the people into, such as morphine, liquor, tobacco, tea, and coffee using, blunt the mind, by which we recognize God. And yet there are many who study these things and labor hard to in some way excuse them when used "moderately." We might as well talk of moderate stealing, moderate swearing, for an evil can not be indulged in at all and be excused. Sin and righteousness do not come from the same root.

Now if there was a cruel person in a high building who would throw an infant out of the window, the law of effect says that it would be crushed. Some one might pick up the infant and bind up the wounds, and thus be doing a noble work, yet they would only be remedying the effect. Those in the building might keep throwing others out, and hundreds on the sidewalk might keep trying to remedy the effect, but would it not be far better for some one to go up into the building and stop these wicked people from throwing them out? This would be getting at the cause. Nearly half the children die before the age of five, murdered in the majority of cases by operating causes that ought to be just as apparent as the one in the foregoing illustration. Several years ago 100 infants died weekly during winter in Brooklyn, but during summer 600 died per week. Was this a "mysterious dispensation of Providence," operating six times stronger in the summer than in the winter, or were the infants being thrown out and crushed, as in the illustration, by sour feeding-bottles, back-yard odors, defective plumbing, decayed fruit, and poisonous beef tea, the majority of these causes acting more virulent in hot weather than in cold?

So many are spending all their energies trying to remedy the effect and paying little or no attention to the cause! If I put my hand on a hot stove, God has arranged the law of effect that my hand shall be burned. Now if I should inject some cocaine into my hand to remove the painful effect and still keep my hand on the stove, would that be the thing to do?—No, I should remove the cause, that is, remove my hand from the stove. So simply doting with headache powders to smother the sad reminder of a wretched dinner, merely rubbing liniments on a painful rheumatic joint to get rid of the pain, does not prevent more of the poisons from those habitual beefsteak breakfasts to lodge there.

We have not helped the world out of its troubles until we can apply the remedy to the causes of its misery.

DAVID PAULSON, M.D.

I NOTICED a number of carriages coming down Fifth Avenue this afternoon, with dogs in them. It would be a nicer thing if the owners of those carriages could send them around to hospitals, and take poor people out for a drive in the park. That would be better than sending a poodle for a drive. A man or a woman ought to be worth more than a poodle. Think of the new life such a drive would bring to a poor sufferer who has been in a hospital for months, and is just beginning to recover!

We must help our brethren, our neighbors. We can not shirk the responsibility.—D. L. Moody.

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**In the Philippines.**—There has been almost continuous fighting of a more or less serious character between the Americans and Filipinos during the past two weeks. In an engagement on March 15 the Filipinos lost over 200 killed and 450 prisoners. Fighting was continuous on the following day, and the Filipinos lost heavily, being driven from successive trenches. In an engagement on the 19th the Filipinos were driven fifteen miles by General Wheaton's brigade, and left 200 dead on the field. American gunboats have entered the lake east of Manila, capturing a number of small towns and several gunboats used by the natives. . . . The transport Sherman arrived at Manila on March 22, with a regiment of regulars to re-enforce General Otis.

On March 24 the Americans began a general advance, driving the Filipinos from their intrenchments and capturing a small village. The Filipino loss in this engagement is reported to have been between 300 and 400. What is said to have been the heaviest battle fought since February 4 occurred on March 25. The Filipinos made a determined stand but were unable to hold their position. The fighting continued all day, and the loss of the Americans in killed and wounded was about 200. The loss on the part of the Filipinos is much in excess of that number. The town of Malinta was captured by the Americans on March 26, and great numbers of the Filipinos fell in its defense. Among the Americans killed was Colonel Egbert, of the Twenty-second Infantry. Polo was captured on the following day. The line of the American advance is along the Manila and Dagupan Railway, toward the insurgent capital, at Malolos, where Aguinaldo is expected to make his final stand. . . . A battle was fought for the possession of the village of Marilao on March 28, resulting in its capture by the Americans. The Filipinos lost 88 killed and 100 prisoners in the engagement. The Americans lost 28 killed and 212 wounded. The town of Bocavé was captured by the Americans on March 29, leaving but 8 miles of comparatively level country to be covered between that and Malolos. . . . A report by way of Paris states that Aguinaldo is ready to negotiate with Admiral Dewey for the surrender of his forces. . . . The War Department at Washington has issued a statement to the effect that the losses of the Americans in Manila since February 4 are 157 killed and 864 wounded.

Reports from the island of Iloilo state that an engagement occurred near the city of Iloilo on March 16, resulting in a loss to the natives of 200 killed, and a much larger number wounded. There is now good prospect of the natives laying down their arms without further resistance. The natives on the island of Samar, however, are reported to be assuming a threatening attitude.

**International.**—A battle occurred on the frontier of Morocco, on March 22, between the Dejeidi and Benissens tribes on the one side and the Mohayas on the other. The latter were defeated, losing 800 prisoners. The number of killed on both sides is said to be 400. . . . England and Russia are said to be coming into harmony over the matter of railway concessions in China, the czar being desirous of showing an amiable disposition on the eve of the peace conference. . . . Cecil Rhodes, the South African millionaire and politician, has secured from Germany permission to build a telegraph line through German East Africa, thus connecting Egypt and South Africa. This is the preliminary step to the building of a railroad between Egypt and Cape Town.

There are mutterings of trouble coming from Norway and Sweden, the latest manifestation of this discontent being in the form of a refusal of the Norwegian legislative assembly to dine with the Swedish crown prince, who has been acting as regent in the absence of the king. The Norwegians also showed their dislike of the prince by pelting him with snowballs on a recent occasion. . . . On March 17 the queen regent of Spain signed the treaty of peace between Spain and the United States. Altho the actual war ceased at the signing of the protocol, technically these nations will be at war until the treaty is signed by President McKinley. . . . The convention between Great Britain and France delimiting their boundaries in the valley of the Nile was signed by the Marquis of Salisbury and the French ambassador on March 21. . . . The czar is endeavoring to maintain peace in the Balkan States. Turkey has filled Macedonia with fanatical troops, and should these commit outrages on the Christian population, it is feared that Bulgaria, Serbia, and Montenegro will attempt a rescue. Russia is using

strong threats against these States to keep them down.

Belgium has joined the other nations in demands on China. She is asking for a concession at Hankow. . . . Denmark, following in the footsteps of her sister nations, is preparing to send a cruiser to Chinese waters in connection with her demands on China for concessions and privileges. With all these nations joining in the clamor for Chinese territory, China must begin to realize that her end as an independent power is nearing rapidly. The empress dowager has ordered the governors of the seacoast provinces of China to resist by force of arms any further landing of armed foreigners on Chinese territory. . . . Germany has despatched a third cruiser to Morocco to enforce her demands for the payment of damages to certain of her subjects whose property was destroyed by a mob.

**Casualties and Calamities.**—The long-continued drought and excessive heat in Australia is reported to have caused the death of millions of sheep and hundreds of thousands of cattle and horses. One report states that the farms are left without a blade of grass, and many farmhouses have been destroyed by bush fires, while fifty per cent. of the stock of all kinds has perished. . . . A European expedition traveling in the Desert of Sahara was attacked by Arabs recently, and one hundred belonging to the expedition were killed. . . . Cyclones visited portions of Arkansas, Alabama, and Georgia on March 19, doing an immense amount of property damage. Thirteen persons were killed in Alabama, four in Georgia, and three in Arkansas. . . . Advertisers from Sydney state that two villages in the Solomon Islands have been destroyed by a tidal wave, causing much loss of life. . . . On account of the strict press censorship in Russia, it has not been known that a terrible famine is in progress in the eastern provinces of European Russia. There are several million people living in these provinces, and practically all have been reduced to the last extremity of want. The peasantry are endeavoring to support life on a mixture of weeds, acorns, and chopped straw, which renders them so weak that thousands of them are succumbing to disease. The death rate ranges from five to ten in the hundred. . . . Thirty-three dead bodies have so far been recovered from the burned ruins of the Windsor Hotel, New York.

**Miscellaneous.**—A balloon voyage of 423 miles was recently made by four German officers in a little over four hours, who thus traveled at a rate of over one hundred miles an hour, the fastest trip of the kind on record. . . . The two miners who had been imprisoned in the Bon Air mine at Leadville, Colorado, were rescued on March 23, having been thirteen days imprisoned in the shaft. They were given food, drink, and an electric light through a ten-inch water pipe. In order to accomplish their rescue a shaft had to be sunk through 200 feet of solid rock, at a cost of \$3,000. . . . Advertisers from Ecuador state that the Protestant missionaries in that country are in grave peril. A wave of fanaticism is sweeping over the country, through the influence of the priests, and a general massacre is threatened. . . . The *Daily Mail* and the *Daily Telegraph*, of London, have both begun the issue of Sunday editions, which is an innovation in London journalism. . . . Mrs. Martha Place, the first woman to die in the electric chair, was executed at Sing Sing, New York, on March 20, for the murder of her stepdaughter. . . . On March 17, thirteen Spanish priests from Manila arrived in San Francisco on their way to Central and South American countries. Over three hundred of these priests are still held by the Filipinos. . . . Princess Kaiulani, of Hawaii, died at her home near Honolulu on March 6.

**The Trusts.**—The New England Electric Vehicle and Transportation Company, with a capital of \$25,000,000, was incorporated under the laws of the State of New Jersey on March 23. . . . About 500 jewelry firms in New England and the Middle Atlantic States have formed a jewelry trust, with a capital of \$25,000,000. . . . The cast-iron pipe trust, whose formation was anticipated some weeks ago, has become an accomplished fact. . . . The Compressed Air Traction Company has been incorporated at Trenton, N. J., with a capital of \$15,000,000. The company is empowered to manufacture and deal in compressed air in capsules. . . . The manufacturers of bicycles have arranged the details of a gigantic trust with a capital of \$50,000,000. There is also to be a \$5,000,000 bicycle-saddle trust, a steel-tube trust, and a wood-rim trust. . . . The plow manufacturers of the United States are forming a trust, the capital stock of which is expected to amount to \$60,000,000. There is also in process of formation a canned goods trust, to have a capital stock of \$20,000,000. . . . A \$50,000,000 wine trust is in process of formation at New York. It is the intention of this company to control all the popular brands of wines in the country.

. . . . The organization of the American School Furniture Company, with a capital stock of \$1,500,000, was completed at Wabash, Indiana, on March 23.

**Cuba.**—The United States Post-office Department is supervising the establishment of an efficient postal service in the island of Cuba. Havana is to have the most modern post-office appliances, and uniformed letter carriers. Special stamps for the Cuban service are being furnished, also stamped envelopes with Cuban designs. . . . An official despatch states that the Cuban army, with its corporals and sergeants, numbers 13,219 men, all told. . . . The officials of Santiago province are making war on the brigands which infest the country around Santiago. Several of them have been killed and a considerable number captured. . . . The work of bringing the United States volunteers home from Cuba has already begun, the intention being to have them all out of the island by April 25. Their places will be taken to some extent by regiments of regulars.

**Lynchings.**—Nine negroes at Palmetto, Georgia, who were being held on suspicion of having burned certain buildings, were attacked by a mob on March 16, and shot while begging for mercy. Four were killed and five wounded. . . . Two negroes were killed and two wounded by whites at Charleston, S. C., on March 26, without apparent motive for the crime. . . . Seven negroes were lynched in Little River County, Arkansas, on March 23, on account of threats which the colored men had made of precipitating a race war. The dead bodies of three more were discovered on the following day hanging to trees in the woods, and it is believed that a considerable number of others have been similarly dealt with. . . . On March 18 three negroes were taken from an officer at Silver City, Mississippi, and lynched.

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TO CONTRIBUTORS.

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

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

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

Manuscript Returned.—We will return all unused manuscript desired if stamp and directions are inclosed. We are forced sometimes to return good manuscript mainly for three reasons: (a) Sometimes the articles are too long; (b) sometimes we have a number on the same subject; (c) sometimes our plans are such that an article can not be used till it is out of date. We therefore hope that no offense will be taken by those who have freely contributed their best thought if their productions are returned. When we receive so much matter, we can not use all.

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# A Large Type Revised Bible with References

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f. Cp. 1 Sam. 21, 4, 5.

1 Cor. 7, 5.

g. Ps. 77, 18.

Heb. 12, 18.

Rev. 4, 5.

8, 5.

11, 19.

encamped before the mount. 3 And Moses went up unto God, and Jehovah called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: 6 and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel. 7 And Moses came and called for the elders of the people, and set before them all these words which Jehovah commanded him. 8 And all the people answered together, and said, All that Jehovah hath spoken we will do. And Moses reported the words of the people unto Jehovah. 9 And Jehovah said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee for ever. And Moses told the words of the people unto Jehovah. 10 And Jehovah said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their garments, 11 and be ready against the third day: for the third day Jehovah will come down in the sight of all the people upon mount Sinai. 12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: 13 whosoever toucheth the mount shall be surely put to death: 13 no hand shall touch him, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. 14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their garments. 15 And he said unto the people, Be ready against the third day: come not near a woman. 16 And it came to pass on the third day, when it was morning, that there were thunders

and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled. 17 And Moses brought forth the people out of the camp to meet God; and they stood at the nether part of the mount. 18 And mount Sinai was altogether on smoke, because Jehovah descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. 19 And when the voice of the trumpet waxed louder and louder, Moses spake, and God answered him by a voice. 20 And Jehovah came down upon mount Sinai, to the top of the mount: and Jehovah called Moses to the top of the mount; and Moses went up. 21 And Jehovah said unto Moses, Go down, charge the people, lest they break through unto Jehovah to gaze, and many of them perish. 22 And let the priests also, that come near to Jehovah, sanctify themselves, lest Jehovah break forth upon them. 23 And Moses said unto Jehovah, The people cannot come up to mount Sinai: for thou didst charge us, saying, Set bounds about the mount, and sanctify it. 24 And Jehovah said unto him, Go, get thee down; and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto Jehovah, lest he break forth upon them. 25 So Moses went down unto the people, and told them. 1 And God spake all these words, saying, 2 I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. 3 Thou shalt have none other gods before me. 4 Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 thou shalt not bow down thyself unto them, nor serve them: for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth genera-

h. ver. 9.

i. ver. 13.

j. Heb. 12.

k. Deut. 4, 10.

l. ch. 24, 17.

m. Deut. 4, 11.

n. 25, 2.

o. (ing.).

p. Judg. 5, 5.

q. Cp. Isai. 6, 4.

r. Ps. 144, 5.

s. Rev. 15, 8.

t. Ps. 68, 8.

u. Neh. 9, 13.

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w. Cp. ch. 3, 6.

x. 1 Sam. 6, 19.

y. Lev. 10, 10.

z. 2 Sam. 6, 8.

aa. 1 Chr. 13, 11.

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ac. Cp. Josh. 3, 4.

ad. For ver. 1-17.

ae. Deut. 5, 6-21.

af. Deut. 5, 22.

ag. Lev. 25, 15.

ah. Ps. 81, 10.

ai. Hos. 13, 4.

aj. v. ch. 18, 5, 14.

ak. & mg. for mg.

al. 2 Kin. 17, 35.

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an. & 25, 15.

ao. Lev. 25, 1.

ap. Deut. 27, 15.

aq. Ps. 97, 7.

ar. Cp. Acts 17, 29.

as. v. ch. 23, 24.

at. Josh. 23, 7.

au. 2. ch. 24, 14.

av. Deut. 4, 24.

aw. & E. 15.

ax. Josh. 24, 19.

ay. Nah. 1, 2.

az. a. ch. 34, 7.

ba. Num. 14, 18.

bb. Cp. Ps. 79, 8.

bc. & 100, 14.

bd. & Isai. 65, 6, 7.

be. 2 Jer. 32, 18.

1 Or, above 2 Or, it 3 Or, ram's horn 4 Heb. bondmen. 5 Or, beside me

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A sample page from this new Bible

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BAPTISM: Its Significance, Its Nature, and the Necessity for It. By E. J. Waggoner. Bible Students' Library, No. 79. Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.





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Our news and notes, on page 14, present quite an array of lynchings during the past few days. It is sad to think that our boasted civilization does not make such things impossible in fact rather than in theory merely.

We feel constrained to call attention to the great array of figures presented in our news column, on page 14, in regard to the trusts that have been forming during the last few days. These trusts are rapidly sweeping all the wealth of the country into the coffers of a very few men. God's language to these men is, "Ye have heaped treasure together for the last days." James 5:3. In the light of what is now taking place, how terse and striking is this scripture expression! How literally are men heaping treasure together now; and the Father in heaven says it is for the last days.

The Russian naval headquarters are staggered, so says a despatch from Sebastopol, at the recent estimates for the increase and further equipment of the British navy. Unless England ceases to augment her navy, it is feared that she will shortly be able to blockade Europe from the Baltic to the Bosphorus. But the other powers of Europe will have occasion to impose still further taxes in order to build fleets that will prevent England from becoming too greatly superior at sea. The spirit of this age is that of war, but let it ever be remembered that this is not stirred up by the Prince of Peace. And if we want to stand with Christ, should we be found among those who devote themselves to the study of how to destroy their fellows in battle?

**Another Mission.**—In our Mission department will be found a simple statement of a mission founded in Philadelphia by Christian brethren whose hearts are burdened for the poor and needy. They have not means themselves to do this work as they would be glad to do it. They help all, irrespective of creed, of color, of condition; and they seek to help all to a better life. Would it not be a privilege for the readers of the SIGNS OF THE TIMES in Pennsylvania to assist in the Gospel Help Mission in Philadelphia? Would not some persons be glad to donate funds for this noble work? Would not some person like to pur-

chase and fit out one or more of the beds mentioned? Would they not be glad to donate clothing for the bed if they can not purchase the bedstead? Would they not be glad to furnish fruit, or beans, or other provision? If any wish to know what is most needed, write to the address given in the article. Money, of course, is always acceptable.

## WHAT DO YOU THINK ABOUT IT?

We refer to the resurrection number of the SIGNS, which each subscriber to this paper has probably had in his hands a week or more ere this present issue reaches him. We have already received some very encouraging words in regard to it, but it is almost too early to get fullest returns.

But some of the very best words that can be said,—words that have the true ring about them,—have come in the shape of orders for extra copies of the paper. As this paper goes to press—nearly a week ahead of its date—we have received and sent out over 50,000 extra copies of the resurrection number, and the orders are still coming in. Our regular edition is about 45,000, and from present indications, by the time this present number is in the hands of our readers, our presses will be turning close to the 125,000 mark.

For this good showing we praise the Lord, and, at the same time, thank our friends who have manifested such a noble interest in spreading the truth of the Gospel of Christ. We would suggest to those who are selling the paper that this special issue will not die with its date. It contains matter that ought to recommend it to patrons for several weeks to come—yes, it contains truths that will live forever.

Perhaps the present issue will come to the hand of some who have not seen the resurrection number. Then we advise you without hesitation to procure a copy at your earliest convenience. The principal articles, prepared specially for this paper, in which are treated the great principles centering at the resurrection of our Saviour, are: "Christ Our Passover;" "A Risen Saviour;" "The Power of the Resurrection;" "No Resurrection, No Salvation;" "Life and Immortality;" "The Memorial of His Resurrection;" "The Resurrection Day Imminent;" "The Evidence of the Resurrection;" and an original poem of particular merit entitled, "Christ Is Risen." The illustration on the first page of cover represents the women and the angel at the tomb, while a full title-page picture represents the institution of the Passover in Egypt, the destroying angel, and Christ our Passover, crucified. Besides the special topic, the Outlook, Missions, and Home departments contain live, readable matter, specially illustrated. The truths in the printed pages of this special number deserve wide circulation.

Prices for extra copies are: Single copies, 5 cents each; 5 to 24 copies, 2 cents each; 25 to 99 copies, 1½ cents each; 100 copies and above, 1¼ cents each. Address, SIGNS OF THE TIMES, Oakland, Cal., or State tract societies.

## STORMS.

THE news of storms, earthquakes, tidal waves, etc., keeps pouring in from all parts of the world. Ships are being dashed to pieces by sea, and houses and other property are being broken up and destroyed on land. Such a condition is without precedent, and men should inquire into the true meaning of it. Why there are such awful disturbances in nature, and why they are so appallingly on the increase, may not be learned from the study of anything outside the Bible. But the Bible makes this matter perfectly plain. More than twenty-five hundred years ago the prophet was inspired to write:—

"From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, wo unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isa. 24:16-20.

It is a wondrous yet solemn thought that we have

reached the time when the foregoing prophecy is being literally fulfilled. And it should ever be kept before the people that the storms both by sea and land that we have had so far, are as nothing when compared with what there will be in the near future. And every one should also know that there is a safe shelter from every one of these calamities that are coming upon the earth.

Reports of a great tidal wave among the South Sea islands have just reached this country by the steamer Warrimoo. Tidal waves are no longer the unusual thing, but are becoming of constant occurrence. Reports of great storms both by sea and land are coming to us continually from all parts of the world. And these great storms are alarmingly on the increase. Scientific men have many speculations to offer as the cause of it, and of what may be the final results. There is an ancient Volume that tells all about it. Have you ever read it?

**"The Natural Food of Man, and How to Prepare It."**—This is the title of a neat little cloth-covered board-bound book of forty pages, size 5½x7 inches, stamped in gold. The book tells you just how to prepare any and all kinds of nut foods, grains, and vegetable dishes; how to so combine these foods as to properly nourish the body; and what foods are necessary for the vegetarian to use in order to supply the elements he formerly received from the meats he ate. All the recipes given are simple and easily understood, and the materials called for are those that can be obtained anywhere. One of the virtues of the little book is that it goes directly at the business of telling how to prepare vegetarian dishes. Every vegetarian should have one. Price, 40 cents; also paper cover at 25 cents.

Published by Mrs. J. R. Leadsworth, Healdsburg, Cal. For sale by California Tract Society, 1059 Castro Street, Oakland, Cal.

We have been requested by friends in Australia to call the attention of friends in America to the fact that postage on letters sent to the former country should be prepaid at the rate of five cents for each half ounce or fraction thereof. Postage on papers sent to Australia should be prepaid at the rate of one cent for each two ounces. The friends asking us to make this announcement are frequently called upon by the post-office authorities in Australia to pay out considerable sums of money on letters which they receive from America that have not been fully paid for by the senders. In addition to the postage they are required to pay a fine for each letter so received. Weigh your letters, and then pay five cents for every half ounce or fraction thereof you send; weigh the papers you send, and prepay the postage at the rate of one cent for each two ounces. The law of Christian honesty requires that this should be done. And these true principles of honesty require that we should not even "forget" such matters.

The April number of Good Health is conspicuous for a variety of interesting and valuable articles. "The Education of the Poor in Hygiene and Sanitation" is a very practical paper, by the editor. "The Fashions of Nature," by Mary Henry Rossiter, illustrated by original half-tones, is an attractive feature. Dr. Jay W. Seaver, A.M., M.D., of Yale University, contributes a scientific yet popular article on "Medical Gymnastics in Sweden." This article is illustrated by cuts of Swedish masseurs at work. The current number of Dr. Riley's series, on "The Hygienic Management of Insomnia," is particularly practical and noteworthy. Dr. Kate Lindsay departs a little from her usual line of subjects, and treats of "Criminal Education in Early Life." The "School of Health" is packed full of helpful suggestion. "How to Breathe," "Cultivated Deformities," "The Baby's First Wardrobe," "Bread Making," "The Use of Cold Water in Chronic Disease," "The Gastric Juice and Its Functions," and "Back-yard Hygiene," are the special topics treated.

A paper on "Food Reform," by a lady in Japan, is interesting as showing how far and how rapidly the principles advocated by Good Health are advancing.

"The Best Diet for Consumptives" is prescribed by Dr. W. H. Riley, of the Boulder, Colo., Sanitarium.

The Good Health Publishing Co., Battle Creek, Mich., will be glad to send you sample copies.