

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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EDUCATION AS FOUND IN EGYPT.

AS the thread of silk interwoven in the meshes of our paper currency enables the expert to distinguish the true from the counterfeit money, so throughout the history of the world there has been a system of education of which God was the fountain head. At

earth, there was at all times an Eye that never sleeps which guarded the remnant of truth, and an all powerful arm, which, at the opportune moment, would cause circumstances to so adjust themselves that right, which ever bears in its bosom the elements of triumph, would again rear its head in glory above its enemy.

Thus, in tracing the history of education, we

some of those inhabitants of the Euphrates valley found themselves in the fertile delta of the Nile. Lovers of ease, determined to supply the calls of nature with the least exertion possible, they devoted their energies to the building of cities and the development of a religion, of all religions the vilest,—that form of which the frog, the bull, and the reptile were



ON THE NILE. EGYPTIAN PYRAMIDS.

Egypt's Monuments Are Witnesses of Both Her Ephemeral Greatness, and the Idolatry That Wrought Her Ruin.

times this stream of true and living knowledge has dwindled to the merest thread, which the great rushing tide of error seemed to almost wholly conceal. Then again the current would broaden, swollen by some outpouring of truth in the higher sources of the stream, and for a season it would seem that the turbid waters of unbelief, of heathenism, would be forced into narrower channels and the pure waters of Lebanon would sweep through the valleys of civilization, cutting deep, clean channels, carrying to the sea beyond and burying in its depths the accumulated filth of previous ages and giving nature a chance to again put forth leaf and bear the fruit of righteousness.

Nevertheless, let the river of knowledge be broad or narrow; let it apparently be lost to

are obliged to plunge into deepest shadows, and then emerge gradually into the full blaze of sunlight.

One of the oldest forms of civilization is that found on the banks of the Nile. From this source come principles of education which still sway the world, as enduring, one would say, as the very pyramids near whose rocky bases it had its birth. True, but a time is not far distant when principles older than the pyramids will take the place of those the world now reveres because of their antiquity.

Holding, as we must, that the Bible record of the founding of nations is correct, it was but a few years after the flood, a few years perhaps after the building of the tower of Babel, that

fit emblems. Having known the true God at one time, having ever above them in the starry heavens the constant reminder of the Creator of all things, and in the annual rise of their river the clearest assurance of the mercies of the Saviour, they nevertheless worshiped the creature instead of the Creator, and as Paul says, when writing to the Romans, who had acted very much the same, "professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." So low had they fallen in the manner of worship that God, when wishing to deliver the Israelites who had lived 400 years in the land, was obliged to meet the Egyptian

ideas of the gods by sending upon the nation all sorts of loathsome insects and animals.

It is often argued that this was the condition of the poorer classes only, and it may be true that the priests had a knowledge far surpassing this degradation, but so much the worse for them if they kept the masses in such a state of ignorance and corruption as these religious ideas engendered.

From such a festering mass of iniquity what system of education would one expect to see developed? And yet it is to this country and to such conditions that the world turns and with pride points out the birthplace of its mental growth. Here, in the Alexandrian schools, mathematics, philosophy, logic, and other branches found their noblest patrons, and the atmosphere, murky with those heathen ideas of the Deity, laden with pestilential vapors of infidelity, was wafted over southern Europe to be furthered by Greece and Italy.

In judging of the value of an educational system one cares not so much for the actual things taught, or left untaught, as to ascertain the character which was developed as a result of the train of thought constantly kept before the mind. Did the soul grasp the higher day-springs of knowledge, or rather was the result debasing? The writer of "Arius the Libyan" puts these words into the mouth of an ancient Egyptian hermit, and one need not read long to feel the truthfulness of the picture. "I, that have mastered all the arts, sciences, and religion of ancient Egypt,—a land that was wrinkled with age centuries before the era of Moses; I, that know both all that the priests of Kem [an Egyptian god] ever taught the people, and also the higher and more recondite forms of ignorance in which the priests themselves believed—I verily know nothing! I can scarcely believe in anything save universal darkness, for which no dayspring cometh, and universal wretchedness, for which there is no cure. O wretched man that I am, who shall deliver me from this body of death?"

Think of the children born to such an inheritance when a God of light and truth was ready to enlighten them. Moses had been taught in all the learning of the Egyptians, but Israel's God must needs lead him into the wilderness and there teach him with the shepherd's crook, a flock of sheep, and only nature with which to commune, before he was fitted to lead an enslaved nation into the light; before true principles of education could be presented to his mind. It was not that teachers were lacking, it was not that books were not written. Sciences were taught, but taught to lead away from God. Mathematics, in some of its branches, there reached its highest earthly development, but there was in it all no index pointing to the throne of God.

Egypt was the battle-ground, and for centuries the enemy of truth seemed to triumph. Through lack of true knowledge the nation fell, and still those principles of darkness struggled on. Light seemed forever gone, man groped about in utter darkness, but God had said, "Thus far but no further," and the proud waves of iniquity were stayed before the whole world was engulfed.

And yet, while there was a hidden truth not far from the land of Egypt which should one day enlighten the world, it is painful to realize that men and women of to-day hold with such tenacity to ideas and methods which bear upon their face the stamp of Egyptian darkness. While professing to be light, it nevertheless leads to destruction. The Passover is near at hand. Those who will heed the call will be gathered out and sheltered behind the blood-sprinkled portals before the death angel wings its flight over the land. To the world is again

offered the opportunity of choosing between the Egyptian darkness and the light of the Eternal One. Let us be satisfied only when we awake in His likeness.

E. A. SUTHERLAND.

THE KING.

[By James B. Kenyon, Lit.D., in *Christian Advocate*.]

I JOURNEYED far to see the King; my days
I spent in weary quests; by lonely tarns,
In populous cities, in the wilderness,
Where the gaunt mountains lift their hoary fronts,
And where the deserts spread their shifting sands,
Wandered my fruitless steps. For I was fain
To see Him in His splendor, His august
And gracious presence making all the place
Of His enthronement radiant with light.
His voice, full fraught with power, I deemed should
be
More sweet than falling waters heard afar,
Or the warm night winds whispering in the pines;
His luminous eyes beneath His placid brows
Starlike should calmly beam on all alike;
And from the dais where His feet were set
Refreshing streams of influence should flow
To drooping lives.

Thus day by day I sought
To come where He might be, but evermore
The morrow found me still a wayfarer;
Till, spent and gray, I turned my hopeless feet
Down the small street where stood my empty home,
And there I found Him waiting at my door.
Not clothed in purple, but in raiment stained
And travel-worn; His feet were bare; His head
Was meekly bowed, and on His wasted cheek
Were traces as of tears. Within His hands
He held no scepter, but a palmer's staff;
Yet, as I looked, I knew He was the King,
For round His brow was girt a crown of thorns.
Syracuse, N. Y.

REDEMPTION DRAWETH NIGH.

THE days in which we live are eventful and full of peril. The signs of the coming of the end are thickening around us, and events are to come to pass that will be of a more terrible character than any the world has yet witnessed. "For when they shall say, Peace and safety; then sudden destruction cometh upon them." But to those who have the light of truth, it has been written, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." "And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." "Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly He find you sleeping."

There is great need that our weakening faith should be quickened, and that we should ever keep before the mind the evidences that our Lord is soon coming, that we may ever be found not only waiting, but watching and working. We are not to be found in idle expectancy; for this leads to carelessness of life, and deficiency of character. We are to realize that the judgments of God are about to fall upon the earth, and we should most earnestly present before the people the warning that the Lord has commissioned us to give: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." "Men's hearts failing them for fear, and for looking after those

things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

MRS. E. G. WHITE.

HIS COMING IN GLORY.

"HE comes not an infant in Bethlehem born;
He comes not to lie in a manger;
He comes not again to be treated with scorn;
He comes not a shelterless stranger;
He comes not to Gethsemane,
To weep and sweat blood in the garden;
He comes not to die on the tree,
To purchase for rebels a pardon,—
O, no; glory
Bright glory, environs Him now!"

The glory of Christ is *light* above the brightness of the sun; for of the New Jerusalem it is written: "The city had no need of the sun, . . . to shine in it; for . . . the Lamb is the light thereof."

But when Jesus comes in the clouds of heaven with power and great glory, He comes not alone in His own glory, but also in the glory of "all the holy angels." And when of only one angel it is said that "his countenance was like lightning, and his raiment white as snow" (Matt. 28:3), what must be the glory of the scene where are all the holy angels resplendent—"ten thousand times ten thousand, and thousands of thousands," "an innumerable company"!

Yet when our Saviour comes in the clouds of heaven with power and great glory, He comes not only in His own glory and in the glory of all the holy angels resplendent—surely that would be "great glory," but that is not all—"O, no; glory"—He comes also "in the glory of His Father." Matt. 16:27. And the glory of His Father is, of course, far above the brightness of the sun; indeed, of the heavenly city, in the same connection as previously quoted, it is said that "the city had no need of the sun . . . to shine in it; for the glory of God did lighten it."

Therefore it is written that "the Son of man . . . shall come in His own glory, and in His Father's, and of the holy angels." Luke 9:26.

What a scene, then, awaits the eyes of those who are watching and waiting for the coming of the Lord,—the glory of all the holy angels, the glory of Christ above that of all the angels, and the glory of His Father also above all—all combined and intermingled in one heaven-covering scene of indescribable splendor!

And what will it be to be there that day! And upon those who are prepared to see it, and to behold it with joy, what can possibly be the effect other than so to ravish them, so to fill them with perfect ecstasy, that they shall be literally translated?

And, wo worth the day! what can possibly be its effect upon those who are not prepared to see it in that day?—Plainly only that which is described,—so all-searching in its power, so all-terrifying in its splendor, that even a mountain to fall upon them to hide it will be a relief.

But to all who are waiting and watching for Him the scene will be as beautiful and joyous as it will be glorious. Not only will His glory cover the heavens because of His majesty, but the earth will be full of His praise, because of His beauty and the joy of all who behold it. Hab. 3:3; 2 Thess. 1:10.

Thus "the moon shall be confounded, and the sun ashamed, when" this, our glorious "Lord of hosts, shall reign in Mount Zion, and

in Jerusalem, and before His ancients gloriously."

Then, too, and thus in the light of that all-pervading glory, "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever;" yea, "then shall the righteous" even "shine forth as the sun in the kingdom of their Father." Dan. 12:3; Matt. 13:43.

So He comes. He comes soon. For "He which testifieth these things saith, Surely I come quickly."

And let every heart respond, "Amen. Even so, come, Lord Jesus."—A. T. Jones, in *Review and Herald*.

WORKERS TOGETHER WITH GOD.

IT is a pleasant thought that we may *know* God, and *walk* by His side, and become intimately acquainted with Him and His wonderful works; and better still is the realization. Yet when we experience this we find that He has still more for us to accomplish—a work so honorable that we would not dare to even think we could do it if He had not told us so.

We are apt to think, I would like to do something *for* the Lord, not realizing that it is our blessed privilege to work *with* Him.

We think we must "work out" our "own salvation," not realizing that "it is God which worketh in you, both to will and to do of His good-pleasure." Phil. 2:12, 13. To make this plainer let us read 1 Cor. 3:9, "For we are *laborers together with God*." He honors us by keeping us company, and also lets us work with Him. He not only gives us the opportunity, and the strength to work with, but teaches us how and directs every step. So we go forward "as *workers together with Him*" (2 Cor. 6:1), having a part in His work and sharing His labors.

We might illustrate how God works with us by a master workman, *working with* a steam-engine. As we see the amount of labor performed by the engine, we are apt to give it the credit for doing so much. But the engine by itself is but a mass of "dead metal," no better than any other piece of iron. It is the steam directed by the Master's hand that keeps it in motion; but before he can safely supply the steam, he must open the escape valves and let out the cold water, so that the steam can pass through. Then he turns on the power by opening the steam valve, and the machine begins to move, slowly at first, but increasing in speed and power as it is supplied with steam; and it keeps in motion as long as the power is supplied, and it is well cared for.

So it is with us; before God can use us we must be emptied of self, our perverted human nature. Then the *Spirit of God* can come in and *work through us*. But the evil must be cast out before He can fill us or accomplish anything by our efforts.

Now when the engine is started, it is connected with other machinery and spends its power in keeping it in motion, and doing a great amount of useful work. So with us; when the Spirit of God fills us, it is not to be used for ourselves alone, but through us it reaches out and connects with others, doing them good.

Shall we then say, See what great things I have done?

Christ says, "Without Me ye can do nothing" (John 15:5); and, altho the work is committed to human hands, God constantly supplies the power. And not only that but He made the instrument which uses the power.

Who, then, has a better right or understanding as to the use of it than the *great Master Workman*?

So, then, to *work with Him* we must be *passive* in His hands to receive the power, but *active* through His Spirit to do the work.

Some engines have a greater capacity than others, but the same steam will run each engine to the full measure of capacity, whether great or small. But the one horse-power engine constantly at work will accomplish vastly more than the largest size separated from its source of power.

Let us then work to the full measure of our capacity, ever receiving of the Spirit of God, and ever giving it out in doing good to others.

"O that men would praise the Lord for His goodness, and for His wonderful works to the children of men." Ps. 107:8.

IRVING E. BAKER.

Bastrop, La.

"UNTO THE DAY."

I ASK not, Lord, that life shall give to me
All peace, and quiet sheltering from storm;
I would not rob my soul's experience
By asking that the sun shine ever warm.
I only pray, my Lord, whate'er befall,
"Give Thou me grace to triumph o'er it all."

Come storm, come shine, let my life ordered be
In each degree as seemeth to Thee best.
I know that every day is destiny;
My soul's assurance folds its wings in rest.
Whatever comes, I only ask of Thee:
Unto the day, my strength sufficient be.

BESSIE JOHNSON-BELLMAN.

Howard, Kansas.

"VOX POPULI VOX DEI."

THIS is one of the popular slogans especially prominent in the United States. It means, "The voice of the people is the voice of God." It would be true if the people could *by faith* utter what the voice of God has spoken; but nothing is the voice of God merely because of the people's having spoken it. God's voice utters His own thoughts, and His thoughts are as high above the people's thoughts as the heavens are higher than the earth (Isa. 55:9).

The Bible gives a number of instances where it is manifest that the voice of God's own chosen people was not His voice. When the Israelites were pursued by Pharaoh's army, and were hemmed in between the mountain and the sea, they complained to Moses, saying, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness." Ex. 14:11, 12. Was this the voice of God? Note His reply: "And the Lord said unto Moses, Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward." Verse 15.

The voice of God spoke the ten commandments on Mount Sinai, and called Moses up into the mountain to give him special instructions. Among these was emphasized the second commandment, in the injunction, "Ye shall not make with Me gods of silver, neither shall ye make unto you gods of gold." But while Moses was yet in the mount with God, the people became impatient of His delay, and they said to Aaron, "Up, make us gods, which shall go before us." Then Aaron made them a golden calf, a regular Egyptian idol, and they

(the people) said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." This was "*vox populi*"; was it "*vox Dei*"?

When the Israelites had come to the borders of Canaan, twelve men were sent over to spy out the land. On their return to the camp ten of them reported that it would be impossible for them to take possession; but Caleb and Joshua said that they were able to take it. The people indorsed the report of the *majority* and said, "Let us make a captain, and let us return into Egypt." They also took up stones to stone Caleb and Joshua. This was *vox populi*, but not *vox Dei*. God's voice said: "I have heard the murmurings of the children of Israel, which they murmur against Me. . . . Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against Me, doubtless ye shall not come into the land, concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun." (See Numbers 14.)

When the people heard what was to be the consequence of their rebellion, they changed their minds and determined to attempt the conquest of Canaan. But Moses warned them that they could not succeed against the decree of the Lord, and assured them that they would be smitten before their enemies. "But they presumed to go up unto the hill top; . . . then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them."

Further along in the history of this typical people, we learn that they conceived the idea of having a king. They became dissatisfied with their government by judges, and said to Samuel, "Make us a king to judge us like all the nations." The Lord told Samuel to "protest solemnly unto them, and show them the manner of the king" that should reign over them." He said, "They have not rejected thee, but they have rejected Me." But "*the people* refused to obey the voice of Samuel [which was "*vox Dei*"]; and they said, Nay; but *we will have a king over us*." So the Lord let them have their way (see 1 Samuel 8), but He did it in His anger (Hosea 13:11).

However, the most striking illustration of the voice of the people being *against* the voice of God, was the scene before Pilate's judgment seat. The governor brought before the multitude Jesus and Barabbas—the latter having been convicted of sedition and murder—and asked which of the two they would have released, according to the custom at this annual feast. "And they cried out all at once, saying, Away with this Man, and release unto us Barabbas. . . . Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify Him, crucify Him. And he said unto them the third time, Why, what evil hath He done? I have found no cause of death in Him; I will therefore chastise Him, and let Him go. And they were instant with loud voices, requiring that He might be crucified. And the voices of them ["*vox populi*"] and of the chief priests prevailed."

It would hardly do to close this list of citations without adding one in the time after Christ. After the killing of James, and the miraculous deliverance of Peter from prison, Herod the king went down to Cæsarea to live. At a popular gathering "upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And *the people* gave a shout, saying, It is the voice of a god, and not of a man." But how did God regard this sentiment of "*vox populi*"?

The record answers: "And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost." Acts 12:21-23.

These, and many other scriptures and historical records, show conclusively that as to the popular cry, "*Vox populi vox Dei*," the exceptions are far more conspicuous than the rule. The voice of the people can be the voice of God only when they utter that which they have first learned from His Word.

W. N. GLENN.

TWO FORCES.

"YE can not serve God and mammon." Matt. 6:24. "God is love." Mammon is riches. Two very different powers impel men to action in this world. One is the power of love, the other is the power of money. The very same act may sometimes be performed by either one of these motives, so that it may be hard to tell which of these two induced the person to act. Sometimes it may be difficult to get any one to assist us from either motive, and then we say, "I could not get any one to do it for love or money." But while the operation and the effect produced may be about alike in either case, yet the motive, the thing that God takes into consideration, may be as different from the other as day is from night.

A man desires to go to the neighboring town. Various powers may take him there, and it remains for him to make the choice among the many. He may go by steam on the railway, or he may go by the street-car line and be impelled by electricity, or he may ride in a carriage and be drawn by horse-power. If he prefers, he may go independently of all these and furnish his own locomotion by going on foot or on a bicycle. Anyway, he gets there just the same, and it would not seem to make so much difference how he gets there. But in our conduct in morals and our dealing with our fellow-men, the motive, the impelling power, is the important factor to be taken into consideration.

The minister who regularly enters the pulpit to preach the Gospel, is supposed, of course, to be moved by no other power than that of love. But is it not possible that the salary may have more to do in this matter than one would think?

Sometimes sailing craft on the ocean put in an auxiliary power of steam or something else, to be used when the wind is too low to drive the ship, so that if the sails are not sufficient to move the vessel along the auxiliary power may be.

Would not something of that kind be a good thing for the Gospel worker, so that if the love for souls were not quite sufficient to keep him at work, the love for dollars might accomplish the purpose? Right here comes in so pointedly the admonition of our Lord, "Ye can not serve God and mammon." The auxiliary power of the desire for reward and sustenance for the hungry mouths at home, gradually becomes the main power, the sole power even, and, without knowing it, the worker has changed motives as well as masters.

Men serve a visible god, and that god is wealth, the money power. To serve the true object of worship, the invisible God, whose power and nature are love, requires a mighty transformation of mind. Money has its place. The Lord created money. "A just weight and balance are the Lord's; all the weights of the bag are His work." Prov. 16:11. Money is to be the servant whose use and disposal are to be directed entirely by love, which is to be

the master. Nothing can afford a better opportunity for the manifestation of love than the investing of money in the cause of God and philanthropy. Mark, the opportunity is afforded the *giver* to thus manifest his love, and, hence, "it is more blessed to give than to receive." The worker in the cause of Christ manifests his love in devoting himself unselfishly to its advancement. Of course he needs support, but he is not to work for that support. It is arranged for the one who desires to share his labor of love, to manifest his love by furnishing the other with the necessities of life.

Sometimes those who work from the pure principle of love, are accused of serving God for riches. It was so with Moses and with Job. We may often mistake the motive, but God knows it. When mammon is master, all love's operations must be restricted, as was the case with those who wished to prevent the costly gift of Mary to her Lord. Loving deeds may not be performed if they cost too much. This "waste" can not be tolerated. Often upon the settlement of an estate the heirs of the deceased become forever alienated from each other. Before they seemed perfectly united, but now there is a lifelong division, not only of the property but also of the family. What was the rule by which their decisions were reached, love or money? "Ye can not serve God and mammon." F. D. STARR.

MERCY'S CALL.

SAY, why do you linger? O, why do you wait?
Mercy's door is now open. Come ere it's too late;
For the sweet voice of Mercy will soon cease to
plead;
Then come, I implore; to the warning give heed.

The night is soon coming; the day is far spent.
O, come, I entreat you! Repent, O, repent!
Then turn to the Saviour, and pardon receive,
And He'll accept *you*, if you'll only believe.
MRS. E. R. COLBURN.

A TESTIMONY OF HEALING.

CHRIST'S special warning command to His church is, "Beloved, believe not every spirit, but try the spirits. . . . Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." And never in the history of the Christian era has this charge been so significant as now.

Speaking of the last days, Christ says: "Take heed that ye be not deceived; for many shall come in My name, saying, I am Christ; and the time draweth near; go ye not therefore after them." Luke 21:8. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." Matt. 24:24, 25.

The same warning was given by the Spirit to Timothy concerning the great deceptions of the last days: "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.

Are not these warnings sufficient to cause every one of us to "take heed"? Never has a time been known since the days of the apostles, when so many and so great signs and wonders have been done in the name of Christ as are being done now. And many people are saying, as was said of Simon the sorcerer, "This man is the great power of God;" and

thousands, yes millions, are going after them.

But "be not ye deceived." The world must have a sign before it will believe God; but God requires that His children shall believe His Word without a sign. Said the Lord, "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." God will not give a sign to convince the unbelieving heart of His rightful authority and power; but He does give the faithful heart abundant manifestations of His saving love and power.

What is the test, then, that we may know the Shepherd's voice, and not be deceived by any counterfeit call of the "stranger"? Here it is, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God."

It matters little what they profess; unless they confess the efficacy of Christ's incarnation and sacrifice to save you and me, they are not of God. Unless we confess that Christ is come in our flesh to save us from the powers of evil, and to work out in our flesh His own righteous life (Rom. 3:22; 8:3, 4); unless they acknowledge the mystery of godliness—"Christ in you, the hope of glory"—they can not be of Christ, tho they confess His name in hypocrisy to deceive those who are not thoroughly grounded in the truth. We dare not believe any doctrine that is not fully substantiated by the Word, tho a prophet should declare it. Note Paul's charge in the first of Galatians: "Tho we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." And John says, "If there come any unto you, and bring not this doctrine [the doctrine of Christ], receive him not into your house, neither bid him God speed."

High standing, social prestige, popular success, and a large following, are no signal of a true shepherd or a faithful watchman. Prophecies, gifts of healing, miracles—none of these are tests of true discipleship or apostleship. Matt. 7:21-23; 1 Kings 13 (notice verses 11 and 18); 1 Cor. 13:1-3; Rev. 13:13, 14; 16:13, 14.

I know of no more forcible proof of the faithfulness of these warnings than a temptation that I experienced concerning the power of a certain healer, now of Chicago, and I will give it for the benefit of those that may be similarly tried.

When my baby was quite small, he was afflicted with an incurable eczema, and was in such torment that he required almost constant care night and day. At this time a paper, published in the interests of faith-healing, came in my way, and my sister and I read with great interest the testimonies of those who had been wonderfully healed. My heart began to throb with a great hope that baby also might be healed; for surely this was the power of God come down among men. While I was trembling, on the verge of believing, a warning voice in my soul said, "Take heed; prove the doctrine." My sister corresponded with the healer, and was actually healed of a life-long infirmity. This added certainty to the written testimonies; but in reading the published sermons of this healer, I discerned the vital errors of Spiritualism, Universalism, and the Church-and-State doctrine. I have the extracts from these sermons, volume and page. These, together with the sarcasm and ridicule with which he attacked all his enemies, convinced me that the Spirit of God was not the source of either his power or his doctrine, and I determined that I would never ask for help or healing at his hands.

As if to put me to the proof, my baby was stricken in a most unaccountable manner in lungs, kidneys, and bowels. All the springs

of his little life seemed to be stopped, while his breath came in panting gasps. The usual remedies seemed to have no effect to relieve him. He was smitten with death, and his wailing cry seemed to wring my heart with an agony of temptation.

The tempter walked beside me, urging me to accept the certainty, taunting me with my inconsistency and unbelief, and bringing to my heart strange misgivings, lest I might have committed the unpardonable sin in thus ascribing to the wicked one the seeming power of God as shown in the mighty deeds of this man.

If the shame and humiliation that the tempter heaped on me in that hour could have been voiced in words, they would have been on this wise: "You, a professing Christian, and claiming such a great faith, are afraid to ask your God to save your child; and yet this, as you believe, agent of the devil—tho perhaps unconsciously—would heal him freely in a moment if you would ask him. Is the devil more willing to heal than your kind and beneficent Lord?" My heart cried out, "No," but I was not able to lift up my heart to claim the sure promise of God. While temporal aid seemed near and sure, a sense of distance and darkness seemed to shut out my heavenly Father from me. I did not then realize the source of this. But tho my heart was bleeding for my dying little one, I resolved that I would see him perish, yes, and I would perish too, before I would apply to the enemy for his physical restoration.

Then God gave me the faith. I resolved to place my stricken lamb in the arms of Jesus; and, calling all the family to prayer, we kneeled down. I had not had time to frame three words of my petition, when the baby gave a cry, as if he had received a mortal hurt, and began to sob in a heart-breaking way. At that cry we all sprang to our feet to comfort him, and I soon realized that he was crying in a natural voice, and in his own natural way. He was healed from that moment, and played all the afternoon, while I praised God from a full heart. He was not at that time fully healed of the eczema, but I besought the Lord until he was. Since that time I have never felt prompted to ask for healing for small ailments, but have always administered the simple, healing remedies that the Lord has provided. But if I ever get in those sore straits again, I know my Helper and Healer.

Dear reader of the SIGNS, whoever you are, be prepared for the "wrath of the dragon," if you refuse, in the light of God's Word, to be deceived or led into any compromise with the enemy of your soul. All the powers of hell will be hurled against you to wrest you from your sure hold upon the Rock of your salvation; but Jesus has commanded us, "Fear not them which kill the body, . . . but rather fear Him who is able to destroy both soul and body in hell;" and in His conquering name you may always be a victor.

HENRIETTA REAMS.

THE FLEETING MOMENTS.

AS the clock ticks off one second of time, the earth moves on its axis at the equator more than ninety-two rods, and forward in its path around the sun about nine miles. In that time all the heavenly bodies in the universe change places. There is no going back; the motion is ever onward. So all mankind are moving onward, away from past experiences, and forward in ever-advancing age, and nearer to the grave, or to that solemn hour when the trumpet of the Archangel shall awake the dead.

Lying awake in the silent night, and listening to the clock, as with solemn cadence it strikes off the passing hours, never to return, how deeply are we impressed with feelings of unrest, and regret that precious time has been so often wasted; and resolves to improve the golden moments yet to come, are made only to be broken again and again.

Each person in the world possesses an individuality. No one can be somebody else. Each person is building a character for himself; and the experiences of the moments as they pass leave their impress upon the structure. These moments are precious golden coin from the mint of heaven, and how important that they be used to enrich the character in the graces that alone can qualify one for the genial companionship of the pure and holy in this life, and of the angels of heaven by and by.

It is useless to spend the time in regrets over past misdeeds and mistakes, or over the adverse circumstances that have contributed to make us what we are to-day. It is best in deep sorrow to confess our sins to God, who alone has power to give us victory, and compensation for the unequal conditions that may, through no fault of our own, have drawn a line of division between us and the more fortunate of mankind. There is no time to lose. Let each press the conflict in the strength of God, and make of himself all that it is possible to make, that when the immortal day shall dawn he may see that the sorrows and conflicts of his mortal life have wrought for him a more exceeding weight of glory.

"Live while you live," the epicure would say,
'And seize the pleasures of the present day.'
'Live while you live,' the sacred preacher cries,
'And give to God each moment as it flies,'
Lord, in my view let both united be;
I live to pleasure when I live to Thee."

A. SMITH.

Grandville, Mich.

FOR US.

We may not know, we can not tell,
What pains He had to bear,
But we believe it was for us
He hung and suffered there.

He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by His precious blood.

—Mrs. Alexander.

SAVED BY HIS LIFE.

1. HOW CAN man be reconciled to God, and have his sins forgiven?

"By the death of His Son." Rom. 5:10. See also 2 Cor. 5:21; Gal. 3:13.

2. After receiving pardon for our past sins, how are we saved from sinning?

"Much more, being reconciled, we shall be saved by His life." Rom. 5:10.

3. What is Christ to all who receive Him?

"The Word," "the Life." John 1:1, 4.

4. What does Christ say of His words?

"They are spirit, and they are life." John 6:63.

5. What is there inseparably connected with the Word that gives life?

"It is the Spirit that quickeneth," or giveth life. See Eph. 2:1, 5, 6.

6. The Holy Spirit and life are contained in the Word of God.

"The words that I speak unto you, they are spirit, and they are life." John 6:63.

"All Scripture is given by inspiration of God," "God breathed." 2 Tim. 3:16.

"He breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20:22.

God's breath is life, and the Word given by it is life.

7. What was God's purpose in establishing

His law for the intelligent beings of the universe?

"Which if a man do, he shall live." Lev. 17:4, 5.

It was "ordained to life." Rom. 7:10.

"Blessed are they that do His commandments, that they may have right to the tree of life." Rev. 22:14.

8. What results from the transgression of the law?

"Sin is the transgression of the law." 1 John 3:4.

"The wages of sin is death." "And the commandment, which was ordained to life, I found to be unto death." Rom. 6:23; 7:10.

9. Whose words did Christ speak, that were spirit and life?

"The Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting." John 12:49, 50.

10. The Word and the Spirit being life, and inseparable from each other, when we receive the Spirit, what will it cause us to do?

"I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Eze. 36:27.

11. The law of God, the obedience to which gives life, was in Christ's heart?

"I delight to do Thy will, O my God; yea, Thy law is within my heart." Ps. 40:8.

12. The same law is in the hearts of all His children.

"Saith the Lord, I will put My laws into their hearts, and in their minds will I write them." Heb. 10:15, 16.

13. It is the same Spirit of life that was in Christ Jesus that delivers us from the law of sin that is in our members.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2.

His death, and His life in us, make us also free from the condemnation of the law of God.

14. What did Christ's example while here in the flesh do for sin in our flesh?

"Condemned sin in the flesh." Verse 3.

15. If we receive this Spirit of life from Christ Jesus, and walk in it, what will it cause to be fulfilled in us?

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Verse 4.

See also Eze. 36:27: "Cause you to walk in My statutes."

16. If the Word is spirit and life, should we not search the Word and take in large draughts of its life-giving spirit?

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." John 5:39.

"If any man thirst, let him come unto Me, and drink. . . . This spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given." Verses 37-39.

NOTE.—By receiving the Word, we receive Christ and the Spirit of life that is in Him; this keeps us from committing sin. See 1 John 3:4-9.

17. What will the Spirit do for all who receive it?

"Likewise the Spirit also helpeth our infirmities." It "searcheth the hearts," and "maketh intercession" for us "according to the will of God." Rom. 8:26, 27.

18. Is God willing to give us His Holy Spirit so fully that we can live without breaking His law?

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Verse 32.

"How much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13.

19. What company will be found, when the Lord comes, bearing all the fruits of the Spirit?

"They are without fault before the throne of God." "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:5, 12.

20. In order to be found in this company, what command of Christ must we obey?

"Receive ye the Holy Ghost." John 20:22.

M. C. ISRAEL.



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THAT ONE SIN.

A SINGLE match in the hands of a little child kindles a great conflagration, and a city is in ashes. A little spark ignited the giant powder, and a great plant is in ruins. A little opening in the dam was suffered to go unnoticed, and the deluge of waters broke through, flooding all the vale, and sweeping many to destruction. A little leak in the noble ship fills her hold with water, drowns her fires, and finally sends her to the bottom with all on board. The lonely match, the one spark, the only opening, the single leak, were all such little things, but destruction and ruin attended their steps.

The one cherished sin may seem in your eyes a little thing, but destruction is behind it. One cherished sin is a seed in fertile soil, which will bear abundant and baleful crop. O, do not harbor it in your heart nor permit it to remain in your thought for one moment! That one sin will pervert your standard of right. It will unconsciously lower every moral principle. The man who admits blackness into his soul where white light only should dwell, perverts every spiritual color sense.

Sin is an enemy. It may be clothed in the insignia of royalty or the rank of the high of earth; it may pose as necessity, pure pleasure, or expediency; but if condemned of God, it is sin, a deadly enemy to the soul, an enemy that will be satisfied only when the soul perishes eternally.

The sin is death, however small it may be. Look at it by faith in the Word. Count it death. Cast it out as such. Separate from it forever. Give it to Jesus Christ, who bought it, and let Him put in the place of its corroding presence His own blessed righteousness, fragrant and healing with the life of God.

THE TRUE CHURCH.

How We May Find It.

THE method of Roman Catholics in finding the true church is (1) to take the testimony of the evangelists as mere men in regard to what Christ said about the church; (2) to assume that Christ's testimony as to the church applies to the Roman Catholic Church; and (3) to then take the testimony of the assumed church as the witness to the infallibility of the Scriptures, and her interpretations as the voice of the Scripture. In other words, the chief testimony which the Roman Catholic Church has to offer to support her own claim to the true church or to the veracity and inspiration of the Scriptures is her own dicta (see article of two weeks ago).

This is not God's method. His Word,

written from 3,400 years to 1,900 years ago, is the chief witness as to the character, the marks, the history, of the true church; and that character, those marks, and that history written in the church itself, is the confirming witness; the two together constitute a testimony which can not be overthrown. So was the mission of Christ established; so must be established the mission of His church.

The Meaning of "Church."

The word rendered "church" in the New Testament comes from the Greek word, *ekklesia*, from the verb *ekkaleō*, defined by Liddell and Scott's Standard Greek Lexicon, "to call out or forth, to summon forth." *Ekklesia* is defined to mean, "An assembly of the citizens regularly summoned, the legislative assembly," opposed to a *synlogos*, a mere crowd or concourse, which might be "legal or riotous." The word *ekklesia* is used in the Scriptures to describe the congregation of Israel in the wilderness (Acts 7:38), the "assembly" at Ephesus (Acts 19:32, 39, 41), and the various congregations of Christians associating together, as well as the general body of Christians. In fact, the word "church," in both singular and plural, where it is used in the New Testament Scriptures, comes, with one exception, from the Greek word *ekklesia*, meaning "called out," "an assembly of citizens regularly summoned." The exception is Acts 19:37, rendered in the Revised Version "temples," its proper meaning. The Church of God or of Christ, is, therefore, composed of "those whom God has called out, citizens of His kingdom, regularly summoned."

The Head of the Church.

The Head of the church, the only Head, is Jesus Christ. This the Word declares again and again:—

"Which He [the Father] wrought in Christ, when He raised Him [Christ] from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the Head over all things to the church, which is His body, the fulness of Him that filleth all in all." Eph. 1:20-23.

"And He is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. For it pleased the Father that in Him should all the fulness dwell." Col. 1:18, 19.

There is none above Christ to the church. There is no intermediary between the Head and the body. The divine nerve force flows uninterrupted from the mind to every member.

Not only is Christ the Head of the church as a whole; He is the Head of each member, and is the Head of the whole church only because He is the Head of each member of the church. For says the apostle: "I would have you know, that the Head of every man is Christ." 1 Cor. 11:3.

The Lord is Spirit. His Word, His law, is spiritual. The church is His spiritual body, filled, actuated, controlled by His Spirit. There can be no wholly human head to a spiritual body. He only who is both God and man can connect man with God. He alone is the isthmus connecting heaven with the lost continent of earth. He is the ladder up which man must climb to heaven's heights. In the very nature of the case, Jesus Christ alone is the Head.

He would have every soul know the blessed truth that the divine life flows free from Him-

self to each member; that the Head is in direct connection with each member, however small or insignificant that member may be; that there is personal contact, personal communication, personal sympathy, between each Christian and his Lord. No cordon of ecclesiastical police can hold back the humble suppliant from approaching the great Head. No mitred priests in lordly pomp may bow that soul in the dust and demand confession of sin which should be told only to Jesus Christ. There are to be no human non-conductors between the great infinite Source of divine electricity and the souls who need its vivifying power; and will be none if they will by simple faith look to Him and ask. Anathemas may be thundered; martyr fires may be kindled; men may die for Christ's sake; but as sure as the Head was raised by the might of God "far above all principalities and powers," every member of the body will triumph, and triumph eternally with Him.

In this brief article we have two of the divine characteristics of the true church set forth: (1) She is composed of those whom God has "called out" of the assembly of heavenly, spiritual citizens, regularly summoned; and (2) her one, only Head, collectively and individually, is Jesus Christ.

We will pursue the study of the subject farther in our next.

"FOR OUR ADMONITION."

IN past ages it may possibly have been difficult at times for some persons to definitely tell where certain Old Testament scriptures applied. But all that difficulty is removed from those who are living now. Hear the Word of the Lord upon this subject:—

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:1-12.

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." And again, "All these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." "All these things," not a few of them, merely, but "all" "are written for our admonition, upon whom the ends of the world are come."

Language could not express anything more clearly than the foregoing Scripture tells us that all of the experiences of ancient Israel that have been recorded in the Word of God are placed there to admonish us "upon whom the ends of the world are come." Then whatever we may read in the Old Testament, instead of tossing

it to one side by saying, "It was all intended for the Jews," we should closely and carefully consider and study every line and every word; for it is all written *for us*, rather than for them.

And if you will take the pains to read the warnings and rebukes that were sent to ancient Israel, you cannot fail to be impressed with the fact that they are strikingly applicable to the world just now. From Genesis to Malachi, the words of patriarch, priest and prophet are thrilling with import, and weighted with the burden of divine truth that they bring to us right now. It is truly wonderful how our God was able to select just the experiences and the instructions that would meet a perfect parallel between ancient Israel and ourselves, and then have all the record so clearly written for the people of to-day.

Your opinions, given to you by an erroneous or superficial education, may have been that the Old Testament is of no particular value to us just now. But it is perfectly clear that in this you have been mistaken. The Lord puts the whole matter beyond the realm of doubt or controversy by telling us plainly that all these things "are written for *our* admonition, upon whom the ends of the world are come." Then we who are living just now should study the Old Testament Scripture as well as the New with the closest and most devoted care. It is all the living truth of God for us of to-day. It is God's great light to guide us out of the darkness of these times into the perfect day of eternity.

T.

A MISCONCEPTION OF PROTESTANTISM.

AS showing how little even great and learned men in the world know of religious movements and their nature one only needs to read, "The Church in the Twentieth Century, by the Hon. David J. Brewer, justice of the Supreme Court of the United States." He predicts a roseate future. One of his reasons are thus stated:—

It is not unworthy of notice either that the ancient enemies, Catholicism and Protestantism, are drawing closer to each other. The prelates and members of the two churches do not hesitate to affiliate in a thousand forms of labor. . . . The time is past when the Protestant should look back upon the horrible things of the inquisition and denounce Roman Catholicism on account thereof, or the Catholic, on the other hand, look back at the hanging of the witches, or the persecution of the Quakers, and denounce Protestantism therefor, but each should shake hands and join in a common effort to further the cause of a common Master.

As to the things noted in the first two sentences, they are true, and it is sad that they are; for it means that Protestantism is the moving body. All that Rome inclines toward Protestantism is in policy not principles. In all that Protestantism moves toward Rome it is a sacrifice of the essential principles of Protestantism, of the principles which gave existence and life to the Protestant bodies.

Protestantism in her origin, according to the historian, was based upon these principles:—

The principles contained in this celebrated protest of the 19th April, 1529, constitute the *very essence of Protestantism*. Now this protest opposes *two abuses of man in matters of faith*: the first is the *intrusion of the civil magistrate*, and the second is the *arbitrary authority of the church*. Instead of these two abuses, Protestantism sets up above the magistrate the *power of conscience*; and above the visible church the *authority of the Word of God*. It declines, in the first place, the civil power in divine things, and says with the prophets and apostles: *We must obey God rather than man*.

In presence of the crown of Charles the Fifth it uplifts the crown of Jesus Christ. But it goes further; it lays down the principle, that *all human teaching should be subordinate to the oracles of God*. Even the primitive church, by recognizing the writings of the apostles, had performed an act of submission to this supreme authority, and not an act of authority, as Rome maintains; and the establishment of a tribunal charged with the interpretation of the Bible, had terminated only in slavishly subjecting man to man in that which should be the most unfettered—conscience and faith. In this celebrated act of Spire no doctor appears, and the *Word of God reigns alone*. Never has men exalted himself like the pope; never have men kept in the background like the Reformers.

A Romish historian maintains that the word *Protestant* signifies *enemy of the emperor and of the pope*. If by this it is meant that Protestantism, in matters of faith, rejects the intervention both of the empire and of the papacy, it is well. Even this explanation, however, does not exhaust the meaning of the word, for Protestantism rejected the authority of man solely to place Jesus Christ on the throne of the church and His Word in the pulpit.

There has never been anything more positive and at the same time more aggressive, than the position of the Protestants at Spire. By maintaining that their faith is alone capable of saving the world, they defended with intrepid courage the rights of Christian Proselytism. We can not abandon this Proselytism without deserting the Protestant principle.—*History of the Reformation, D'Aubigne, book 13, chapter 6.*

Roman Catholicism at the time of the origin of Protestantism was the very opposite of what these principles demanded; she was indeed the impersonation of the principles against which the Reformers protested. She stood for a union of Church and State; she stood for the Inquisition; she stood for the persecutions of the Dark Ages, and *she stands for all these now*, because, not only are they hers by inheritance, but she is the *avowed defender* of all the principles and methods and deeds of that church during the past. Roman Catholicism is responsible therefor. All the evils are the direct outgrowth, the logical fruitage, of the union of Church and State, of a human tribunal over conscience and faith. Given the same opportunities now, and Rome would do the same, not because her devotees are worse than other men, but to be consistent to her system and teaching they must so do.

Not so with Protestantism. One mourns at the deeds done in her name. But these deeds *were not the result of the principles of true Protestantism*. They were and are the direct outgrowth of Roman Catholic, pagan, and fleshly principles, held in professedly Protestant bodies, contrary to the principles of true Protestantism.

The principles of true Protestantism and of Roman Catholicism are as irreconcilable and antagonistic to-day as they ever were. D'Aubigne remarks: "In the first days of the Reformation, the Evangelical Church ranged itself under the throne of Jesus Christ, and the Roman Church under the scepter of kings. *Enlightened men, even among Protestants*, have misunderstood this double nature of Protestantism and popery." And more than ever they do to-day. The words of the historian should still be heeded:—

The Reformation was accomplished in the name of a *spiritual principle*. It had proclaimed for its teacher the *Word of God*; for salvation, *faith*; for king, *Jesus Christ*; for arms, the *Holy Ghost*; and had by these very means *rejected all worldly elements*. Rome had been established by the *law of a carnal commandment*; the Reformation by the *power of an endless life*.

If there be any doctrine that distinguished Christianity from every other religion, it is its *spirituality*.

A *heavenly life* brought down to man—such is its work; thus the *opposition* of the spirit of the Gospel to the spirit of the world was the *great fact* which signalized the entrance of Christianity among the nations. But what its Founder had separated had soon come together again; the church had fallen into the arms of the world; and this criminal union had reduced it to the deplorable condition in which it was found at the era of the Reformation.

Thus one of the greatest tasks of the sixteenth century was to restore the spiritual element to its rights. The *Gospel of the Reformers* had *nothing* to do with the *world* and with *politics*. While the Roman hierarchy had become a matter of diplomacy and a court intrigue, the *Reformation* was destined to exercise *no other influence* over princes and people than that which proceeds from the *Gospel of peace*.

If the Reformation, having attained a certain point, became untrue to its nature, began to parley and temporize with the world, and cease thus to follow up the spiritual principle that it had so loudly proclaimed, it was faithless to God and to itself. Henceforward its decline was at hand. It is impossible for a society to prosper if it be unfaithful to the principles it lays down. Having abandoned what constituted its life, it can find naught but death.—*Hist. Ref., book 14, chapter 1.*

The war is to the end. Rome will use all her ancient and modernized weapons and plans she is permitted to use; true *Protestantism* can only use the *Gospel of Infinite Love*. O that not only Romanists but professed Protestants could see its preciousness!



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

931. The Forbidden Fruit.

WHAT was the forbidden fruit in the Garden of Eden?

EARNEST READER.

It was the fruit of the "tree of the knowledge of good and evil," of which the Lord said, "Thou shalt not eat of it." We believe the tree of life was a literal tree, emblematic of God's goodness in Jesus Christ. It bears its life-giving fruits. Rev. 22:12. There is no reason to believe that the tree of the knowledge of good and evil was not a literal tree. See Gen. 2:9. What fruit it bore we know not, but we know God used it to test man, and man fell and died.

932. Rev. 17:8.

PLEASE explain.

J. D.

The beast that John saw was the Roman beast from 538 to 1798. During that period it "was." Then it received its deadly wound, and since then "is not." Under the rapier influence of Catholicism the deadly wound is being healed, and the beast will soon be restored. It is about to come up again as a persecutor of the people of God, to reign for a brief season—one hour—(Rev. 18:7-10), and then go into utter destruction. And all those who are not warned by God's Word and enlightened by His Spirit will wonder and worship the rival of God upon the earth. Rev. 13:3, 4.

933. Matt. 16:28. M. A. S.—Matt. 16:28 reads: "Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom." This refers to the transfiguration, witnessed by Peter, James, and John. Matt. 17:1. Peter tells us that this was a representation or vision of Christ's coming in glory, a figure of His soon glorious coming, which some shall witness. See 2 Peter 1:16-18.



THREE STRIKING AND TIMELY CARTOONS.

THE first we mention is in *Puck* of March 29. The central figure is that of the roof, tower, and dome of the United States capitol. Climbing to this dome by means of a ladder which reaches from the roof to the base of the dome is Leo XIII., having on one shoulder a cross, and on the other a hook ladder, by which he hopes to reach the top. Below is Uncle Sam, in coat of blue, beckoning with his hand and shouting to the climbing prelate. The conversation runs thus:—

"Uncle Sam—What are you going to do up there?"
 "The Pope—I thought it was time to nail this cross over the dome."

"Uncle Sam—Well, you come down. We've got a figure up there that will last for some time yet!"

It has been well remarked by one who viewed the cartoon that when the pope gets as high as that represents him to be in the affairs of State, he will not "come down." *Puck* has done well, however, to call the public's attention to the danger, which is even greater than indicated in the picture.

The second is from the same journal, also by Mr. Keppler, on the Peace Congress. In the upper part of the picture in dreamland, around the fragile, angelic form of Peace, holding over her head a scroll on which is the word "Millennium," are dancing the symbolic figures of the European nations, the bear, the lion, the wolf, eagles, cocks, and dogs, holding each other's hands, laughing and jubilant. This is the millennial dream of Europe at Easter time, represented at the bottom of the picture by a beautiful, regally-clad woman sleeping. From her hand is slipping a scroll on which is inscribed: "Proposal for a Universal Peace Congress." At her feet are open boxes of munitions of war. By her side is a pile of mammoth cartridges, and at her head an open barrel of powder, in which is inserted a lighted candle fiercely burning away, the fire rapidly nearing the powder.

Editorially the same paper says that while professedly the European nations seemed to be pleased with the czar's proposal, it is not interfering with their other business. "Russia is taking care that she shall have a respectable number of arms to lay down when the day for disarming comes. Germany has passed a new army bill; France is joyful over a new submarine torpedo-boat; England is exceeding her income to build new battleships; and it is a poor day when a new gun or a new explosive is not invented. China, we believe, would attend a peace gathering in perfect good faith. Perhaps Aguinaldo would, too, if he could find the time. But they are about the only two against whom suspicion would not run. In truth, if the angel of peace [the world's angel] were searched to-day, he would probably be found to have concealed weapons on his person."

The third cartoon is from *Judge*, of April 15. It is entitled, "Springing up like Mushrooms," and represents the great trusts as a forest of gigantic mushrooms, covering the entire ground, and encroaching upon each other. We have named the cloth, champagne, banana, oyster, cast-iron, electric, coffin, beef, nail, gas, starch, sugar, biscuit, oil, coal, tobacco, flour, leather, rubber, steel, threshing-machine, plow, furniture, and milk trusts, and a dozen others, more or less, covering nearly every necessity of life. Being crushed to death by the trusts, or already fallen, are small merchants, tradesmen, miners, bakers, mechanics, farmers, and consumers, while, in the center, Uncle Sam has been thrown on his back by these sudden mushroom growths, and is floundering, trying to rise to his feet, a thing it is seemingly impossible for him to do, while he lustily shouts, "Something MUST be done, and quickly!" The abnormal growths are crushing the very life out of men and nation.

Each and all of these represent great and far-reaching evils. Religious monopoly, money monopoly, and the war demon hold the nations of the world, ready to throttle them forever. God has forewarned concerning them all, and presents also the only remedy and safe refuge in the Gospel of Jesus Christ.

SPIRITUAL DECLENSION IN THE LAST DAYS.

HERE is what Jesus said eighteen centuries ago:—

"And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved. And this Gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Matt. 24:12-14, R.V.

Here is what the apostle Paul said:—

"But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholly, . . . holding a form of godliness, but having denied the power thereof." 2 Tim. 3:1-5, R.V.

This is the testimony borne by the governor of New Hampshire:—

"The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. No matter what our belief may be in religious matters, every good citizen knows that when the restraining influences of religion are withdrawn from a community its decay, moral, mental, and financial, is swift and sure. To me this is one of the strongest evidences of the fundamental truth of Christianity. I suggest to-day, as far as possible on Fast Day, union meetings be held, made up of all shades of belief including all who are interested in the welfare of our State, and that in your prayers and other devotions and in your mutual councils you remember and consider the problem of the condition of religion in the rural communities. There are towns where no church bell sends forth its solemn call from January to January. There are villages where children grow to manhood unchristened. There are communities where the dead are laid away without the benison of the name of the Christ, and where marriages are solemnized only by Justices of the Peace. This is a matter worthy of your thoughtful consideration, citizens of New Hampshire. It does not augur well for the future."

A Methodist-Episcopal minister of Boston declared, according to the *Literary Digest*, that "Christian ministers found that among the towns of New England there were boys and girls fifteen and sixteen years of age who had never heard a minister of the Gospel speak."

This is the testimony of Dr. N. D. Hillis, successor to Lyman Abbott, in Plymouth Church:—

"While our States are increasing in population, the population of the country districts and smaller villages is actually less than it was in 1890. Not New Hampshire alone is threatened. The census of nine counties in Iowa shows forty deserted churches. In one county investigated in Illinois were nine deserted churches, and in one county of Wisconsin five. The explanation is that the city has drained the country town of its best blood and Christian leaders [but our cities are certainly not growing better]. Sections which once had strong churches are now given over entirely to foreigners. . . . Now, how do these godless communities compare with the institutions of our fathers? The customs of our present day immigrants are to their ideas what the iron pyrites is to the pure and massive gold."

"It is well that our mountains are exalted above the Alps, that our lakes contain half the fresh water of the planet, that our forests are unequalled, that our hills are crowded with waiting ore. But what matters it if we have richer soil, larger fields, more luxuriant grass than the land of the Puritans if we can only produce oxen and horses where New England produced great men and splendid women? It ought to be of small moment to us as a nation that we have greater forests and fields than our fathers, if our youth are to lose our fathers' courage and moral worth which they had from God's Word."

"In view of these millions of untaught youth, these thousands of godless villages and country districts, there are reasons for believing we are passing through a crisis in our history."

Dr. Isaac M. Haldeman, of the First Baptist Church, New York, was asked the following questions by a New York reporter, and gave the replies appended thereto:—

"1. Do you think that religious zeal and the influence of the Gospel are losing ground?—Answer—No."

"2. If so, to what do you attribute the cause?—Answer—(1) The astounding spectacle presented by preachers in the pulpit seeking to prove to people in the pews that the Bible is not the Word of God. (2)

The spirit of unbelief and worldliness everywhere prevailing in the pews."

Before you, reader, is the testimony of the Spirit through Jesus and Paul as to what would be; and here are the testimonies of men who would gladly have it otherwise, yet who are forced to confess to the very condition predicted by Jesus. Certainly, according to the Word, we are living in "the last days."

But this condition of things will not be helped by statute law, or by mere fasts, or by resolutions. It will be helped only by absolute submission to the Gospel of God's Word, consecration to Christ, and the individual reception of the Holy Ghost.

WHAT ARE RUSSIA'S PLANS?

ONE writer tells us that the monasteries of the Russian Church in Constantinople are really huge fortresses, in commanding positions, and that the "monks" are well armed. The *Prophetic News* of September, 1898 (article of Mr. W. Greene), has this to say of Russian work in Palestine:—

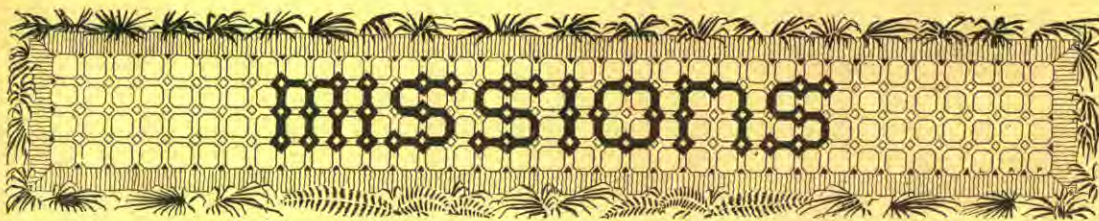
"Those who have visited Jerusalem in these latter years know of the Russian Convent and Greek Church there erected at great expense only recently, but few are aware of the gigantic tower built under Russian auspices by the Archimandrite of the Greek Church."

"The tower is blasphemously erected on the summit of the Mount of Olives, and at the supposed spot of the ascension of our Lord to heaven. It is 220 feet high, built of cut stone, 24 feet at the base, and 21 feet at the top, and from it a most extensive view is obtained in all directions. It has within it a monster bell or tocsin, weighing 20 tons, cast in Russia, and dragged up on a strong carriage, brought for the purpose, by 3,000 or 4,000 Russians, principally women, all the way to the base of the tower. It now hangs within the tower, together with a peal of seven bells above it. Higher still is an electric chamber, with wires to some of the monasteries of the Holy Land. On its summit is an electric light, and it is supposed that when this great bell is tolled—with some new electric or telephonic agency probably—it will be heard at Jaffa, Jericho, and Mount Lebanon. It is also said that the convents and monasteries are well supplied with arms, and that quantities of land have recently been purchased around them. Such activities, especially the tower and its arrangements, must be for some special purpose. The question is, What is the purpose intended?"

What Is Treason?—The fact that the government has forbidden the transmission of certain anti-expansion documents to Manila, on the ground that they are treasonable in character, has given rise to the expectation that Mr. Edward Atkinson, the author, would be prosecuted for treason. Inasmuch, however, as the documents are largely compilations from speeches delivered in Congress, it would seem hardly fair to thus discriminate against Mr. Atkinson. Yet it is a question upon what ground a charge of treason could be based, in face of Article III, Section 3, of the Constitution, which says: "Treason against the United States shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort." Still it must not be forgotten that we have reached a time when the Constitution is nothing unless construed, and thus it is merely a lump of clay in the hands of the Supreme Court. From this point of view it might be made to appear that Mr. Atkinson had levied a war of words against the government, using congressional speeches as ammunition. It might also be construed that the people of Manila would be aided and comforted, and life in the jungles under the hail of rapid-fire guns made more endurable, by the knowledge that a number of speeches had been made in their behalf last winter—"ten thousand miles away." Since the promulgation of the "Christian-nation" dictum by the Supreme Court, and the congressional declaration that the first day of the week is the seventh day set apart in the Decalogue as the Sabbath, it is impossible to tell how far constitutional construction may be made to extend beyond the design of its framers or the logical meaning of its language.

W. N. G.

How England feels over peace prospects is well measured by her attitude toward France as indicated by the following from the *London Spectator*: "So long as the Channel Fleet is always ready, Englishmen are delighted to welcome even an appearance of cordiality in France." That is about the way that all feel.



IS IT I?

"LABORERS wanted." The ripening grain
Waits to welcome the reaper's cry,
The Lord of the harvest calls again;
Who among us shall first reply:
"Who is wanted, Lord? Is it I?"

The Master calls, but the servants wait;
Fields gleam white 'neath a cloudless sky;
Will none seize the sickles before too late,
Ere the winter's winds come sweeping by?
Who is delaying? Is it I?

—Selected.

SILENT INFLUENCES.

IT has been said that—

"There are sermons in stones,
Books in running brooks,
And food in every thing."

Of the truth of this I wish to bear testimony, in the relation of an experience, an experience which no time can ever efface from my memory.

For a period of some four months I have been a constant attendant upon the daily and nightly Gospel meetings held in the chapel of the Helping Hand and Medical Mission of San Francisco. At all times, except those allotted to service and sleep, this little chapel is a quiet retreat, where the thoughtful may sit and meditate and read the Bible or other literature that has a tendency to cause him to seek that higher life, which brings a man in closer relation to his Maker. As an assistant to these thoughts, an air of spirituality is given by the innumerable texts and Scriptural quotations which adorn the wall, inscribed in illuminated letters in every available space.

As often as I came from the beautiful little chapel, where so much was being daily done to direct the mind to those all-important themes, just as often I remained untouched:

"Still with that settled, ceaseless gloom
The fabled Hebrew wanderer bore,
That would not look beyond the tomb,
And can not hope for rest before."



The time came when I was to leave the mission, the place where I had spent so many pleasant hours—hours that were soon to be recalled with most wonderful vividness and regret—regret that I had not profited more from the earnest efforts of the sincere, faithful, Christian workers who conduct the mission. Before the time when I commenced to attend these meetings, my nights and days had been largely passed in wine-rooms, and in the

companionship of such characters as usually frequent those places.

This appetite and desire for drink seemed to leave me, and I prided myself that I had put the tempter aside forever.

Scarcely had I gotten away from the influences which surrounded and unconsciously assisted me in the keeping of my good resolutions, when I again became a victim to that chief missionary of hell on earth, the wine cup. That afternoon I lay in the dull stupor of the inebriate. How long I had lain amid my degrading surroundings I can not say, but when I was aroused it was night; inky darkness filled the space around; no sound was heard, when suddenly the stillness was broken by the tolling of a bell in some near-by steeple. With the fumes of alcohol beclouding my brain I was scarcely able to count the strokes, one—two—three—four—five—six—seven. O, it was just seven o'clock! in half an hour more services would commence at the mission. This thought found its way slowly through my darkened brain. For about thirty minutes, with eyes still closed, I saw, or seemed to see, the chapel of the mission as plainly as I ever saw it in my life; the door of the chaplain's office opened, and the workers, to whom I had so often listened with more pleasure than I had before known, filed out. I heard the hymn given out, I saw the organist take his seat and commence the prelude to one of my favorites, "Anywhere with Jesus will be home sweet home!" How I longed to join in that sweet song, but I was dumb.

Mr. Richards talked that night, as I have never heard words fall from mortal lips. Never will I forget them as I seemed to hear them that night. As he looked at me with tears in his eyes, his voice trembled as he said, "O blessed God, do not let this young man go into eternity lost!" Vainly I tried to say, "Amen," but, like the murderer Macbeth, "amen" stuck in my throat. I tried to pray, I could not. I could think of only one thing to say, and that was a prayer I heard Mr. Dolson say he had used on a desperate occasion in early life, "O Lord, have mercy on me a sinner!"

The meeting was over; I turned my eyes to those sermons on the walls; I had never tried to learn them when at the mission, but to my surprise I could repeat them word for word. From the very first verse I seemed to get consolation, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." One after another I ran them through during those long hours of that sleepless night, and then I thought silence had a tongue.

Let me add that it was not long after this experience I had in the jail behind the iron bars, I found myself on bended knees in the mission. Verily the works of God are inscrutable.

B. F. DEBOW.

OUR SHIP PITCAIRN.

[Written for the SIGNS OF THE TIMES.]

AFTER leaving San Francisco, Jan. 23, we had a very pleasant trip to our first stopping place, Pitcairn Island, which we reached in thirty-two days. There we were warmly received by the people, who had been waiting for the ship for a long time. The island has been having plenty of rain, and the people have plenty of food now. We remained at the island three weeks—much longer than we had at first expected. But the time was all well spent. Nearly every morning at five o'clock I had meetings with the people, as that is the best time of day for comfort. The island is one of the beautiful spots



The Pitcairn Lying at the Wharf.

of Polynesia, and as we were surrounded by lovely tropical trees and plants, the ocean in plain sight, and fanned by soft breezes, it seemed that God was specially near to us. The Spirit of God was very near to His children as we sought Him in those early meetings, and many hearts responded to His gentle wooings. Several of the youth found Christ for the first time, and some who had sinned sought Him for pardon and acceptance. At the close of one Sabbath we went down to one of the pools at the foot of the high cliffs, and there buried eight souls in the likeness of Christ's burial. A few days before leaving we repaired again to the same spot at sunrise and baptized five more of the young people.

Brother J. R. McCoy accompanied the ship to Mangareva, one of the Gambier Islands, and remained two weeks during the time I was doing the above-mentioned work. He reports finding a good interest among the natives. He sold several Bibles to them, and said that he could have sold two hundred if he had had them; but, unfortunately, there were but a few on board. Tho the natives are all professed Christians, the priests have kept the Bible from them entirely, resulting in a very low state of morals.

March 16 the ship returned, and the next day we went on board and started for this island—Tahiti. A large number of the brethren and sisters accompanied us to the ship, carrying some very substantial tokens of their love in the shape of oranges, coco-nuts, sweet potatoes, pumpkins, bananas, and some very fine watermelons.

Nine days later we reached this place, after a very pleasant passage. Here we found mail from home, with lots of papers—Reviews, SIGNS OF THE TIMES, General Conference Bulletins, etc., etc.

Tho we have been obliged to suffer some from seasickness, we have been more free from it than on any previous trip. For this we thank God, and take fresh courage. God's presence

has been with us in a marked manner, and our whole desire is to glorify His name with all our powers. Later reports will tell of our visit to this place. E. H. GATES.

Papeete, Tahiti, April 5, 1899.

HOW SOME PEOPLE LIVE.

HINGHUA is in the province of Fuhkien, of which the well-known tea port of Foochow is the capital. Its latitude is about that of Key West, Fla. It is washed by the waters of the Formosa Channel on the east, and is almost directly opposite the northern extremity of the great island of Formosa. It is almost seventy miles south of Foochow, and about equally distant from the port of Amoy, on the south.

It is not strange that your school atlas does not show it, for it is only about fifty miles across from north to south; and from the eastern side of the island, at the extremity of the long peninsula, to the most western point it is not more than one hundred miles as the crow flies. This, if a full rectangle, would make 5,000 square miles, but owing to the great irregularities of the coast line, there are not probably more than 3,000 square miles of land.

After careful investigation I think that 3,000,000 is a conservative estimate of the population. This makes an average of 1,000 per square mile. The whole population of Ohio concentrated in the Miami Valley, in the southwestern corner of the State, would not average more than that. And yet there is scarcely anything but agriculture to sustain the people; little general commerce and manufactures, and no mining, to give variety of occupation to the people.

"How can such multitudes live in so small a space?"

Well, the fact is that many of them do not live—they simply exist, dragging out a miserable, half-starved subsistence from the cradle to the grave. Fully one-fourth of the people eat little or no rice, because they can not afford to. They eat sweet potatoes and other cheap vegetables. But the marvel is that they are able to live so well.

This is accounted for by the immense industry of the people, their genius for economy, their skill in agriculture, and the natural fertility of the soil, together with the semi-tropical climate, that admits of cultivation the year round. —Rev. Wm. N. Brewster.

THE SITUATION IN SAMOA.

UNDER date of April 20, Dr. F. E. Braucht writes as follows from Apia:—

"You will no doubt see accounts of the seriousness of affairs here in Samoa, and thinking you might be interested to know how it is with us, I am glad to say that we are all well and perfectly safe. No harm has come to any of our company, or to the Lord's property of which we are in charge. However, several white people have had to flee for their lives and narrowly escaped. All the stores and houses away from Apia have been plundered and wrecked, and even many of those near the city have suffered the same fate. Our neighbors all around have been cleared out, but we have been spared. The revolutionists have been driven out of their district now; their last stand was at Robert L. Stevenson's old home, and last Monday this place was the scene of a very hard fight. The battle began at 9 o'clock A.M., and continued until 4 P.M. The loyal natives did the fighting against the revolutionists, and succeeded in driving them back out of two stone forts; but the last one was too much for them, and they had to retire and let the men-of-war finish the contest with shells. There were only four killed and seventeen wounded on the side of the loyalists, and no one knows how many were killed and wounded of the revolutionists. It is reported that the first shell burst in the midst of a crowd who were holding a council, killing six chiefs and twenty-two others. The revolutionists left the place in great haste, leaving their food ready cooked in the ovens.

"On the first of April, in a battle on one of the German plantations, seven white men were killed. They were part of a reconnoitering party of about 150 white troops and 75 natives. They fell into an ambush of 500 revolutionists, and were attacked while in the open and the enemy in a thick bush. They had a pretty warm time for a little while, and at a critical moment the rapid-fire gun (Colt's automatic) would not work. Had they not hastily retreated, they would have been surrounded and the whole party killed. Thus far twelve of the white troops have been killed—six American and six British. The officers were beheaded, and each of the marines had an ear cut off. One of the American marines was killed by a sharpshooter, who must have been a white man, as the Samoans do not fight that way. There is a law here against the importation and sale of arms and ammunition to the natives, but they have had no trouble in getting all they want. The natives will not tell from whom they get such supplies, but it is expected that it will all come to light eventually."



Sanitarium in Samoa.

OUR WORK AND WORKERS.

A CAMP-MEETING will be held at Marshfield, Wis., June 7-19.

A CAMP-MEETING will be held at Revenna, Neb., June 6-12.

A CAMP-MEETING at Anoka, Minn., is announced for June 6-11.

At Indianapolis, Ind., April 30, seven persons were baptized by Brother O. S. Hadley.

ABOUT fifty members have been added to the church at Kingston, Jamaica, the past year.

THE addition of nine members to the church at Redwood Falls, Minn., is reported by Brother D. Nettleton.

AFTER some "excellent meetings" held at Milton Junction, Wis., Brother Wm. Covert reports the baptism of twenty-five persons.

It is encouraging to note that Brother Wm. J. Keele is still selling the Quarter-Centennial issue of the SIGNS with good success in Colorado towns.

A NEW house of worship was dedicated at Cañon City, Colo., on the 14th inst. Brother J. M. Rees, president of the conference, preached the dedicatory sermon.

THE main office of the International Religious Liberty Association has been removed from New York City to Chicago, Room 750 Monon Building, 324 Dearborn Street.

BROTHER J. O. CORLISS and family arrived in Oakland, Cal., on the 19th inst. On the 22nd they left for Stockton, where they will remain until after the State camp-meeting.

A SUMMER training class for the benefit of those who contemplate teaching church schools will be held at Healdsburg (Cal.) College, beginning June 20 and continuing ten weeks.

WORD has been received that an interesting tent effort is being held in Port Elizabeth, Cape Town, South Africa. "A cloud of Kaffirs, Malays, etc., abide by their tent day and night."

A CHURCH of twenty members was recently organized at Sartoria, and another of twenty-five members at Burwell, Neb. Brethren E. L. Stewart and J. W. Boynton officiated in both instances.

FIFTEEN candidates were baptized at Stockton, Cal., on the 15th inst., by Brother S. Thurston, and after the service two others decided to follow the Lord's example at the next opportunity.

WHILE at the General Conference, Elder F. W. Westphal told of one experience in Buenos Ayres, where he baptized one man and his family in a well. Since coming to the States his wife writes that this brother has already paid \$200 tithes.

An industrial school is soon to be established at Salmar, on the Yazoo River, near Jackson, Miss., for the preparation of workers for the southern field. The site has been approved by Professors Sutherland and Magan, of Battle Creek College.

In two hours and twenty minutes' labor, Brother J. F. Bahler recently sold ninety copies of the Quarter-Centennial issue of the SIGNS at Galveston, Texas. He aptly remarks that "the truth in a magazine never grows old, if it is dated Jan. 5, 1899."

BROTHER D. U. HALE recently made a trip to Nickerie, Dutch Guiana, where he found ten persons keeping the Sabbath "according to the commandment." This is the result of the labor of Brother Henry Beck, who went to that field some time ago as a self-supporting missionary.

THE workers in Honolulu are receiving occasional requests that some provision be made for the education of Chinese girls. Who could contemplate a more noble work, uplifting those who have been so long degraded. Openings are multiplying, workers are volunteering, but where is the means?

ON the 22nd inst., Brother S. N. Curtiss, who has been superintendent of the manufacturing work at the Pacific Press main office, left Oakland for New York City, to take charge of the branch office in that city. Brother T. A. Kilgore, who has been in charge there since the branch was instituted, eleven years ago, will return to the home office.

A LATE issue of the *Oklahoma Gleaner* has a report from Brother C. Sorenson, who is visiting churches and companies in the Chickasaw and Choctaw nations. He says: "The first place visited was Keller. The brethren there are all pressing together in Christian love, and the Lord is blessing them in imparting the light to others. We enjoyed rich blessings in the study of the Word of God, and in studying how to work for Him both with our periodicals and in the Sabbath-school. Several there will work with the SIGNS."

A LETTER from Dr. J. E. Caldwell, of Rarotonga, Cook Islands, dated March 29, gives an encouraging report of labor. It is pleasing to know that his two sons, aged 17 and 14, are proving valuable help both in example and in teaching. They can both translate from English into the native tongue, and from the native to the English. The elder of the two is the organist, and makes very good native hymns from our English hymns. Leonard Christian and Mary Ann McCoy, of Pitcairn Island, are now with the company. The doctor's family are now caring for five native children.

THE officers of the new Chesapeake Conference are: President, K. C. Russell; secretary and treasurer, C. D. Zirkle; executive committee, K. C. Russell, H. W. Herrell, A. Kalstrom, John F. Jones, R. M. Rosin. The address of the conference office is 826 N. Mount Street, Baltimore, Md. The secretary and treasurer of the Sabbath-school Association is Miss Emily Kirkwood, 1309 Ninth Street, N. W. Washington, D.C. There is no tract society organization, as in the other conferences, individuals and churches being left to deal directly with the publishing houses. The conference includes Delaware, Md. (excepting the three western counties), and District of Columbia.



LESSON XII.—SABBATH, JUNE 17, 1899.

THE DEMONIACS, AND OTHER MIRACLES OF HEALING.

Gergesa, Capernaum, and Gennesaret.

(Matt. 8: 28-34; 9: 18-26; Mark 5: 1-43; Luke 8: 28-56.)

(Mark 5: 1-20, 37, 40-43.)

- 1 "And they came to the other side of the sea, into the country of the Gerasenes. And when He was come out of the boat, straightway there met Him out of the tombs a man with an unclean spirit, who had his dwelling in the tombs; and no man could any more bind him, no, not with a chain; because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces; and no man had strength to tame him. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. And when he saw Jesus from afar, he ran and worshipped Him; and crying out with a loud voice, he saith, What have I to do with thee, Jesus, Thou Son of the Most High God? I adjure Thee, by God, torment me not. For He said unto him, Come forthin,

9 thou unclean spirit, out of the man. And He asked him, What is thy name? And he saith unto Him, My name is Legion; for we are many. And he besought Him much that He would not send them away out of the country. Now there was there on the mountain side a great herd of swine feeding. And they besought Him, saying, Send us into the swine, that we may enter into them. And He gave them leave. And the unclean spirits came out, and entered into the swine; and the herd rushed down the steep into the sea, in number about two thousand; and they were choked in the sea. And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. And they come to Jesus, and behold him that was possessed with devils sitting, clothed and in his right mind, even him that had the legion; and they were afraid. And they that saw it declared unto them how it befell him that was possessed with devils, and concerning the swine. And they began to beseech Him to depart from their borders. And as He was entering into the boat, he that had been possessed with devils besought Him that he might be with Him. And He suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how He had mercy on thee. And he went his way, and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel."

37 "And He suffered no man to follow with Him, save Peter, and James, and John the brother of James."

40 "And they laughed Him to scorn. But He, having put them all forth, taketh the father of the child and her mother and them that were with Him, and goeth in where the child was. And taking the child by the hand, He saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise. And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement. And He charged them much that no man should know this; and He commanded that something should be given her to eat."

Matt. 8:34.

34 "And behold, all the city came out to meet Jesus; and when they saw Him, they besought Him that He would depart from their borders."

Matt. 9:23.

23 "And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult."

Luke 8:40-50.

40 "And as Jesus returned, the multitude welcomed Him; for they were all waiting for Him. And behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought Him to come into his house; for he had an only daughter, about twelve years of age, and she lay a dying. But as He went the multitudes thronged Him."

43 "And a woman having an issue of blood twelve years, which had spent all her living upon physicians, and could not be healed of any, came behind Him, and touched the border of His garment; and immediately the issue of her blood stanch'd. And Jesus said, Who is it that touched Me? And when all denied, Peter said, and they that were with him, Master, the multitudes press Thee and crush Thee. But Jesus said, Some one did touch Me; for I perceived that power had gone forth from Me. And when the woman saw that she was not hid, she came trembling, and falling down before Him declared in the presence of all the people for what cause she touched Him, and how she was healed immediately. And He said unto her, Daughter, thy faith hath made thee whole; go in peace."

49 "While He yet spake, there cometh one from the ruler of the synagogue's house, saying, Thy daughter is dead; trouble not the Master. But Jesus hearing it, answered him, Fear not; only believe, and she shall be made whole."

SUGGESTIVE QUESTIONS.

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.

1. Christ having stilled the tempest, where did He and His disciples soon land? Mark 5:1. Note 1. (Luke 8:26.)
2. Upon landing from the boat, who met the Saviour? Verses 2-5. Note 2. (Matt. 8:28.)
3. How did he approach Jesus? Verses 6, 7. (Matt. 8:29.)
4. Why did the demoniac thus address Christ? Verse 8. (Luke 8:28.)
5. When asked his name, what reply did the suffering man make? Verse 9.
6. What request was then asked in behalf of the demons? Verse 10. (Luke 8:31.)
7. Where did the demons desire to go? Verses 11, 12.
8. What was the result of their being permitted to enter the swine? Verses 13, 14.
9. In consequence of the extended report by the swine-herders, how many came to meet Jesus? Matt. 8:34. (Luke 8:37.)
10. When the people saw what was done, how were they affected? Mark 5:15-17.
11. As Jesus was complying with the people's request, what earnest plea was made by the restored man? With what result? Verses 18-20. Note 3.
12. Upon returning to the other side of the lake, how did the people there receive Jesus? Luke 8:40. (Mark 5:21.)
13. Just then who came to Jesus? With what request? Verses 41, 42. (Mark 5:22, 23, Matt. 9:18.)
14. Tell the story of the woman who touched the garment of Christ while He was on His way to the ruler's house. Verses 43-48. (Mark 5:26-28.)
15. During this circumstance, what message was brought to Jesus from the ruler's house? Verse 49.
16. Upon hearing this, what comforting words did Jesus address to the ruler? Verse 50. (Mark 5:36.)

17. Arriving at the house, what did Jesus find? Matt. 9:23. Note 4. (Mark 5:38, 39.)

18. Having put out the noisy throng, what did the Lord then do? Mark 5:40, 41, 37.

19. What followed the Lord's words? How were the child's parents touched? Verse 42. (Luke 8:56.)

20. What charge was then given them? Verse 43.

Side Lights.—"Desire of Ages," pp. 337-342; "Spirit of Prophecy," vol. 2, pp. 311-324.

NOTES.

1. **Gadara** was the fortified capital of Perea, the "country of the Gadarenes" or Gergesenes. It was about eight miles southeast from Tiberias. The present ruins of the city are about two miles in circumference. The tombs were in the sides of the cliffs, round about the city, some of which are still preserved, and used by Arabs for dwellings.

2. **The demoniacs.**—Mark and Luke speak of but one demoniac coming to Christ, while Matthew introduces two. The lesson here given follows the two former accounts, simply because they are more complete in detail. While two demoniacs were present, probably one of them made the prominent demonstrations, which would explain why only one is mentioned by the two evangelists.

3. **JESUS** readily complied with the selfish request of the Gergesenes to leave their coasts, even tho He was deprived of the needed rest He had sought in crossing the lake; for He knew that, altho He was to be absent in person, the restored demoniac would proclaim the truth instead. The record states that he "began to publish in Decapolis" (meaning ten cities) the things Jesus had done for him. Pliny says that this district reached from Damascus on the north to Philadelphia on the south, and from Scythopolis on the west to Canatha on the east. Six other cities than those here mentioned were included: Hippos, Gadara, Pella, Gerasa, Dion, and Raphana. All of these cities except Scythopolis were on the east side of the Jordan.

4. **THESE "minstrels"** were hired mourners, who kept up continual discord on wind instruments, accompanied with wild howls of lamentation. The number of these mourners was in proportion to the wealth of the afflicted family.



LESSON XII.—SUNDAY, JUNE 18, 1899.

THE NEW LIFE IN CHRIST.

Lesson Scripture, Col. 3:1-15, R.V.

1. "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory."
2. "Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience; in the which ye also walked aforetime, when ye lived in these things. But now put ye also away all these; anger, wrath, malice, railing, 9 shameful speaking out of your mouth; lie not one to another; 10 seeing that ye have put off the old man with his doings, and have put on the new man, which is being renewed unto knowledge after the image of Him that created him; where there can not be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all."
3. "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering; 13 forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, 14 so also do ye; and above all these things put on love, which is 15 the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful."

Golden Text: "Let the peace of God rule in your hearts." Verse 15.

SUGGESTIVE QUESTIONS.

- (1) What will those seek who are raised with Christ? What does it mean to be "raised together with Christ"? V. 1. Note 1.
- (2) Upon what will such set their mind? V. 2. Note 2.
- (3) Why will they prefer things that are above? V. 3. Note 3.
- (4) What is Christ to the believer? Then what will be the position of the believer when Christ shall appear in glory? V. 4. Note 4.
- (5) Therefore what is necessary for the Christian to do in this

life? V. 5. Note 5. (6) What is the result of indulging such propensities? V. 6. (7) When did those who are now believers walk in those evil ways? V. 7. (8) What do they do after believing in Christ? V. 8. (9) What injunction is here given by the apostle? Why not? Vs. 9, 10 (first part). (10) In what is the mind renewed to produce a "new man"? V. 10. (11) What is said of the equality of believers? V. 11. Note 6. (12) What is it to put on the new man? V. 12. (13) How will such renewed persons treat one another? V. 13. (14) What above all else must they put on? V. 14. (15) What then will rule the heart? How should this blessing be received? V. 15. Note 7.

NOTES.

1. **"If."**—The apostle is addressing those who have made a formal profession of faith by baptism. In the water baptism there is the likeness of a burial and resurrection. A burial signifies a death, and the raising out of the water signifies a resurrection, or a new life. The rite implies death to sin, and having been raised to life in Christ. "Therefore we are buried with Him 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 lesson is predicated on the word "if." If this profession is genuine, and the one thus professing faith in Christ be indeed risen with Him, he will seek those things which pertain to Christ and His kingdom. In short, an earnest seeking after the things of God is the proof that one is risen with Christ into a new life. Rom. 6:3-5.

2. **"Set your mind."**—Fix your mind, implying a determined purpose to turn from the world. "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4:22-24.

3. **"Ye died."**—A.V., "are dead;" hence the burial. The new life is in Christ, therefore it is safe. Ye were dead *in sin* (Eph. 2:1, 5), but now are dead *to sin*. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God." Gal. 2:20.

4. **Christ our life.**—Remember all this is based on the *if*; if the profession be a reality. Then *if* we are risen with Christ, He is our life. "The just shall live by faith." Logically His being manifested in glory, all the life that is in Him will be manifested. Then if our life be "hid" in Him now, it will appear at His coming. Said Paul, as he was about to be offered, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. 4:7, 8. Thus it appears that the Christian receives his crown at the second advent of Christ.

5. **"Mortify."**—That is, strictly deny to your body those things which sinful lust craves. This is the only way to overcome these evils. It is often mortifying, or humiliating, to be absolutely denied things that seem very desirable and are within easy reach. But that is the only way in which a thorough change may be wrought in the mind. "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8:13. "I keep under my body, and bring it into subjection." 1 Cor. 9:27. The body is the temple of the Holy Ghost (chap. 6:19, 20), and as such must not be defiled (chap. 3, 16, 17).

6. **"Equality."**—The Spirit of Christ is the great equalizer of men. In the world men are constantly striving to create differences between men,—differences in rank, station, possessions, etc. This is because of pride, selfishness, covetousness, jealousy, and their consequent indulgences. But the Spirit of Christ obliterates all these, and the Law of God takes their place in the heart: "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself." James expresses the blessing of Christian equality in this way: "Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low." James 1:9, 10.

7. **Let peace rule.**—What ruled before conversion?—Enmity, sin, the lusts of the flesh. Before the mind was renewed, or changed, it was carnal. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Sin, "the transgression of the law" (1 John 3:4), rules every unregenerate heart, holding it in enmity against God; but "being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). "Do we then make void the law through faith? God forbid; yea, we establish the law." Chap. 3:31. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Chap. 6:12.

**HE LEADETH ME.**[Gertrude Humphery, in *New York Observer*.]

THE Shepherd He
Who leadeth me,
No good I lack thro' life's long day;
With Him I bide,
In Him confide,
He leadeth me, I fear to stray.

He leadeth me,
It may not be
In pastures green I always dwell;
But still I say,
Tho' rough the way,
He leadeth me, and all is well.

He leadeth me
O'er stormy sea,
Sometimes I walk by waters still.
He is my guide,
Whate'er betide,
He leadeth me—I fear no ill.

He leadeth me—
I can not see
One step before, the way is hid;
The future dim
I trust with Him,
He leadeth me, and I am glad.

MATTIE LEE'S RAG CARPET.

(Concluded.)

DORA was taking care of her mother, but, as she slept peacefully, the child had sunk down across the foot of the bed, and was fast asleep herself.

Stealthily, Frank Lee took the bottle of brandy from its place and returned to the kitchen, saying to himself, "I will take just a spoonful to steady my nerves." He poured a little into a glass of water, and swallowed it. But this only intensified the burning fever within. When Dora awakened an hour later and went into the kitchen, she smelled the fumes of brandy. How the poor child's heart ached as she saw the empty bottle, and her father lying in the deep stupor of intoxication! But she kept the matter to herself until grandma came. As Mattie slept a good deal during her convalescence, it did not come to her knowledge.

Frank returned to his work, but he felt utterly miserable, and nothing kept him from Hugh's tavern but the lack of funds. He had as yet too much pride to ask to be trusted for drinks. A few days later, a man who owed him, paid him five dollars, saying as he did so, "I heard your folks were sick, and I thought perhaps you needed it."

Altho he knew that the money was sadly needed at home, nothing short of a miracle would have kept him from Hugh's tavern that night.

Twenty-four hours later, as the twilight was falling, he had recovered sufficiently to drag himself home. His money was all gone, and he felt utterly ashamed of himself, altho he assumed a reckless air before his family.

Every week or two this scene was enacted, only sometimes he stayed longer and sometimes a shorter time at the tavern, but generally as long as his money lasted.

Mattie recovered strength slowly. The dark

shadows seemed to be settling down, deeper upon her path. She felt quite hopeless again.

The chill winds of November began to blow. And the children had no shoes or warm clothes for winter. Lulu came home from a month's stay at grandma's with new shoes and a comfortable suit of clothes, but this only made the destitution at home more apparent. Dora and Kate could hardly keep their ragged shoes on their feet, while the younger ones were bare-foot.

Katie had taken such a cold on her lungs, from getting her feet wet, that she was threatened with pneumonia.

The carpet lay in a corner of the sitting-room



"He permitted the child to lead him out to breakfast."

unmade. Mattie looked at it wistfully every time she entered the room.

One day after Katie had fallen back exhausted after a severe paroxysm of coughing, Mattie threw herself down on the floor, saying brokenly, "It'll have to be done."

"O mother!" said Dora, quickly divining her meaning.

"I can't stand it any longer to see you children going without shoes and clothes to keep you warm. We had better never have a carpet." She laid her head across the roll of carpet and wept bitterly. Dora and the rest of the children tried to comfort her, but ended by joining their tears with hers.

After a while she grew calm. Mother-love was stronger than any other feeling. "Dora," she said in a tremulous tone, "go and tell Mrs. Harvey she can have the carpet. We are not able to keep it."

So the carpet was sold. It came to fifteen dollars. In her joy at being able to provide

shoes and other things for the children, Mattie forgot her grief at parting with the carpet.

She told Frank that evening that she wanted to go to town the next day. He told her he had no money for her, and seemed sorry when he saw how needy they were.

Mattie was not a shrewd woman, and when he seemed kind, she forgot all about his faults and trusted him the same as ever. So she told him of the sale of the carpet, fearing he might scold, and was quite relieved that he did not.

The next morning Frank went off very early without waiting for breakfast.

Mattie had arranged to ride to town with Mrs. Harvey, and made herself ready early in the forenoon. She went to the little stand drawer and took out her pocketbook. She smiled to herself as she thought of the clothing it would buy, and the delicacies for poor sick Katie. She opened it to take another look at its treasured contents. Was it possible! The money was gone. She looked it over and over to be sure she hadn't gone crazy, and tried to think she might have put it somewhere else. But tho she looked and looked everywhere, she knew she put it there, and she felt with sinking heart where it had gone.

When Mr. and Mrs. Harvey called to take her to town, and found them all in tears, the loss of the money had to be explained.

"Where's Frank?" queried Mr. Harvey, suspiciously.

"He went off early this morning to work," faltered Mattie.

"More likely he's down at Hugh's," said Mr. Harvey, bluntly; "if Frank Lee drinks up that money, he ought to be thrashed within an inch of his life."

"O Mr. Harvey," said Mattie, her love and pride aroused, "if he did, he knows what things we need, for we talked it over last night. Perhaps he thought he'd bring them himself to-night."

Mr. Harvey smothered his indignation until he was out of hearing, then remarked to his wife: "Women are such simpletons. What on earth did she show it to him for?"

All day long Mattie and the children hoped against hope, that pa would come home at night laden with the things they needed.

But he did not come that night, nor the next, but it was generally known that he was on a spree at the tavern, and the story of the carpet soon spread.

On the third day the citizens of the village held an indignation meeting, in which they denounced Frank Lee as an unmitigated scoundrel, and ended by raising twenty-five dollars, and appointing a committee to buy shoes and clothing for Mrs. Lee and the children. They also brought in supplies of food and fuel.

That evening Frank Lee came stealthily in through the dark kitchen and went to bed. The sun was shining when he awoke, and he heard the rattling of dishes, and the voices of the children in the kitchen. He was thoroughly sobered now, and he recalled with a sense of shame and degradation, the scenes of the past few days.

How could he meet the rebuking eyes of the wife and children he had so deeply wronged! As he sat on the edge of the bed, dreading to go out, Bertie, smiling and happy, entered the room.

"Pa, breakfus' is ready," he lisped. Then glancing down at his feet, "Pa, I've got some new shoes."

Frank took the little fellow up on his knee. "Where did you get your new shoes?" he asked.

"Why, they gived them to me; they gived us lots of things," said Bertie.

"Who, Bertie?"

"Why, the folkses. They gived us lots and lots, ma and Katie and Dora and all of us. And they said we shouldn't starve if you didn't *never* come home."

Frank quailed before the unflinching gaze of the innocent blue eyes.

He permitted the child to lead him out to breakfast. No one spoke or seemed to notice him. Silently they sat down to the bountiful repast, but Frank knew it was not of his providing, and tho he tried to brave it out and eat some, the food seemed to choke him. After a few moments of vain endeavor to control himself, he shoved back his chair and groaned aloud.

"O Frank, are you sick!" cried Mattie in alarm.

"I can't bear it, Mattie!" he cried. "I never thought to come to this, to see my wife and children dependent on charity, and all because I've made such a brute of myself. O Mattie, you've been too good—too kind—to me! O, if it were possible for me to reform!"

The haggard, despairing look on his face would have melted a harder heart than Mattie Lee's. In a moment her arms were around his neck, and her tears falling on his shoulder.

Frank broke down completely, and for a few moments they wept together. Then falling on his knees, he cried brokenly: "If you'll help me, Mattie, and God will help me, I'll quit the cursed drink. Pray for me, Mattie. I feel as weak as a baby."

From a full heart Mattie poured out a broken prayer for help. The balm of peace, which ever descends upon "broken, contrite hearts," rested upon them as they rose from their knees. The resolution made in the divine strength, Frank faithfully kept, tho not without some severe struggles, and several weeks' illness.

"Don't give me anything with liquor in it," he entreated. "I dare not risk the consequences."

When he recovered, the Christian temperance people got their arms around him, and drew him into the church. With their sympathy and encouragement, and a humble trust in his heavenly Father, he grew strong to resist temptation. Friendly hands aided him in time of trial, and little by little the family comforts increased.

It is now several years since he reformed, and I rejoice to be able to say that he has become a sober Christian man, and a respectable citizen.

Dora, Kate and Lulu are grown-up young ladies, Frankie is taller than his mother, and Bertie nearly as tall, and Bessie, tho still the youngest, considers herself too old to be called a baby. Mattie has gained her old cheeriness. The deft hands of the trio of girls have made the humble home tasteful and comfortable. There is a carpet on the sitting-room floor, and pretty curtains at the windows. The past is

seldom referred to. They are only too glad to consign it to the oblivion of forgetfulness.

MRS. ROXANA C. BAKER.

AMERICA'S DEAD SEA.

Down in Southern Washington, on the great Columbian plateau, at a latitude of 2,000 feet above the level of the Pacific, is the Dead Sea of America. The local geographers call it Medical Lake, because there is a belief that its waters are highly charged with curative properties. It is about one mile long and three-fourths of a mile wide, with an average depth of sixty feet. It has no inlet or outlet, and its level appears to remain the same. There must be salt springs in the bottom that feed it about as fast as the waters are exhausted by evaporation, which is rapid in that country, where the air is so dry and rare. The waters are very heavy and very salt, its density and composition being almost exactly as those of the Dead Sea, in Palestine. No vegetable life exists within a mile or more of its shores, which are a dry, hard clay.



Ruin of Catholic Church, Kirksville, Mo., Cyclone. It was over this church that a woman and her daughter declare they were carried by the wind and landed uninjured in a haystack on the other side. The husband and father was dropped out before the church was reached, greatly injured.

The only animal life is a little turtle or terrapin they call the boat bug, and the walking fish, which is a curious creature about eight inches long, with four fins that look like legs and are used for the same purpose. This walking fish is never seen elsewhere, it is said.—*Anon.*

FASHION'S SERVANTS.

WHENCE those plumes of snowy white,
That, amidst the diamond's light,
Wave with every zephyr's breath
On thy head, fair lady?

Turn thy fashion-blinded eyes
Where the nesting osprey lies,
Heedless of her starving brood,
Slain for thee, fair lady!

—*Our Dumb Animals.*

CRUEL FATE OF THE EGRETS.

FLORIDA is rapidly losing its flock of herons. The white egret is being slaughtered into extinction for the sake of the beautiful white feathers on its back, which, when plucked and placed on a flinty-hearted woman's hat, become an aigret.

The scale on which the massacre of this beautiful bird is being carried on is almost incredible. An idea of it may be gained from the fact that one egret will furnish only one-sixth of an ounce of plumage feathers, and yet at a public sale in London less than a year ago, more than 11,000 ounces of osprey plumes were offered for sale. This meant that more than 66,000 egrets had been put to death for the sake of their plumes, that some fair dame might be more gaily decorated.

The most lamentable feature of the slaughter of the beautiful and innocent birds is that the feathers grow at the time when the egrets are nesting and breeding. The best plumes are taken from the upward tuft at the back, which is developed at the breeding season, though feathers are, of course, taken also from the wing and the breast. They are common to both sexes, and it is impossible to distinguish between the male and the female. An egret is shot; the few coveted feathers are torn from its back; its body left to rot on the ground, and the young ones perish of starvation.—*Boston Globe.*

LOVE OF DISPLAY.

One Great Cause of the
Downfall of Girls.

FASHIONABLE church-members will have much to answer for at the judgment when they face the precious souls who have followed their example in worldly attire and have been led to forsake the path of virtue in order to vie with them in keeping up with the styles. Many poor girls flock to our large cities to earn a livelihood and find that their small purse will not equal the demands of this fashionable age, and, rather than fall behind, they yield to the voice of the tempter and sacrifice their virtue to the goddess of fashion. O, what a sad state of things is this! One has but to enter the doors of many of the churches to see displayed in gorgeous colors and immodest designs, all the latest styles, when it

should be a place for spiritual worship and deep devotion to God. What an example for the professed followers of the meek and humble Christ to set before a dying world, who must with them stand before Him at the judgment! What an eternity will confront them when these same wayward girls face them there!

Many precious ones who are now outcasts from society and scorned by many professors of religion, would have been noble specimens of womanhood, and living pure, unselfish, and beautiful lives, had it not been for the example of those in the church, who care more for making a display of their fine clothes than saving souls from sin. What a fearful responsibility rests on those who profess to love Christ! Their children and their neighbors' children are following the vain customs of the world, and treading in their footsteps, and being influenced by their worldly-mindedness. The indifference, the pride, and the self-indulgence manifested are keeping many young people from the cross and barring them from heaven. A deep humiliation and earnest prayer are the only avenues through which the Holy Ghost can bring about a radical change in the heart and life on these lines. O, these precious girls who might have been pure and happy to-day if only a loving, tender hand and godly life had come in contact with them! How many professors of religion, like the Levite of old, pass by on the other side, rather than forfeit their social position and reputation to lift one from her fallen condition! Precious souls will be required at our hands if we fail to set a godly example before them.—*Pentecost Herald.*

NEWS AND NOTES

Domestic.—The ninth annual reunion of the United Confederate Veterans occurred at Charleston, S. C., on May 10. Over 25,000 Confederate soldiers were in attendance. . . . The Illinois Senate Committee on food adulterations reports a large and indiscriminate use of deleterious and dangerous preserving substances used in foods placed upon the market. The work of the committee shows that this condition of preserved foods is general throughout the country. . . . Prof. S. P. Langley, of the Smithsonian Institute, has made another test of his aerodrome, or flying machine. The aerodrome made an upward flight of 500 feet and a horizontal flight of 800 feet; but the experiment was not as successful as that of last year, in which a smaller machine was used. This is the invention for which the Ordnance Board of the War Department made an appropriation of \$25,000. . . . Admiral Dewey sailed from Manila for Hongkong on his way home, May 20. The vessel will be docked and overhauled at Hongkong, and will proceed through the Indian Ocean, the Suez Canal, and across the Atlantic. . . . The U. S. gunboat Wilmington entered the mouth of the Amazon River not long ago and steamed toward its source, to determine the extent to which it was navigable. The vessel proceeded into Peru to within 400 miles of the Pacific, and could have gone 300 miles farther but for lack of fuel. . . . According to the statement of the Secretary of the Treasury, there is now in the national treasury \$223,000,000 in gold, or \$123,000,000 more than the legal gold reserve, and government employees are being paid in gold against their wishes, in order to get a portion of the gold in circulation. . . . The Spanish cruiser Reina Mercedes, which was sunk in Santiago Harbor at the time the Spanish fleet attempted to escape, was raised some time ago, and on May 21 was towed into Newport News, Virginia. Great crowds gathered to view this trophy of the war.

International.—There are omens of trouble between Nicaragua and Costa Rica, and troops have been sent to the frontiers. . . . The Russian Government has issued an order prohibiting all Jews, even those from foreign countries, from remaining longer in St. Petersburg. . . . France is preparing to give a grand reception to the Marchand expedition when it shall arrive in Paris. The report of the loss of the expedition has been proved unfounded. . . . Instructions have been issued to the burghers in the Transvaal to be prepared for instant service in the field, and work on the fortifications is going on steadily, altho President Krueger and the governor of Cape Colony are preparing for a conference. . . . British troops have occupied the city of Kowloon, China, disarmed the Chinese garrison, and hoisted the British flag. The city of San Chun was also occupied. Both these cities are in close proximity to Hongkong. . . . China has given consent to Italy's occupation of San Mun Bay as a commercial port. . . . The Chinese Government has replied to Russia's demand for another railway concession, stating its inability to comply with the demand; the Russian minister has, however, refused to accept the refusal, and renews the demand. Unless supported by some other power China will be forced to yield the concession. Italy, France, and Germany are equally involved in securing these valuable concessions, and England's hands are tied by the recent agreement with Russia in regard to spheres of influence.

The peace congress convened at The Hague on May 18, and has organized its working committee. Its meetings are secret, and representatives of the press are furnished with only such items as the president of the congress chooses to make known. Nothing definite has so far been accomplished, tho the discussions of the members have dealt with arbitration and the rights of merchantmen at sea.

The Trusts.—Another large trust has been formed under the name of the Republic Iron and Steel Company. It is composed of thirty-six large steel manufacturing plants. . . . The Manufacturers Rubber Company was incorporated at Trenton, N. J., on May 11, with a capital of \$6,000,000. . . . The American Bicycle Company, a trust, has filed its articles of incorporation in New Jersey, with an authorized stock of \$80,000,000. It will absorb a number of large bicycle concerns. . . . Forty-four sash and door manufacturing firms of Chicago have combined, with a capitalization of \$5,000,000. . . . A lamp-chimney trust has been organized in Pittsburg, Penn., with a capital of \$2,000,000. . . . A plan is on foot for the monopolization of all the Chinese industries in the

United States and Canada under one management, with a capital of \$60,000,000, and stock in the concern is already being sold. . . . Copperopolis, Cal., a copper mining town, has been virtually killed by the copper trust. The mines at that place have been shut down in order to limit the production and maintain the price of copper, and the town is now almost deserted. . . . A bill has passed the Texas legislature and been signed by the governor, which prohibits, under severe penalty, any railroad company from making discrimination in freight rates in that State. . . . The Senate of Michigan has passed a stringent anti-trust bill, and it is expected that it will also pass the House. . . . By the provisions of the Texas anti-trust law, bills for goods purchased from a trust can not be collected in the State. . . . Governor Sayers, of Texas, has announced that he will call a convention of State governors and attorney-generals for the purpose of framing an effective anti-trust bill, to be presented to the different State legislatures.

Casualties and Calamities.—A disastrous collision occurred on the Philadelphia and Reading Railroad at Exeter, Penn., on May 12, resulting in the death of twenty-nine persons. Fifty others were more or less seriously injured. . . . A tornado occurred in the Hondo mining region, in Mexico, on May 12, in which twenty-two persons lost their lives, and a much larger number were injured. . . . A disastrous tornado visited portions of Iowa and Ohio on May 17, destroying much property, and resulting in the death of at least eight persons, while fully a score received severe injuries. . . . The schooner Werfa was wrecked recently off the coast of New South Wales, Australia, and all but one of her nineteen passengers were lost. . . . The main portion of Dawson City was destroyed by fire on April 26. There are various estimates of the loss, ranging from \$1,000,000 to \$4,000,000. . . . The American liner Paris went ashore on the Manacles, off the southwest coast of England, on May 21. All her passengers and crew were saved, but the big vessel is believed to be a total loss. This is the vessel which became an auxiliary cruiser during the late war and was called the Yale. . . . The town of Porosow, Warsaw, was destroyed by fire on May 21, and twelve persons lost their lives, while 3,000 homeless families are camping in the fields.

Religions.—The annual report of the board of managers of the American Bible Society shows that there have been distributed during the year by that society 1,380,892 copies of the Bible, more than half of which were distributed in foreign lands. Among the new issues are a Portuguese Bible, the Gospels and Acts in Spanish, and the New Testament and Psalms in the language of the Marshall Islands. . . . There are said to be good openings for Protestant missionary work in Cuba and Porto Rico. Tho much of the population is indifferent to religion, on account of their hatred of the Spanish ecclesiastics, the field for real Gospel work is promising. . . . The pope of Rome has solemnly approved a bull proclaiming the present year a holy year. . . . The papal representative at The Hague, where the International peace congress is in session, has left that city by order of the pope, in view of the fact that the pope was not requested to have a representative at the congress. . . . The London *Mail* has published its decision to discontinue its Sunday edition. The *Mail* and *Telegraph* recently began the issue of Sunday editions, and both offices were soon overwhelmed with protests against the innovation.

The Philippines.—The Filipino forces are reported to be badly disorganized on account of the continual pressure of the American army. Aguinaldo has retreated farther to the north with a portion of his followers, where he is being closely pursued by General Lawton. Other divisions of the Filipino army are being pressed by MacArthur and Kobbe. Another peace commission has arrived at Manila to discuss terms of peace with General Otis. The people are said to be anxious for a termination of the war on the terms of the Americans, and are flocking into the territory occupied by American troops.

Cuba.—The \$3,000,000 sent by this government to pay the Cuban soldiers has not yet been distributed on account of the difficulty in inducing the Cuban troops to disarm. It is believed, however, that a compromise has been effected, and that the arms of the troops will be turned over to the Cuban mayors of the towns in which the Cuban troops are located.

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N. C. McCURIE, President,
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Wanted, an Address.—If any of our readers know the address of Mrs. Margaret Edwards (formerly of Denver, Colo.), will they kindly inform Mrs. E. W. Wright, Citronelle, Alabama, of the same?



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In immediate issues following will be begun a series of articles on "Roger Williams, the Luther of America." Who would not know more of the life of the apostle of liberty to America?

We call special attention to the first article in this issue. It is the first of several important articles on the vital subject of education. Not one reader of the SIGNS who is interested in the cause of education (and who is not?) can afford to miss these articles. They not only point out the false, but they set forth the true.

Our Independence Number, and then, immediately following, a series of articles on "The Separation of Church and State," by Alonzo T. Jones, author of the "Two Republics," "Rights of the People," etc. These, and other articles of equal importance, will render the SIGNS OF THE TIMES for the remainder of this year worth more than the price asked for the whole year.

Liberty in France.—J. W. Jenks, of Cornell University, in writing on Education and Religion in France, remarks: "All religions are now equal by law, and the State grants aid for the support of any church which has 100,000 adherents. By far the larger part of the aid, of course, goes to the Roman Catholic Church. There is, however, on the part of large classes in the community, much jealousy and fear that the church will secure great political influence. So powerful is this feeling in some quarters that 'a French citizen who is dependent on the State for his livelihood, is not always at liberty to accompany his wife and children to mass on Sunday morning, without risking his future prospects and their means of sustenance.' Even the President of the republic is careful not to pronounce the name of God in any public utterance for fear of offending the anti-clerical free-thinkers, and avoids appearing in any public capacity in any religious edifice. Strange perversion of the spirit of religious tolerance! How long will it be before the same principles will

bear sway in America? The intolerance here, however, will come not from "infidelity," but from the religious side; and it will in France before a great while.

Violet Rays.—It is now announced that a learned physician—Dr. J. Mount Bleyer—has discovered, and demonstrated by experiments on plants and lower animals—that violet rays of light applied to the human system by electricity is an absolute cure for consumption. Plants treated in that way grew night and day, and developed an abnormal size.

OUR INDEPENDENCE NUMBER.

If there ever was a time when an American ought to consider his country and nation, it is on her birthday.

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It is a good time to consider them as we are nearing another anniversary of her birthday.

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2. Departure from these principles as shown in Religious Legislation. The principles of a nation constitute its life. Departure from these principles means death. It is better to know the truth concerning it, isn't it? We may better know the remedy.

3. Departure from these principles as shown in "Imperialism." What effect is "expansion" or "imperialism" having, not upon a few, not upon the nation just now, but what effect is it having on the very foundations of the Republic? If the foundations be shaken, the whole structure will fall.

4. America in the Light of the More Sure Word of Prophecy. God has in His Word given us prophetic history of Babylon, Grecia, Medo-Persia, and Rome. Is it not reasonable that the career of this great nation and government should be declared? What does prophecy say?

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The SIGNS of July 4, will be especially illustrated with photo-reproductions of historical scenes. It will have a fine illuminated cover, with a special drawing for this issue.

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It Makes a Difference Whose Ox Is Gored.—*Apropos* to the note in our Outlook department on "What Is Treason?" it may be well to recall the eloquent plea for the American colonies made by the great English Commoner, Edmund Burke. It was he who said, "If I were an American as I am an Englishman, while a single foreign troop remained in my native country, I would never lay down my arms, never, never, never!" In speaking of that very time the

Encyclopædia Britannica says: "His speeches are almost the one monument of the struggle on which a lover of English greatness can look back with pride and a sense of worthiness." There were those then who considered his plea for a people desiring to be free as treasonable, as aiding the enemy; but Americans have ever admired the noble utterance, and Britons acknowledge its justice. The Filipinos have for years been fighting for freedom from an oppressive foreign government; they count America the same. Shall a plea for their freedom be accounted treasonable in the light of America's struggle for liberty? It makes a wonderful difference in decisions sometimes as to whose ox is gored.

A Secularist journal in Oregon recently petitioned the legislature of that State for \$5,000 toward building a "Liberal University," and would have accepted the gift had the legislature seen fit to grant it. At the same time this paper is decidedly opposed to gifts by legislatures to Christian or religious institutions. That is, it is proper and right to secure State aid for institutions whose principles of religion are to tear down Christianity, but it is wrong to secure State aid to aid institutions whose religion is to build up Christianity. In other words, on the Secularist ground, the fight is over religion. It is proper to secure State aid against religion; it is improper to secure it for it. The paper above referred to presents two sample "Liberal University" essays; and both are against religion. It would appear that the "Liberal University" is liberal to all things not religious; and yet it has a religion, namely, the worship of humanity.

Superstition Is Not Dead.—Much is being said in some New York newspaper over the operations of a so-called "sorceress," who used the incantations of a dream book to cure a child with a gangrened leg. The child died. It appears now that the woman did not use the incantation for gangrene, but for pain. This is an aggravated case. What about our politicians who carry rabbits' feet in their pocket "for luck"? or our brave soldiers, and doughty prize-fighters, and muscular athletes of base and football, who must have their "mascot," or meet defeat? And what about saints' bones, and the anathemas—the curse causeless that will not come. No, reader, superstition, gross and refined, is not dead nor dying nor waning, but how about faith? It is a simple fact, as faith wanes, superstition waxes. The ultimate choice will be between the two.

A Noble Spaniard.—Says the *New Voice*: "A story which ought to be published in the record of American generosity to Spain comes from the South Atlantic Ocean. While we were still at war, Captain Don Petro Millet, of the Spanish barkentine *Gabriel*, rescued the crew of a wrecked American bark, cared for them twenty-six days, and then positively refused to accept any remuneration. We are glad to remember that the Cid Campeador and Gonsalvo de Cordova, as well as Cortez and Weyler, were Spaniards. There is true nobility yet in the blood of the old Castile." There has always been as much nobility in the native Spaniard as in that of any other race. What hurts the Iberian Peninsula is not Spaniards, but Catholicism.

Sunday Trains.—Recently a committee consisting of the American Sabbath Union's general secretary, the Rev. Dr. I. W. Hathaway; Dr. James F. Riggs, of East Orange; C. A. Munger, of Summit; James C. Holden, of Madison; Henry B. Twombly, of Summit; and others, waited on President W. H. Truesdale, of the Delaware, Lackawanna & Western Railroad, and presented a petition asking that the trains be limited to one each way a day, on Sunday. After the committee retired, the president said that the company would continue to run Sunday trains as they were needed.

Not Settled.—The *New York Journal*, in its issue May 11, has the following in display heading:—"TWO METHODS OF SETTLING A STRIKE. General Merriam's Troops in Idaho Terrorize the Miners—Bishop Quigley Peacefully Adjusts the Troubles in Buffalo."

But the strike in Buffalo, at this writing, May 22, seems to be as far from settlement as ever. The troops, it is said, "terrorized" the miners; what were the miners doing before the troops came?