

SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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A SERMON TO ONE.

ONE of the greatest sermons ever preached was delivered to a lone woman by a well. But before the results of that meeting were finished, almost a whole village had turned to the Lord.

WE can hardly say, however, that that remarkable meeting has ceased to produce results, even to this present day, altho it was held almost two thousand years ago; for men are still reading the reports of it, and their hearts are being melted and turned to Christ.

ONLY a part of what was said in that wonderful meeting has been recorded. But enough is given to show its effect and power. It is in its simplicity a wonderfully eloquent record, and is worthy of much study. It is found in John 4:3-42, as follows:—

"HE left Judea, and departed again into Galilee. And He must needs go through Samaria. Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus on the well; and it was about the sixth hour. There cometh a woman of Samaria to draw water;

"Jesus saith unto her, Give Me to drink. (For His disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto Him, How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that

saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water.

"The woman saith unto Him, Sir, Thou hast nothing to draw with, and the well is deep; from whence then hast Thou that living water? Art Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

"Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I

"Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit; and they that worship Him must worship Him in spirit and in truth.

"The woman saith unto Him, I know that Messias cometh, which is called Christ; when He is come, He will tell us all things.

"Jesus saith unto her, I that speak unto thee am He.

"And upon this came His disciples, and marvelled that He talked with the woman; yet no man said, What seekest Thou? or, Why talkest Thou with her? The woman then left her



By the Well of Samaria. John 4:3-42.

shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life.

"The woman saith unto Him, Sir, give me this water, that I thirst not, neither come hither to draw.

"Jesus saith unto her, Go, call thy husband, and come hither.

"The woman answered and said, I have no husband.

"Jesus said unto her, Thou hast well said, I have no husband; for thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly.

"The woman saith unto Him, Sir, I perceive that Thou art a prophet. Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

water-pot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did; is not this the Christ? Then they went out of the city, and came unto Him.

"In the meanwhile His disciples prayed Him, saying, Master, eat. But He said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought Him ought to eat? Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth

and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon you bestowed no labor; other men labored, and ye are entered into their labors.

"And many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto Him, they besought Him that He would tarry with them; and He abode there two days. And many more believed because of His own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world."

JESUS was weary, says the foregoing record, and sat down upon the well of Jacob. One lone woman came to the well to draw, and He who had formed the mountains, the seas, and the rivers of water, said to her, "Give Me to drink."

JESUS was seeking for opportunities to reach hearts; He knew that the "Jews have no dealings with the Samaritans," but He was not the author of the malice that had made this condition of things, so He ignored the malicious and wicked custom, and asked her for water.

THE woman was surprised to hear a Jew ask her for a drink, so she began to question Him. This was just the thing that Jesus was seeking. He then engaged with her in earnest conversation, and step by step led her to the place where she heartily acknowledged Him as the Messiah.

THIS woman was living in sin. She was unlawfully living with a man who was not her husband. She sought to conceal this by saying to Jesus, "I have no husband." But He promptly unfolded before her the history of her life, thus showing her that she was standing in the presence of One who was able to search the innermost secret thoughts of the mind and read them as an open book.

AND yet as the woman stood in the searching presence of the One who was reading her secret life deeds to her, she did not become alarmed or affrighted and flee away. There was that inexpressible love of the Master beaming all over His countenance; there was the gentle, sympathetic music of His voice; everything in His manner showed that He was indeed the sinner's Friend. And while He could not tolerate the sin, yet He loved the sinner, and was yearning to redeem her from her evil life.

THIS woman, sinful tho she was, received the Lord and acknowledged Him as the Messiah so joyfully that she forgot her errand to the well, and, leaving her water-pot, hastened back to the city, to say to all she met, "Come, see a man, which told me all things that ever I did; is not this the Christ?"

SHE was so earnest, and had such positive faith in the message she was bearing, that "many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I did." And the good work did not end there; for "many more believed because of His own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world."

WHAT a grand missionary this woman was! She did not wait for the ardor of her first love

for Christ to cool down to the place where she could remember that she had gone to the well with a water-pot for water. O, she had found the "living water," and her physical thirst was all swallowed up in the joys of that first quaff from the fathomless fountain of sin-pardoning love!

SHE did not need to be urged; she did not need to be appointed by some board or special organization, important tho boards and organizations may be in their spheres; but she rushed away to the nearest needy fellow-sinners that she could find, not with a pitcher of water from Jacob's well, but with a heart in which had been newly placed the "well of water springing up into everlasting life."

JESUS seemed to be preaching to one—only one—woman at Jacob's well. If He had been a less skilful teacher, He might have said, The congregation is so small I think it will not pay to put forth much of an effort to-day. But He was not speaking to one only; He was giving the Gospel to a missionary that would soon call a whole city to stand as grateful learners at His feet.

THERE are grand lessons in everything that Jesus did or said. And, whatever else we may neglect, we should not fail to devotedly study the blessed Bible—the one book in all the world that is the Book of books. T.

BEFORE ANNAS AND CAIAPHAS.

THEN the band and the captain and officers of the Jews took Jesus, and bound Him, and led Him away to Annas first." In deference to his age, Annas, the head of the reigning priestly family, was recognized by the people as the high priest. His counsel was sought and carried out as the voice of God. He must first see Jesus a captive to priestly power. He must be present at the examination of the prisoner, for fear that the less-experienced Caiaphas might fail to secure the object for which they were working. His artifice, cunning, and subtlety must be used on this occasion; for at all events Christ's condemnation must be secured.

Christ was to be tried formally before the Sanhedrin, but he was subjected to a preliminary trial before Annas, that the priest might gratify his masterly spirit and show his superiority. Some delay was required in order to assemble the Sanhedrin, and, burning with a desire to hurry matters, Annas waited with ill-concealed impatience. While the members of the counsel were coming together, he asked Jesus of His disciples and His doctrine, hoping that the prisoner would say something that would give him material upon which to work. He thought that he could readily entangle Christ, and secure His condemnation, on the ground that His own words proved Him to be a disturber of the peace and a creator of insurrection.

Christ read the priest's purpose as an open book. As if reading the inmost soul of His questioner, He denied that there was between Him and His followers any secret bond or union, or that He gathered them secretly and in the darkness, to conceal His designs. "I spake openly to the world," He declared; "I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou Me? ask them which heard Me, what I have said unto them; behold, they know what I said."

Annas was silenced by the decision of the

answer. Fearing that Christ would say something regarding his own course of action that he would prefer to keep covered up, he said nothing more to Him at this time. One of his officers, filled with wrath as he saw Annas silenced, struck Christ on the face, saying, "Answerest Thou the high priest so?" This action was unlawful; it was contrary to law to offer any one the least insult until he had been tried. But the clouds of wrath were gathering ready to burst. From that time till Christ cried out,

"It Is Finished,"

insults were offered to Him. The actions of His persecutors were those of barbarians, rather than of civilized human beings professing godliness.

To the question of the officer, Christ replied calmly, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?" He spoke no burning words of retaliation. His answer came from a heart sinless, patient, and gentle, that would not be provoked. In His serenity and heavenly dignity He was in that hardened, passionate throng as a star in the midnight darkness.

The whole history of Christ's life on earth is a narrative of sacrifice and suffering. Through transgression man severed his connection with God, and, as a result, he lost the image of God. He cherished the sentiments and the attributes of the apostate. Christ must take human nature, and live the law of God, in order that the one who is the originator of transgression might be unmasked. He came to this earth, and here He suffered, being tempted.

His Suffering Was Proportionate to the Perfection of His holiness and His hatred of sin. At the hands of the beings He had created and for whom He was making an infinite sacrifice, He received every indignity. His trial by men who acted as fiends act, was to Him a perpetual sacrifice. To be surrounded by beings under the control of Satan was revolting to Him.

Christ might have stood forth in godlike dignity, and asked His persecutors, as He asked Job, "Shall he that contendeth with the Almighty instruct Him? he that reproveth God, let him answer it." "Gird up thy loins now like a man; I will demand of thee, and declare thou unto Me. Wilt thou also disannul My judgment? wilt thou condemn Me, that thou mayest be righteous?" But He who could have doomed His enemies to death, bore with their cruelty. His love for His Father, and His pledge, made from the foundation of the world, to become the sin-bearer that He might save all who came to Him in faith, induced Him to bear patiently and uncomplainingly the coarse treatment of those in whose behalf He had clothed His divinity with humanity.

The angels witnessed every movement against their loved Commander. Not long before this Christ had said to Peter: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I can not now pray to My Father, and He shall presently give Me more than twelve legions of angels?" Why, then, thought the disciples, does He not save Himself and us? And in answer to their unspoken thought, He said, "But how then shall the Scriptures be fulfilled, that thus it must be?"

Under God the Angels Are All-Powerful.

They are mighty, and they excel in strength. On one occasion, in obedience to the command of Christ, they slew in one night one hundred and eighty-five thousand men of the

Assyrian army. They can, and will, soon visit the earth with judgments. In quick succession one angel after another will pour out vials of wrath upon the inhabitants of the earth. How easily could the angels, beholding the shameful scene of the trial of Christ, have testified to their indignation by consuming the adversaries of God! But they were not commanded to do this.

From Annas the Saviour was hurried to the palace of the officiating high priest, Caiaphas. Here He was falsely accused by His persecutors, and sneeringly questioned by the priests. But while enduring this mockery of an examination, He was pierced by a keener pang than it was in the power of His enemies to inflict. Whose is that voice He hears, denying the Saviour? Is it Judas?—No; it is Peter, apparently His firmest disciple, who but a few hours before had declared that he would never deny his Lord, but if need be would go with Him to prison and to death. But now, with bitter oaths, He is saying, "I know not the Man." The abuse of the Jews can not cause Christ such pain as this denial. The cock crew as the words were spoken, and, turning, Christ looked His disciple in the face. His look expressed sorrow, yet it was full of compassion and forgiveness. Unable to bear the sight, Peter rushed from the room, but at every step he took, his Master's face, that precious, suffering, and yet compassionate face, was mirrored before him.

"And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him into their council, saying, Art Thou the Christ? tell us. And He said unto them, If I tell you, ye will not believe; and if I also ask you, ye will not answer Me, nor let Me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art Thou then the Son of God? And He said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of His own mouth."

The Words of Christ Will Be Fulfilled.

By using their God-given faculties to cause suffering and distress to the Son of God, the priests and rulers decided their eternal destiny. They showed that they had chosen to stand on the side of the great apostate. When Christ comes the second time, not as a prisoner surrounded by a rabble will they see Him. They will see Him as heaven's King, surrounded by a fitting body-guard. Christ will come in His own glory, in the glory of His Father, and in the glory of the holy angels. Ten thousand times ten thousand, and thousands of thousands of angels, the beautiful and triumphant sons of God, possessing surpassing loveliness and glory, will escort Him on His way. Then the priests and rulers will remember distinctly the scene in the judgment-hall. Every circumstance will appear before them as if written in letters of fire. Then the whole world will know and understand. They will realize who and what they, poor, feeble, finite human beings, have been warring against.

"And the men that held Jesus mocked Him, and smote Him. And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophecy, who is it that smote Thee? And many other things blasphemously spake they against Him."

This is a representation of what priests and rulers will do when Satan controls them. Every soul in his army he leads against good. It was necessary that Christ should suffer this treatment, that he who was once an angel in the heavenly courts, but who apostatized, and who was now endeavoring to clothe his deformity with the garments of an angel of light, might be unmasked, and his true character be revealed through the men he had inspired.

After reading this history, will any of the people of God confederate with the powers of darkness, prostituting their God-given faculties to Satan's work? From this lesson all may learn

What Little Trust Humanity Can Place in Humanity,

even in those who fill the highest positions of trust. These things are recorded for the benefit of all who shall be called upon to suffer similar scorn and derision for Christ's sake. God's people will suffer because of the delusion that will come upon men's minds. Because some conscientiously differ with them on subjects of Bible truth, men will repeat the actions which were done to Christ. But none are to retaliate, or to feel that God has left them to suffer when He might deliver them. "If ye were of the world," Christ declared, "the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him that sent Me."

All those who in our day turn the truth of God into a lie by their human traditions, will surely set up their human laws to counteract the laws of God. These laws will be made as vigorous as ever the self-righteous Pharisees made their traditions. Men will strive to disguise their ungodly deeds and want of piety by making laws to compel the conscience of others, and in their false religious zeal to enforce these laws they will oppress their fellow-men.

History will be, and even now is being, repeated. The same power from beneath that worked in Christ's day is making itself known. Oppressive laws, which have not in them a particle of the Spirit of God, are being enacted. And the less men submit themselves in obedience to the law of God, the more zealously will they try to enforce human laws. They will teach for doctrine the commandments of men.

Our chief interest should be to seek for the truth as for hidden treasure, that we may live by every word that proceedeth out of the mouth of God. We are to consider carefully how to build, for human nature is a cruel tyrant when not under the control of God's Spirit.

Our Part Is to Follow Our Saviour in Obedience

to all His commandments. We need daily to understand every lesson in the life of Christ, taking heed lest we allow the world, with its forms and practises, its laws and standards, to be our criterion, and draw us away from our Saviour. Let those who love God keep the example of Christ ever before them. Let them remember the many lessons He gave to those whom He had chosen as His representatives. He taught them not to retaliate or resist oppression. In His name they were to approach His Father and their Father, and pour out their sorrows and griefs to Him. He would answer them; for He would be touched with the feeling of their infirmities.

"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's person in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate them-

selves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

MRS. E. G. WHITE.

THE BLOOD OF GOD'S EVERLASTING COVENANT.

CHRIST is "the Lamb slain from the foundation of the world." He brought Divinity from the courts of glory into fallen humanity, that fallen humanity might take hold upon Divinity and thus be a partaker of God's everlasting covenant. The blood of Christ, offered in the Garden of Gethsemane, shed upon the cross, became the eternal pledge of the covenant to the Father and before the whole universe of God. The price of man's salvation cost nothing less than this. In humanity He wove out a garment of righteousness without a thread of selfishness; and He offers this garment freely to us in the everlasting covenant. In it lies the assurance of perfecting every soul, and making righteous every one who will accept Christ. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen." Heb. 13:20, 21.

There is virtue in the blood of Christ to remove every stain of sin, to cleanse the conscience from dead works, and connect the soul with God. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9:13, 14. It brings a restoration of the image of God in man, and restores all that was lost by sin. The prophet caught a view of this as he saw Christ riding into Jerusalem for the last time, and broke out in these words: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. . . . He shall speak peace unto the heathen; and His dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for Thee also, by the blood of Thy covenant I have sent forth thy prisoners out of the pit wherein is no water." Zech. 9:9-11.

The men of God of all ages were familiar with this truth. Noah was righteous before God. To him God said: "Behold, I establish My covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you." "I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." Gen. 9:9, 10, 16. Even the land itself can not be cleansed of the blood that is shed therein save by the blood of him that shed it. It was Christ's blood in our stead in the everlasting covenant that not only purchased the salvation of man, but a restoration of all that was lost by Adam. See Num. 35:33, 34; Ps. 104:25-31; Rom. 8:18, 24; Ps. 103:17, 18. These are some of the blessings and promises contained in God's everlasting covenant. Upon man can be conferred no greater honor than the privilege of entering into this covenant which God established with

Noah, Abraham, Isaac, Jacob, David; and their righteous seed are sealed with the blood of Christ. It is the privilege purchased by the precious blood of our Saviour for every son and daughter of Adam.

When Christ took upon Himself flesh and blood, He became "near of kin unto us," one that hath a right to redeem. In order to redeem, His genealogy must have been of the pure stock, and the prince of this world have nothing in Him. This relationship He has never laid down. At the right hand of God, in the heavenly courts, we have an elder Brother, who still bears in His body the marks of the crucifixion. "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted His people, and will have mercy upon His afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me." Isa. 49:14-16. Can it be true that "He hath made with me [even me] an everlasting covenant, ordered in all things, and sure; for this is all my salvation, and all my desire"? The experience of such an one will "be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." 2 Sam. 23:4, 5.

S. N. HASKELL.

THE GOSPEL OF FORCE IS OF MEN NOT OF GOD.

JESUS CHRIST came unto His own, and His own received Him not." Neither did He use force to compel them. The nature of His earthly work was fivefold. In Isaiah He says, "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." This He faithfully did for three and a half years, without once appealing to the State for protection, notwithstanding the whole pagan system and Jewish theocracy were against Him; and if there was ever a time when deception, intrigue, and the clamor for innocent blood would justify the use of force, it was in Gethsemane, on that memorable night of His betrayal. But hear His words to Peter at this time, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Christ was a living example of the principle, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." He is the Christian's perfect pattern, our example in all things. The only power that God can use and be God, or that He has ever delegated to any one, is love. The power of force tends to murder, and this is of Satan. John 8:44. Whether it be by man, organization, or nation, whenever and wherever the blade of steel is used for the spread of the Gospel and the protection of the cause of Christ, it has and will prove a failure; and, tho those who resort to this method may be zealous and clamorous, as was Peter, in vowing allegiance to the Master's cause, yet the record stands to all eternity—that night "Peter followed afar off."

I would that there were more Pauls to-day who, through a daily death, could say, "I determined not to know anything among you,

save Jesus Christ, and Him crucified." And, what was more beautiful, he lived it, and so became not only a noted preacher, but an instructor, not alone to old, but to the young! Hear his advice to Timothy, "Preach the Word; be instant in season, out of season." What advice! What an instructor! What qualifications Paul, were he living to-day, would have for secretary of the Epworth League of the great city of New York, we do not presume to say, but feel certain that he would not seek to tickle President McKinley's ears as they may have been tickled at the Ocean Grove camp-meeting on August 27, when a visit from the President called forth the following remarks from Dr. A. E. Schell, of New York, corresponding secretary of the Epworth League.

The church militant salutes the nation militant and recognizes that their mission and duty is to-day identical,—the civilization and evangelization of the world.

He further says:—

There are more than one million young men in the Epworth League alone. No Alexander or Caesar ever had an army like that. We aspire to be the tenth legion for any campaign.

These remarks need no comment. The religious decay and moral decline are too apparent. These misguided souls have a zeal that is not according to knowledge. The wielding of the sword in behalf of religion is an old principle, but it is of heathen origin. The Romans fought to establish their religion, and Gibbons, in his "History of Rome," speaking of the conquered, says, "To resist was fatal, and to fly was impossible." Constantine, who, in A.D. 311, secured the support of the church by espousing its cause, successfully used the sword to extend his new belief; but his whole career was that of a hypocritical despot, who murdered many, even of his own household; and at the time of his death, in A.D. 337, his hypocrisy had been so subtle that both Christians and pagans each claimed him as their convert and leader.

Clovis, king of the Franks, secured the title of "Most Holy King," because, in a hard-pressed battle with the Allemanni, he, as a last resort, invoked the blessing of his wife's god. He gained the battle, and compelled thousands of his army to be baptized, and with his Christian army stoutly defended the new faith.

The rapid spread of Mohammedanism was due to the undaunted courage of its followers, inspired by their aspiring leaders. The favorite battle-cry of one of these was, "Fight, fight, paradise, paradise." We look with contempt on the work of the Crusaders, in which hundreds of thousands of the youth of Europe perished, and which almost ruined the country, because they tried to extend God's kingdom by the sword. Yet in this enlightened age Mr. Schell says, "He [the President] has our prayers to-day; he can have our money to-morrow; and the whole million will enlist the day after if we are needed." Why?—Because the "mission and duty of the Epworth League and the President are identical to-day,—the civilization and evangelization of the world."

O that we had men like Roger Williams, who could define the rights of the State, and the privileges of the Christian, but, alas, his followers are drilling soldiers right in the church! Why does the church need a brigade when the Lord says, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts" (Zech. 4:6)? Where are the followers of the humble Wesley, the saintly Fletcher, and the eloquent Whitefield? Have they finished the Gospel work, so that from henceforth their attention must be turned to national affairs? Listen: "Humanity, honesty, virtue,

reason, liberty, civilization, and Christianity demand the expulsion of this last consummate specimen of the criminal cruelties of a Latin civilization from the island whose shores are touched by the same ideas that wash the coast of this republic." From the report of the committee on national affairs rendered yesterday at the New York Methodist Conference, *N. Y. Journal*, April 6, 1898.

Reader, be not deceived. The voice of God comes not in the roar of booming cannon, the rattling of musketry, nor the thundering of America's artillery, but it was the still small voice that caused Elijah to cover his head; and every one may hear that same voice, "Stand still, and know that I am the Lord."

W. E. HUBBARD.

77 De Sales Place, Brooklyn, N. Y.

NECESSITY OF BEING "BORN AGAIN."

Born in Sin—How Born—How Maintained—An Earnest of Life to Come. Christ Born Again for Us.

BECAUSE the natural man was born in sin, it is essential that he be "born again," in order to be free from sin. Even if his sins were forgiven, his natural inclination would lead him to sin again, just as a washed swine returns to wallowing in the mire. 2 Peter 2:22. The purpose, then, of a new birth is that the sinner may have a nature averse to sin. The necessity is not merely a second birth, but a birth through a different progenitor—one imparting a new nature.

Nicodemus asked the question, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" Suppose such a process possible, it would not do the sinner any good. Such a birth, no matter how often repeated, could only reproduce a sinner; for the individual thus reborn would still have the carnal nature. We often hear people say, "If I could only live my life over again, I would lead a better life." But this is all a delusion.

Jesus not only said, "Ye must be born again," but He said, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Then the essential thing is a new nature, a new spirit, a new mind; to "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. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17.

What Shall We Do?

Any one who is dissatisfied with his past life need not waste time in wishing he could go back to physical childhood and travel the same road over again. Let him repent of his past deeds, and put away the old life by dying to sin and being buried with Christ. He can begin his new life right here, no matter how old he may be. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death [from sin]; 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. 6:3, 4. This burial of the old man of sin, and receiving a new life, is "through the faith of the operation of God, who hath raised Him [Christ] from the dead." Col. 2:12. This new birth, or new life, having been obtained through faith, can

only be maintained in the same way; "as it is written, The just shall live by faith." Rom. 1:17. It must not be forgotten that even the new life may be lost; for it is also written, "The just shall live by faith; but if any man draw back, My soul shall have no pleasure in him." Heb. 10:38. "Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24:12, 13. This new life is "hid with Christ in God" (Col. 3:3), and it is only by maintaining a firm hold on Christ by faith that we can keep in touch with it. Therefore the one who lets go this hold can not help being separated from the life that is there hidden.

An Earnest of Life to Come.

Furthermore this new life is a guarantee of a resurrection of the body to immortal life. The ordinance of baptism, in which we are buried with Christ and rise with Him to newness of life, is an expression of faith in the death and resurrection of Christ. Jesus Himself manifested this faith when baptized by John in Jordan; and after His crucifixion He was raised from the dead by the power of God, who "gave Him to be head over all things to the church, which is His body." See Eph. 1:19-23. Because of the righteousness of Christ, "it was not possible that He should be holden" of death. It was through faith in this great truth that the way of life was made known to David. Acts 2:22-28. The righteousness of Christ consisted in His obedience. It was His mission to set an example of obedience, and to die, the just for the unjust. The prophecy said of Him, "Lo, I come; in the volume of the book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:7, 8. This spirit of obedience was maintained even until it cost Him His life; and for this cause God highly exalted Him. Phil. 2:8, 9. Now the new birth places the "new creature" along with Christ; for, "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. 8:11.

Jesus Christ was born again, born of the Spirit, in order that sinful, mortal man might be born again; for in no other way could we escape the penalty of sin, which is death. "Ye must be born again." Christ was the "first-born of every creature." He was with God, and He was God. John 1:1. In order to save our lost race, He must be born again. He put off the nature of the Highest that He might take on the nature of the lowest. He was born again, not for the attainment of life, for that He already had. "In Him was life; and the life was the light of men." Verse 4. By His new birth He stepped down to the "likeness of sinful flesh," that He might suffer death. He must be born again, coming down to our human nature, so that we could be born again and become partakers of His divine nature. He was born again to go down into death, "that through death He might destroy Him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15.

Great is the power and love of our God, who could and would make such a transfer of His Son in behalf of a sinful race. Great is the love of our Saviour Jesus Christ, "who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." And "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?" Rom. 8:32. Such is the gain of the one who is born again, born of the Spirit into the family of heaven.

W. N. GLENN.

WE WOULD SEE JESUS.

We would see Jesus; for the shadows deepen,
The day is closing, night is almost here.
We would see Jesus; He our faith could strengthen,
And fill our drooping hearts with holy cheer.

We would see Jesus; Lord, our hearts are longing
To hear the still, small whisper of Thy voice.
Speak to us, Lord; for only Thou canst comfort;
Speak to us, Lord, and bid our hearts rejoice.

We would see Jesus, lest our footsteps falter,
And we, perchance, may miss the narrow way.
And stumble, fall in gathering gloom of midnight;
We would see Jesus, lest we go astray.

We would see Jesus. Hark! I hear a whisper;
A voice is speaking low, in tones most blest:
"Come unto Me, ye weary, heavy-laden;
Come unto Me, and I will give you rest."

'Tis Jesus calls, the loving, gentle Saviour;
'Tis Jesus speaks, the one we long to see;
The Shepherd's voice we know and gladly welcome;
We rise, dear Lord, with joy to follow Thee.

And Thou wilt lead us unto pastures verdant;
Thy living Word our daily food shall be;
Our thirsty souls shall drink from life's pure fountain,
And, satisfied, go forth to follow Thee.

Oakland, Cal.

MRS. ADA MILLER.

"SABBATH IN JERUSALEM."

OF course all Christians intelligent upon the Sabbath question know that the seventh-day Sabbath has come down from the Jews in uninterrupted succession every seventh day; that there is no other day save the seventh to which the term Sabbath rightly belongs; that more than a thousand years of the Christian age had passed before the First Day of the week—Sunday—was ever called the Sabbath; and that in Eastern lands the seventh day is known as the Sabbath still. Notwithstanding these well-known facts, it may be of interest to read from that stalwart organ of orthodox Presbyterianism, the *New York Observer* (Dec. 14, 1899), the following, by Edwin Sherman Wallace, under the heading at the beginning of this article:—

In places where Christianity is the dominant faith, one might, with some propriety [?], speak of the First Day of the week as "the Sabbath." But this would not do in Jerusalem, where Sunday is far from being the Sabbath. *Even native Christians would not understand that Sunday was referred to if Sabbath were the word used.*

The seventh day is the Sabbath here [it is in the Decalogue, Ex. 20:8-11], and by two-thirds of the population is kept with a strictness that would satisfy the most rigid Sabbatarians. Indeed, it is the only day of the week on which the holy city exhibits any outward signs of being at rest. At most, there are not more than nine thousand Christians living in the city where Christ instituted His church. Let these keep "the Lord's day" [by which the writer erroneously refers to Sunday] in the strictest manner possible, which, unfortunately, is the very opposite from the way the vast majority of the native Christians do keep it, and the effect upon the life of the place will hardly be noticeable.

Friday, the sabbath of the Moslems, has little about it to differentiate it from any other day. The majority of the prophet's followers treat it in much the same way as the native Christians honor their day. Work, except in government departments, goes on just the same as on any other day of the week. The more devout will cease labor an hour or two at noon and repair to the Haram to say the mid-day prayer. Friday is market day, and Moslem villagers come in, carrying the products which they wish to dispose of, or driving a laden donkey before them. On the arrival of the prayer hour, business is

suspended for a time, and, their devotions made, they return to drive their petty bargains and to lie and profane with as great an ease as ever.

Saturday gives evidence of being a day set apart. The Jews, constituting more than two-thirds of the population, keep their Sabbath scrupulously, avoiding every appearance of labor, dressing in holiday attire, and being strict in their attendance upon synagog services. This day shows how much the Jew has to do with the real life of the city. On Friday and Sunday it seems as if every shop was open for business, just as on other days. The streets are full of men, women, and children, each in the pursuit of his or her calling or pleasure. On Friday evening before sundown the streets are deserted, stores are closed, and hardly a Jew is seen. The preparation of the Sabbath is on, and the pious must be ready for the real Sabbath when it begins. On Saturday business goes on in the few Christian and Mohammedan shops whose proprietors have survived the competition of the sons of Jacob, but the amount of business done is very small. On this day even the Fellah women do not risk the market with their little stock of fresh vegetables, dried fruits, chickens, and eggs. The Jaffa road, in the daytime usually thronged near the gate that gives it its name, is quiet and almost deserted.

In the city proper there is freedom of movement not enjoyed on any other day. The Jew is at home or in his accustomed place of worship. Towards evening on his Sabbath, Jacob, his wife and children come out for a little airing. You can see him with his love locks neatly curled, his long robes flowing about his feet, his fur-lined cap marking him as peculiar, and his whole bearing that of a person well satisfied with himself. His wife is clad in a dress of striking color, her head covered with a shawl whose brilliancy is not surpassed by anything in nature. The Hebrew Sabbath never was a day of gloom and austerity. It is not now. Primarily it was a day of rest from all labor, and secondarily a day of real enjoyment of the good things which God had given. Accordingly, in the morning, the strict Jew attends to his duties at the synagogue. This done, he enjoys God's blessings of providence, "eats the fat and drinks the sweet." His friends and neighbors drop in to enjoy his companionship and hospitality, or he visits them and enjoys theirs. There is nothing in the Mosaic law or in the rabbinic additions to it that forbids his walking for pleasure within certain limits.

Thus the day passes for him, religiously, socially, and physically, and when the new week dawns, he is ready for its labors and cares.

The day on which the Hebrew begins his work is the one on which the Christian is supposed to take his sabbath rest. He may do this as strictly as his Jewish fellow-townsmen, but his numbers are too few to produce anything like the same effect. On Sunday, the old street cries that have been hushed for a day, break out again. All shops seem to be open; carriages are coming and going as usual along the Jaffa road. Fellah women are trudging in with their head-loads of anything which they may have to sell. "The stranger within the gates" would never know by anything he sees that it is the sabbath of the Christians. His ears will tell him; for he is not likely to mistake the meaning of the incessant bells ringing out their messages from bellies within and without the walls. These bells are an abomination to the Moslems, who would hush their brazen tongues if they could. The followers of the Arab prophet believe in nothing of the sort. Nor can one blame them much; for the bells are not of the sweet-toned variety, and are rung in most instances as if the object of the ringer were to make as much noise as possible. The best and the worst thing to be said about these ringers is that if this is their object they are wonderfully successful in attaining it. They produce an annoying noise, and, however much one may desire a peaceful Sunday, he can not have a quiet one. . . .

When the morning services are over, these oriental Christians have no further Sabbath restrictions. The rest of the day is as any other day to them. They buy and sell and bargain with a loudness of voice and vehemence of gesture that are commendable only for their expressiveness. This makes the contrast between the Jewish Sabbath and the Christian Sunday very decided. On his day, the strict Jew will not speak of business in any way, will not even carry a handkerchief or watch, these being considered unnecessary, nor will he begin or end a journey.



THE HEAVENLY SANCTUARY

THE SANCTUARY—CONCLUDING SUMMARY.

What the Sanctuary Is—When It Is—Where It Is—
Its Uses—Its Relation to the Law and Prophecy—
End of All.

WE have now endeavored to trace briefly the connection of the subject of the sanctuary with numerous specific topics and object lessons of the Holy Scriptures, and the leading and most important themes belonging to the great plan of redemption. Everything connected with the subject has been found to be of living, vital importance. But so long have religious teachers been silent upon this subject, so long have the eyes of the world been turned away from it, especially as to its more unique and important features, that when we speak of the "sanctuary," the ordinary religious professor scarcely knows what we mean by that word; and still less has he an idea of the wonderful field it occupies in the great scheme of rescuing man from sin and death. But, as we have seen, the testimony of the Scriptures is full and clear upon this subject. Through every form of phraseology, and in every degree of emphasis, it has endeavored to impress upon the mind the importance of what has been revealed in this respect, giving studied and thrilling information upon all the questions which would naturally arise concerning it. Alas, that a subject embracing so much should have been so entirely ignored, and so completely lost sight of, in all the efforts to give instruction to the world on the teachings of the Holy Scriptures! In this we see the workings of that power which has endeavored to turn away the minds of men from the true temple of God in heaven, and to fix them upon a rival sanctuary here upon earth, where sitteth one who, as the vicergerent of God (an office which God has never ordained nor sanctioned), exalteth himself above all that is called God, or that is worshiped. The reader will, therefore, kindly permit this recapitulation to assume somewhat the form of a catechism.

1. **The Sanctuary—what is it?**—A correct answer to this question is necessary to a right understanding of the subject. Right here many, by taking the wrong object as the sanctuary, are led into many forms of error, and to wrong conclusions. The answer of the Bible to this question is plain, that the sanctuary is not the earth; it is not the land of Canaan; it is not the church. But the Bible answer is not all negative; it just as plainly affirms what it is: it is a habitation prepared as the dwelling-place of God, the place where the ministry of pardon, in its outward forms, either in type or antitype, is carried forward. But be not confused or misled by the fact that the sanctuary is the dwelling-place of God. He dwells in the heart of the believer; but the heart is not the sanctuary. It was first that building erected by Moses in the wilderness. "Let them [the people] make Me a sanctuary; that I may dwell among them," God said. And when in the fulness of time the old dispensation was merged into the new, the building which the Lord Himself had erected in the heaven of heavens, became the sanctuary. There our great High Priest is; there is the mercy-seat; and there now center the hope and work of salvation for the world.

2. **The Sanctuary—when is it?**—In type it was the sanctuary of Israel from Moses to Christ. In the antitype, under the Gospel, it is

in heaven, now an object of paramount interest, because of the questions there soon to be decided.

3. **The Sanctuary—where is it?**—Now, in heaven; formerly, in the Hebrew Commonwealth, here on earth, setting forth, by its services, an object lesson to the people of the world, to point out the real and greater work of Christ as our advocate in the sanctuary above.

4. **The Sanctuary—its uses, what are they?**—It is the great center around which all the worship of God revolves, and to which every act of devotion points. And why?—Because it is the habitation of God; and there, in the most holy place, He placed the transcript of His will, the Ten Commandments; and there on the mercy-seat, the cover of the ark, is the focal point in the plan of redemption, where "mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85:10. There reposes the law which reveals what is transgression; and there is presented the blood which satisfies the law, and, so far as the sinner's record is concerned, blots out the sin.

5. **The Sanctuary—its bearing on the law.**—It shows the immutability and perpetuity of the law, beyond the possibility of any question. It reveals to us the law as inseparably connected with the Gospel; for the law reposes beneath the mercy-seat, where blood is provided for the violation of it, and mercy and pardon, for those who have transgressed it, are offered according to the provisions of the Gospel. It reveals the law as the foundation of God's throne, the very principles of His government; for over it were the cherubim and the shekinah of God's presence.

6. **The Sanctuary—to what does it relate?**—It relates to everything in the plan of salvation; and it has to do with every individual who comes within the range of Christ's redeeming work.

7. **The Sanctuary—what prominence is given to it in that volume wherein God has given a revelation of His truth to man?**—The very highest prominence. The word occurs one hundred and forty-four times in the Bible, not merely as casual mention, but oftentimes as the theme of the discourse itself; and, with but few exceptions, it is applied to the one definite object called the sanctuary.

8. **The Sanctuary—its bearing on prophecy.** **What bearing has this subject upon the interpretation of the prophecies?**—A bearing the most helpful and decisive. It shows that no prophetic period reaches to the coming of the Lord, but only to a momentous service called the "cleansing of the sanctuary," a comparatively brief service which just precedes that coming. It thus saves us from the folly of continually setting times for the Lord to come. It explains the mystery of the disappointment in the past Advent movement, at the passing of the time in 1844. The whole mistake was made on this subject, namely, mistaking the sanctuary to mean the earth, and the cleansing of the sanctuary to be the purification of this earth by fire, which was taken at once to mean the devouring fire at the second coming of Christ. This was a very natural conclusion if the earth is the sanctuary. But, being wrong here, they were led vainly to look for the Lord at the end of the 2,300 days, in 1844. But the prophecy only said, "Then shall the sanctuary be cleansed," which is simply the closing work

of Christ as our high priest in the temple above. It presents Christ in a vivid light in His various positions as the Saviour of lost men. He is not only the Sacrifice, but the "living Sacrifice." He is not only the Way, but the "living Way"—a Sacrifice ready at any moment to be presented to the Father, a Way always open for those who wish to return to God. It explains the parable of the wedding-garment (Matt. 22:11-13), shows where that preliminary work of examining the guests comes in, and how the sentence fixing the condition of both the righteous and the filthy, can go forth before the Lord appears. It shows how and when those who are "ready" go in to the marriage; how and when the latter rain, the refreshing, comes from the presence of the Lord (Acts 3:19); how and when the day star arises in the heart (2 Peter 1:19; Rev. 2:28; 22:16); and how we go in and sup with Christ, and He with us (Rev. 3:20), while the plagues are falling upon the unsheltered heads of the wicked around us (Rev. 14:10; 15:1).

9. **Points of interest.**—To the thoughtful reader the subject of the sanctuary is full of interest, both as to its past and present, and still further as to its future. As to the past, it is the text-book from which we learn the nature of the present work of our great High Priest above, and the manner and progress of His ministration; and its present work concerns us, because, in connection with the declarations of the prophecies concerning it, we learn more definitely than from any other source our proximity to the end; and its future interests us, because our dearest interests center there, in the court now in session, the decisions of which, for weal or woe, are for eternity.

These are some of the claims which the subject of the sanctuary now has upon our attention,—the strongest and most urgent claims that can ever be brought to bear upon the hearts of thoughtful men. All through its history are epochs of great interest. It was a point of interest when the tabernacle was first erected in this world of ours, and the outward symbol of the work of salvation was given to mankind. It was a point of interest when the tabernacle gave place to the larger and more glorious structure of the temple, and when, in the dedication of that temple, the most imposing religious ceremony was performed which the world has ever witnessed. It was a point of still greater interest when the typical dispensation closed, and the transfer was made from the sanctuary below to the sanctuary on high. Thenceforward we come directly to Jesus, the Mediator of the new covenant, and turn our attention to Jerusalem above. Heb. 12:22-24. A point of still deeper interest to us was reached when, at the end of the 2,300 days, in 1844, the time came for the cleansing of the sanctuary, and the ministration was moved from the holy place of that building to the holy of holies. Then the temple of God was opened in heaven. Rev. 11:19. Then the scene described in Dan. 7:9, 10, 13, 14, took place. Then the seventh trumpet began to sound. Rev. 10:7. Then was discerned by faith the ark of God's testament there. Rev. 11:19. Then the position of the moral law was seen, enthroned in the very presence of Jehovah, immutable, eternal. Then was discovered the connection between this subject and the seal of the living God, the sealing work, the last message of mercy, and the closing up of the great Advent movement of the present generation. Then the mystery of God began to be finished, the atonement to be made, and the sanctuary to be cleansed. Then the foretold judgment hour began, and

the church entered upon the great Sabbath reform. With this subject all portions of the messages of Rev. 14:6-12 are connected; this is the grand center and citadel of what can now be denominated "the present truth."

Then it was seen that the time of probation could last but a very little longer; for the final work in the sanctuary must be brief. Should it be otherwise, it would destroy the type, and show a want of consistency and harmony in the plan and work of God which we know does not exist. And already for over half a century this work of examining the records of the lives of those who come into this portion of the judgment, has been going forward. The natural order would be, and doubtless is, as follows: Beginning with the human family at the opening of the world's history, the investigation passes along down the line of human development through successive generations, till at length the cases of the latest generation, the living, are reached, who, of course, come into the very close of the investigative judgment; and with them the work closes, and all is finished. And what generation has the work now reached? Has it reached the age of Noah? of Abraham? of Job? of Moses? of Daniel? Has it reached the age of the apostles and the early Christians? Has it come down to the setting up of the Papacy, to the Dark Ages, when the Waldenses and other few faithful witnesses kept the light of truth alive in the world? Has it come down to the time of Luther? of the Wesleys? Are their cases now in review before the great tribunal?—We know not. We know only that, while the world is flattering itself with the cry of, "Peace and safety," and is swallowed up in the mad rush of strife, and the race for power, riches, and pleasure, all for self, the investigative judgment is passing along with silent but fatal tread, and rapidly approaching the living. Then our cases come up for examination, and our destinies for decision, for eternity. And what is our course of action? Are we maintaining that aggressive attitude of faith and watchfulness without which we have been forewarned that the outcome for us will be disaster?

But with even such thrilling considerations as these, our view of the subject can not end. We go forward a little into the future, and behold the sins of all the righteous loaded upon the head of the antitypical scapegoat, to be put away forever. We see that scapegoat,—Satan, the agent of all evil,—bound, and the saints forever free from his power. This is a point of transcendent interest to all the righteous. Then they take their first drafts from the cup of immortality. Their sins are borne away. They do not come up to trouble them any more. They can not recall them; and God Himself says that He will forget them. Heb. 8:12. He who instigated them will have received them all back again. Most fitting office for the scapegoat. Here the serpent's head is most effectually bruised, in its last and fullest sense, by the Seed of the woman, Christ. Gen. 3:15. Here the strong, armed man (Satan) who has been shutting up even the followers of Christ in his prison-house, the grave, for six thousand years, will be bound by a stronger than he (Christ), and his house be spoiled of its precious treasures. Luke 11:21, 22. Then will the tares have been bound in bundles for the burning, and the wheat gathered into the heavenly garner. Matt. 13:30. Then our High Priest will have come forth from the sanctuary, to pronounce the everlasting blessing upon His waiting people. Num. 6:22-27; Lev. 16:20, 21. Then we shall have come, not by faith merely, as we do now, but in deed and in truth, unto Mount Zion, and "the city

of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Heb. 12:22-24. Then will the redeemed, placing the foot of triumph upon the world, the flesh, and the devil, raise their glad voices in the song of Moses and the Lamb. Blessed day! Hasten it, Lord, in Thine own good time.

One more scene remains,—the kindling of those final fires prepared for the devil and his angels (Matt. 25:41), at the end of the thousand years (Rev. 20:7-11). Here is also the perdition of ungodly men. 2 Peter 3:7. And here all the agents of evil, root and branch, Satan and all his followers, be they evil angels or wicked men, are destroyed from the universe of God. Mal. 4:1. The deepest taint of the curse is burned out of the earth; the last vestige of disgrace is removed; and from the ashes of the old system, by a new fiat of God's creative energy, who says, "Behold, I make all things new," there spring forth a new heaven and a new earth, to be the fitting abode of the redeemed forever. 2 Peter 3:13; Rev. 21:5. Of Satan's original rebellion then nothing remains but the great and solemn lesson of sin and its fearful results, which will tend to forever confirm in uprightness and holiness all the holy beings in the then happy universe of God.

Thus triumphantly for God's name and glory does His controversy with sin and sinners end. Here are finished the results of all Christ's work, as connected with the sanctuary. In paroxysms of uncontrollable joy, redemption is successfully completed. The original purpose of God in regard to this world, that it should be the beautified abode of happy beings, is carried out. Isa. 45:18. The requisite number of beings, such as God contemplated, to people it, has been secured; and the earth is renewed, to be their eternal abode. Here the righteous are called to inherit the kingdom prepared for them from the foundation of the world.

Such are some of the wonderful scenes that are presented to our view by a brief study of the sanctuary, and its design; its divine ministry, and its results.

URIAH SMITH.

EVERLASTING PUNISHMENT IS EVERLASTING DESTRUCTION.

Concessions.

PRESIDENT ASA MAHAN says: "Admissions in favor of truth from the ranks of its enemies constitute the highest kind of evidence."

Dr. Lyman Abbott is quoted as saying ("Man's Nature and Destiny," by U. Smith, p. 413):—

If I believe in the doom of incorrigible sin, and also in the undimmed glory of a perfected kingdom, I must believe in the annihilation of the incorrigibly wicked. Fire in the Bible is generally an emblem of destruction, not of torment. The chaff, the tares, the fruitless tree, are not to be tortured, but to be destroyed. The hell fire spoken of in the New Testament is the fire of gehenna, kept burning outside the walls of Jerusalem to destroy the offal of the city. Here was the worm that dieth not, and the fire that is unquenched; emblems of destruction, not of torment. I find nothing in the New Testament to warrant the terrible opinion that God sustains the life of His creatures throughout eternity only that they may continue in sin and misery. That immortality is the gift of God through our Lord Jesus Christ; that man is mortal, and must put on immortality; that only he can put it on who becomes, through Christ, a partaker of the divine nature, and so an inheritor of Him "who only hath immortality;" that eternal life is life eternal, and eternal death is death eternal, and everlasting destruction is destruction without remedy,—this is the most natural, as it is the simplest reading of the New Testament.

This should not be called a concession, as it admits the whole thing most clearly and forc-

bly, and, coming from such a source, it should weigh with those who are so-called *orthodox*.

If the reader would see a long list of the names of eminent men who rejected the doctrine of the natural immortality of the soul, and that of endless suffering, he will please read "Man's Nature and Destiny," pp. 413-420.

Albert Barnes, the noted commentator, known as a man of thought, and of sincere piety, said:—

I confess, when I look on a world of sin and woe, filled with hosts to suffer forever—when I look upon friends, and upon a whole human race, all involved in this sin and danger, and when I see the great mass of them wholly unconcerned, and when I feel that God only can save them, and yet He does not do it—I am struck dumb—it is all dark, dark, to my soul, and I can not disguise it.—*Practical Sermons*, p. 125.

Prof. Moses Stuart, well known for his critical scholarship and Christian character (speaking of the social sympathies of some men), said:—

Can heaven itself be a place of happiness for them while they are conscious that a husband or a wife, a son or a daughter, a brother or a sister, is plunged into a lake of fire, from which there is no escape?

Perhaps some one will say that the thoughts of Mr. Barnes, and especially what Professor Stuart has said, are positions Universalists might use. Be this as it may, it shows what a difficult matter it is for deep thinkers and Christian men to indorse or believe the doctrine of "endless torment" in a "lake of fire from which there is no escape." Thank the Lord, one can escape or avoid it by never getting into it, and we should thank the Lord again that He is so merciful as to end the life of the sinner, so there is an escape in that way.

As to the thought that the punishment of the wicked (tho a near and dear relative) will mar the happiness of the righteous in heaven, there will be nothing of the kind; neither will there be in the "new earth;" for we read (Isa. 11:9), "They shall not hurt nor destroy in all My holy mountain." Heaven is a place of happiness and not of misery.

The noted divine Saurin, speaking of the dreadful dogma of endless torment, says:—

I sink, I sink under the awful responsibility of my subject; I find in the thought a mortal poison which diffuseth itself into every period of my life, rendering society irksome, nourishment insipid, pleasure disgusting, and life a cruel bitter. I cease to wonder that the fear of hell hath made some mad and others melancholy.

We have never yet heard or read of any who have become mad or melancholy when meditating upon the much more merciful doctrine that God totally destroys the wicked.

Henry Ward Beecher, in a sermon on future punishment, Sunday, October 16, 1870, said:—

It goes to my heart to say these things. This is not the side that I seem to myself, called to preach, yet it is there and if I am faithful to my whole duty I must preach it. A surgeon does things that are most ungenial to himself, so sometimes I do, with tears and with sorrow. It makes me sick. . . . The eternity of future punishment is the point where most all agonizing doubts and struggles of Christian theologians have arisen, and of what are called the *insoluble mysteries of divine government*. It seems to me that if the doctrine of the eternity of punishment were removed, nine out of ten would disappear of themselves; for I believe they result simply from that one term, "suffering eternity."

The preceding words, of Mr. Barnes, Stuart, Saurin, and Beecher, are from a work entitled "Doctrine of Endless Punishment," by Thos. B. Thayer.

The thoughts of Mr. Beecher are truthful and forcible, with one exception. "*Suffering eternity*" is *not* there, as we have shown in the explanation of the texts alleged to prove it.

Let us "look for that blessed hope" (Titus 2:13) in "our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel" (2 Tim. 1:10).

WM. PENNIMAN.



THE DRINK CURSE AT PRINCETON.

DURING a recent sojourn in Princeton, N. J., a visit was paid to the now famous Princeton Inn. Going to the clerk's desk, an inquiry was made if ladies were accommodated, as well as gentlemen.

"O, yes!" was the reply; "will you register?"

On entering the handsome parlor, a young blonde porter came in, and the following conversation occurred:—

"Is there a bar at the inn?"

"No, madam, only the grill-room, which was established and maintained for the benefit of the university students. There are tables, around which they sit and drink; they use loving cups and sing their college songs."

"What liquors are kept at the inn?"

"All sorts; but only beer is sold to the students. They come every evening, and stay until 11 o'clock, the limit of time specified by the inn proprietors."

"Do many students frequent the grill-room?"

"O, yes, a great number!"

While in Princeton, I met a gentleman who occupies an honored position in church and business circles, a resident of the town, who told me that the students often became so drunk at the inn that they had to be carried to their dormitories in wheelbarrows. He said: "You should see the drunkenness, however, after the special games—football and others. The students lie around on the campus in a state of complete intoxication."

There are over 1,000 students at Princeton University. About 300 are in the theological seminary. In the town there are three hotels with bars, and four licensed saloons, besides the illicit drinking establishments. No one is allowed to serve liquor in the dormitories at the university, but it is declared in the testimony of one who has had an opportunity of knowing, that it is done, and that some of the authorities are aware of it. The students have a custom of filling their dress-suit cases with bottles containing liquor, and taking them to their rooms. On returning one evening from a meeting at church in Princeton, a student was seen crossing a street carrying a satchel. A clash of glass was heard. The friend who was with me smiled and said, "There goes one of the boys now laden with bottles to be opened in his room."

The infection of drinking at the university has crept insidiously into the lives of some of the divinity students. A gentleman who was at the seminary thirty years ago returned last year to take a special course. He said the decline in spirituality was very marked—that there seemed no time for individual Bible study. He made the startling assertion that liquor is found in the rooms of the theological students. One of them, on being spoken to, became deeply offended and resented the interference.

The students of the university are continually seen drunk on the streets of Princeton. The professors can not say anything to the boys, because they drink themselves. The majority do; only a few abstain. Rowdiness among the students affects not only themselves but every boy and girl in the town, as the latter pattern after the students. This fact is seen in the homes and everywhere.

Several of the citizens of Princeton told me that the exposé made by the *New Voice* was true, but that "the half had never been told." Many Princeton people admit this, but they are afraid to say it except in private. They are quiet because their business depends on the university.

May God hasten the day when courage shall reign in the hearts of men, when those high in authority in Church and State shall count loyalty to Jesus Christ as the one thing needful in life. May the Father in tender mercy save the young men of our nation, for whom the older men have made it so "easy to do wrong."—*Servilla Owens, in Union Signal.*

THE laying of the corner-stone of a \$500,000 Christian Science church in New York City recently is a significant reminder of the great spread of this new doctrine. Christian Science is one of the most ingeniously-devised deceptions that the world has ever known, and thousands are being swept into it. There is a clear, strong, beautiful, and helpful science of Christianity; but it is not in what goes by the name nowadays of "Christian Science." If you have only a surface or superficial knowledge of the Word of God, it will seem to you that Christian Science is founded on the Bible, and is in harmony therewith. But if you have a personal acquaintance with Christ through a deep and personal study of His Word, it is easy to see that Christian Science, so called, and the real Christianity are no more alike than day and night.

THE DARK SIDE OF A DARK CITY.

THERE is very little permanent good in presenting the dark side of this world, but the fact that there are many people who still believe that the world is rapidly getting better, and that an earthly millennium



"There are so many regularly-licensed saloons in this city that, if placed side by side, they would make a solid wall of sin 51 miles long."

is about to dawn, makes it advisable to have some facts and figures which will have the same influence over such theories as a paper-weight has upon paper—they will hold them down, for in many cases it is apparently impossible to change the minds of such people.

There are in Chicago, in one street, twenty-five saloons side by side, in a continuous row. There are in another street thirty-six saloons in a row, with only two breaks. In another street are thirty-four brothels in a continuous row, and still another has forty-nine brothels side by side, with only one break. There are so many regularly-licensed saloons in this city that, if placed side by side, they would make a solid wall of sin fifty-one miles long, and yet they all seem to do a rushing business. The light of the Gospel is indeed sadly needed in these dark places. Salt is most needed where there is the most corruption. May God help us to turn the search-light of truth on this dark and sin-cursed city, and scatter the immortal seeds of truth into every crack and crevice where they can find lodgment.

DAVID PAULSON, M.D.

At a speech to the army on the first of the new year, Emperor William reasserted his determination, in spite of all hindrances, to make the German navy as powerful as the German army. The emperor has met with much home opposition in his efforts to make Germany a great naval power. The burden of the army is sapping the industrial prosperity of the nation, and the people, already restive under the heavy taxation necessary to support the army, are

looking with dark forebodings to the time when that burden shall be doubled to maintain a navy as effective as the army; for probably the most effective army in the world is that of the German nation; and from this the people can readily judge what kind of navy their ruler has in mind,—one that will rival that of England. Industrial discontent has been increasing rapidly throughout Germany during the last few months, as the plans for making Germany a "world power" at the expense of the laboring population have approached maturity, and Socialism has made rapid strides, in spite of all that is done against it. "Ripening, ripening for the consummation," is being swiftly written over every nation of the world.

C. M. S.

IS THE WORLD AT PEACE?

IN less than two years America has quadrupled her permanent army, added ship after ship to her navy, destroyed two fleets, has conquered one nation, and is at work on another on the opposite side of the globe, planting there for herself a thorn that will plague her to the end of her days. In this undertaking, several thousand men have been killed, or maimed and invalidated for life, and the end is not yet either locally or internationally; for the Philippines are but stepping-stones to Asiatic and European complications.

England, having recently reduced to a measure of quiet the troublesome tribes of Northern India, is now up in arms, with the mightiest force she has ever sent out, to whip the Dutchmen of South Africa. Thousands of her men have already gone down under the fire of the Boers, and the latter also are

paying the price of war in the lives of those who have gone forth to fight. The Dutch in Cape Colony are threatening to rise against the English, and the South African natives are camping on the very frontier of rebellion. A few more British reverses and it is quite generally believed that the black men would be in open war. A great battle was recently fought in the Soudan, in which the Khalifa, the real leader of the Dervishes, was slain, one thousand of his followers killed, and several thousand taken prisoners.

One of Emperor Menelik's generals is now marching with 10,000 troops for some objective

point not made known; and French generals are enlisting and training African natives, with the evident intention of using them at some future time to checkmate England's plans in Africa. France and Brazil are now engaged in a dispute over the boundary between Brazil and French Guiana, and Brazil has sent war vessels to the vicinity of the disputed territory. France has also been threatening Siam, and joining the other powers in attempts to coerce China.

The century bids fair to go out with the countries of South and Central America in chronic rebellion. During the past year revolutions and insurrections have occurred in Colombia, Venezuela, Bolivia, Guatemala, Nicaragua, and Salvador, some of which are still in progress; and Chile and Argentina have been talking war during a good deal of this time.

Turkey has been massacring the Armenians again. Russia is continuing in Persia the intriguing for influence and concessions so irritating to England; and Germany, taking advantage of England's pre-occupation in Africa, virtually forced a settlement of the Samoan question.

Japan and Russia have been and still are so rapidly and thoroughly preparing for eventualities in the Orient that much credence has been given to the repeated rumors of war being imminent between them. These two nations really expect a struggle, and are preparing for it. Even Norway and Sweden have been talking war and making preparations therefor; and money raised for the extension of railroads has been turned over to the military for forts and weapons.

There is much irritation between the French and English just now over their respective rights in Newfoundland waters. All the nations are arming and drilling as never before. The real watchword of the time is, "Prepare war," and they are doing it. And of that time the prophets have written, and that time—this present time—is the time of the end. But right in this time we hear the cry, "Peace and safety," which is in itself a sign of the end. Until Emmanuel shall come and reign in righteousness, peace and safety on this earth will not be. Study the question carefully; for eternal interests are involved in it.

C. M. S.

INSANE FROM A JOKE.

THE Philadelphia *Enquirer* contains the sad account of a "joke" that resulted in the overthrow of a promising young man's reason. This young man was, according to the *Enquirer*, a brilliant young lawyer, in a city in New York State. He boasted of being utterly devoid of fear, and time and again fruitless attempts had been made to break his iron nerve. But a group of medical students undertook the thankless task, and he was foolish enough to allow them to experiment upon him. The *Enquirer* tells the story as follows:—

"In his city is a college of medicine. Some of his friends were students therein. Secretly they formulated their plan. When all was ready, a challenge was made and accepted. The terms were these: The lawyer was to enter the dissecting room of the college at 9 o'clock that night. He must be unaccompanied. A dim light would be burning in the room. As he entered, he was to be permitted one glance around the room. Then he was to proceed at once to the opposite side of the room, and take his seat with his back turned toward the entire dissecting room. At the end of every half hour he was to be permitted one glance around. This must continue until daybreak. No second look would be allowed until the half hour had expired.

"At 9 o'clock the young man entered the room. The fetid smell usual to the place greeted him. A lamp burned dimly, throwing its feeble rays on the dissecting table. On it lay a shrouded cadaver. The corners of the room were filled with gruesome shadows. But one look could be taken. The young man drew up his chair and resolutely turned his back to the room. The half hour passed. He raised his head and glanced over his shoulder. The eyelids of the cadaver seemed to raise and look at him. He could not give another glance to satisfy himself, and turned his face away once more. The next half hour passed slowly. The fetid odor seemed to increase. At last the time came again for the second look. Quickly he glanced over his shoulder. The head of the corpse seemed to be raising itself. The lamp gave a sudden flicker.

"The next half hour was an eternity. The surroundings, the silence, the indescribable odor, all combined to excite the young man's imagination to the highest pitch. At last the time for the third look came. He was sure now that the head was raised, the eyes wide open, looking at him.

"But only one look. Twenty minutes passed. A shriek was heard by the watchers outside the room. They rushed in. The young lawyer was insanely laughing and shrieking. The form on the dissecting table had metamorphosed itself into the chief of the students' clique. But the lawyer never again recovered his reason.

"As a last resort the victim of this terrible test was sent yesterday to a private institution in Philadelphia, there, if possible, to regain his reason. The affair was kept a secret, as all the participants came from excellent families."

If this young man had been a true follower of Christ, he would not have allowed himself to have been experimented on in any such way. And if by any chance he had been driven in among such "gruesome shadows," had he been a believer in the Bible, he would have known that no corpse could ever open its eyes or move in any way. The Word says, "The living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6.

Ghosts, and hobgoblins, and the fear of a lifeless corpse, have no place in the minds of those who really and truly believe the Bible. Our education may have been to the effect that a dead man has an immortal spirit that survives his body, and that it may appear as a ghost in connection with his corpse. But the foregoing text is enough of itself to dispel all such notions, if we will but take it, and throw away our training in superstition. And what a grand freedom and peace it is when we are among "gruesome shadows" to have the positive knowl-

edge with us that "departed spirits are a myth," and that the dead are peacefully at rest, and "know not anything"! T.

HE HOED CORN ON SUNDAY.

"In the Rome, Ga., city court Friday, J. F. Eaton, a Seventh-day Adventist, was found guilty of working on the sabbath. The evidence showed Eaton hoed and worked a corn patch one Sunday, months ago.

"The defendant justified his act by scriptural authority, contending that Saturday, and not Sunday, is the holy day. Sentence was suspended until January.

"The case will probably be taken to the Supreme Court."—*Gadsden (Ala.) Tribune, Dec. 21, 1899.*

The Seventh-day Adventists have taught for about half a century that this country of freedom would yet become a persecuting power. They have taught this because they believed that the prophecy of Revelation, chapter 13, verses 11 to 18, were their clear authority for it. The case mentioned in the foregoing paragraphs from the *Gadsden Tribune* is only one of many similar cases that have been brought to trial in different parts of the country.

Men must never forget that when religious liberty is taken from a people, their civil and political liberty always goes with it. The sentiments that now find such ready expression in this country in favor of imperialism, are simply an index to the fact that true religious freedom is leaking out of the souls of men, so that they are willing to subjugate their fellows in the distant islands.

The bitterest conflict upon the subject of both religious and civil liberty that the world has ever seen, is just before us. The principles of true liberty in Christ Jesus should be studied now as never before. Compromise and surrender will mark every one who does not take an intelligent and God-fearing stand for the right. T.

THE article in another column in regard to the "Drink Curse at Princeton" is most striking and significant in showing the depraved conditions of these times. Princeton is no worse (and perhaps not nearly so bad) than thousands of other places. And now how much longer do you think that a righteous God can permit such a condition of things to continue? He destroyed the world in Noah's time because of the gross wickedness; He destroyed the cities of the plain for a like cause. God's Word says that these were made "an ensample unto those that after should live ungodly." 2 Peter 2: 6. Then the destruction that God worked then will be wrought over again when the world reaches a like evil condition. All the prophecies show that this evil world is about to go down. Are you in the ark of safety, or are you still clinging to your life of sin, to be swallowed up in the coming destruction?

A RECENT New York *World* contains the following sentences, "'Hark! the herald angels sing!' What a pity that their Christmas message of, 'Peace on earth, good-will toward men,' should be like 'sweet bells jangled, out of tune,' through the horrid discords of war!" And all who will receive God's Word may know that these "horrid discords of war" will wax louder and louder until their noisy din marks the assembling of all the armies of earth on the great battle-field of Armageddon. Men will continue to talk "peace and safety," just as the Bible says they will, but there is no more peace for this old earth. Every one should know this, and turn his affections from this world, which is passing away, and fasten them upon that world that shall abide forever.

A LITTLE three-year-old girl living in San Francisco, recently drank nearly a pint of whisky that she found in a room where she was playing, during her mother's brief absence. The child suffered indescribable agonies, and died in a few hours. The family were in the habit of drinking the whisky at their meals. Anything that has such a deadly effect can not be food, nor fit to be taken with food, or, for that matter, to be used at any time. If men would only adhere to the natural and happiness-producing laws of temperance that our heavenly Father has given, how much misery would be avoided!

It is reported that large numbers of men are constantly going from New York to The Hague, from which point they go to the Transvaal to join the Boers in their fight against the British. They reach the Transvaal via Delagoa Bay, passing through the adjacent territory that belongs to Portugal.

On October 11 President Kruger, of the Transvaal, cabled the *New York World*, in response to a communication from the editor, that "the republics are determined that if they must belong to England a price will have to be paid which will stagger humanity." About three months, only, have passed since Mr. Kruger made the foregoing remark, and certainly England, as well as humanity in general, has been staggered at the price that is being paid. And that is what war means in these times. Men try to have us think that the implements of modern warfare have become so horribly destructive that armies will no longer face them, and, consequently, war must cease. But the Transvaal army, as well as the English, is armed with the best of the most modern equipments, and there seems to be no lack of courage on either side in facing them. When men go to war, they have already taken into account the strong probability of being killed. And then there is always the thought that if the enemy has destructive weapons, they, too, have weapons that are equally deadly, and so they madly venture on. This world will not have any more permanent peace. It will be wars and rumors of wars until the angry nations are driven by satanic fury upon the great and final battle-field of Armageddon. Men should be sure to stand with God now, so as to make no failure in avoiding the destruction of that awful time.

For the last few weeks much space has been given by the press to the evidence that an understanding amounting to an alliance has been reached between the United States, England, and Germany. But right in the midst of it a British cruiser seizes a German merchant steamer, under the charge that she is carrying supplies of food, men, etc., to the aid of the Boers. Such things are customary in war times, and the various nations expect that if any of their merchants undertake to send aid to a warring country, it is liable to seizure. And the merchant who takes the risk is the loser, and, except in some rare and special cases, the government to which he belongs has nothing to do with it. And even if the matter is taken up by his government, it is supposed to be in a friendly way, before a properly constituted court. But despatches from Berlin say that Germany has despatched two cruisers to Delagoa Bay to look into the difficulty. This does not look very much like an alliance. And if one has been seriously talked of, it shows that not very much is required to unsettle things again. The words of Scripture concerning this time are: "The nations were angry." Hence permanent and effectual alliances will be an impossibility.

DESPATCHES from London say that the Delagoa Bay question is liable to become acute. The British would like to blockade that port, and thus cut off all supplies of food and ammunition from reaching the Boers. But Portugal seems unwilling to do it so far, and, hence, England is confronted with the proposition of either allowing unlimited supplies to reach her enemy or else forcibly seize the bay. If Portugal was the only power England would have to reckon with in taking such a step of seizure, she would not be so fearful; but this might lead other nations to come in to take a hand, and no one would dare prophecy where the trouble would end. Peace has departed from this earth, and everybody ought to be able to see it. The world can not possibly stand much longer under existing conditions.

A GERMAN war ship has appeared on the scene at Port-au-Prince, Haiti. The authorities at Haiti are involved in a dispute with the German consul, and the people there are greatly alarmed over what is thought to be Germany's second attempt within two years to force the hand of the Haitian Government. The present contention is believed by the patriots of the island to involve the very existence of their right to self-government.

EVERY problem that is now confronting the world, whether it be social or political, will soon be forever settled. The glorious dawn of the eternal day is breaking. The second coming of Christ is right at hand. And when the Lord of glory comes, all evil will be forever destroyed. Are you ready for that glad time?

It is asserted that it will take the island of Jamaica fully one year to recover from the effects of the severe hurricane that swept her northern slopes on November 8. The storm raged for four hours, destroying most of the cultivation and property in its course.



MISSIONS

PRECIOUS RAIN-DROPS.

When the heat of the day stills the husbandman's song,

And soft, cooling breezes come sweetly along,
Too seldom he thanks the kind Giver above,
Who fans his hot brow, in His infinite love.

When the corn-fields and meadows are moistened with rain,

Let a thanksgiving song rise with hallowed refrain
To the bountiful Donor of all that is good,
Who provides us with raiment, with health, and with food.

When the clouds He commandeth to rain *not* on earth,

When the springs and the fountains all cease to gush forth,

When the grass in the pasture is withered and dead,
When the harvest has failed us abundance of bread,
Shall we say it is chance, that no God rules on high,
Or that nature's laws govern the earth and the sky?
That prayers avail naught against her decree?
That nature is God, and what *is*, *is* to be?

Is this the sad plight in which mortals to-day,
Without God in the world, are groping their way?

No, no, there's a God, who withholdeth the rain,
To bring His lost sheep to His home fold again.

The clouds have been loaded with heaven's own hand,

And waiting to fall on the drought-stricken land;
But we failed to acknowledge His almighty power
To give or withhold in our desperate hour.

The worth of His gifts He would teach us to know,
The riches poured out in the rain and the snow.

If withheld for a time and no fruit doth appear,
No food for our cattle, no corn in the ear,

Let us praise Him for mercies received in the past,
When they crowded our pathway like rain falling fast;

Let us thank Him as never we thanked Him before;
He has given us much and still waits to give more.

Vienna, N. Y.

ISAAC DEELEV.



Catholic Church Sunday Afternoon Used as a Polling Booth.

INTERESTING DEVELOPMENTS IN SOUTH AMERICA.

WITH great pomp, the South American archbishops have returned from the Latin-American council held in Rome. This conference is supposed to be held every twelve years in one or the other of the papal provinces of Spanish America. But as the princes of the church could not agree as to where it should be held, the pope "obliged" the presidents of all the South American republics to send the highest dignitaries of their

respective national churches to Rome. This word "obliged," quoted from a safe authority, shows the subjection in which these republics are to the papal see. It also shows the cleverness of the pope in using this form of proceeding to secure for the distinguished travelers the payment of their traveling expenses by their governments. The archbishop from Buenos Ayres received for his trip the round sum of 100,000 pesos, or 40,000 dollars.

This same prelate has returned with many tangible means of grace, so called, among which are some two thousand bones extracted from the Catacomb graveyards, which are to be sold or given away as the precious relics of this, that, and the other saint. What poor substitutes for the precious Word of God!

What were the deliberations of this council? Some vital matters to the Catholic Church in South America must have been considered; but of course everything has been kept very secret. A rumor, now confirmed by a leading Chilean paper, is to the effect that since the council closed, and as a consequence of it, the pope has taken the extraordinary determination to allow the South American priests to get married. *La Tribuna*, of Valparaiso, gives the entire text of the papal decree. It contains three points: (1) Ecclesiastical celibacy is not of divine origin, but was ordained by the early councils on account of there being too large a number of applicants for the priesthood. (2) These applicants are nowadays very scarce. And (3) the reason of this scarcity is the celibacy of the priesthood. For these reasons the pope decides to grant to the regular clergy, in these countries, the liberty of entering matrimony. The decree is dated from Rome, July 10, 1899, and will begin to operate on the 1st of January, 1900.

It must be, indeed, that the situation for the Catholic Church here is of the most critical character, for the pope and the council to have reached such a remarkable resolution. One obvious reason for it, if it is confirmed, is the terrible state of corruption of the South American clergy, and the incessant cases of scandal in which its members are implicated. It is a fact, also, that in South America educated men are almost completely estranged from the Catholic faith, or any faith at all. Freemasons are carrying on a silent but effective negative work, which may not prepare the way for the Gospel, but is a danger to Romanism. There is a steady advance of public opinion against the hierarchy, and in favor of Protestantism, caused by the circulation of the Bible and mission work. Evidently, there are grounds on the papal side to fear that secessions *en masse* will occur, as is the case now in Austria and Hungary.

In Buenos Ayres there is, at present, a minister of education and worship, Dr. O. Mag nasco, who is seeking to introduce the Bible into the public schools. He has read a report on the matter before the Cabinet, in which he attributed the prosperity of Protestant nations to the reading of the Holy Scriptures.

Another encouraging feature which developed recently was the complete exoneration from all duties obtained from the Buenos Ayres customs on seventy-two boxes of Bibles sent by the American Bible Society to its agent here. Little by little the colporters of both the American and the British Bible Societies and the Protestant mission halls, Methodist and

others, are making themselves felt in bringing about a liberal state of mind toward the Bible and the Bible faith.

Our mission in these parts has begun to operate preaching tents. We have had one in this republic, and now we have another in the Uruguay republic, across the La Plata Bay. The introduction of this unique mode of evangelization in that republic was a success. It was pitched in three different places in the course of a few weeks. In one place the enemies of liberty and truth made a weak effort to put a stop to our meetings. The chief of police asked us in a confidential way whether we had any special privileges from the government to carry on this strange work. We told him we had none other, aside from our God-given liberty, than the constitution, and proceeded



Gospel Tent in Uruguay.

to show him the simplicity and beauty of the Gospel. He soon dismissed us, Brother Deleary and myself. Strange to say, the constitution of Uruguay says very little about the religious rights of man. But liberty is in the air, and we thank God for it. Let us work while we may; for who knows how long that will be?

J. VUILLEUMIER.

Buenos Ayres, November 8, 1899.

HIS MISSIONARY BRANCH.

I HAD occasion to call upon a young business man in his office, not long since, and found him, as usual, "up to his ears" in work.

"Sit down a moment," he said, "and I will be at liberty."

"You are always working," I said. "How many hours do you put in each day?"

"Twenty-four," he replied, with a smile.

I presume my face expressed my astonishment. "Yes," he said, "I work ten or twelve hours here; the rest of the time I am working in the antipodes—by proxy, of course."

"I don't understand," I said.

"Let me explain," he returned more seriously. "When I was at school I became deeply interested in the mission cause. I determined to go out to China and work in the field. But my father died before my plans were fully matured. His business here was in such a state that no outsider—no man without a personal interest—could successfully carry it on. There were a mother, sisters, and younger brothers dependent upon the profits of the house. I was obliged to remain here.

"But I determined, nevertheless, to have a representative in the field, and I took up the support of a native preacher in China." Here my friend took down a much-thumbed map of Southern China and pointed out a certain town. "That is where my man is at work," he said. "He has formed a church and gathered a school. We have representatives of our business in several of the principal cities of the world. I call this our missionary branch.

"My man there is working while I sleep.

He is my substitute. In that way I work twenty-four hours a day—for the Master. I work here for the money to keep my representative working over there."

Now was not that a grand way for that young man to be a missionary? How many of you are beginning to do double duty in this way? If you give to help on a school, to support a scholarship, or to pay a teacher's salary, you too are doing missionary work somewhere else.—*Mission Dayspring*.

Work for Tibet.—The life of Heinrich August Jaeschke is an example of persevering effort, and his work laid a foundation for missionary operations in Tibet, when the time should come when the line could be crossed for that purpose. Of his accomplishments, the *Christian Work* says:—

"He was born at Herrnbut, in Saxony, May 17, 1817, and descended from a line of Moravian exiles who were harbored and supported on Count Zinzendorf's estate. Jaeschke was early distinguished for aptitude in languages, including Asiatic languages, and was a teacher and lecturer in colleges and universities. It is said that he kept his daily dairy in seven languages. In 1856 he joined 'the brethren' on the borders of Tibet, in the Himalayan Mountains, at Lahoul, and settled in the village of Killarg, on the Bagha River, 10,000 feet above the sea. Once located in his field, altho prevented from going over into the land, he could not be hindered from work, so he learned the language of Tibet, and at once prepared a lexicon in German and Tibetan, and soon another in English and Tibetan, which was published by the British Indian Government. Books and tracts for use around the border soon followed, and a grammar of the language for missionaries. Then began the greatest work of translation in missionary annals. For ten years Brother Jaeschke labored on the New Testament in Tibetan, and, in impaired health, went to England to supervise its publication by the British and Foreign Bible Society."

OUR WORK AND WORKERS.

A NEW church building is being erected at Cortland, Neb.

THE baptism of five persons at Jamestown, N. Y., is reported by Brother J. B. Stow.

SPEAKING of Pitkin, Colo., Brother J. M. Rees says, "We have the only church organization in the town."

SIX adherents to the commandments of God are noted as the result of labor in Columbus Junction, Iowa, by Brethren E. H. Adams and U. P. Long.

THERE will be a meeting of Colorado Conference and Tract Society at Canon City, beginning on the 24th inst. and closing on the 29th. This will be an adjourned meeting.

MEETINGS held at Maywood, Neb., by Brother Victor Thompson, have resulted in the baptism of three candidates. Others awaited another opportunity, on account of inclement weather.

THE Grand Rapids, Mich., *Democrat* gave an extended account of the dedication of our new house of worship in that city a few weeks ago. The dedicatory address was delivered by Prof. J. G. Lamson, of Cedar Lake Academy.

OF the medical work and nurses' training institute at Redhill, Eng., Dr. Lauretta Kress writes to the *Missionary Worker*: "We have had a full supply of patients who appreciate our work in a remarkable manner. Our first three patients were Church of England clergymen, who pronounced everything excellent, and went away benefited and very thankful for all they received. Our next three patients to fill these places were three atheists, who believed not in God or Christ. They have been led to acknowledge that God is here, and have softened to the extent that the Bible is becoming less obnoxious to them. They acknowledge that the workers here are Chris-

tians, and we hope the good seed sown will bring a harvest in their souls. We have every reason to believe that God is with this work. Our neighbors are being interested in our lectures."

ONE sister has secured customers for 150 copies of the SIGNS, to be delivered regularly in Green Bay, Wis. Fruit of this work is already seen, and has been supplemented by Christian help work done by our people for the poor. Any truly Christian effort always results that way. Of our Master's labors it was said, "The poor have the Gospel preached unto them," and He supplemented this by going about doing good.

TWO of the workers in the Christian Help Mission, Omaha, Neb., recently drove over into Iowa to get some donations of produce that had been promised. The result was that the people filled their wagon so full of vegetables and corn that they could take no more. Brother E. C. Cushman, reporting to *Sunshine*, says: "We have made five trips into the country, and have always been blessed with the temporal necessities."

BROTHER H. P. HOLSER has gone to Egypt to open up the work in the land of the ancient Pharaohs. When last heard from he was at Helonan, with his family. Surely the Lord has yet a people in Egypt who need to be called out and made acquainted with His law. We believe that I AM has sent Brother Holser to this field, and that the Lord is saying to him, as He said to Moses, "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

UNDER date of December 17, Brethren D. Nettleton and L. J. Burgess write to the *Minnesota Worker*: "We have spent another very pleasant and profitable week in circulating the special issue of the SIGNS OF THE TIMES. In answer to our prayer, God has given favor with the people, and over 500 copies were sold during the week. It means work early and late, tho. We get out early in the morning, often finding the people at the breakfast table, and continue to work until the people begin to prepare for bed."

IN a little town in West Virginia a church school was started with only five pupils. At first it was a source of amusement to the neighbors and others who are not of our faith, but by perseverance the school has been carried on, and has been growing in favor, until now it numbers twenty-two pupils. The public school board in the place desires to employ the teacher to teach in the public school there next term, so says the *Chesapeake News*. It is doubtful if the teacher could do as much good in a public school as in the more humble church school; for the reason that the feature which calls for a church school, and makes it a success, would of necessity be ruled out of any public school.

BROTHER R. T. NASH, who, with others, has been conducting a successful work in Columbus, Miss., writing to the *Minnesota Worker*, notes the addition of three more converts, and adds: "I am now alone in the work here. My wife has gone to Yazoo City, Mass., and taken up the work of teaching the colored children. She is connected in labor with Brother and Sister F. R. Rogers, formerly of the State of Minnesota. They had over ninety students enrolled at my last hearing, and still their numbers were increasing. How much we are in need of this line of workers in Mississippi! In these schools the Bible is the first and last. In this way the truth is carried to the fathers and mothers. But very few of the old people can read."

WE have not yet received the first number of our London collaborer, *Present Truth*, for the new year, but a recent prospectus says: "It has been decided to make some changes in the appearance of our paper at the beginning of the new year. A better quality of paper will be used, a new design will be secured for the heading, and an effort will be made to secure more and better cuts for illustrating the various departments. We hope that these improvements will make the paper more acceptable to those who are already reading it, and that they will assist the workers in introducing it to many new readers. The present circulation is nearly sixteen thousand, which is very gratifying as compared with what it was two years ago, but there is still an unlimited field for increase, and we are sure that much more can be done."

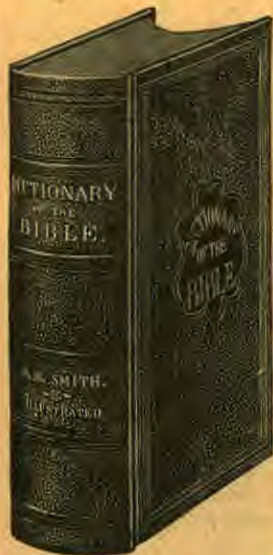
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SUNSET.

In a sea of glorious mold
Slowly sinks the western sun,
And the dazzling rays of gold
Fade to twilight, one by one.
But the mountain peaks so high,
Towering up with lofty grace,
Catch the sunbeams ere they die,
And receive their last embrace.

Symbols of God's mightiness,
Giant sentinels so bold,
Blushing from the sun's caress,
Garnished with reflected gold,
Crimson blended with the snow,
Beautiful the mountains stand;
While in darkness, far below,
Angry waves wash up the sand.

Abba, Father, may it be
That the picture painted here
Shall direct our thoughts to Thee,
And reveal a lesson clear.

May it be that, high above
All the murmurs of life's sea,
We may catch Thy rays of love
And reflect them back to Thee.

San Francisco, Cal.

HART HALL.

THE STORY OF A PINK ROSE.

ONE day in May, 1891, down in one of the dives of Mulberry Bend, New York, there stood a young girl gazing on a lovely pink rose. Her face was bruised and scarred; a bald spot was visible where a handful of hair had been pulled out during a recent fight. She was one of the worst toughs in all that great city, acquainted with opium, tobacco, whisky, and snuff, diseased in body, lost to all womanly dignity, a human wreck.

Attracted by the fragrance of the rose, she intently studied it a moment. Suddenly came the thought of the innocence of her childhood, and the sweet face of her own dear mother. Never spoke a human voice plainer than did the rose.

In the midst of the noisy crowd, card-playing, swearing, and drinking, the inward voice said: "You saw how lovely and fragrant that rose was yesterday, and now see it going to decay. You were once as pure and sweet as that rose; now those leaves lying on your hand are your *years* dropping off one by one, and the blackened center means a hell before you, and you are going down."

Deeply stirred and trembling, she said: "Boys, I am going to leave you to-night. I am going to find the lady that gave me the rose yesterday."

"Well, Bluey, how are you fixed?"

"I haven't got a cent."

"Well, I'll go without coffee to-night, so you can ride. Here's a nickel; we'll see you on the car like a lady."

So Delia, the "Blue-bird," was actually on her way out of the horrible pit of sin and misery.

And now, *how* had the lovely pink rose got down into the slums of Mulberry Bend?

Mrs. Whittemore and a few friends had gone down to the "Bend" with a desire to open a door of hope to some sad soul, and had taken the rose, with a prayer that God in some way would make it a blessing. For an hour she and Delia had walked from one foul resort to another, and an intense longing seized her that

this dreadful-looking being might be saved and become a trophy of grace, like Jerry McAuley. So, taking the rose from its hiding-place, she gave it to Delia and asked her to come to the Florence Mission. The surprising answer was, "I'll be there."

Mrs. Whittemore says: "The conviction grew upon me that she must be saved. The Jesus who was mighty enough to save 'the woman of Samaria' and 'Mary Magdalene' could save even Delia, of Mulberry Bend. For two days I pleaded with God for this poor child of the streets; for is not our God a gracious God and full of compassion, 'slow to anger and plenteous in mercy'? Did not Jesus come 'to preach good tidings unto the meek, . . . to bind up the broken-hearted, to proclaim liberty to the captives'? *Hallelujah! Delia shall be saved.*"

"On going to the 'Door of Hope' I found the matron waiting with a small parcel in her hand. With curiosity I opened it, and my eyes filled with tears, as with joy I beheld the remnant of the rose given in His name two nights ago.

"Going into the back room, I met Delia coming upstairs, and at once such a marvelous love was born in my soul for the girl that my arms were around her in an instant, and I had kissed those bruised cheeks with much tenderness. With a look of astonishment, she drew back a moment; then her whole body shook; and by the trembling lip and tearful eyes that hungrily looked up in return, I felt an entrance had been made in her heart for my blessed Lord. Poor, dear girl! No doubt that first pure kiss for years recalled some dear association of the past; for soon she was sobbing convulsively. The matron and myself knelt by her side, placing our arms around her, and we were both so overcome ourselves that in silence we waited before the Lord in thankfulness for answered prayer. Then I prayed simply, 'O Lord, all this poor child needs is Thy love; help us to love her into loving Thee!' Then we asked her to pray for herself; so she said humbly: 'Now, God, You can make me better; give me a quiet mind, and keep away desires for drugs and liquor and snuff from me, and I will do anything You want me to. God, be merciful to me a sinner.' Then there came a bright look of joy into her eyes, telling of the new-found joy within.

"She was at once delivered from all desire for rum, opium, etc., and began to yearn over her old companions in sin.

"When three months in the home we started out and began in the very dive where we found her. With much natural shrinking, she descended those steps at my side, and when fairly in the midst of her old comrades, she perceptibly trembled. As I regarded her upturned face, so full of love and tenderness as she spoke, I could hardly believe it possible that she ever could have been there as a member of that gang. In respectful silence every one regarded her. Some had broken noses, black eyes—bad wrecks, going down, down!

"She said: 'Boys, do you think I look like the same girl I did three months ago? Do you think I am proud of the past and come down here to speak of it?' With trembling voice, choked with tears, she proceeded: 'I want to tell you if I could be saved, you can.

It is Christ that bore my sin away and made me what I am. 'The Lord has laid on Him the iniquity of us all,' and what He did for me, He can do for you. 'He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.' O, look to Him for pardon, eternal life! 'He that believeth on Him is not judged; he that believeth not, hath been judged already.' Jesus says, 'I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto Me; for I have redeemed thee.' O, won't you? won't you?"

"I glanced in tender pity into those upturned faces. They were bruised and battered countenances, indeed, strongly stamped with marks of sin, yet they stood and listened, while the tears coursed down their faces. Some bowed their heads and wept at the story of God's love. It was a sight, down in that dark cellar, to move a heart of stone.

"On and on, fearlessly, she spoke, until, quite overcome, she ended with almost a sob, and said, 'Let us pray.' As I knelt beside her, she said, 'And, mother, dear, you pray.' I felt, indeed, like praising God before them all. Kneeling on the dirty sawdust, two hours past midnight, I thanked Jesus for ever crowding the world out of my heart, and giving me far more delight thus bowing before Him, in the midst of all this wretchedness, than I ever experienced in the so-called pleasures of life. That night I realized as never before the value of a soul, and the wonderful love of Jesus in stooping down to save such as they and me.

"She addressed fifteen hundred convicts at Auburn Prison. Among other things she said: 'Boys, I can tell you that Jesus will take us, every one, when all others will turn their back upon us. We are not away down all at once; we go on drifting, beginning, perhaps, to drink wine, but I know what it is to crave a three-cent drink of whisky.

"Now, what have you got for this life of serving the devil? I can tell you what I had,—misery, scorn, imprisonment, poverty, rags. At first it may be diamonds, but it soon comes to glass. It may be silks, but we soon find ourselves in rags. What have I got since I started to serve Christ?—I've got forgiveness, eternal life, love, joy, peace, and plenty; and should God call me to-night, I am ready and satisfied to go and be forever with Jesus.'

"Soon her health broke completely down. She awoke one night with a fearful hemorrhage, and for days lay very white and still, but patient and very gentle. She would say, with loving tenderness, 'Mother, dear, don't you cry; if God wants to take me, it's all right, and just think, if He does, I will go rejoicing in nearly one solid year of blessed service; just think of that now!'

"Up and down the stairs of the Door of Hope could be heard the tramp of ex-convicts, thieves, gamblers, and degraded women, coming to hear Delia speak of the love of Jesus and His power to save. Propped up with pillows, the dying girl told them of 'the grace of our Lord Jesus Christ, that, tho He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.' She sang what she called her testimony, 'There is sunshine in my soul to-day.'

"The night she passed away, she sang, with radiant face, 'My Jesus, I love Thee, I know Thou art mine,' and when her speech was gone, she nodded her head when asked if Jesus was present and real to her soul. Then, folding her hands together, this poor child of the slums breathed her life quietly away,

washed in the blood of the Lamb, to be like Him, and see Him as He is at His coming, and walk with Him in white garments forever!"—*Anon.*

ONE WITH US.

IN "The Life of the Master," by Dr. John Watson, in January's *McClure's Magazine*, we take this beautiful paragraph: "Among the factors which went to form the character of the Master one must not forget or belittle labor, since for at least fifteen years Jesus followed the trade of Joseph and wrought as a carpenter. One imagines Him fashioning the wood with much the same tools which are used in Nazareth this day, taking care that the last touch of perfection be not wanting, and casting away the labor of a day if it were faulty, carrying His finished work to some rich man's house, asking for His wage that He might relieve His mother's care, and leaving without it, to come back some other day. So the Master of us all has set the wholesome example of labor to all His disciples; so He has made Himself one unto all generations with them who toil and sweat; so He has dignified and sanctified honest work of every kind—from that of the hand laborer to that of the poet. They counted it a loss in His day that Jesus had not studied in the schools of the rabbis at Jerusalem; we are thankful that, instead, He worked with His hands at Nazareth, and that for His apostles He chose men whose nerves were calm and strong, whose minds were habituated to the slow, persevering methods of toil."

BEST LESSONS.

"O, THERE'S that Ruth Knolls and her brother again. Do you know, Miss Merton, she's just awfully dull in school, and we girls laugh at her so much. She hasn't a particle of brilliancy."

Viva chattered this speech out as she walked along the street beside Miss Merton.

"She has something far better than brilliancy," said Miss Merton.

"What?" said Viva, her cheeks flushing uncomfortably, for she felt that she had made a mistake, and she was very anxious to stand well in Miss Merton's opinion.

"She has a courteous manner. That is a grace that is very great, but far too rare. I know Ruth quite well, and her kindness and courtesy are unfailing in company or at home. She is going to grow into a lovely womanhood."

"I am sorry I spoke so," said Viva. "I really don't know anything about her except that she stumbles so dreadfully in her lessons."

"No doubt she is very sorry about it, and I am sure she works faithfully. It is a fine gift to be quick and bright in understanding things. But you know, my dear, that it is far more important to be kind-hearted and gentle. When you girls go out in the world no one will ever ask or know whether you got good grades in algebra and Latin. If you have done your best, it is wrought into you, whether your best is very good or only mediocre. But be sure of this, every one who meets you will know, without putting you through an examination whether you are a gentlewoman or not. It isn't practical to quote Greek or discuss psychology or read Shakespeare with every one you meet, but you can always speak kindly and listen courteously, and quietly look out for the opportunity to do the little deeds of kindness that make our lives so much more worth living."—*Exchange.*

THEY HURT THE NERVES.

BOYS, do you desire to have always good, strong nerves? Then do not use cigarets. You think they are harmless? They certainly look very innocent—only a roll of white paper with a bit of doctored tobacco inside. But they do weaken the nerves; and, in fact, they have kept many a man from securing a good position on a certain railroad in the west. Read what Mr. George Baumhoff, superintendent of the Lindell Railway, of St. Louis, says about their use: "Under no circumstances will I hire a man who smokes cigarets. He is as dangerous on the front end of a motor as a man who drinks; in fact, he is more dangerous. His nerves are bound to give way at a critical moment. A motorman needs all his nerve all the time, and a cigaret smoker can't stand the strain. It is a pretty tough job for men in good condition, and even they sometimes get flurried. If I find a car beginning to run badly and getting irregular for any time, I immediately begin to investigate the man to find out if he smokes cigarets. Nine times out of ten he does, and then he goes for good."—*Selected.*

GRAINS MAKE BRAINS.

GRAINS when properly prepared by thorough dextrinization of the starch are the most easily digestible of all foods with the exception of fruits, which, when ripe and fresh, with few exceptions, really require no digestion at all. By thorough dextrinization of the starch contained in cereal substances by the aid of the methods devised and employed by the Battle Creek, Mich., Sanitarium Health Food Co., these highly nutritious products are rendered almost as easily digestible as fruits, undergoing in the stomach and intestines with marvelous rapidity the transformation into nutrient material, which, when properly circulated in the blood, builds up brain, bone, muscle, and nerves, and replenishes in the most marvelous manner the daily wasting of the stores of nerve and muscular energy, which must be kept intact in order that the human machine may maintain its never-ceasing activity.

Ordinary cooking does not properly prepare cereal foods for digestion and assimilation in human beings. Fruits and grains being the natural dietary of man, the nutritive elements of the grains must be brought as nearly as possible to the same state as that in which they are found in fruits. In other words, the raw starch of grains must be completely dextrinized. This change takes place in fruit during the ripening process. Grains require subjection to a temperature of three or four hundred degrees—much above the boiling point—to accomplish this.

By processes perfected as the result of long and costly experimentation, the Battle Creek, Mich., Sanitarium Health Food Co. has for many years been supplying the patients of the Battle Creek Sanitarium and its score of branches in various parts of the world with the most perfect health foods ever produced. The great success of these institutions is doubtless due, in large part, to the wonderful nutritive properties of these foods, which are now offered to all who desire them through the leading grocers, who keep them on sale.

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LESSON IV.—SABBATH, JANUARY 27, 1900.

THE HEAVENLY VINE AND ITS FRUIT.

Near the Base of Mount Olivet, A. D. 31.

Lesson Scripture, Matt. 26:31-35; Mark 14:27-31; John 15:1 to 16:1.

(John 15:1 to 16:1, R.V.)

1. I AM the true Vine, and My Father is the Husbandman.
 2. Every branch in Me that beareth not fruit, He taketh it away; and every branch that beareth fruit, He cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in Me, and I in you. As the branch can not bear fruit of itself, except it abide in the Vine; so neither can ye, except ye abide in Me. I am the Vine, ye are the branches; He that abideth in Me, and I in him, the same beareth much fruit; for apart from Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; and so shall ye be My disciples. Even as the Father hath loved Me, I also have loved you; abide ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and I abide in His love. These things have I spoken unto you, that My joy may be in you, and that your joy may be fulfilled. This is My commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I heard from My Father I have made known unto you. Ye did not choose Me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide; that whatsoever ye shall ask of the Father in My name, He may give it you. These things I command you, that ye may love one another. If the world hateth you, ye know that it hath hated Me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him that sent Me. If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin. He that hateth Me hateth My Father also. If I had not done among them the works which none other did, they had not had sin; but now have they both seen and hated both Me and My Father. But this cometh to pass, that the word may be fulfilled that is written in their law, They hated Me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall bear witness of Me; and ye also bear witness, because ye have been with Me from the beginning.

1. "These things have I spoken unto you, that ye should not be made to stumble."

(Matt. 26:31, 33, 34, 35; R.V.)

31. "Then saith Jesus unto them, All ye shall be offended in Me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad."

33. "But Peter answered and said unto Him, If all shall be offended in Thee, I will never be offended. Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny Me thrice. Peter saith unto Him, Even if I must die with Thee, yet will I not deny Thee. Likewise also said all the disciples."

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

SUGGESTIVE QUESTIONS.

1. After leaving the Passover chamber, to what did Jesus call the attention of His disciples as a fit symbol of their relation to Him? John 15:1-5. (Jer. 11:16; 1 John 2:6.)
2. If one abides not in Christ, what is sure to be the result? Verse 6.
3. By living in Christ, what great benefit is secured? Vs. 7, 8. Note 1. (John 5:31.)
4. How may we abide in Christ? Verses 9, 10. Note 2.
5. Why did Christ talk thus to His disciples? Verse 11. (Heb. 12:2; 1 Thess. 2:19, 20.)
6. To what extent are we commanded to abide in the love of Christ? Verses 12, 13, 17. (John 10:16, 15.)
7. If we follow this command, what relationship shall we sustain to Christ? Verses 14-16. Note 3. (John 17:26.)
8. Will friendship with Christ shield from the rude touch of the world? Verses 18-21. (2 Tim. 3:12.)
9. How was Jesus treated by the world? What did His treatment signify? Verses 22-25. (Ps. 69:1-4.)
10. What mission were the disciples to fulfil? By what were they to be prompted in their work? Verses 26, 27. (1 John 5:6.)
11. Why had the Saviour thus instructed His followers? John 16:1.

12. What did Jesus say His disciples would soon do on His account? What scripture did He quote as evidence? Matt. 26:31. (Matt. 21:5, 6.)
13. What reply did Peter make to this sweeping prediction? Verse 33.
14. How did the Lord meet these boastful words of Peter? Verse 34.
15. What did Peter and the others still confidently affirm? Verse 35.

Side Lights.—"Desire of Ages," chapter 73; "Spirit of Prophecy," vol. 3, chapter 6.

NOTES.

1. THE abiding in Christ is being as closely connected with Him as the branch is to the vine, which draws all its life and growth through the vine from its roots. The branch is but an extension of the vine itself. To have such close connection with Christ is to receive life from God through Him, and to bear only that fruit which is the product of His life,—in short, to be the extension of Christ in humanity.

2. TO ABIDE in Christ, then, is to abide in His love; not simply to accept forgiveness through His love, but to make His love our own, and live in it. This is the transforming power of Christ, which changes life's ambition, and directs the thoughts from a self-center to seek the upbuilding of the distressed and wretched.

3. HOW DIFFERENT is a friend from a servant? No servant is made a confidant of family secrets; he has not the freedom of the family circle, does not participate in its united joys, and is not consulted in matters of family interest. He is just a servant, nothing more, doing what he is told, regardless of results. But a friend is welcomed in the family circle, is made a bosom companion, and given the place of honor as a guest. Matters of importance are confided to him, and his counsel sought. His is an enjoyable position. How much more so when we are counted friends of the Lord Jesus! And yet the humble child of God is happy to count himself the Lord's bond-servant, Rom. 1:1; James 1:1. It is the Lord that calls us friends. See Rom. 6:16.

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TO CONTRIBUTORS.

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

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

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

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.

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THE SUNDAY SCHOOL

LESSON IV.—SUNDAY, JANUARY 28, 1900.

THE BAPTISM AND TEMPTATION OF JESUS.

Lesson Scripture, Matt. 3:13 to 4:11, R.V.

- 13 "THEN cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered Him, saying, I have need to be baptized of Thee, and comest Thou to me? But Jesus answering said unto him, Suffer it now; for thus it becometh us to fulfil all righteousness. Then he suffereth Him. And Jesus, when He was baptized, went up straightway from the water; and lo, the heavens were opened unto Him, and He saw the Spirit of God descending as a dove, and coming upon Him; and lo, a voice out of the heavens, saying, This is My beloved Son, in whom I am well pleased.
- 14 "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty nights, He afterward hungered. And the tempter came and said unto Him, If Thou art the Son of God, command that these stones become bread. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh Him into the holy city; and he set Him on the pinnacle of the temple, and saith unto Him, If Thou art the Son of God, cast Thyself down; for it is written,
- He shall give His angels charge concerning Thee;
And on their hands they shall bear Thee up,
Lest haply Thou dash Thy foot against a stone.
- 15 Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God. Again, the devil taketh Him unto an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and he said unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth Him; and behold, angels came and ministered unto Him."

Golden Text: "This is My beloved Son, in whom I am well pleased." Matt. 3:17.

NOTE.—The lesson section includes the account of Jesus' baptism and temptation, as recorded by both Matthew and Luke. Compare Luke 3:21, 22 and 4:1-13. Commit Matt. 3:16, 17. It is also recommended that the following texts be learned by heart: Matt. 4:1-11; Heb. 2:18; 1 Peter 1:7; 5:8; Rev. 2:7; 3:12.

SUGGESTIVE QUESTIONS.

- (1) Who came to the Jordan to be baptized by John? V. 13.
- (2) How did John feel about baptizing Jesus? What did John say of his unfitness for performing this rite? V. 14.
- (3) How did Jesus answer him? What reason did Jesus give why the baptism should take place? V. 15. Note 1.
- (4) When Jesus had gone up out of the water in which He had been baptized, what occurred? V. 16.
- (5) What else occurred at this time to confirm the Messiahship of Jesus? V. 17. Note 2.
- (6) What followed this manifestation? V. 1. Note 3.
- (7) How was His time spent in the wilderness? How long did the fast continue? What was His condition at its close? V. 2. Note 4.
- (8) Who came to Him? What did he say? V. 3. Note 5.
- (9) How did Christ answer him? V. 4.
- (10) Failing in this temptation, where did the devil take Jesus? Where did he place Him? V. 5.
- (11) How else did Satan suggest that Christ prove Himself the Son of God? What scripture did he quote to influence Jesus to do this? V. 6.
- (12) How did Jesus reply to him? V. 7. Note 6.
- (13) Where was Jesus next taken by the tempter? What was shown Him? V. 8.
- (14) What proposition did Satan make? V. 9. Note 7.
- (15) What command did Jesus then give the deceiver? To what scripture did He refer? V. 10.
- (16) What did Satan then do? Who came to Jesus? For what purpose? V. 11.

NOTES.

1. Thus it becometh us to fulfil all righteousness. —Jesus' baptism at the hands of John showed His acceptance of John's work, and of John himself. In this He set us and all His followers an example that we should do as He had done. The baptism was a symbol of Christ's death and resurrection—dead to sin, dead to the world and all its allurements, buried; rising from the water, rising to walk in newness of life, the beginning of a life wholly consecrated to God. In the rite of baptism we make public confession of our faith in the efficacy of Christ's atonement.

2. A voice out of the heavens.—God spoke the law in thunder tones from the clouds over Sinai; and God's voice is now, at the baptism of Christ, rolling down from heaven to testify of One in whose life that law found nothing to condemn. He came to live the life of a Saviour of the world, and with that life God was "well pleased." The fact that God was "well pleased" in Christ makes possible salvation through Christ. That meant a perfect Saviour, and only perfection would suffice. To Him also who has put on Christ these words of the Father are addressed.

3. To be tempted of the devil.—A temptation is a test. "In whatever form the temptations came, the

battle was real. It was no mere form for example's sake. Satan was in earnest, and intended to prevent the coming of the kingdom of heaven with every force he could muster, and every scheme he could devise. And Jesus knew that He could choose good or evil, and that the result for Himself, for the human race, and for the kingdom of God, depended upon His choice. There was no foreordained certainty of victory."—*Peloubet*. How often it is that after the victory won at conversion there come the most trying tests! Notice that the word "devil," here used, is preceded by the definite article. It was Satan himself, the "destroyer," the "adversary," who in person tempted Jesus. "Devils" (plural) comes from a different word, "demons."

4. He afterward hungered.—In Paradise Adam and Eve yielded to temptation, in appetite, and were driven out of the garden of God into the wilderness; in the wilderness Christ overcame temptation in appetite, and made it possible for the gates of Paradise to be opened again to man.

5. If Thou be the Son of God.—Satan would create a doubt in the mind of Jesus that He was the Son of God, even tho he had heard the declaration from heaven, "This is My Son." So we may not expect that he will leave any scheme untried to create in our minds doubts of our acceptance with God. But in this thing Satan unvailed himself. The "if" told who the speaker was. For Christ to have performed a miracle to satisfy His hunger would have destroyed His power as a perfect Saviour. Adam failed as a man; Christ must win where Adam failed, and win as a man. Otherwise He would not have been "tempted like as we are."

6. Thou shalt not tempt the Lord.—Or make a presumptuous test.

7. All these things will I give Thee, etc.—"We find this temptation in the attempts of the church to fulfil its mission by worldly power and pomp, by dictating to governments, by secularizing the church, by statecraft and wars and persecutions. The result has always been a spiritual failure."—*Peloubet*.

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The article in this issue closes the series on the Sanctuary. It is long, but it should be read.

So much time men spend over the mediums through which God reveals His truth, and so little time over the truth!

A letter from Australia brings the sad news that one of our old faithful Bible workers, Elsie Gates, was drowned near Cooranbong, N. S. W., about a month ago. Particulars have not come to hand.

Here are the titles of some of the articles which will appear in our Educational number: "Should Protestants Educate Their Own Children?" "The Position and Responsibility of a True Educator," "Christian Education," "Wanted—An Education That Will Truly Educate;" and there will be others. More next week.

Faith and Funds.—The Chicago Record tells us that Mr. John Alexander Dowie, who came to Chicago practically penniless, is now on the assessment books of the city as follows: Personal property, \$28,300; real estate, \$223,600; total, \$251,900. This "list does not include a farm in Michigan, for which he paid \$10,000 cash some time ago, nor the horses, carriages, automobiles, and the liveries of the two ebony coachmen with which he occasionally dazzles Michigan boulevard." These funds are gathered in two ways, from tithes paid by believers in him, and from the people healed. There is a better One in whom to believe—even in Christ Jesus.

Growing Old.—A New York paper gives the following good advice to a woman who has "a most dreadful fear of old age," and wrinkles. Among other things the editor says: "Do not avoid your wrinkles. Do not try to prevent gray hair. Do not endeavor to defeat the march of time. Such things are foolish and vain. There are women who paint out their wrinkles, look in their mirrors and flatter themselves that they are thoroughly hidden from old age. They are ostriches. They deceive nobody but themselves. Any man of intelligence can look straight through powder and paint to the foolish intent beneath. There is nothing so absurd as an aging woman who insists upon being young. The secret of matronly attractiveness is to grow old gracefully. Wear a matron's clothes. Act like a matron. Let your age be an attraction and not a nightmare." And we would add that the way to make it an attraction is to let Christ live in the soul. That person in whom Christ Jesus lives, who is making

progress in the Christian life, may be growing old physically, but the heart keeps young; and a young heart will best hide all wrinkles, and glorify gray hair.

One of the New Dances originated by a noted American queen in Terpsichorean art is called "the dance of hell." That is what old dances have proved to many a soul.

Many missionaries complain of bad fields. That above all is the field of the missionary. Dr. Barnardo for thirty-one years has chosen as his field and neighbors London slums, and the helpless, hopeless children living there. During this period he had rescued, taught, and trained, including those now in his "homes," 37,000 children.

"Put Not Your Trust in Princes."—While some scientists like Professors Hodgson, James, and Hyslop are finding scientific evidence for immortality in Modern Spiritism, Dr. Ernst Haeckel, in the San Francisco Examiner of December 31, declares: "The belief in the immortality of the human soul is a dogma in utter contradiction to the facts which investigation has proved to be true. . . . If, as science proves, mind, soul consciousness, are only properties of soul plasm, the cell itself, when that cell dies thought must cease, save as it has passed on to others." And this is all great Science can offer. It speaks truly; man is not immortal. But God, in Jesus Christ, gives life to His children here, and immortality at His second coming and the resurrection. This is the hope, the only sure hope, of immortality.

NOT "GOD-WITH-US."

This is a Roman Catholic statement of the doctrine of the "Incarnation of Christ," as given by Archbishop Riordan, of San Francisco, as reported in the daily press some time ago:—

"God, who came to save, did not incorporate Himself into our human nature capable of sin, the human nature that does all base and ignoble things and sometimes sinks to the lowest degradation. No; He was born of a sacred woman, and this is the Immaculate Conception. He assumed human nature as it was before the fall. He was the High Priest of the new law without shame and without sin."

Is this so? What does the Word of God say?

Christ was made "in the likeness of sinful flesh." Rom. 8:3.

He was "made of the seed of David according to the flesh." Rom. 1:3. Everybody knows what sins David, his ancestry, and his posterity were guilty of. Jesus took their flesh with all its heritage.

"He [God] hath made Him [Christ] to be sin for us." 2 Cor. 5:21.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same." Heb. 2:14.

"Wherefore in all things it behooved Him to be made like unto His brethren." Heb. 2:17.

He "was in all points tempted like as we are." Heb. 4:15.

Yes, praise God, He was one with us. But He conquered all for us; and His victory enables us to conquer all in Him.

TO OUR FRIENDS.

We wish to say to our friends that we still have on hand several thousand copies of the last edition of the Harvest number, which should be out on their mission. Have you given every one in your neighborhood an opportunity to see and read this valuable number? It is not too late yet. A goodly number of agents are still selling it with success. Will you, dear reader, not make another effort for the sake of souls who are perishing for the light of truth for this time, so vividly portrayed in it?

The following is only one of many similar testimonials from those who have had a part in this work:—

"MINNEAPOLIS, Minn.

"DEAR 'SIGNS OF THE TIMES': Enough can not be said of the value of the Harvest number of the SIGNS; and, while doubtless thousands, perhaps millions, have been sold, I fear our people did not appreciate their opportunity. It seems to me that, as they read portions of the first article, by Brother Waggoner, 'We are here in Christ's stead, and it makes saved sinners saviours of others, their hearts would have been stirred as never before.

"I have sold about two hundred this winter; and while others have done five times as much, perhaps, it is a great satisfaction to me that I have, to that extent, been working in Christ's stead. I thank God for the Harvest number of the SIGNS, and for what it has done for me, and for the blessed experience it has given me among the people, many of whom are living in gross darkness. I hope to continue in the work a while longer, for they are never out of date. "May God bless you in your good work, and may the SIGNS ever be uplifted as a banner of light until Jesus comes. Yours in the Master's work,"

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RELIGION IN FRANCE FROM A CATHOLIC OUTLOOK.

FRANCOIS COPPEE, in the Catholic News, declares that "the spirit of persecution" is manifest against the Catholic Church, especially some of her organizations; that—

"there is one organization, however, which is not only recognized but patronized by the governments. Freemasonry, which, according to French law, is not only illegal, but also a secret one, is treated with monstrous favor. It must be conceded that Freemasonry constitutes an occult mighty power, which has succeeded in gaining control over a vast majority of the legislators and the members of the government. This order has an all-powerful sway over the internal and external affairs of France, and its orders are executed with marvelous fidelity;"

that—

"the sectarians of the present ministry, who, strange to say, display a remarkable tolerance toward the synagog and the Protestant temples, have determined to wage a relentless war against the Catholic Church, and to reopen an era of persecution of the priests and monks;"

that—

"we are on the eve of witnessing a repetition of the odious scenes during the reign of Jules Ferry. They will pick the locks of the convent portals; they will storm the asylums of peace and prayer; and they will order their henchmen to throw holy maidens and pious old men out on the street;"

that there is now to be seen, instead of the glorious future predicted—

"a people blood-red in vice, dying in misery and unbelief. The threshold of the promised golden era teems with corruption and wretchedness. And this golden era is to be preceded by a stupid attack on innocent monks and pure religious souls!"

We have no other remark to make than this, which we pen in sadness: All this is but the ripened fruit of the Papacy, or the horrible revolt of ignorance against that system.

A Tinsel Age.—In writing on "The Evolution of Dress of a Hundred Years," Lillian Ferguson, a bright and observant writer, remarks:—

"'Tis a tinsel age that we live in, an era of cheap finery, vulgar display, and manufactured pretense. The looms are weaving lies in the shape of imitation goods. No article of beauty in gem or fabric form passes the port of commerce but a rank outsider in cleverly copied duplicate seeks admittance with it. Not alone is our gingerbread gilty—we are gold-foiled and tin-foiled at every turn, until we almost begin to wonder if the stars themselves are not paste diamonds in a heavenly tiara, and the blue canopy above us merely a breadth of dyed cotton that will fade in the next winter's wash."

And it is true, in religion as everywhere else. It is an age of counterfeits, and if a woman of the world sees it, how much more ought Christians! There is so much of seeming in the world that is not real that people are led to doubt that which is true and genuine. Faith wavers because of abounding falsehood. Love grows cold because of abounding lawlessness. And yet all the tawdry tinsel of the world proves the existence of the true. And the true is found in Jesus Christ, the Way, the Truth, and the Life.

Prof. Herman V. Hilprecht, of the editorial staff of the Sunday School Times, is on his way to Babylonia, as the scientific director of the Babylonian expedition of the University of Pennsylvania, and in the interest of the Sunday School Times. Special effort will be put forth in the much-buried city of Nippur, supposed to be identical with Calneh (Gen. 10:10), and the chief place to which Jewish captives were carried by Nebuchadnezzar, the place where Ezekiel had his vision "by the river Chebar." He will also devote some time to other parts of Assyria. His researches will be given exclusively in the Sunday School Times.