

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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HUMILITY IN VICTORY.

EVERY event connected with the earthly life of our Saviour is one of thrilling interest. From the time He was born a babe in Bethlehem's manger to the time His life was expiated on the cross, and afterwards to the day of His ascension, every word and act becomes, in every age, a subject of closest study to the devoted disciple. It should be so; for Christ, the divine Lord, is set forth as man's perfect example; and if it could be borne in mind that this divine Example never uttered a meaningless word, nor performed a meaningless act, with intense interest to the believer's heart would the Lord's earthly ministry be fraught!

The accompanying illustration presents Mary in the act of worshiping her risen Lord. But a few short hours before she, with the other disciples, had lain His lifeless body in the rocky sepulcher. With bursting hearts of grief and sorrow, they had turned away from the tomb to their lonely homes, with their expectations cut short and their once bright hopes sadly dimmed, if not entirely gone out in darkness. The one whom they thought would have redeemed Israel, in breaking the galling yoke of Rome and restoring the kingdom to its pristine glory and grandeur, had been wickedly slain by the cruel hands of those He came to save; and those who had identified their life's interests with His, who by their influence and means had supported His cause, were now left the gazing stock and reproach of the noisy rabble and the gaping multitude.

But tho Jesus had disappointed their hopes, they could not regard Him as a deceiver. Had they not heard Him give utterance to the divinest truths that ever fell from the lips of man? Had not His words and life given the

lie to hypocrisy and deception? Had they not found in His earthly ministry and every-day life a personification of the purity and righteousness advocated in His doctrines? Had He not taught that He was Christ the Lord?

manifest her love for the One who had been so much to her. Instead of finding the Roman guards in their position of watch, Mary sees the stone rolled away from the door of the sepulcher. In great haste she returns to the

city to acquaint Peter and John with this fact. John, in his haste, is the first to reach the tomb, and while he is anxiously peering within, impulsive Peter enters the door and finds that the Lord has indeed left the sepulcher. But his observations convince him that it is not the work of grave robbers, and that no hasty or indiscriminate work in connection with the removal of the Lord has been done. Order and system have been observed; all the burial clothes are folded, and each is laid by itself. The matter becomes all the more a mystery to the minds of the disciples. Unable to fathom it, Peter and John return to their own homes, but Mary can not tear herself away from the sacred spot. She stands without the sepulcher weeping bitterly, "and as she wept, she stooped down, and looked into the sepulcher;" and now, to her astonished vision, another scene presents itself. Where the body of the Lord lay are sitting two angels, clothed in white, and one of them addresses her: "Woman, why weepest thou? She saith unto them, Because they have taken away my Lord,



MARY WORSHIPING THE RISEN SAVIOUR.

and did not all His mighty miracles witness to this truth?

Hope and doubt contended for the mastery in every heart. Love for the crucified One was stronger than fear of the displeasure of the chief priests or Roman guard. Especially was this true in the case of Mary, in whose life had been wrought such a wonderful transformation by the power of Jesus. She had been forgiven much, and she loved the more. The Sabbath has passed, and she returns to the sepulcher to

and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus." He propounds to her the same question. She, supposing that He might be the gardener, said unto Him, "Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away." Then it is that Jesus reveals His identity. He pronounces her name, "Mary." How often had she listened to that voice! She has hung

upon its very accent and inflection. In the person before her she sees no longer the gardener, but Jesus, her blessed Lord. With the cry of, "Master," she is about to prostrate herself before Him in adoration, but, with tenderness and yet with dignity and authority, Jesus restrains her from this act of worship. "Touch Me not," He said; "for I am not yet ascended to My Father; but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God."

The question naturally arises, Why did not Christ receive the proffered worship of this redeemed woman? On a later occasion, during the same day, according to Matthew, He received the worship of His disciples, who "came and held Him by the feet, and worshiped Him." Did Christ in the interim, between the manifestation of Himself to Mary and the manifestation of Himself to His disciples, as recorded in the last chapter of Matthew, ascend to His Father? The conclusion is obvious that such was indeed the case, for Mary's worship was refused on the plea that He had not ascended. For what purpose was this ascension made? In this, while we are left largely to conjecture, arguments present themselves which are not at all unreasonable. Christ had taken upon Himself the nature of man. He had lived as a man. He died as a man, and yet He was the Son of God. He died not for His own sins, but to make an atonement for the sins of the human race. He came into the world to bridge the gulf that sin had made between a rebellious race and an offended God. Was His atonement acceptable to the divine Father? Before continuing His earthly work, Christ must have the evidence from His Father's lips that the sacrifice was complete, and that through the merits of His blood guilty man would be reconciled to the government of heaven. That, doubtless, was the occasion of His ascension to the Father. Angels of strength and honor carry Him to the courts of glory. Before the Father's throne He presents the results of His earthly work, reveals in His hands the prints of the nails, in His side the scar of the piercing spear, and He pleads with the Father that all the promised blessings of redemption may fall to the lot of those who accept the merits of His shed blood, and that His people may be identified with Him in reward and in glory.

The decree goes forth from the royal lips, "Let all the angels of God worship Him," and the vaults of heaven ring with glad acclaim to the Lamb who was slain but who is alive forevermore.

Having received this evidence of the divine favor, and being assured of the success of His mission, Christ returned again to earth, to finish the work so nobly begun, and to impart the added blessings bestowed in consequence of His victory over sin and the grave. In this act, as well as in every other act of His divine earthly ministry, we see Christ's self-abnegation, His modesty, His humility. Unlike Lucifer, He would not assume the privileges of the Most High, nor receive the honor which was not His by right. The Father must first pronounce upon His work the divine benediction before He would accept the proffered adoration of men or angels. In the day of triumph He did not forget His relation to the Father or to the government of heaven.

O, the mystery of the union of God with man, as exemplified in Christ! May Christ, the hope of glory, produce in us the same fruits of righteousness unto eternal salvation.

F. M. WILCOX.

THE reverence of a man's self is, next religion, the chiefest bridle of all vices.—*Bacon.*

THE UNIVERSAL FEAST.

[Tune, "Handwriting on the Wall."]

Now THE great queen of Babel,
In these latter days of time,
Makes a feast that's universal,
All the nations drink her wine. (Rev. 18:3.)
As they eat, drink, and revel
In their lofty-steeped hall,
God proclaims her desolation,
By the mighty angel's call. (Rev. 18:1-2.)

CHORUS:—

'Tis the voice of God calling you;
'Tis the voice of God calling me.
Shall we need the gracious warning,
Or turn away with scorning
From the voice that's calling you and me.

All deceived and deceiving (2 Tim. 3:13).

See the city and her lords
Riot on in carnal pleasure,
Heeding not Jehovah's words;
For He speaks, now revealing
Mystic Babel's utter fall,
And the wise they heed the warning
Of the mighty angel's call.

Now the churches are drunken,
And are sporting in their shame;
They are scoffing at the Saviour (2 Peter 3:3);
They profane His holy name.

Far more blind than Belshazzar,
Who so trembled with appal (Dan. 5:6),
Still they riot on to judgment,
Heeding not the angel's call (Rev. 14:9-12).

O, the sin and confusion,
O, the vanity and pride
Of the multitude of Sodom
Who in Babylon reside!
But, all praise to our Saviour,
We have heard the angel's call,
And escaped the sure destruction (Rev. 14:10, 11),
Of the warning giv'n to all.

O, the saints will come to Zion (Isa. 35:10),
And possess the holy land (Dan. 7:18)!
Hallelujah! shout the pilgrims (Heb. 11:13, 14),
In the living God we stand (Rev. 12:11),
Since we follow the Saviour (John 15:10),
Keep His mandates, one and all (Ex. 20:1-17).
Babel's kingdom now is finished,
Says the hand upon the wall.

D. P. ZIEGLER.

Topeka, Kansas.

SILENCING THE PHARISEES.

"**T**HEN began He to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of his vineyard; but the husbandmen beat him, and sent him away empty. And again he sent another servant; and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third; and they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son; it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him.

"What therefore shall the lord of the vineyard do unto them?" Christ asked his listeners; and the scribes and the Pharisees answered, "He shall come and destroy these husbandmen, and shall give the vineyard to others." When they said this, they saw that they had condemned themselves, and they exclaimed, "God forbid." And He beheld them, and said, "What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whom-

soever it shall fall, it will grind him to powder."

In this parable Christ exposed the deceptions of the priests and rulers, and declared that the Lord would punish the Jewish nation with fearful severity. It had treated His servants with contempt, injustice, and cruelty; the kingdom would be taken from them, and given to those who would obey its Ruler.

The Pharisees watched Christ narrowly as He gave this parable. They were cut to the heart by the Saviour's words; for they could not fail to see that He read every purpose of their hearts. To them these words were an evidence of His divine character; but they dreaded to hear them, because they were condemned by them. They feared that Christ would lay before the people the wicked deeds that those they had been taught to reverence had committed, and that thereby they would lose their popularity. They decided that Christ knew too much of their lives to be allowed to live. They were filled with rage, and had they dared, they would have laid hands on Him, and silenced His voice, so that He would no longer annoy them. But they feared the people.

They had often planned to entrap Him in His words, but thus far their attempts had been baffled. They now took counsel with the Herodians, and, having laid their plans, they sent out spies, "which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor." They did not send the old Pharisees, whom Jesus had often met, but young men, who were ardent and zealous, and whom, they thought, Christ did not know.

Feigning to be interested in a certain question, the spies approached Christ. With apparent sincerity, as tho desiring to know their duty, they said, "Master, we know that Thou sayest and teachest rightly, neither acceptest Thou the person of any, but teachest the way of God truly." Had the speakers been sincere, these words would have been a wonderful admission, but they were spoken to deceive. Their testimony, however, was true. The Pharisees did know that Christ taught truly, and by their own testimony will they be judged.

"Is it lawful for us to give tribute unto Caesar, or no?" they continued. This was a question over which there was much contention. Many denied the right of the Romans to demand tribute, and the Pharisees paid their taxes unwillingly. The spies decided to ask Christ this question, thinking that He would answer it by a simple yes or no. If He told them it was lawful to give tribute to Caesar, He would be going contrary to the opinions of the Jewish nations, and would be put out of popular favor; and if He said that it was unlawful, they could accuse Him to the Romans. Thus they hoped to catch Him in His words, whatever way He might answer.

The spies thought that by their apparent honesty they had sufficiently disguised their purpose. But Jesus read their hearts as an open book, and revealed their hypocrisy. "Why tempt ye Me?" He asked, giving them evidence of His divinity by showing that He discerned their hidden purpose. "Show Me a penny," He said. They brought it, and He asked them, "Whose image and superscription hath it?" They answered, "Caesar's." Pointing to the inscription, Jesus said, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's."

Thus Christ rebuked the hypocrisy and presumption of the Pharisees, and His answer seemed so wise to the bystanders that they ad-

mired His tact and wisdom. His reply was no evasion, but a candid answer, and not only were the Pharisees rebuked by His words, but in many minds a vexed question was settled.

Many who heard these words ever after upheld the right principle. They could not but see that the principle underlying the question had been laid down in straight lines.

When the Pharisees heard Christ's answer, they marveled, and left Him, and went their way. They were convinced; but, altho they marveled at Christ's wisdom, they would not yield. Another evidence of the Saviour's divinity had been given them, but they hardened their hearts against it. And from that time evidence had no effect on their deeply-rooted prejudice.

The Pharisees could not at that time satisfy their wrath, but they were none the less determined to carry out their purposes. At every opportunity they manifested their bitter opposition against Christ. There was no more peace for Him; for the caviling of His enemies was continual, and their plans to entrap Him abundant. They set spies on His track, to report His movements. They thought this unknown to Christ, but He was much more accurately acquainted with their movements than they were with His. He knew every step that would be taken and every event that would take place.

But in spite of the opposition of the priests, Christ kept His mission ever before Him. With a heart ever touched with human wo, He ministered to those around Him. His words were spoken with clearness, simplicity, and authority. His discourses were such as had never before been heard. His principles were so clearly and wisely inculcated that none needed to make a misstep if they but followed Him.

MRS. E. G. WHITE.

TWO POWERS.

In all the world, no matter what our circumstances, there are but two spiritual powers with which we come in contact,—Satan and the Spirit of God,—but they exert their influence in very different ways.

Satan rarely comes tempting us openly to commit sin. He never says, "Do this to please me." O, no! But he entices us to please ourselves. With deceptive art he covers the sin with the tinsel of pleasure, and comes to us urging: "Do this to please yourself. Just see the pleasure and the good you will get from it." Too often the sons of men try the temptations; but they find the promised good like the apples of Sodom, which in the eating turn to bitterness.

The other power, the Spirit of God, calls upon us, "Do this to please Me;" but to every soul that accepts the plea God will bring good, and only good, as the result. God's promises are full and complete, and they are ever verified to the trusting soul; for He does not use deception in His dealings with us.

Reader, now is the time to choose which master we will serve. Now is the time to choose, for eternity is upon us. Intensity is taking hold of every earthly element, and the Spirit of God is giving new life and power to His children. Will you choose to please yourself, or will you yield yourself and your sins to Christ? If you yield to Him, Christ will "dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3: 17-19. C. A. SMITH.



THE PROMISE AND ITS SURETY.

Gal. 3: 15-18.

WE closed our study last week with the fourteenth verse of the third chapter, the last words being concerning "the promise of the Spirit." Christ hath redeemed us from the curse of the law, in order that the blessing of Abraham might come on us, Gentiles, that we might receive the promise of the Spirit through faith. It is clear, as shown in the last study, that the receiving of the promise of the Spirit through faith, refers not simply to the receiving of the Spirit, and much less to the receiving of the promises that we shall at some time have the Spirit, but to the receiving of that of which the presence of the Spirit is a pledge. From Eph. 1: 13, 14 we learned that the Spirit is a pledge, the first-fruits of an inheritance that has been purchased for us. In our study this week we have to do with that promised inheritance. And first we will read the portion of the text that outlines it.

The Lesson for the Week.

"Brethren, I speak after the manner of men: Tho it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." Gal. 3: 15-18.

Before beginning our study, it may be well to state that we shall not try to treat of the whole of this portion of Scripture this week, so that if there are some things left untouched, the reader will not feel disappointed. There is so close connection between all the statements in this chapter that it is difficult to select out any special verses for study. All the verses just quoted are necessary to the subject before us this week, yet they must also be considered in connection with the verses that will come in our next week's study.

The Promise Was Made to Abraham.—It will be seen that Abraham is the one about whom this chapter centers. He is the one to whom the Gospel of world-wide salvation was preached. He believed and received the blessing, even the blessing of righteousness. All who believe are blessed with believing Abraham. They who are of faith, the same are the children of Abraham. Christ hath redeemed us from the curse, in order that the blessing of Abraham might come on us. "To Abraham and his seed were the promises made." "If the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." Thus it is clear that the promise to us is the promise that was made to Abraham, and in which we share as his children.

The Promise Concerns an Inheritance.—This is evident from verse 18: "If the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." This agrees with what has been already noted in Eph. 1: 13, 14, that the Spirit is the pledge of a possession that has been purchased. "The promise of the Spirit" is therefore an in-

heritance. That is, the Spirit not only promises us an inheritance, but the possession of the Spirit is the surety of the inheritance. When, therefore, we read that Christ hath redeemed us from the curse of the law, that we might receive the promise of the Spirit through faith, we can see that it is the same as saying that Christ hath redeemed us from the curse, in order that we might receive an inheritance. And so we read in Heb. 9: 14, 15 that Christ, who through the eternal Spirit offered Himself without spot to God, will purge our conscience from dead works to serve the living God; because "He is the Mediator of the new covenant, that by means of death, for the remission of transgressions under the first covenant, they which are called might receive the promise of eternal inheritance."

What the Eternal Inheritance Is.—The last words of the preceding paragraph set us on the track of the answer to this. It is an "eternal inheritance." This of course follows from the fact that Christ has redeemed us from the curse in order that we might receive this inheritance; for the curse is death, and whatever we receive as the consequence of being saved from death, must be eternal. But we must turn to the direct record of the promise to Abraham, and there we shall find the matter clearly stated. The promise is many times repeated, but in order to save time we shall take only one statement of it. In Gen. 17: 7, 8 we read these words of God to Abraham:—

"I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

The Whole World.

Here we see most clearly that the promised inheritance is land—the land of Canaan. But, let it be borne in mind, it is an "everlasting possession." Abraham himself, as well as his seed, possess it to eternity. Therefore the possession of the land of Canaan, according to the promise to Abraham, involves the possession of everlasting life in which to enjoy it; but immortality is bestowed only at the coming of Christ and the resurrection. This Abraham well understood; for even while he was in the land of Canaan, he sojourned in it as in a strange country, desiring and looking for "a better country, that is an heavenly" (Heb. 11: 9-16); and the fact that he "died in faith, not having received the promises," shows that he knew that he was to receive it at the resurrection.

But when the land of Canaan is thus given to Abraham for an everlasting possession, the restoration of all things will take place (Acts 3: 20, 21), so that the possession of the land of Canaan will be in reality the possession of the whole earth. So Paul, speaking with direct reference to the record in the seventeenth of Genesis, says: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4: 13.

Therefore we, "according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13. This is the promised inheritance, the

possession of which is assured to us by the Spirit.

An Inheritance without a Curse.—"Christ hath redeemed us from the curse of the law; . . . that we might receive the promise of the Spirit through faith." This "promise of the Spirit" we have seen to be the possession of the whole earth made new—redeemed from the curse; for "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." The earth, fresh and new from the hand of God, perfect in every respect, was given to man for a possession. Gen. 1:27, 28, 31. Man sinned and brought the curse upon himself. Christ has taken the whole curse, both of man and of all creation, on Himself. He redeems the earth from the curse, that it may be the everlasting possession that God originally designed it to be; and He also redeems man from the curse, that He may be fitted for the possession of such an inheritance. And this, let it be noted, is the sum of the Gospel. The whole Gospel has reference to this, and to this alone. Man redeemed, but with no place to live in, would present an incomplete work. While the cross of Christ is the sole agent of redemption, yet "Christ crucified" would be nothing if it did not include Christ risen. But Christ risen means Christ risen to the right hand of the Majesty on high; and this means: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3:21. Without this "blessed hope" our faith would be vain, and we should yet be in our sins; for the power by which we are redeemed is the power by which the new heavens and the new earth are made. Their freedom from the curse guarantees our freedom from the curse, for God created the earth not in vain; but formed it to be inhabited; and "some must enter therein." Then will be an earth without any curse, inhabited by people wholly freed from the curse of sin and death. "And there shall be no more curse." Rev. 22:3.

The Covenant of Promise.—That the covenant and the promise of God are one and the same thing is clearly seen from Gal. 3:17, where it appears that the disannulling of the covenant would be the making void of the promise. In Genesis 17 we read that God made a covenant with Abraham, to give him the land of Canaan—the whole world—for an everlasting possession; but Gal. 3:18 says that God gave it to him *by promise*. God's covenant with men can be nothing else than promises to them; for "who hath first given to Him, and it shall be recompensed unto him again?" Rom. 11:35. God does not make bargains with men, because He well knows that man could not fulfil his part. Knowing that man is "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17), God counsels him to buy of Him everything that is needed, but to buy "without money, and without price." In short, God promises man everything he needs, and more than we can ask or think, as a gift. We give Him ourselves, that is, nothing, and He gives us Himself, that is, everything. That which makes all the trouble is that even when men are willing to recognize the Lord at all, they want to make bargains with Him. They want it to be a "mutual" affair,—a transaction in which they will be considered as on a par with God. But whoever deals with God must deal with Him on His own terms, that is, on a basis of fact—that we have nothing, and He has everything and is everything.

The Covenant Confirmed.—The covenant,

that is, the promise of God to give men the whole earth made new, after having made them free from the curse, was "confirmed before of God in Christ." He is the surety of the new covenant, even the everlasting covenant. "For how many soever be the promises of God, in Him is the yea; wherefore also through Him is the Amen, unto the glory of God through us." 2 Cor. 1:20, R.V. In Him we have obtained the inheritance (Eph. 1:11), for the Holy Spirit is the first-fruits of the inheritance, and the possession of the Holy Spirit is Christ Himself dwelling in the heart by faith.

Confirmed by an Oath of God.

"When God made promise to Abraham, because He could swear by no greater, He swore by Himself; . . . for men verily swear by the greater, and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchizedek." Heb. 6:13-20.

It was the oath of God, therefore, that confirmed the covenant made to Abraham; that promise and oath to Abraham are our ground of hope, our strong consolation; but it is "sure and steadfast," because the oath sets forth Christ as the pledge, the surety, and "He ever liveth,"—the covenant is confirmed in Him, and no one can disannul it or add anything to it. That is to say, the Gospel to-day is precisely the same in every particular that it was in the days of Abraham. It is summed up in this: God will give to men "the first dominion," the earth free from all curse; the promise is to all without exception, and the fulfilment is to all who believe in Christ, "in whom we have redemption through His blood, even the forgiveness of sins." Just as the earth was given to Adam in the beginning, without his having done anything to earn it, even so the new earth is a free gift,—the inheritance is solely by promise; but this inheritance is an inheritance of righteousness, and this necessary righteousness God gives to us, creating us new creatures in Christ, even as in the beginning He created Adam a perfect man. And all this is assured to us by the oath of God, in which He pledged His own existence. But this oath was in Christ crucified, and the cross of Christ, bearing the curse everywhere, is the assurance that God in Christ ever liveth.

E. J. WAGGONER.

LORD, IS IT I?

IN Isa. 65:5 we read of a class who are represented as saying, "Stand by thyself, come not near to me; for I am holier than thou." Should one attempt to apply the above scripture to others he would bring himself under the same ban; for that would be saying, "You act in that manner, while I do not; hence I am better than you." Thus the accuser would place himself in the very class which he is seeking to condemn.

It would be well for each one to make sure that he himself does not place a stumbling-block, or cause of discouragement, in another's way by manifesting the spirit described in the text, or by leading others to manifest such a spirit; and, farther than this, never mind to whom the scripture may apply. A self-righteous, condemnatory spirit is throughout the Bible denounced as a very unbecoming spirit for a forgiven sinner to display toward

others; hence every careful Christian will be cautious about applying to any one a charge so obnoxious to the Saviour and His humble followers.

If we should see a man kill another, we judge him to be a murderer, and it might become our necessity to testify to that fact. Nevertheless, would it not be well to consider that the seeds of the same crime may exist in our own hearts, only awaiting favorable conditions to germinate? It remains that we place as favorable construction upon the conduct of others as facts will allow, and where we can not justify, to reflect whether we might not have taken the same course under the same circumstances. Lord, help us to "consider ourselves."

JULIA H. DUFFIE.

THE TENDENCY TO GAMBLING.

THE desire to get something for nothing, or for the smallest possible outlay, is innate in the human race. This disposition was highly developed during the prosperous days of the iniquitous Louisiana Lottery Association. That institution was squelched by act of Congress sustained by the U. S. Supreme Court. True, in annihilating this one institution, the act placed in the hands of Congress a most dangerous weapon—a censorship of the press—which may, and no doubt will, some day, be used to the detriment of the people's rights, in violation of the first amendment to the Constitution. Here was illustrated the fact that the enemy of righteousness is always on the alert, when men are endeavoring to put down evil, to cause them in some subtle way to overdo and open the door to some other evil.

But, in overthrowing that one great lottery incubus, the spirit of gambling was in nowise abated. In a measure it lay dormant, but only to await any opportunity or plausible pretext for appealing to the sympathies or apparent interest of the public. It frequently breaks forth in ostensible aid of some church interest, or charitable appeal, or popular municipal enterprise. In various ways the coal is kept alive enough to awaken the desires of the old and to create an ambition in the young to "make a strike" beyond the profits of legitimate business or the earnings of honest toil.

A case in point is the building of the new convention hall in Kansas City, a laudable enterprise of itself for a growing city. Concerning the manner of its finishing, Mr. W. F. Richardson writes as follows to the *Christian Evangelist*:—

When the report was made that a few thousand dollars were still required to prepare the hall for occupancy, the gifts began coming in with the generosity which has ever marked the people of this city in public enterprises. In a few days half the sum had been promised and the whole would shortly have been in hand. But, when Mr. K. B. Armour gave a splendid cow from his magnificent herd of blooded cattle, to be sold for the fund, somebody suggested that any such gifts received be used as prizes for ticket-holders for the opening concert. The idea took like wild-fire, and soon a full-fledged lottery was in operation on our streets. Many gifts of stock, jewelry, merchandise of all kinds, and other vendable articles came pouring in, until it is estimated that there will be fifteen thousand prizes. The papers have "boomed" it daily, and a hundred and sixty thousand tickets have already been sold, with demands for more. The city and surrounding country have gone daft on the subject, and men, women and children have been crowding the office of the directors, eagerly snatching for the chances of gain.

It is needless to say that this whole affair has been a most demoralizing one. Not only has it consumed the earnings of many poor men and women, and boys and girls, who could ill spare the quarters they paid for these tickets, this is the least of its evil results. It has given the vice of

gambling a public recognition in this city which it has not had for many years; and if we do not reap the fruit of this sowing in an increase of the vice among all classes of our people, it will only be because its evils are so plainly manifest as to forbid that any but those already victims to the awful habit should be led away by this spasm of indulgence. Another result which is to be deplored is the toleration with which it makes many good people look upon an act which is absolutely wrong, judged either by the law of God or of State and the city. Although this sale of chances has all the marks of an ordinary lottery, and differs from it only in the purpose of its institution, there are many excellent people, doubtless, who feel that it is entirely harmless. "It is for the good cause, you know!" But we must not forget what Paul says of the principle of "doing evil that good may come." The most deplorable result of this infatuation on the part of our people, it seems to me, is its effect on the young. It will be difficult for their parents, after purchasing for them chances in this drawing, to persuade them that there is any special harm or danger in repeating the act on other occasions. Many a youth will have the first tiny flame of the passion for unearned gain kindled in his heart by this convention hall drawing.

In all this is demonstrated the impotency of human law to reform the human heart. It can only restrain, and is limited even in this respect. So far as law does restrain men from injuring or defrauding others, it is all right; that is its purpose, and, legitimately, it can do no more. Hence the folly, the deception, of supposing that men's hearts can be changed, or be made any better morally, or be brought any nearer to Christ, through the instrumentality of human law. Only the Spirit of God, leading to obedience to *His law*, can make men any better at heart; no human law can compel such obedience. Men may be made to believe that they are obeying the law of God when they yield to the restraints of human law, but such are only deceived; they are only made self-righteous, hypocrites, Pharisees. Upon such the Lord has emphatically pronounced His *wo*. See Matt. 23:25-28. The teaching of Christ throughout inculcates this principle in the minds of all who will receive it. The law of God is spiritual (Rom. 7:14), and can be obeyed only through the unction of the Spirit (John 4:24). "With the *heart* man believeth unto righteousness." Rom. 10:10.

Notwithstanding all the teachings of God's Word upon this point, all our legislative bodies, from Congress down, are being besieged by men who profess to believe that Word, urging them to enact laws *compelling* men to observe Sunday, or to take from the public funds the people's money for the futherance of some religious scheme in the name of Christianity. And there is a growing tendency on the part of such legislators to yield to the pressure in order to gain political advantage. But there is no Christianity in the compulsory observance of any religious rite or institution. "Where the Spirit of the Lord is, there is liberty." 2 Cor. 3:17. W. N. G.

THE SABBATH ACCORDING TO THE COMMANDMENT.

AFTER the crucifixion some of Christ's disciples lingered to see Him laid in the tomb; "and they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher." Luke 23:56; 24:1.

Three of the evangelists that record the death, burial, and resurrection of Christ, were among the apostles chosen by our Lord, and all were endued with power from on high, and were guided by the Holy Spirit; and their testimony on this subject is in perfect agreement. The

disciples kept the Sabbath "according to the commandment" while Christ lay in the tomb, and the Sabbath was past when they came to the sepulcher "early in the morning" on "the first day of the week."

Now the Sabbath commandment reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

"The Sabbath according to the commandment" is the seventh day of the week. It was kept by our Saviour while He was on earth, and by His disciples both before and after His resurrection. It is the only Sabbath commanded in the divine Word. From Genesis to Revelation there is not one word in support of Sunday observance. And God will hold man responsible only for that which is revealed and commanded in His Word; for by that Word we shall be judged.

JOHN E. MOORE.

THE ANGELS' RECORD.

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12. "For whatsoever a man soweth, that shall he also reap." Gal. 6:7.

IS IT true that in the courts of heaven,
Before the Father's throne,
A record stands of all our work,
Of every seed that's sown?
Then what has been my sowing to-day,
What will the angels' record say?

IS IT true they understand our thoughts
And chronicle them with care?
Will that record fix our destiny
For glory or despair?
Have all my thoughts been pure to-day?
What will the angels' record say?

Yes, for each idle word we speak,
And every evil thought,
The Lord hath said that every one
Should be to judgment brought.
Then what have you been sowing to-day?
What would you have the angel say?

Yes, soon, ah, soon, in the clouds of heaven
The Judge shall be revealed!
The sentence passed by heaven's court
Can never be repealed.
Then, precious soul, make no delay;
Examine the seed you are sowing to-day.

MRS. E. R. LEWIS.

Spokane, Wash.

HOW LIFE AND IMMORTALITY ARE BROUGHT TO LIGHT.

THE Scriptures tell us (2 Tim. 1:10) that "life and immortality" are "brought to light through the Gospel." The Gospel, briefly defined, is "good news." But not all good news is *the* Gospel. What, then, is the "good news" by which life and immortality are brought to light?

In 1 Cor. 15:1-4 we have the Gospel clearly defined. Says the apostle: "Moreover, brethren, I declare unto you the Gospel which I preached unto you; . . . by which ye also are saved. . . . For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures."

Here are given the three cardinal truths of the Gospel,—the *death, burial, and resurrection* of Christ. But it must be evident to every one that the death and burial of Christ were not the end, or object, but only means to the end. He died that He might live again. He entered the tomb that He might burst its bars and come forth a conqueror. "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [in this place the grave] and of death." Rev. 1:18. The conclusion is irresistible that it was by His own resurrection from the dead that Christ brought life and immortality to light. It is true that some had been raised from the dead prior to Christ's resurrection, but His complete mastery over death and the grave could be demonstrated only by the laying down of His own life, that it might be seen that He had indeed power to lay it down and power to take it again. John 10:17, 18.

Nor is this all. The one crowning, irrefutable proof of the divinity of Christ was not His power to work miracles, even to raising the dead, but it was His own resurrection. Rom. 1:4 tells us plainly that Christ was "declared to be the Son of God, . . . by the resurrection from the dead." And Acts 17:31 makes His resurrection the foundation of faith; for there we are told that God "hath given assurance [margin, "offered faith"] unto all men, in that He hath raised Him from the dead." And again the apostle Peter says, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter 1:3.

The same thought is more fully developed in close connection with the apostle's definition of the Gospel already quoted from 1 Cor. 15. That entire chapter treats of the resurrection, and all hope of a future life is declared to be dependent upon it, as in verses 14-18. But in nothing is the importance which attaches to the doctrine of the resurrection more clearly shown than in the closing words of this remarkable chapter: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

"Therefore" introduces the conclusion, which is that because of the assurance which we have of a resurrection through Christ, our labor is not in vain in the Lord. Is it not strange that a doctrine of which the Scriptures make so much should be so neglected as it is at the present time? The reason is not far to seek: traditions of men have been substituted for the plain teaching of the Word of God. The Scriptures teach the giving of rewards at "the resurrection of the just" (Luke 14:14); human traditions and philosophy teach the giving of rewards at death. Reader, upon which are you building your faith?

C. P. B.

SATAN forges some of his chains of hard bondage, heavy as iron, strong as brass. In other cases he binds the heart with golden fetters—but all alike are his slaves who are "led captive by the devil at his will."—Bowden.

As a spring-lock closes of itself, but can not be unlocked without a key, so we of ourselves may run into sin, but we can not return without the key of God's grace.—Cawdray.

A DESIRE to be with the crowd often masquerades as conscience. "Hosanna!" it cries one day; next, "Crucify Him!"—N. Y. Voice.



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MILTON C. WILCOX, - - - - - EDITOR.
A. O. TAIT, - - - - - ASSISTANT EDITOR.

SPECIAL CONTRIBUTORS

H. P. HOLSER, *Basel, Switzerland;*
E. J. WAGGONER, *London, England;*
W. C. WHITE, *Sydney, N. S. W., Australia;*
ALLEN MOON, *New York, N. Y.;*
F. M. WILCOX, *Boulder, Colorado;*
C. P. BOLLMAN, *Atlanta, Georgia;*
M. E. KILLOGG, *Battle Creek, Mich.;*
W. N. GLENN, *Oakland, California.*All Manuscript should be addressed to the Editor.
For further information to contributors, see page 15.

WHICH SHALL IT BE WITH YOU?

IT is God's will that sin shall be destroyed from His universe. It is God's desire to save the sinner, so much so that He gave His Only-Begotten that He might win the sinner from sin to everlasting love. In many ways and in divers forms God has taught this vitally-important lesson.

Among these ways there stands out prominently the typical sacrifices, God's dealings through them with Israel. It is generally known that the various offerings—the sin-offerings, the burnt-offerings, the peace-offerings—represented Christ, who became "sin for us," He "who knew no sin, that we might be made the righteousness of God in Him."

The sin and burnt-offerings offered for Israel, individually and collectively, represented their sin. As the beasts were slain, it showed that the one who made the offering was worthy of death, for which the beast stood as a substitute. As the offerings were burned by the fire of God, it revealed God's abhorrence of sin, and its final destruction.

In Lev. 9:22-24 we have a graphic scene described, a wonderful lesson to the children of men. The sin-offering and burnt-offering and peace-offering had been made, and the carcasses and substances placed upon the altar. Here in symbol was the people's sin. Aaron blessed the people, went into the tabernacle, confessed their sins, came out again, and once more blessed that people who had by humility and confession put away their sin. Then the glory of God appeared, the presence of the Lord was manifest, the *sin* was utterly destroyed; for "there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat; which when all the people saw, they shouted, and fell on their faces." No wonder they shouted and worshiped; God had removed their sin; they were free. God's presence consumes sin. Separated from the sinner, he, a sinner no longer, may rejoice.

But in the verses following, the first two of the tenth chapter, a different scene is portrayed: "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord."

The difference between the two events is easy to see; it pertains to man, not to God. In the one case the people separated themselves from sin, and the Lord came near by His presence and *destroyed the sin*. In the second case the priests sinned, *identified* themselves with the sin, chose the sin and its doom, and

themselves sought God's presence, themselves sin. Again God's presence was manifest, and His presence destroyed sin; and so, as Nadab and Abihu had chosen sin, they perished with the sin.

So it will be when Christ comes. His presence will be revealed. The heavens will disclose the forthshining of His glory. Righteous and wicked,—those who have put away sin by confession and faith, and those who have retained the sin by choice, and thus have identified themselves with it,—will both stand before Him, will both behold His glory. The one class will look and perish at His presence; the other will be changed from glory to glory.

Which shall it be with you?

THE MASK THROWN ASIDE.

The Proposed California Sunday Law.

MOST Sunday laws of the past have posed as civil Sunday laws, police regulations, or sanitary measures. Of course these professions were only subterfuges, as we have often pointed out; but they have succeeded in deceiving both legislators and judges. These men have said, "O, no, we could not vote for a religious sabbath law; we could not regard such a law as constitutional; but this is a mere civil sabbath law, a police regulation!" But neither legislator nor judge can make this plea regarding the bill now before the California Legislature. It is **distinctly religious**. It makes no attempt to hide it. It rejects all the masks hitherto used, and demands of the legislators of California that they shall violate their oath, in which they have sworn to uphold the Constitution of the United States and California. The preamble of the bill reads like this:—

An Act to Prevent Sabbath Desecration, and to Secure a Weekly Rest Day.

Whereas, "Christianity is the common law of the land;" and as the people of the State generally regard the Christian Sabbath, or the first day of the week, as sacred to religious worship, and because the best interests of the State are conserved by Christian morality, which is inseparably connected with the proper observance of the Sabbath.

Five of the six prohibitory sections which forbid manual labor, open business places, sports, amusement, liquor-selling, and hunting, do this respecting "the Christian Sabbath" (both religious terms), which the bill defines to be Sunday, or the first day of the week. The proposed law abounds in these terms, "Christian Sabbath," "religious services," "Christian assemblies," "Christianity," "Christian morality," "proper observance of the Sabbath," "Sabbath desecration," and all of these in direct line with the object of the bill.

The preamble, which presents the reasons for—the foundation of—the bill is wholly of a religious character. Let us in a most general way examine these terms and objects as set forth in the bill according to the standard Book of Christians, the Bible. (1) What and when is "the Christian Sabbath"? (2) What is "proper observance of the Sabbath"? (3) What does "Sabbath desecration" mean, which the bill is designed to prevent? (4) What is "Christianity"?

Now, here are certain principles laid down by eminent jurists which are certainly worthy of application here:—

"In the case of all law, it is the intent of the law-giver that it is to be enforced."

"When words are plain in a written law, there is

an end to all construction; they must be followed." "When the intent is plain, nothing is left to construction."

1. Now the Word of God, the Christians' Book, tells us in Ex. 20:10 that "the seventh day is the Sabbath of Jehovah thy God;" in Gen. 2:2, 3, that the Creator rested upon, blessed, and "hallowed" the seventh day; in the fourth commandment we are enjoined to "remember the Sabbath day [not to make it holy but] to keep it holy;" Jesus tells us that He is Himself "Lord of the Sabbath" (Mark 2:28); and we learn from Matt. 28:1 and Mark 16:1, 2 that this Biblical seventh-day Sabbath came just before the "first day of the week." "The Lord's day," according to the Lord's Book, is the day which the Lord calls His own.

This Sabbath was made by Christ our Creator; it was observed by Christ our Example; its sacredness was taught and enjoined by Christ our Teacher; and He honored the Sabbath by declaring Himself its Lord.

Is there any one who will deny that the "intent" of the word of God's law (Ex. 20:8-11) is to enjoin the seventh day, not the first, of the septenary cycle?

Are not the words "plain"? Should there not then be "an end of all construction"? And should not God's words "be followed"?

In the light of the Christian's Book, what is the meaning of the terms used? "Sabbath observance" would be the keeping of the seventh day of the week, not the first day. "The Christian Sabbath" would be the Sabbath made by Christ, enjoined by Christ, kept by Christ, and of which Christ declared Himself to be Lord.

What other interpretation could a court put upon the matter than that the seventh day, and not the first, was "the Christian Sabbath"?

2. "Proper Sabbath observance" would, according to these principles, be the observance of the day commanded of God according to His instructions. His law declares: "Remember the Sabbath day [the day of God's rest, the seventh], to *keep* it holy." Man can not hallow it. God has hallowed it. He has made it sacred and holy. He commands that man shall "*keep it holy*;" and He has commanded this concerning no other day. Therefore, if California is to enact and enforce a law for Biblical, Christian Sabbath observance, it must, unless it shall do violence to the Word of God and accepted principles of interpretation of law, attempt to enforce the seventh day—a thing our Sunday-law advocates would not have done for any consideration.

3. "Sabbath desecration," according to the same Word, and principles of American jurisprudence, means the violation, or profanation, of that which God has made sacred or holy; but as He has made holy only one day of the week, namely, the seventh, it follows that "an act to prevent Sabbath desecration" must apply to the seventh day, not the first day.

4. What is "Christianity"? It is not a system of forms and laws, altho it has its forms and laws. Its essential characteristic is life. It is nothing apart from its spirituality, which shaped its primitive original forms; but these forms apart from its life are dry, dead husks, as empty of life as the empty sepulcher from which Christ had risen; but if crystallized into statute law, as fruitful of bloodshed as was that empty tomb during the Crusades.

Moreover, "God is spirit," and God's "law is spiritual," reigning over and controlling the

man by ruling his thoughts, motives, aspirations, ambitions, intents, and purposes. Under God's law man does not kill his brother till he first hates him. He does not commit adultery till he has cherished concupiscence. He does not desecrate the Sabbath in deed till he desecrates it in thought. The roots of sin are in the heart. This is the fundamental teaching of Christianity. But no civil law can control thought, or purpose, or intent. It can not change the heart. It may be able to make hypocrites and slaves, but it can not make Christians or Sabbath observers. For the only true Sabbath observance is rest in Jesus Christ, of which the Sabbath day stands a depository, a symbol, a pledge.

For any civil State to attempt to enforce God's law or religious ordinances, is to put itself in the place of God, and no State has ever attempted to carry this out effectually but that its course resulted in persecution for conscience' sake.

Let California be true to the principles of civil and religious liberty, tho she stand alone. Let our Sunday-law brethren do their missionary work as Christians should—by persuasion, not coercion.

THE SPIRIT BEHIND COLONIZATION.

WHEN war was declared last April against Spain it was for the avowed purpose of freeing Cuba from an intolerable oppression. The patriotic citizens who advocated this deliverance of the weak from the tyranny of the strong were, without any doubt, actuated by the purest motives of philanthropy. But no sooner was war declared and a few signal victories gained by the forces of the United States than persons here and there began to talk of "manifest destiny," and urge most vehemently that all of Spain's island territory in the world be taken from her.

It seems strange to very many people why such a sentiment could spring up so suddenly and become so popular all at once. A year ago no one dreamed of "territorial expansion" or colonization on the part of the United States. But the subject is now a most lively issue, and influential men through the press and on the platform say that none of the Spanish islands occupied by American troops must be allowed to go back to Spain, neither must they be allowed to govern themselves; and, since they are not permitted to govern themselves, American soldiers must stand guard over them, and kill them, perhaps, lest they kill each other.

The founders of this government published to all the world that governments derive "their just powers from the consent of the governed." But this fundamental principle of government is strangely ignored by those who talk of "manifest destiny" in the interests of territorial expansion. There are multitudes of the common people, who, by the way, are the safest to trust in all such emergencies, that do not take kindly to this new policy. They are not in a position to make so much of a stir as do the "expansionists," yet they are very pronounced in their convictions against this ominous innovation. Some one has taken the pains to collect the statements made by the farmers of the country as expressed through their farm journals, and they are quite unanimous in their opposition to the proposed colonization policy of the United States.

Those who favor this policy of extending the

government of this country over the Philippines, Cuba, Porto Rico, etc., are embraced in two classes. There are those who seem to honestly think that it would be for the best. They believe that it would prove a benefit to this country and also a great blessing to the islands that are brought under the dominion of the great American Republic. But there are others who have no convictions of duty or patriotism in the matter at all. They are very earnest, however, in their advocacy of having this government own and control these islands, but it is all from a purely selfish standpoint. Their interest is wholly that of personal gain.

In this latter class—those who advocate expansion from personal motives—there are at least two more divisions. There is the money power, and also a certain wing of the church power. The evidence for this is too manifest to be denied.

The money power did all it could before war was declared to hold things in check till its bonded and commercial interests in the Spanish islands could be arranged so that these few men of colossal wealth would not suffer loss. "The invisible empire" of the money monopoly must have its interest protected. For instance, it was stated on good authority that one gigantic monopoly in this country held the exclusive trade with Spain, both at home and in her West India colonies, in one very necessary commodity that was extensively exported. There were other great monopolies, capitalists and bondholders that had their vested interests, and these interests all had to be protected, at least if it was within the corrupting power of wealth to secure this protection.

But the stories that were reported about the suffering in Cuba made a popular demand for interference by the United States that the money power could no longer resist. Consequently war was declared, and Spain was soon led to sue for peace, and the money power must now seek for some means by which it can be reimbursed and also make still further millions. These island colonies of Spain, now that the war is over, will offer renewed opportunities for commerce. They also have resources of agriculture, timber, etc. Large combinations of capital have the power to grasp these resources and opportunities, and they are not slow to do it.

Ambitious and unscrupulous politicians stand ready to raise their voices and use their pens in the interests of expansion, for they seek positions as governors, collectors of customs, etc., etc. And the fashion has established itself of the money power largely dispensing all these offices; hence the unprincipled politician and he who wields the scepter of wealth will work hand in hand.

There can be no doubt but that if the influence of the "invisible empire" of wealth was dropped out of this question, a great part of the chorus in favor of territorial expansion would be hushed. And it is a sad commentary on our boasted "Christian civilization" at the close of this nineteenth century that the selfish influence of money should so outride every principle of justice and righteousness. Such influences of evil that dominate the world show most emphatically that the doctrine of a universal millennium of perfect goodness is all a delusion and a snare. There is no lack of profession and boasted goodness, but when we look for the article itself, it is conspicuously absent.

The other influence in this expansion idea—that of a great branch of the professed church—presents a most novel and remarkable feature. It must have been observed by those who are closely watching current events that the Papal Church has taken a most peculiarly active interest in the expansion doctrine. Why is this? What is the significance of it? The prophecy declares most unequivocally that the Papacy is to be restored to its former power. Is this one of the great links in the chain of events that are tending in the direction of the renewed supremacy of Rome? Think about it. The subject is a most important one. These are strange and perilous times, and every one should look well to the foundations. The decisions and actions of a day may fix your eternal destiny.

T.



908. Meaning of "Countenance."

WHAT is the meaning of countenance in Ex. 23: 3, "Neither shalt thou countenance a poor man in his cause"? and what is the cause there spoken of? J. H. McM.

The Revised Version gives the correct idea, "Thou shalt not favor a poor man," etc. The word "cause" means a contest, strife, personal or legal. The thought is that absolute justice shall be done. When men are in strife a man should not be favored because he is poor; he may be a poor scoundrel warring against a wealthy benefactor.

909. The Day-Line.

WHAT change takes place in crossing over the international day-line? H. E. M.

In passing from America westward to Asia one drops a day from his reckoning; in crossing eastward one adds a day.

910. The Scapegoat.

HOW do you harmonize Lev. 16: 5 with the idea that the scapegoat is Satan, when that verse maintains the scapegoat to be a sin-offering? Also please explain verse 10. N. McG.

No, verse 5 does not say that the scapegoat is a sin-offering. It merely declares that Aaron shall take two goats for a sin-offering; but verses 7 to 10 show what was done with these goats,—that only one was taken for the sin-offering, namely, the Lord's goat, while the other was "for Azazel" (R.V.), a name by which Satan was known. One goat represented Christ; the other, Satan. Upon the goat for Azazel was placed the sins (verse 21) of the people, and he was sent "away for Azazel into the wilderness" (verse 10, R.V.), typifying the binding of Satan (Rev. 20: 1). He is a part in the finishing of the atonement, because he is destroyed with sin; and atonement in the universe of God is not complete till sin is destroyed. See "Looking unto Jesus," by U. Smith, or "Christ Our Advocate," by M. H. Brown, or "The Sanctuary and the Judgment." The last two are Nos. 127 and 25 of the Bible Students' Library.

911. Phil. 2: 6. Equal with God.

IS CHRIST equal with God?

J. S. M.

Yes, and no. We can not comprehend nor explain the mystery of the Godhead. In a sense, our Lord is equal with the Father (Prov. 8: 22-30; Micah 5: 2; John 10: 30-32); in a sense, He is not, and yet He is God (John 1: 1-3; 14: 28; 1 Cor. 15: 28). The rendering of Phil. 2: 5-7 in the Revised Version (margin) is as follows: "Have this mind in you, which was also in Christ Jesus; who being originally in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a bond-servant, becoming in the likeness of men," etc. Wonderful sacrifice—He did not think it a thing to be grasped to aspire to His rightful position.



THE OUTLOOK



THE GROWING POWER OF GRASPING WEALTH.

The Trust Outlook for the Future.

THE following is what the New York *World*, the great Democratic newspaper of the East, prints and calls in its issue of January 13, "The Best Statement of the Trust Question." It is from the recent message of Hon. Hazen S. Pingree, Republican governor of Michigan. As for us, we can not see when it is overdrawn. Read it, and then read the scriptures which follow, prophetic of these very times and things:—

"There is no feature of our times that should so alarm the patriot, nor is there any so well calculated to drive the well-meaning legislator to despair, as that which confronts us on all sides in the rapid concentration of all the productive energies of the nation in the hands of overgrown corporations, or multiple corporations called trusts; or, where more solid combinations can not be effected, by means of intercorporate agreements for the purpose of limiting competition and controlling prices.

"The process began with the means of transportation and intercommunication—namely, the railroads, telegraph lines, and telephones. In spite of the feeble effort of the Federal Interstate Commerce law to check the tendency, it has continued almost uninterruptedly, and promises to continue in the future.

"Indeed, the process of concentration of ownership and management has proceeded much more rapidly since that law was passed than before. Where purchases or leases could not be effected, traffic agreements have been entered into which accomplish the purpose almost as effectively. Where these agreements have been open and public, the commission has in some instances interposed a check, but such interruptions to the process have only driven the promoters to more ingenious and secret devices to evade the law.

"It is no extravagance of despair to anticipate the time in the not distant future when the passenger and freight rates on every train traversing the country, when the charges for telegraph and telephone services in every State, and the ownership and control of every street-car line and suburban railroad, shall be centered in one great office in the city of New York, in the hands of one board of managers, and possibly in the hands of one man who may have the genius and the power to control his fellows.

"It has invaded other fields with the power of a glacier and the rapidity of a torrent. One by one each of the great staples which form the necessities of life is falling into the hands of its special syndicate, or trust, or trade combine, which are but other names for a group of men dominated by one man of superior force and genius, into whose single hand is concentrated more power than any king possesses, and in comparison to whom the robber barons of feudal ages were pigmies in their capacity for extortion and oppression.

The Federal Laws Are Powerless.

"The anti-trust laws of the Federal Government have fallen powerless before them. Constitutional restrictions have been interpreted by the courts so as practically to make those laws a dead letter. Indeed, no period of our history has witnessed so rapid and noxious a growth of trusts and combines as the few years since the National Congress undertook to restrain them.

"These combines formed or reorganized since the anti-trust law was passed by Congress in 1890, and controlled by a comparatively few men, control a capital of nearly three and a half billions of dollars, equal to 20 per cent. of the entire wealth of the seven millions of agricultural population scattered over more than four and a half millions of farms, a capital more than twice the aggregate of the entire circulating medium of the country.

"Nor is this by any means the sum of the trust and combine element in the country. Hundreds of articles are governed in their price by secret agreements which do not make their appearance in the

form of legally-organized companies. If you inquire carefully you will discover that you can scarcely make a purchase in which the price is not dictated by a combination over which the merchant you deal with has no control.

"Each of these great trusts now aims for the most part to control but one staple, altho some of them reach out for many. The control of the iron and steel and of the coal beds of the country is slowly drifting toward a single center. As the organizations grow more powerful, all related industries will be combined in one control for each great class, as in the case of iron and coal.

The Death of Competition.

"Even in the small retail trading of our cities the process of concentration is only too apparent. Our cities no longer present the once familiar aspect of miles of busy streets, occupied by thousands of small but respectable merchants, each doing a modest but satisfactory trade with his more immediate neighbors, and in a line to which he had been trained by long experience, looking forward to the accumulation of a modest competence for his old age, and to the transmission to his heirs of an honored name and reputation for fair dealing, which was as much a family property as his house or his goods.

"There are no longer any merchants, or if a few of the old sort remain, they are rapidly passing away. In their place a great corporation is organized, which builds or rents a vast pile of ten or twenty stories. In this are gathered the stocks of ten, twenty, or one hundred ordinary merchants in various lines, and as many small merchants disappear from trade and reappear in time as the hired clerks, floor-walkers and laborers of the corporation.

"All around this great center, scores of small buildings, once the homes of honesty and thrift, become empty and deserted, sad monuments to a class once the bulwark of our trade, the conservative safeguard of our communities. Having no longer a stake in the community or the country, their very intelligence becomes a menace to society by reason of their degradation from a position they have no hope of recovering.

"While the trusts have neither souls nor hearts, they are ruled by men, not angels, men, too, who, in their greed toward the consumer, and their heartlessness toward the laborer, are freed altogether from the personal responsibility which, in spite of himself, controls and modifies the selfishness of the individual manufacturer and employer.

"No employer who does business in his own name dare stand before the community in which he lives, and in which his reputation is part of his capital, for such heartlessness toward labor as the very small man will calmly and even conscientiously exercise toward his dependents when speaking and acting as the representative of a corporation toward which he regards it as his duty to grind the last penny for the benefit of the stockholders.

Higher Prices the Inevitable End.

"When the process of concentration has worked itself out to completion, the law which governs both prices and wages will assert itself with irresistible force. The consumer will be charged the highest price that can be squeezed out of him; the laborer will be paid the lowest wages upon which he can keep life enough in his body to perform his daily task.

"This result has not yet been quite accomplished, but it is sure as that night follows day, as certain as the law of human selfishness.

"There is no salvation for the consumer except in free competition; there is no dignity, no manhood for the laborer except in the comparative independence he derives through the free competition of many employers who seek his services.

"When there shall be but one source from which the consumer can obtain his supplies, but one employer to whom the laborer can offer his services, both consumer and laborer will be slaves.

"When each great staple shall have passed into

the hands of one corporation or trust, those who have that control will have become masters, not alone of the price to the consumer and the wage to the laborer, but, what is almost as appalling, of the price which they must pay to such individual producers of raw materials as may still remain in the country, including, possibly, the farmer.

"When a thousand men make \$10,000,000, the money is scattered and the wants of a thousand families are to be gratified, and others are making profit in catering to their wants, but when one man accumulates this amount, there is but one family whose wants are to be supplied, but one family to look to for the consumption of the products of labor, and the other 999 become laborers themselves.

"Take, for instance, the money accumulated by John D. Rockefeller. If the three hundred millions of profit that has been extorted from the people of this country had been divided among 20,000 men scattered over the United States, the effect would not have been so disastrous. No one of them would have sufficient capital to control the iron mines and the lake-carrying trade, to crush out and destroy those with small capital invested in mines and boats, and to turn loose thousands of men in search of other employment.

"Capital becomes more powerful as it increases in volume, and more dangerous as it becomes more powerful. A man backed by \$300,000, influenced by ambition, greed, or avarice, holds in his hands the fortunes and happiness of tens of thousands of people, and he should not be permitted to increase this wealth and power by continued extortion, if the power of the State can prevent it.

There Must Be Remedies for These Evils.

"There must be remedies. The law was made for the people, not the people for the law. We have done greater things, bolder things before. Other peoples have accomplished reforms which seemed quite as difficult to the lawyers and the courts.

"If technical construction of the Constitution stands in our way, the Constitution can be amended; or a more summary method may be adopted by electing and appointing judges who will construe these instruments according to the eternal law of justice and humanity.

"One of the great political parties of this country has already made this latter suggestion in a national platform, only to have it denounced by the promoters of the people's degradation as anarchy and revolution.

"There may be those who will so denounce me for intimating that there is no divinity-hedging about judges which makes them superior to their masters, the sovereign people. I am content to suffer this penalty if I must, but no penalty shall restrain me from raising my voice on all proper occasions, even against courts which foster what I believe to be a danger to the freedom and welfare of the people."

The prophet Isaiah thus speaks:—

"Wo unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant." Isa. 5:8, 9.

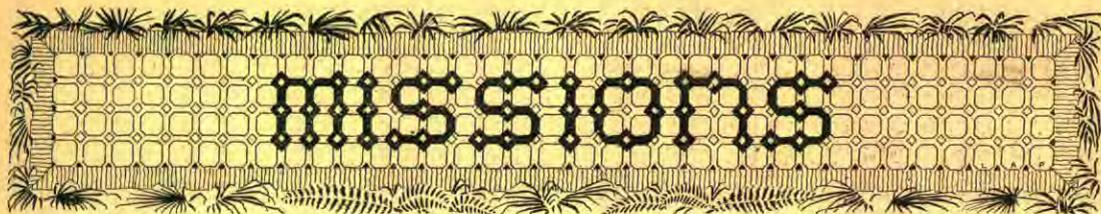
The principle is the same whether it be a monopoly of land or houses or business.

"Remedy?" There is none in man. Mankind in general have become so corrupt, public morality in general so venal, public servants so subservient to wealth, and wealth so powerful, that Legislatures can be purchased and judges bought. Well again wrote the prophet:—

"They hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire; so they wrap it up. The best of them is as a brier; the most upright is sharper than a thorn hedge; the day of thy watchmen and thy visitation cometh; now shall be their perplexity." Micah 7:2-4.

"Judgment is turned away backward, and Justice standeth afar off; for Truth is fallen in the street, and Equity can not enter. Yea, Truth faileth; and he that departeth from evil is accounted mad. And the Lord saw it, and it displeased Him that there was no judgment. . . . And He put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly He will repay. . . . And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob; saith the Lord." Isa. 59:14-20, margin.

See also James 5:1-8. The only sure hope is in Jesus Christ and His coming again.



PITCAIRN.

SAIL onward o'er the ocean,
 So vast, so deep, and wide,
 Tho heaving billows toss thee,
 A plaything in their pride.
 Angels of light shall guide thee
 And keep thee on thy way,
 Tho surges swell, and o'er thee
 Dash high their angry spray.

Yes, angel hands shall keep thee,
 Then, Pitcairn, swiftly speed
 And bear thy heaven-born message
 To precious souls in need.
 Across the foam-crest waters
 Are many souls who "wait;"
 The "isles" shall hear the message
 Now borne through Golden Gate.

O Father, guard this vessel!
 We've given it to Thee.
 'Tis sacred to the message
 It bears across the sea.
 We trust it to Thy keeping;
 O, shield it from all harm,
 And thus reveal the power
 Of Thine almighty arm!

Go, brother laborers, trusting
 In Israel's God alone,
 The God who will deliver
 While seeds of truth are sown;
 And when has come the reaping,
 And garnered is the grain,
 Anchored in heaven's harbor,
 We'll sing a glad refrain.

MRS. M. J. BAHLER.

Astoria, Or.

SAILING OF THE PITCAIRN.

OUR missionary brigantine Pitcairn started on its sixth cruise Sunday, Jan. 22, 1899.

On Sabbath afternoon, January 21, farewell services were held in the Oakland S. D. A. Church, consisting of the following:—

- SINGING, Hymn No. 769, Congregation
- SCRIPTURE READING. A. O. Tait
- INVOCATION W. N. Glenn
- REMARKS C. H. Jones
- SINGING, "Speed Away" Quartet
- SINGING, Hymn No. 1194, Congregation
- ADDRESS. A. J. Breed
- SINGING, Hymn No. 1392, Congregation
- REMARKS, E. H. Gates, Supt. Polynesian Mission Field, Capt. J. E. Werge, and others.
- PRAYER M. C. Wilcox
- SONG, "God Be with You," Congregation
- BENEDICTION J. W. Bagby

The following named persons constitute the passengers and crew on this trip: Superintendent, E. H. Gates; captain, J. E. Werge; mate, A. Andreasen; steward, E. Bersinger; sailors, F. C. Butz, C. L. Harvey, Edwin Wigley, J. O. Harrison, Thos. Bennett; cabin boy, Willie Hiserman; passengers, W. M. Crothers, B. S. Young.

The Pitcairn was built in 1890, with money raised by our Sabbath-schools, and was dedicated September 25 of that year. Since that time she has made five voyages to the South Sea Islands. The first one was made in 1890-92, she being gone nearly two years; the second, in 1893;

the third, in 1894; the fourth, in 1895, and the fifth, in 1896, returning to this port November 26 of that year. Since that time she has been lying in Oakland harbor.

A large number of brethren and sisters gathered at the wharf on Sunday morning, and just before the vessel sailed, brief services were held on deck. At 10:30 the lines were cast off, and the Pitcairn floated out into the stream, and off toward the broad Pacific.

Brother E. H. Gates accompanied the vessel on this voyage as superintendent of the Polynesian Missions.

Leaving San Francisco, the Pitcairn will sail direct to Pitcairn Island, the first stopping-place. By looking at the map it will be seen that this island lies about 4,000 miles directly south of San Francisco. This was the second mission established among the islands. Since that time missions have been opened in nine other islands, making eleven which we have already occupied.

From Pitcairn Island the boat will sail westward to Papeete, Tahiti, one of the Society group. Missionary B. J. Cady has charge of

the work in this field, and with him are associated Brother and Sister Green and Brother and Sister Stringer. They have recently purchased a farm at Raiatea, an island a few hundred miles northwest of Tahiti, where they expect to conduct an industrial school.

From Tahiti the vessel will continue on its course, calling at Rurutu, where Brother and Sister Stringer have been laboring; then on to



THE TUG TAKING THE PITCAIRN FROM THE WHARF.

Rarotonga, where Dr. Caldwell and Brother Rice are located.

From Rarotonga the boat will sail northwest to Samoa, where Dr. Braucht and his co-laborers are stationed. A commodious building has recently been erected at Apia, Samoa, and is to be used as a hospital. Brother D. D. Lake was ordained, and sailed from San Francisco a few weeks ago, to take charge of the evangelistic work in this island. From Samoa the Pitcairn will go to Tongatabu, where Brethren Hilliard and Butz are located.

From Tongatabu they will probably sail north to Tonga, where Dr. M. G. Kellogg has recently begun work. From here they will sail to the Fiji Islands, where Brethren Fulton and Parker have established a mission.

From Fiji the boat will sail to the westward, visiting the New Hebrides and other islands, as the way may open. It is expected that the boat will return to San Francisco about the 1st of October.

Up to the 15th of February, mail for those on board the Pitcairn should be directed to Rarotonga, Cook Islands, South Pacific Ocean, via New Zealand.

To March 25, direct to Apia, Samoa, South Pacific Ocean.

To April 26, direct to Suva, Fiji, South Pacific Ocean.

The mail for Tahiti leaves San Francisco the first of every



CREW AND PASSENGERS OF THE PITCAIRN READY TO SAIL.

month by sailing vessel. Mail for the other islands leaves San Francisco or Vancouver about every two weeks, to reach the Samoan, Fijian, and Tongan Islands.

Every person accompanying the Pitcairn on this voyage, from the superintendent to the cabin boy, is a Christian.

Brother Crothers is on his way back to New Zealand, and will probably leave the boat at Rarotonga, taking steamer from there to Auckland.

Brother Young is on his way home to Pitcairn Island. About two years ago he left San Francisco on a merchant vessel, expecting to stop at the island, but when they reached there it was such rough weather that they did not attempt to land, so he was carried on to London, and got back to San Francisco just in time to take the Pitcairn for home.

The Lord has had a special care for the Pitcairn all these years, and she has not met with a single accident. We hope and pray that the God of missions will watch over her on this voyage, and that she may be returned to this port in safety, having scattered the precious, incorruptible seed of the Gospel wherever she has been.

C. H. JONES,
Chairman Polynesian Committee.

OUR WORK AND WORKERS.

TWELVE conversions at Clarissa, Minn., are reported by Brother Fred Johnson.

On the 30th ult. seven persons were baptized in San Francisco, by Brother E. E. Andross.

In connection with the last quarterly meeting at Modale, Iowa, three persons were baptized by Brother Thomas H. Jeys.

The addition of eight to our ranks at Silver Creek, N. Y., under the labors of Sister Lulu Wightman, is reported by Brother H. D. Church.

The state agent of Wisconsin says: "I am told that our churches never had such interesting missionary meetings as since they began selling the SIGNS."

On a recent Sabbath day thirteen persons were baptized at Reno, Nev., by Brother S. Thurston. There have been eighteen added to this church within a few weeks.

MEETINGS in a schoolhouse at Abilene, Texas, are bringing forth fruit. Brother O. Glass tells the *Reaper* that five persons had come out for the truth, and there was still a good interest.

OUR Australian contemporary journal, *The Bible Echo*, starts out its fourteenth year with an entire new dress, a double initiative number, handsomely illustrated, and a good prospect before it.

BROTHER KALAKA, Basutoland, South Africa, writes that many of the natives are desirous of uniting with our people, and that they are calling for missions to be established among them.

ENCOURAGING work is reported at Trinity Mills, Texas, where Brother J. N. Sommerville has been laboring. They have a Sabbath-school of forty members, and are about to organize a church.

A SISTER at Scranton, Pa., writes to the *Keystone Gleaner*: "I sell 50 SIGNS weekly; am having good success. Of the Quarter-Centennial number I have sold 296 copies. I sold 94 in one day. I have had some blessed experiences in selling the SIGNS and feel it is God's message to a sin-sick world."

A LETTER from Southern California to Brother S. Thurston states that through one copy of the Quarter-Centennial SIGNS a man and his wife have accepted the truths it contained, and are now attending one of our churches regularly. If these two hold out faithful unto the end, it will repay that effort times without number.

A MEETING held at Ellicottville, N. Y., January 13-15, is thus noticed by one of the town papers: "The meetings held in the Adventist Church, as announced in our last issue, will furnish minds with material for pleasant recollections for time to come. This was Elder Thompson's first visit here, and the timely instruction he gave will insure him a hearty reception among our citizens in the future. Elder J. W. Raymond was in attendance and took a part in the preaching and occupied the pulpit of the Presbyterian Church Sunday evening contrasting Christian Science with the teaching of the Bible."

A REPORT in the *Reaper* from Brother E. D. Sharpe, of Boise, Idaho, says: "The Lord gave two of our sisters a burden to carry our literature into the saloons, and their work is being crowned with great success, so that in a few nights they sold so many papers that our club of papers were handled by them, and we had to increase the number to meet the demand."

THE *Bulletin* of the Battle Creek Church notes that Brethren E. J. Waggoner and W. W. Prescott, who have recently arrived from England, preached in that city January 14, Brother Waggoner in the Tabernacle and Brother Prescott in the Sanitarium chapel. These brethren came to America to attend the General Conference at South Lancaster, Mass., February 14 to March 27.

OUR brethren of the Cooranbong (N. S. W.) College have arranged for the construction of a new building—50x60 feet in size, and two stories in height. The ground floor is to contain a business office and five recitation rooms; the second story, a chapel, library, and principal's office. The building will be known as College Hall.

IN the Haven of Rest Mission, Fort Worth, Texas, the following testimony was recently given: "When I left Hot Springs, Ark., and started for Fort Worth, I heard that it was a good town for gambling and horse-racing. I expected to follow gambling, but I am thankful that I found the Lord here and gave my heart to Him. He has given me different desires. Instead of wanting to gamble, I want to lead souls to Christ."

WRITING to the *Bulletin*, Des Moines, Iowa, Brother S. M. Jacobs, superintendent of the industrial school and farm near Huntsville, Ala., says: "The work here is going forward. Interest among the colored people deepens. They begin to realize that we are not here for the purpose of beating them in some way, or we would not continue to take in students without a dollar, and in some cases help them to clothing, books, etc. Our barn, 50x74 feet, is nearly completed."

FROM the *Keystone Gleaner* we take the following reference to our Gospel Help Mission in Philadelphia: "A spirit of reverence pervades the chapel services. Nearly every man present bows his head, and many kneel at time of prayer. There are many earnest seekers for truth. They loathe their life of sin, but know nothing better. It is noteworthy that every man who has really been drawn to the Saviour, who has yielded himself to the Lord, has almost immediately found employment. Some time ago an officer brought in a colored man in a drunken condition. He proved to be from the West Indies, and had come ashore from his ship, which was at anchor in the harbor. At the officer's request we took him in. He was given a bath and put to bed. But we were soon awakened by his yells and cries, for he had an attack of the 'snakes.' He was taken from the bedroom and his cot set up below, where he slept all right. The next morning he accepted an invitation to join us at prayers. After some talk we read the Scriptures together, and he prayed with us, seemingly making a full surrender to God. With a Testament, containing our address, in his pocket, and with praise to God on his lips and joy in his heart, he returned to his vessel."

PERIODICALS WANTED.

W. D. BEEBY, 118 W. Sixth Street, Leadville, Colo., wishes a good supply of SIGNS and *Sentinels*, post-paid, for missionary work.

H. M. CAMPBELL, box 563, Fulton, Callaway County, Mo., returns thanks for past favors, and requests further supplies of any of our papers or tracts, English or German, sent post-paid, for missionary work.

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NOTES.

SUGGESTIVE QUESTIONS.



LESSON VIII.—SABBATH, FEBRUARY 25, 1899.

CALL OF THE FIRST DISCIPLES.

At Bethabarah, A.D. 27.

John 1:29-51.

29 "On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the sin of the world! This is He of whom I said, After me cometh a man which is become before me; for He was before me. And I knew Him not; but that He should be made manifest to Israel, for this cause came I baptizing with water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon Him. And I knew Him not; but He that sent me to baptize with water, He said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.

35 "Again on the morrow John was standing, and two of his disciples; and he looked upon Jesus as He walked, and saith, Behold, the Lamb of God! And the two disciples heard him speak, and they followed Jesus. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto Him, Rabbi (which is to say, being interpreted, Master), where abidest Thou? He saith unto them, Come, and ye shall see. They came therefore and saw where He abode; and they abode with Him that day; it was about the tenth hour. One of the two that heard John speak, and followed Him, was Andrew, Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John; thou shalt be called Cephas (which is by interpretation, Peter).

43 "On the morrow He was minded to go forth into Galilee, and He findeth Philip; and Jesus saith unto him, Follow Me. Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to Him, and saith of him, Behold, an Israelite indeed, in whom is no guile! Nathanael saith unto Him, Whence knowest Thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered Him, Rabbi, Thou art the Son of God; Thou art King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. And He saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man."

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. When Christ appeared again at the place of John's baptism, what exclamation did the Baptist make concerning Him? John 1:29. (Read carefully verses 19-28.)
2. To what words previously uttered does he call the people's attention? Verses 30, 31. (John 8:58.)
3. How was the Baptist so sure of Christ's identity? Verses 32-34. (John 5:32; Luke 8:19-23.)
4. Who was standing with John the next day? Verse 35.
5. As Jesus appeared in sight, how did John announce Him to the two disciples? Verse 36. (Isa. 53:6, 7.)
6. What did the disciples of John immediately do? Verse 37.
7. How were they introduced to Jesus? Verse 38.
8. What question did they ask? Note 1.
9. What answer was returned by Christ? Verse 39. Note 2.
10. How long did the disciples continue their interview with the Lord?
11. Who were the two disciples thus highly favored? V. 40. (John 18:15, 16; 13:23; 19:26; 21:20-24.)
12. Upon learning the abode of Christ, what did Andrew first do? Verse 41. Note 3. (Dan. 9:24, 25; Luke 2:25.)
13. When Simon was brought to Jesus, what did the Lord first say to him? Verse 42. Note 4. (Matt. 16:17.)
14. The following day, while on His way to Galilee, whom did Christ find by the way? and what did He say to him? Verse 43.
15. What was Philip's nativity? Verse 44.
16. Whom did Philip quickly find? What message did he bear to him? Verse 45. (John 21:2; Deut. 18:18; Isa. 9:6, 7.)
17. What curt reply did Nathanael make to this statement? Verse 46. (John 7:41, 52.)
18. How did Philip meet this objection?
19. While Nathanael was yet coming, what remark concerning him did Christ make in his hearing? Verse 47. (Ps. 32:2; Rom. 2:28, 29; 9:6-8.)
20. In his astonishment, what reply did Nathanael offer? V. 48.
21. What answer did Jesus give? Note 5.
22. Upon hearing this, what confident expression fell from Nathanael's lips? Verse 49.
23. What did Christ say he would yet see? Verses 50, 51. (Gen. 28:12.)

Side Lights.—"Desire of Ages," pp. 132-143; "Spirit of Prophecy," vol. 2, pp. 63-68.

1. Where abidest Thou?—But the question was not asked for lack of other thoughts. The two inquirers wanted more than a passing word with the newly-found Being, so desired to spend time with Him in the privacy of His home. He, divining their wish, readily opened the way for an extended interview.

2. Come.—The place to which they went was some home which had been opened to Christ for a few days' sojourn. How strangely the mission of Christ opened! He did not make any demonstration; no public harangues were given by Him. But as He quietly walked before the people, His first disciples were drawn to Him by the quiet words of another.

3. "Messiah" means anointed, and was used with reference to any one anointed with the holy oil. Christ was the antitype of all those Hebrew anointings, and was therefore the "Consolation" to which every true Israelite looked forward. Luke 2:25. The word "consolation" there used comes from the same original as "Comforter" in John 14:6; 15:26, etc., and means a calling alongside for help. In other words, the Jewish consolation consisted in calling to their very side the help which their blood-offerings typified.

4. John, Greek Joanes, called in Matt. 16:17 Jonah, the latter name meaning in Hebrew a dove. As tho Jesus had ever known Simeon, He called him the "son of a dove," and then with divine foresight as to the developments of Peter's future, added, "Thou shalt be called Cephas," that is, a stone. It will be noticed that this change of name for the impulsive apostle was bestowed at the very first meeting of Peter with his Lord, and before any other words had passed between them. The name "Peter," by which this disciple is most commonly known, is the Aramaic and Greek equivalents of Cephas, or stone.

5. Under the fig tree.—The chosen place for meditation and prayer with the devout of Israel. Philip had been in devotion under the fig tree, pondering over the very truths he had heard at Bethabarah, when listening to the words of the Baptist, and wondering, like many others, when and where the Messiah would appear. He came to Christ doubting, but with a guileless heart. Christ's words to him seemed so full of divine prescience that he could not help believing that One was before him who knew his very thoughts. He was by this deeply impressed that the desire of his heart had become the sight of his eyes, and his doubt gave way to the sincerest faith. It has been supposed by some that, inasmuch as the name Nathanael does not appear in the list of the twelve apostles, he was identical with Bartholomew, who is always named next to Philip. These five were Christ's first disciples. He called but one of them direct; two were prompted to unite their interests to His by the words of John; one of them joined the company at the instance of a brother; and the other, by the solicitation of a friend. It was all done by direct, individual work, the efforts which God blesses above all others to the salvation of men.



LESSON IX.—SUNDAY, FEBRUARY 26, 1899.

CHRIST AT THE FEAST.

Lesson Scripture, John 7:14, 28-37. R.V.

14 "But when it was now the midst of the feast Jesus went up into the temple, and taught."

28 "Jesus therefore cried in the temple, teaching and saying, Ye both know Me, and know whence I am; and I am not come of Myself, but He that sent Me is true, whom ye know not. I know Him; because I am from Him, and He sent Me. They sought therefore to take Him; and no man laid his hand on Him, because His hour was not yet come. But of the multitude many believed on Him; and they said, When the Christ shall come, will He do more signs than those which this Man hath done? The Pharisees heard the multitude murmuring these things concerning Him; and the chief priests and the Pharisees sent officers to take Him. Jesus therefore said, Yet a little while am I with you, and I go unto Him that sent Me. Ye shall seek Me, and shall not find Me; and where I am, ye can not come. The Jews therefore said among themselves, Whither will this Man go that we shall not find Him? will He go unto the Dispersion among the Greeks, and teach the Greeks? What is this word that He said, Ye shall seek Me, and shall not find Me; and where I am, ye can not come?

37 "Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink."

Golden Text.—"If any man thirst, let him come unto Me, and drink." Verse 37.

(1) During what feast did the incident recorded in this lesson occur? Note 1. (2) About the midst of the feast what did Jesus do? V. 14. (3) In what manner did He teach? What did He say of the people's knowledge of Himself, and of the One who had sent Him? V. 28. (4) How did Jesus know that One? V. 29. (5) What did the rulers then seek to do? Why did they not take Him? V. 30. Note 2. (6) What did the multitude think of Him? What did they say? V. 31. Note 3. (7) What did the Pharisees hear? What then did the chief priests and Pharisees do? V. 32. (8) What therefore did Jesus say to them? Vs. 33, 34. (9) What then did the Jews say among themselves? Vs. 35, 36. Note 4. (10) What was the last day of the feast called? What did Jesus do on that day? V. 37. Note 5.

NOTES.

1. The feast.—This was the feast of tabernacles, which occurred about the middle of autumn. It was some six months after the occurrences recorded in the last lesson, which took place at the Passover feast, about the middle of spring. The feast of tabernacles was celebrated by dwelling in booths for seven days. It was a "feast of ingathering, which is in the end of the year, when thou hast gathered in thy labors out of the field." See Ex. 23:16; Lev. 23:34-36; Deut. 16:13-15.

2. "His hour."—The time for His being delivered into the hands of His enemies had not yet come. It was known unto God, and the fact had been imparted to Christ by the Holy Spirit, that He should be betrayed into the hands of men, and that He should be put to death. See Mark 9:31. But this could not be until His work on earth was finished.

3. "When the Christ shall come, will He do more miracles," etc.? Jesus had fulfilled all the specifications that had been spoken of the Messiah; in other words, the chain of evidence of His Messiahship was complete as far as He had gone. Other details have been accurately fulfilling from that day to this. "The Word of the Lord endureth forever."

4. Could not understand.—The Jews could not understand how it was that Jesus should go away from them in a little while, and that He would go where they could not follow. The reason they could not understand this was because they did not understand the nature of His mission. They had been led away from the teaching of the Scripture by the traditions of the elders, and consequently had imbibed false ideas concerning the Messiah. They supposed He was coming to break the Roman yoke and set up the Jewish nation as the rulers of the world. Christ presented Himself as the Messiah; then how could it be that He would soon go away to some place where they could not go? Truly it was a mystery to people who had been so long under a system of false education. But the masses of professed Christians to-day are laboring under as great delusion concerning the second advent of the Messiah as were the Jews about the first advent. When the Lord ascended to heaven in a cloud from Mount Olivet, two angels appeared to the bewildered disciples, and said to them: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. And the Lord Himself had told them that "as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be" (Matt. 24:27); also that His coming should be "in the clouds of heaven with power and great glory" (verse 30). Again, in chap. 25:31, we are told that "the Son of man shall come in His glory, and all the holy angels with Him," and that then the righteous shall inherit the kingdom prepared for them from the foundation of the world (verse 34). When we compare these and other plain utterances of the Scriptures with the mythical traditions of the Lord's coming at death, and the soul's immortality, taught by "eminent divines" as Christian doctrine, we need not wonder at the confusion that exists in the nominal Christian world. It is just as important to know the truth about the coming of the Lord in glory as it was to know the truth about His coming in humility.

5. The Gospel invitation is being extended yet. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? harken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isa. 55:1-3.



MY LIFE AND JOY.

My life flows on in joyous song,
I'm happy as can be,
Because I know where'er I go
My Lord goes there with me.
I go to many a gloomy place,
I blunder on my way,
Because my head and not my heart
Leads my poor feet astray.
I have for life no anxious care;
He gave and gives it me.
Lord, be this every hour my prayer,
To give it all to Thee.
A sparrow is of little worth,
But Thou dost note its fall;
A mother's love is best on earth,
But Thine surpasses all.
There's many a burden comes to me
Of sorrow and of care;
For these my heart goes out to Thee
In songs of praise and prayer;
Because I know, come good or ill,
As we poor mortals see,
The worst can but fulfil Thy will,
And all work good to me.

J. A. POWERS.

Boston, Mass.

HOW TO LIVE A CENTURY. No. 2.

“WHY shouldst thou die before thy time?” Eccl. 7:17. This question is as appropriate for the early-dying people of this age to answer as it was for those who lived ten hundred years before the Christian era began. All persons will agree that in the short life of man to-day, with his average of twenty-nine years, and the long life of man before the flood, with his average of nine hundred twenty-six years, a most remarkable and alarming change has taken place. Anciently people took more time in eating and masticating their food; they seemed to understand that the teeth and salivary glands had an important part to act in keeping the body well and strong.

The Creator surely knew what He was doing when He placed within the mouth of each adult thirty-two teeth, each tooth to do its own peculiar work, either cutting or grinding the food; and as the grinding proceeds, the salivary glands perform their part by saturating the food with saliva; consequently, the longer food remains in the mouth, and the teeth keep grinding, the more thoroughly will the saliva penetrate the cooked starch food, and the more perfect will be the digestion.

Hasty eating should never be indulged in; it is a pernicious habit, which will, if allowed to get control, result in weakness, disease, and death, and “why shouldst thou die before thy time?” Look well to it, if you would postpone old age. When you allow coarse articles of food to pass to the stomach without being well masticated, you are sowing a crop that will spring up for you to reap, and your declining days will be filled with sorrow, pain, and misery.



There is a time to eat, and a time to drink, but both should not come together. Food should be made moist with saliva, and not with a mouthful of tea, coffee, chocolate, coco, or water, for when either of the above are used while we eat, the salivary glands do not secrete the proper amount of saliva, and the saliva that is secreted is so diluted that no strength remains in it to aid in the digestion of starch, or to influence the stomach in secreting gastric juice. We should drink about half an hour before and about two hours after each meal, then drink frequently between the times mentioned, till we have drunk from three to five pints of water in each twenty-four hours.

A large majority of the people do not drink water enough; when it is considered that the body is made up very largely of water, it can readily be understood how important to health is a constant supply of this pure fluid. Many people have a notion that the drinking of water in any amount beyond that actually necessary to quench thirst is injurious, and, acting on this belief, they endeavor to drink as little as possible. The notion, however, is wide of the truth. Drinking freely of pure water is a most efficacious means not only of preserving health, but often of restoring it when failing.

All the tissues of the body need water, and water in abundance is necessary also for the proper performance of every vital function. Cleanliness of the tissues *within the body* is as necessary to the health and comfort as cleanliness of the skin, and water tends to insure the one as truly as it does the other. It dissolves the waste material which would otherwise collect in the body, and removes it in the various excretions.

These waste materials are often actual poisons, and many headaches, many rheumatic pains, many sleepless nights and listless days, and many attacks of the “blues,” are due solely to the circulation in the blood or deposit in the tissues of these waste materials which can not be gotten rid of because of an insufficient supply of water.

Water is accused of making fat, and people with a tendency to corpulence avoid it for that reason. But this is not strictly true. It does, undoubtedly, often increase the weight, but it does so because it improves the digestion, and therefore more of the food eaten is utilized and turned into fat and flesh. But excessive fat—that which is called corpulence—is not a sign of health but more often of faulty digestion and assimilation, and systematic water drinking is often employed as a means of reducing the superfluous fat, which it does sometimes with astonishing rapidity.

It is impossible to recount in few words in the short space we have, all the benefits which may result from the taking of pure water in sufficient quantity.

In this day and age, when water is so contaminated with disease, and so full of calcareous substances, extra precaution should be taken in making the water pure by first boiling or distilling.

The body should be washed at least once in each twenty-four hours, then after it has received a brisk rubbing, a little pure olive oil should be applied and made to enter and entirely disappear from the surface, by rapid movements with the hands over the body.

Keep the body clean, feed it regularly on wholesome food, give it plenty of pure water to drink, and it will surely give in return per-



fect satisfaction, long life, and a beautiful voyage from the cradle to the grave.

B. F. RICHARDS.

TURNED OUT TO PASTURE.

“THERE comes that dear, fluffy, fat little egg woman,” cried Marian Ross. “I declare, I believe she is laughing. Just look at her. Isn't she? How smily she is! She has evidently come over in a hurry, for she has a checked apron over her head.”

“Some good news to tell, I think. She always comes egg selling when she has a new story,” said Mrs. Ross.

“Huh! huh! huh!” now came softly on the breeze.

“There, I knew she was laughing.”

“Good-morning, Miss Merry Heart that doeth good like a medicine,” cried Marian. “Hurry up, I am just wild to know what your good news is.”

“La, now, child, what a youngun you are! How did you know I had some good news?” said Mrs. Brown, as she came half breathless to the stairs.

“Out with it,” said Marian playfully, giving her an authoritative shake.

“Why, I kem over to sell you aiggs. Don't you see? I reckon you'd 'a' thought I wanted to sell em puty bad; fer I had a time on't clim'in' the loft and scarin' the hens offen the nest to rake up a dozen. I allus has to hev some aiggs to pit Phil off. If he only thinks I'm off a-sellin' aiggs, he'll le' me go; but he ain't no use fer chitchattin'.”

"Did you go to town yesterday?" asked Mrs. Ross.

"Yes, I went with Phil on the load. In town I met B'lindy's child. La, I was so tickled to see her; fer I knows her sence she was born! Know'd her mother afore she was born. But you'd never know'd B'lindy's child; I wouldn't ha' known her, but, la me, she know'd me!

"Remember B'lindy? Her husband was a sort of musical gen'us, but never could make a decent livin' fer her. Died, you know, afore B'lindy hed her child. B'lindy was nigh about wild when he died. She wa'n't well, and then she hed to borrow money fer his funeral expenses, and worked her finger nails off to pay it back, afore the baby was born. Poor soul, she died, you know, soon after! When the baby kem, it had a hard time on it. No milk, and we couldn't scarcely keep it alive. People wondered why B'lindy's child did live, but, la, it's allus that kind that lives! If she'd been a rich woman's child, or hed any kind of a chance, she'd a died. But, la, she's chance enough now—turned out to a rich pasture, bless the Lord!

"I nu'sed her fer the first three months, and would 'a' kep' her, only Phil couldn't bear her cryin'. He hates babies anyhow, so I hed to give her up. She was knocked hither and thither, till finally they tuk her to the poor-house. She was sent out to nu's babies, when she was only a baby herself, to wash dishes, and do chores. Poor little soul! I allus kep' kind a track of her. She hed great wild-lookin' brown eyes, that made one think of the deers. Her hair was that wild and curly like that the folks kep' it cut close, cause it was sech a job to keep it combed. She allus looked kind a thin and s'prised like, as tho' she was 'stonished at all the sorrow that met her. It used ter strike inter me allus to see B'lindy's child.

"Not as I hain't seen her happy at spells in a queer kind a way; fer she'd git out in the meadow lands sometimes, and sing like the birds, not any pertic'lar tune, but jest as if a fountain of notes that had been blocked, suddenly bu'st up. She talked to the flowers, and rolled around in the grass; but I never did see her a-playin' like other younguns. She'd stand and watch 'em gravely. I see'd her once at Mrs. Thompson's. She wus away, and B'lindy's child was a-thumpin' the organ. I don't know as she ever learned, but actually I heard her a-playin' and a-singin', and it sounded like music. I s'pose she sort a took it from her father's musical gifts.

"I looked in through the lattice and see'd her face shinin' and heard her singin'; but by and by she laid her face down and cried. I couldn't help the tears a-comin' myself. I knew she couldn't have none of them things. Leastwise, it didn't seem likely; but you know what the hymn says, 'God moves in a mysterious way, His wonders to perform.' He knew how it was a-goin' to be done. I sort a lost track of her fer a year or so. She was a-tellin' me to-day what hed happened.

"You see, one day old Mrs. Matthews sent fer her. She was a-goin' to hev some fine lady to visit her, and she wanted B'lindy's child to run errands fer her. Well, the upshot of it all was that B'lindy's child got to singin' in the grape arbor, and this lady heard her. She finally tuk her hum, and she's 'dopted her.

"La, me, Mrs. Ross, you hain't no idee how that gal has changed! She's sixteen now, and she looks like a lady, every inch of her. She's the rarest bit of beauty I've seen, sence my old rose-bush bloomed in the spring.

"Did I ever tell you about that rose-bush?

Well, you see it never did blow well—sorter spindling and stunted, and hed no kind a blooms. One day I said to myself, It hain't in a good soil. I'm a-goin' to git some rich loam and transplant it up inter the sunshine. It was in the shadow most all the time. Well, I tuk it up and cared fer it. You never see'd the improvement that that bush made. When it budded, it certainly seemed as if it sent up the buds as orter have bloomed fer years back. The blooms was wonderful. It pays to transplant, and it's jes' so with B'lindy's child. Huh! huh! huh! She's got into good loam, out in the sunshine.

"Mrs. Shafter, that's her new mother's name—first and only mother she ever hed—has given her the chance she needed. She's turned out to pasture, and it's rich pasture too. She's got a beautiful hum. She's the daughter there too, and she's jes' bloomed, cause she found somebody to love her."

"O, that makes me think of a little verse I know!" cried Marian:—

"O, love is power, 'tis bloom and grace,
'Tis a reviving essence!
A flower will bloom, a heart will sing
Within its sunny presence.
And God is love, and love makes kings
And priests of boors and peasants."

"Yes, that's it. Ye see, B'lindy's child allus made me think of Deacon Goodrich's colt. He bought it of old Sam Jones, the stingiest old skinflint as ever walked. He was one of them penny wise and pound foolish fellows, as never would give his colts time to grow inter strong horses. Well, he hed one that was a beauty; but Sam set him inter the traces afore he orter, and the poor little creature was purty well-nigh used up when Deacon Goodrich bought him, out of mercy. 'A merciful man is merciful to his beast.' He put him out ter pasture, and the way that colt kem up was amazin'. Deacon would go and pet him and give him tidbits, and he'd drop his purty hed on the deacon's shoulder and whinny, and tell him, in his horse fashion, how he loved him. He curried him and made him beautiful.

"Well, you know, B'lindy's child is jes' so. She's the loveliest critter I've seen fer years. She's rounded all out. There ain't a care trace on her. Her cheeks are jes' like the first rose flush in the mornin'. Her hair is jes' waves from the top of her head to her waist. She's the very picture of health and happiness. She's gittin' her chance at edication and music; and, the best of all on it, she's give herself up to be a channel fer the Lord's blessin'.

"Well, it does a plant good to be transplanted, and colts good to go inter the pasture, and a child good to get inter a hum of love. It's good fer the health and the heart. I've been a-thinkin' that that's what God means to do with us all. I hain't hed a pertic'lar sunny spot to grow in, but I s'pect to be transplanted inter the heavenly garden some day, ter be turned out ter pasture fer a spell anyhow afore I go inter the everlastin' mission in eternity.

"The best of it all is, Mrs. Brown, the mission itself will be love's mission, and be the very best of pasture."

"Well, here be the aiggs. The're fresh. Phil will be lookin' fer me hum. I'm so tickled that B'lindy's child has been turned out to pasture fer a spell, and I knew you'd be glad to hear on it. Well, good-by. Huh! huh! huh!"

FRANCES E. BOLTON.

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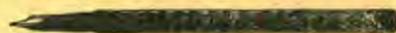
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NEWS AND NOTES

Domestic.—The court-martial ordered to try Gen. C. P. Eagan for his attack upon General Miles has found General Eagan guilty of "conduct unbecoming an officer and gentleman." The penalty pronounced by martial law upon such an offender is dismissal from the service, and this will be the punishment of General Eagan unless the President shall declare some lighter punishment. . . . Two well-known scientists are now putting forth the theory that the earth, instead of being an oblate spheroid, as it has been so long considered, is more nearly tetrahedral in shape, or somewhat four-sided. . . . It is reported that the government intends to send three detachments of soldiers into the Copper River district of Alaska the coming spring, for the purpose of laying out an all-American route into the Yukon country. This will be from the mouth of the Copper River to Eagle City, sixty miles below Dawson. . . . The attorney for Mrs. John W. Keeley, widow of the motor man, has given out a statement admitting that the so-called motor was a fraud. Keeley had secured large sums of money from wealthy people to "perfect" his discoveries. . . . A strike of phenomenally rich gold ore has recently been made at the Isabella mine, in the Cripple Creek mining district of Colorado. A vein of solid gold has been struck measuring six feet in width, and about three inches thick. Altho about \$5,000,000 worth of gold is in sight, the end of the vein has not been reached. Much other ore of great richness has also been found in the mine. . . . Club women of Illinois have undertaken a crusade against the use of women's face or figure for advertising purposes. The crusade was begun on account of the marvelous increase of the use of immoral pictures in so much of the advertising of the present day. . . . Preparations are being made for the twelfth census of the United States. The work is to be begun in June, 1900, and will be complete, so far as taking the data is concerned, in thirty days. . . . A treaty has just been concluded between the United States and the Cherokee Indians, in which it is provided that all schools shall be open to the children of both whites and Indians, but that separate schools must be maintained for colored children. . . . There seems to be a growing sentiment in Congress favorable to the ratification of the peace treaty with Spain, which is to be voted upon February 6. . . . Seven regiments of regulars are now under orders to sail for Manila. . . . The bill to reorganize and increase the standing army passed the House on January 31. It provides for a standing army of 100,000 men, but places in the hands of the President the authority to reduce the number in time of peace to 50,000. . . . The cruiser Philadelphia sailed from San Diego, Cal., for the Samoan Islands on January 31, where she is expected to arrive on March 1.

International.—The big strike of dock men and railway employees at Colon, Colombia, continues, and the conditions are growing worse instead of better. Business is at a standstill, and there are grave fears that the strikers will set the city on fire. . . . The Russians are displaying great activity in Syria and Palestine, the instrument for their activity being a missionary society which is inspired, controlled, and assisted by the Russian Government. Schools are being established throughout the Holy Land in which Russian alone is taught. . . . A deplorable state of affairs has been discovered in the free hospitals of Vienna, where the patients are experimented upon by injecting the bacilli of infectious diseases into their system, that the physicians may watch the progress of the deadly diseases. Young men on the road to recovery have been inoculated with these poisons and died from the resulting disease. The principal victims are newly-born children, scores of whom have been furnished the physicians by certain founding hospitals. The excuse of the physicians is that this class of "subjects" is cheaper than animals for experimental purposes. . . . The Chinese imperial troops, while attempting to recapture Kuyan from the rebels, were defeated with a loss of 2,000 men. Ten thousand of the latter are now besieging Shuchau, the third most important city in the province of Nganhwui. With the fall of this city the rebels will be in possession of all the northern and central portions of that province. . . . King Oscar, ruler of Norway and Sweden, has temporarily retired from public service, leaving the reins of government in the hands of the crown prince, Gustaf. Ill health is the cause of the king's retirement. . . . Owing to the recent develop-

ment of the Carlist agitation in Spain, the government has decided to retain the state of siege and the suspension of the constitutional guarantees. . . . The rebellion in Bolivia is still unsuppressed. It is reported that the government troops have abandoned the siege of La Paz, and are being pursued by the insurgents. . . . Colonel Kitchener, brother of General Lord Kitchener, has given up the pursuit of Khalifa Abdullah into Kordofan, where the latter was making war upon local tribesmen. . . . England is now building 119 war vessels, the figures being 16 battle-ships, 36 cruisers, 14 sloops and gunboats, and 53 torpedo-boat destroyers. The number now building exceeds the present number of Russian battle-ships by two. The whole of these vessels will be added to the British navy by 1903, and the lord of the admiralty will within two months ask the House of Commons for credits to further strengthen the British fleet.

New Trusts.—The banking firms of Kuhn, Loeb & Co., and Spencer, Trask & Co. have formed a trust under the name of the American Beet Company. The new corporation designs to purchase all the beet sugar plants west of the Mississippi. It has a capital stock of \$20,000,000. . . . The Rubber Goods Manufacturing Company, a trust, filed articles of incorporation on January 26. Its capitalization is \$50,000,000. On the same day articles of incorporation were filed by the National Tin Plate Company, the United States Tin Plate Company, and the National Tin Plate and Stamped Ware Company, trusts, the two former having each a capital of \$125,000, and the latter an authorized capitalization of \$20,000,000. . . . The manufacturers of the lower-priced derby hats have effected a combination to go into force February 1. In this trust there will be no combination of capital by the different firms interested, but the manufacture and output will be under the direction of one New York firm. . . . All the whisky distilleries in Kentucky have turned their stock over to a trust, which is capitalized at \$32,000,000. . . . A plan is on foot for the consolidation of all the window-glass factories in America, much after the plan of the Standard Oil Company. J. Pierpont Morgan and Brown Brothers of New York will be the moving spirits in the new organization.

Casualties and Calamities.—Appeals are being made to England and other countries for help in the

famine-stricken districts of Palestine. Flour has advanced seventy per cent. in price; the crops have been a failure on account of drought; and the poor people are flocking into Jerusalem for food. . . . Bad water is causing terrible mortality among the Russian troops at Port Arthur, China. Two hundred fifteen died during November and December, and the death rate continues high. . . . The steamer Chateau Lafitte, from Cienfuegos, Cuba, arrived at Barcelona, Spain, on January 30, with 1,250 repatriated Spanish troops, 350 of whom were seriously ill. There were 56 deaths during the voyage. . . . On January 29 fourteen persons were killed by an explosion of gas in the Palia mine, near Cartagena, Spain. . . . Smallpox is epidemic at Ponce, Porto Rico, and the military governor has ordered compulsory vaccination. . . . Seven persons lost their lives by an avalanche at Rogers' Pass, on the line of the Canadian Pacific Railway, January 31.

Philippines.—Agoncillo, the Philippine representative who is seeking recognition at the State Department at Washington, has presented another legal document to the department, protesting against the annexation of the Philippines, declaring that this government has no jurisdiction, natural or acquired, through any of its agencies, to adjudicate in any manner upon the rights of the Philippine country and its people. . . . Señor Meliza has been elected president of the Visayan States by the insurgents at Iloilo for the period of two years, and has acknowledged allegiance to Aguinaldo. . . . It is reported that the Filipino Congress has given Aguinaldo authority to declare war upon the Americans whenever he may deem it expedient so to do. The Congress has passed resolutions that the Spanish clerical prisoners should be released; but they still remain prisoners, as do all the other prisoners whom the Filipinos have held.

Cuba.—The War Department has decided not to allow the Bank of Spain in Cuba to collect the taxes, as it was planned, and provision has been made for their collection through American and Cuban officers. . . . The Catholic bishop of Santanden has refused to permit any Protestant clergy to take part in the ceremonies over the graves of the Maine victims in the Catholic cemetery at Havana, declaring that he has no option in the matter. . . . Two hundred men who were engaged in road making in Santiago Province have struck for higher wages.



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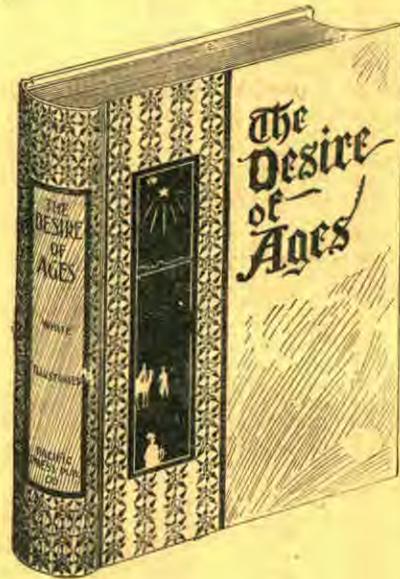
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The poem on the Pitcairn in our missions department was written at the time of the first voyage of the ship, but was buried with a mass of other matter and overlooked. It was from the pen of the late Mrs. M. J. Bahler, an old-time contributor to this paper.

We hear much talk on every side about keeping pace with the progress of the world; but it is far more important to keep pace with the cause of God in the earth. To be really "up to date" now, it is essential to know where we stand in the world's history as written in the Word of God.

A special four-page "Extra" supplemental to this issue of the SIGNS has been published for California, dealing with the tremendously "Vital Issues" now before the Legislature. It may be obtained for \$1.00 a hundred of J. J. Ireland, secretary of the California Tract Society, 1059 Castro Street, Oakland, Cal. Donations for its special and extensive circulation will be wisely bestowed and gladly received.

The address of the editor of this paper, M. C. Wilcox, will be till March 7, South Lancaster, Mass.; after that, till further notice, South Russell, St. Lawrence Co., N. Y. Personal correspondence should be sent to the above addresses, due time being allowed for transmission of the communication. All literary matter for the paper should be addressed, SIGNS OF THE TIMES, Oakland, Cal.

Not Toleration but Freedom.—An exemption clause in a religious law is evidence of the intrinsic badness of the law. It says in effect, as in the present Sunday bill before the Legislature of this State, "We, a certain religious class, condemn all kinds of labor, recreation, and performances of every kind which are not in harmony with our creed. We will 'tolerate' those who conscientiously observe another day, providing they do not 'disturb'—a wonderfully elastic word—us." But why should not the man they tolerate have the same privileges as they? Why should he be exempted upon "conditions"? Has he not the same rights as his neighbor? In true Americanism there is no such word or thing as toleration. If I hold to true religious liberty, I

will be most anxious that my neighbor and opponent should have equal right with myself, to think and act for himself. Only so can I win him.

A Baby Plea.—One of the pleas made for a Sunday law is that men are compelled to work Sunday. And when the reply is made that men are free to refuse, the answer comes, "But he will lose his place if he will not work Sunday." Let him lose it, then, like a man, for conscience' sake. Such a man will not come to want. Let men be men in Christ Jesus, not great State babies or public wards. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." These are Christ's words. Let our Sunday-law brethren teach the Gospel.

The following-named persons left this city during last week for South Lancaster, Mass., to attend the S. D. A. General Conference: Brethren J. N. Loughborough and A. J. Breed, of the General Conference Committee; H. W. Decker, president of North Pacific Conference; W. T. Knox, president of California Conference; C. H. Jones, president of Pacific Press Publishing Co.; M. C. Wilcox, editor SIGNS OF THE TIMES; E. E. Andross, of San Francisco; M. H. Brown, secretary of the International S. S. Association; George A. Nichols, of College Place, Wash., and H. H. Hall, of Oakland. Brother Brown was accompanied by his sister and Miss Alberta L. Little, corresponding secretary of the International S. S. Association.

HOW SUNDAY LAWS WORK.

THE New York *World* of recent date gives the following instance of Sunday-law enforcement in Mount Vernon, N. Y.:

"Fred Windot, of North Fourth Avenue, a poor man who works hard all the week, with long hours and little pay, was chopping wood in his back yard on Sunday afternoon. Policeman Thistleton strolled along. He arrested Windot. The prisoner would have passed the night in a cell had not a friend deposited \$10 to guarantee his appearance in court. Windot was arraigned before Judge Schatz in special sessions. 'My family has been sick, and I was chopping wood to kindle a fire,' he said. 'If that is a crime, I plead guilty.' 'It is,' said Judge Schatz. 'I'll find you guilty of the charge, but will suspend sentence this time. Hereafter, you must remember the sabbath day, and keep it holy.' Windot promised to obey the law."

Religious tenets enforced by civil law invariably beget oppression. There is no class of men so fearful of offending influential persons as policemen, so their victims are nearly always the poor and unfortunate. It would be putting the estimate low to suppose that 500 people in some way violated the Sunday law in Mount Vernon that day, yet that poor man in his back yard, doing a work of necessity, was the only one seen by the police—and this was one too many. It was enough, however, to demonstrate what every intelligent person ought to know, that the enforcement of any religious observance is antichristian, and therefore contrary to the Golden Rule, which is the law of God.

MAN-WORSHIP.

We read in the twelfth chapter of the Acts that on a certain occasion one of the Herods made a speech to the people displaying his royal glory and oratory, and the people in fawning homage declared, "It is the voice of a god, and not a man. And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost." The Emperor Wilhelm II. of Germany recently entered Jerusalem, escorted by a large and gloriously caparisoned retinue. The highways had been prepared, the crooked places made straight, the rough places smooth, the hills leveled, the valleys filled. The glorious sun from a cloudless sky glistened with splendor every piece of armorial metal, or gold or silver trapping. Of course it would be expected that the Germans would gladly receive their emperor; but the greatest and most fulsome adulation came from that people whose ancestors nearly nineteen centuries ago rejected their own King and whose descendants have cherished hatred against Him ever since. In the words of Cecil F. P. Bancroft, LL.D., in *The Christian Advocate* of December 3, "The Jews had spanned the road with

a characteristic arch inscribed in Hebrew and German, 'Blessed is he that cometh in the name of the Lord,'" words prophetic of the Messiah, fulfilled in part when Jesus entered Jerusalem, crowned only with holy character and preceded by good deeds, to be fulfilled again by those who rejected Him, when the words shall be forced from their lips, but, alas, too late! The emperor received it, so far as we learn, without rebuke. All proper respect should be shown to all who are in authority; but the highest of earthly princes are men, not God.

Inconsistent.—From a press correspondent at Sacramento we learn that "a host of divines," Protestant and Catholic, including the archbishop of the diocese, are at the capital urging upon the Legislature the propriety of a constitutional amendment exempting church property from taxation. They claim that California is the only place in the world where church property is taxed. It is said that the sentiment of the Judiciary Committee is favorable to the proposition, with the proviso that a limitation be placed upon the amount of property the churches can hold. But it seems rather inconsistent to see Protestants who oppose government aid to church Indian schools and other church purposes on the one hand, asking the State to exempt their church property from taxation on the other hand. Wherein is the difference in principle between Federal aid and State aid? Another inconsistent feature is in asking the State to enforce the Sunday dogma of the churches, and other measures which they specially demand, while shirking their part of State expenses. If they would make of the State a beast of burden, logically they should help to feed it. However, people who insist on the unequal yoking of Church and State must necessarily be inconsistent.

We can not begin to tell our readers all the good things which the SIGNS will give them in this present year. For instance, we shall, when the present articles on health topics by Brother B. F. Richards are finished, publish a series on Ventilation (illustrated) by Dr. Sanderson, the physician in chief at the Medical and Surgical Sanitarium, St. Helena, Cal. To-day there came seven articles on health along Gospel lines by a leading Christian physician in Battle Creek, Mich. Then Dr. W. H. Riley, physician in chief of the Boulder, Colo., Sanitarium, will furnish an excellent illustrated series on the nerves, nervous system, etc. But this is only a part of the good, interesting, practical matter which the SIGNS will lay before its readers in 1899. Is it not time to subscribe? You may begin with January 5 yet, if you wish.

An Error.—In an issue of January 11 we stated that Mr. George McLafferty, of Aberdeen, Wash., had been fined and imprisoned for refusal to serve on a jury on the Sabbath of the Bible. We learn from his father, under date of January 26, that he was not at that time imprisoned. He was fined fifty dollars for refusing to serve as juror on the Sabbath, and was given till the end of the term to settle. He refused to pay the fine. The court took a recess, and the jury were no longer needed. What the court will do remains to be seen. Mr. McLafferty rightly has not paid his fine. Will the court send a man to jail for conscience' sake?

HAVE you seen our scholarship advertisement on page 10? If not, you should turn and read it. There is now a way open for any enterprising person to secure a college education, under Christian influences, even tho he may be without means to pay his way. The advertisement referred to will explain how we propose to furnish scholarships to any and all such persons. Such a training as would be received in any one of the schools named, would be of incalculable advantage to the person who expects to be a worker for the Master in any part of His vineyard.

"The World Almanac" is the best of its kind published; and the issue for 1899 is the best yet. It is marvelous the amount of information such a cyclopedia contains. Prominent new features for 1899 are the war history, half-tone illustrations, and a battle calendar. It is only 25 cents. The World, New York.