

# 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."

Volume 25. Number 18.  
For Terms, See Page 15.

OAKLAND, CALIFORNIA, MAY 3, 1899.

Weekly, \$1.00 per year.  
Single Copy, Five Cents.

## THE WORD MADE FLESH.

"AND you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in

the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; . . . whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the Word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

Christ came to this earth working the works of God, healing the sick, and raising the dead to life. "In Him was life, and the life was the light of men." But the priests and rulers of the Jewish nation refused to acknowledge Him as the Messiah. "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not."

The scribes and Pharisees accused Christ of blasphemy because He made Himself equal with God. But He promptly met and denied their accusations. "Art Thou greater than

our father Abraham, which is dead?" they asked Him; "whom makest Thou Thyself?" Jesus answered: "If I honor Myself, My honor is nothing; it is My Father that honoreth Me; of whom ye say, that He is your God; yet

ham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

Here Christ shows them that, altho they might reckon His life to be less than fifty years, yet His divine life could not be reckoned

by human computation. The existence of Christ before His incarnation is not measured by figures.

"Before Abraham was, I am." Abraham greatly desired to see the Messiah in His day. He offered up the most earnest prayer that he might see Him before He died. "He looked for a city which hath foundations, whose builder and maker is God. . . . Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

But Abraham saw Christ. A supernatural light was given him, and he acknowledged Christ's divine character. He had a distinct view of Christ, the Messiah. He saw His day, and was glad. He was given a view of the divine

Sacrifice for sin. It was Jesus Christ that had promised him, "Look now toward heaven, and tell the stars, if thou be able to number them; and He said unto him, So shall thy seed be."

But Abraham was tested. The command came for him to take his son, his only son, Isaac, and offer him as a sacrifice upon a



"Christ came to this earth working the works of God, healing the sick, and raising the dead to life."

ye have not known Him; but I know Him; and if I should say, I know Him not, I shall be a liar like unto you; but I know Him, and keep His saying. Your father Abraham rejoiced to see My day, and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abra-



mountain which God would show him. O, in what an agony of conflicting emotion Abraham bowed at the foot of the altar which he had reared for Jehovah, praying for light! But the more he prayed, the darker his mind became. He heard the command, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering." He thought of the promise, "As the stars, so shall thy seed be," yet he was on his way to sacrifice the son in whom this hope was centered. With his own hand, by the divine command, he must cut off the only hope of having this promise made true.

But as Abraham stood with knife upraised to obey God, his hand was stayed, and he heard a voice, saying, "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me."

This terrible ordeal was imposed upon Abraham that he might see the day of Christ, and realize the great love of God for the world, so great that, to raise it from its degradation, He gave His only-begotten Son to a most shameful death.

Abraham learned of God the greatest lesson ever given to mortal. His prayer that he might see Christ before he should die, was answered. He saw Christ; he saw all that mortal can see and live. By making an entire surrender, he was able to understand the vision of Christ, which had been given him. He was shown that in giving his only-begotten Son to save sinners from eternal ruin, God was making a greater and more wonderful sacrifice than ever man could make.

"And Abraham called the name of that place Jehovah-jireh; as it is said to this day, In the mount of the Lord it shall be seen." This was kept in mind by the Jews. When brought into the most difficult places, where there seemed to be no way of deliverance, they would say, "In the mount of the Lord it shall be seen."

This lesson was of great value to all Israel. By it Abraham was shown that God does not require parents to offer their sons and daughters for the sins of the world. This was done by heathen nations, and at times had been practised by the people calling themselves the Israel of God. But they were ever to bear in mind that no human being can be accepted as a sin-offering. The Son of God alone can bear the guilt of the world.

"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at Him; but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by." What a history is this! The Jews were so blinded by the deception of the enemy that, without any form of trial, they would have stoned Christ to death. They saw that He made Himself equal with God, and because they had no knowledge of God or of Jesus Christ, they thought this to be blasphemy. Had they had a knowledge of God, they would not have rejected His Son, and charged Him with blasphemy.

How many to-day are passing over the same ground! In their ignorance of God, in their misinterpretation of His Word, men wrest the Scriptures to their own destruction. They cherish error as truth, and have a zeal not according to knowledge.

The incarnate I AM is our abiding Sacrifice. The I AM is our Redeemer, our Substitute, our Surety. He is the Daysman between God and the human soul, our Advocate in the courts of heaven, our unwearying Intercessor, pleading

in our behalf His merits and His atoning sacrifice. The I AM is our Saviour. In Him our hopes of eternal life are centered. He is an ever-present help in time of trouble. In Him is the assurance of every promise. We must acknowledge and receive this almighty Saviour; we must behold Him, that we may be like Him in character. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

John the Baptist sent messengers to Christ, saying, "Art Thou He that should come, or look we for another?" Jesus said to the messengers, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached."

The divinity of Christ's religion is shown in its adaptability to meet suffering humanity, its condescension to a low estate. Its glory is reflected upon those who receive it. But the Pharisees could not believe it; for they looked for a Saviour who was never promised. The Gospel is to be preached to the poor—not to the spiritually proud, those who claim to be rich, and in need of nothing, is it revealed, but to those that are humble and contrite. One fountain only has been opened for sin, a fountain for the poor in spirit. It is free to all who thirst for the water of life. "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."

Jehovah is the name given to Christ. "Behold, God is my salvation," writes the prophet Isaiah; "I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day ye shall say, Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted." "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord forever; for in the Lord JEHOVAH is everlasting strength."

"I am the living bread which came down from heaven," Christ declared; "if any man eat of this bread, he shall live forever; and the bread that I will give is My flesh, which I will give for the life of the world. . . . Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed."

MRS. E. G. WHITE.

#### HELP IN CHRIST.

HAVE you been living under condemnation? Then know that "there is no condemnation to them that are in Christ Jesus." Has your own heart condemned you? Then know that Jesus saves not only from the penalty of sin, but from sinning. "Let him lay hold of My strength, that he may make peace with Me, and he shall make peace with Me," is the divine promise, and most gloriously is it fulfilled to every one who makes a full surrender to the Lord. It was when Jacob ceased to struggle for the supremacy, and, falling upon the angel's neck, humbly plead for a blessing,

that he received the assurance that he was forgiven. "O, taste and see that the Lord is good."

C. P. BOLLMAN.

#### THE RESTITUTION.

LET not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

These were the Master's words of comfort to the little band whose troubled hearts were filled with dread forebodings at His saying: "Whither I go ye can not come." "Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered him, Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards."

Strange words were these to the disciples, and long they pondered in their hearts what they might mean. Until they saw Him go away, and a cloud received Him from their sight, they did not comprehend them. "And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, 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 1:10, 11.

Cheered by these promises, the glad disciples then returned unto Jerusalem, where they remained in prayer, and all with one accord, and in one place, until the promised Comforter, the Holy Ghost, had filled them with His mighty power, and then they healed the sick and raised the dead to life. And Peter, preaching to the wondering people, said to them: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:19-21.

A multitude believed the Word, and thus were filled with all the mighty power of God. And, tho they all obtained a good report through faith, yet have they not received the promise. Many of them died the martyr's death. And millions more to whom the promise is yet to be fulfilled, have died the same. "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:23.

That promise will not be fulfilled until He comes whose right it is to rule, and takes the kingdom to Himself, until the Lord Himself from heaven descends to earth with the mighty shout, with the voice of the Archangel, and the trump of God. That voice awakes the dead in Christ, and of the ransomed hosts of earth to greet the glorious Conqueror, they are the first. And thus to them the promise is fulfilled. Then we which are alive and waiting for the coming of the Lord, together with the resurrected saints, are caught up in the clouds to meet the Saviour in the air, and so with Him we evermore shall be.

And thus the times of restitution come. And thus the promise is fulfilled. To them that look for Him the second time, the Saviour thus appears. The saints, translated then,



stand on the sea of glass and sing the song of victory. There they shall live and reign with Christ a thousand years. From one end of the earth unto the other end lie the ungathered dead, slain of the Lord. No one laments for them, and there is none to bury them from sight. The earth is desolate. The heavens have no light. The mountains tremble, and the hills move lightly. There is no man, and all the birds of heaven are fled. The fruitful place is turned into a wilderness, and all the cities of the earth are broken down. "For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:23-27

The angel with the key of the abyss has come from heaven, having a great chain in his hand, and laid hold on the dragon, that old serpent, called the devil, and Satan, and bound him for a thousand years, and cast him into the abyss, and shut him up, and set a seal upon him, that he should deceive the world no more until the thousand years should be fulfilled; and after that he must be loosed a little season. Rev. 20:1-3.

Dread punishment! A thousand years in solitude! Dread punishment! Only to be succeeded by punishment more dreadful still! The sepulchers of all earth's mighty dead are there—warriors whose deeds have drenched the earth with blood and filled the world with woe. But they are dead. And Satan has no power now to move the mighty warrior's arm. In silence and unconsciousness, regardless of the desolation all about them, they sleep on a thousand years. The temples of the gods are there, deserted, broken down; temples whose smoking altars, could they but speak, would tell of human sacrifice; temples whose subterranean cells, had they a voice, could tell of myriad captives, who have pined and perished. But now the deeds of shame unnamable, done at the foul fiend's behest, are known alone to him.

"No more the writhing victim's groans fall on his gloating ear;  
No more the horrid carnival of shame and crime and fear;  
But bursted bands, and broken bars, and crumbling walls mayhap,  
And dungeons dark, and manacles, and sepulchers agape,  
And ruthless rack which never more shall quivering sinews strain,  
These all,—mute voices,—loud proclaim all past his power to pain,  
And hurrying through the broken aisles the echoes from his tread  
Seem to recall the pleadings vain from myriad voices—dead."

But he is bound. The wicked of the earth are dead, all dead, and Satan has no power now to lead them on to further deeds of wickedness. Yea, he is bound. He has no power now to persecute and cause oppression to the saints; for, rising from the grave, obedient to the Archangel's voice, together with the living saints, the righteous dead ascend to heaven to live and reign with Christ a thousand years, while all the wicked dead sleep on, unconscious that their mighty prince is bound.

But all the dead, the just and the unjust, shall hear His voice, and shall come forth, the just, when Christ appears the second time, but the *wicked* dead live not again until the thousand years are finished. And then even they shall hear the doom blast of the trump of God, and rise again. And then the shackles fall from Satan's hands, and for a little season he is loosed, and by his great deceptive power goes out to gather all this mighty host of resurrected wicked dead to battle, the number of whom is as the sand upon the seashore.

Meanwhile the holy city, New Jerusalem, the mother of us all, descending out of heaven

from God, becomes the camp of saints upon the earth, protected by the mighty power of God from Satan and his horrid host, who, compassing the camp of saints about, and the beloved city, would wage unhallowed war with God. But fire comes down from heaven and devours them. This is the second death—awful—eternal.

Thus the earth becomes a seething mass of living fire, burning, unquenchable, until sin and sinners are destroyed. But the heavens and the earth which are now by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. After it has burned out the last vestige of sin from the earth, melting it to its original gaseous elements, awful example to the universe of the consequences of sin, the voice of the Son of God is heard as once before He spake, when looking at this same earth, formless and void. The chastened earth, trembling beneath the awful scourge of God, responds. A firmament all glorious and bright appears above. The waters from their hiding-place return and form the seas. The melted mountains rise again in shapely form, and in the valleys rivers flow as once before the stream from Eden flowed. Yea, in the wilderness waters break out, and in the desert, streams. The parched ground becomes a pool, the thirsty land a cooling spring. Again the voice of God is heard; and as the words in majesty and power roll through the earth, the wilderness and solitary place are glad for them, and with the desert they rejoice and blossom as the rose, yea, blossom forth abundantly, even with joy and singing. The glory of fair Lebanon, the excellency of sweet Carmel and of Sharon, are given unto them, and once again the glory of the Lord is seen, filling the earth even as the waters fill the sea. Isaiah, thirty-fifth chapter.

He speaks, and now the gladdened earth, despoiled by sin of every living thing, responsive to the word, brings forth abundantly. The seas are filled with finny tribes, no more pursuing to devour; and in the air, songsters adorned with radiant plumage, gladden the groves with rapturous melody. The wolf dwells with the lamb; the leopard lies down with the kid; the cow and bear together feed, their young ones lying near. The lion, all his fierceness gone, no more pursues his living prey, but with the ox, contented, grazes the fields, while the young lion and the calf, together with the fatling, play, led by a little child. Even the serpent's den is made a harmless place, where children sport; for they shall not destroy nor hurt in all My holy mountain, saith the Lord. Isa. 11:6-9.

And now, as at the first, the sons of God, beholding the new earth, clad with verdure and loveliness surpassing the power of pen to tell, and peopled with living creatures, as harmless as beautiful, together with the singing of the morning stars, shout for joy. No stain of sin to mar the harmony. No more the scalding, bitter tear of grief, for God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. Rev. 21:4. The yawning, insatiate grave at last is satisfied, for death and hell are cast into the lake of fire, which is the second death. Rev. 20:14. And then, when all things have been made new, the invitation of the Saviour will be given: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another,

shall all flesh come to worship before Me, saith the Lord." Isa. 66:23.

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#### LOVE AND HATRED. No. 1.

"**G**OD is love." Every true child of God is actuated by the spirit of love. The God of love causes the sun to shine on the good and the evil, and the rain to descend upon the just and the unjust. Every one who is godly, or godlike, loves both the just and the unjust. The child of the heavenly Father will not allow hatred to reign in his heart. He heeds the words of his Redeemer: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." But brute-like human nature says, "This is a hard thing to do." Really it is. The unconverted can not do it. Saul of Tarsus was a hater and a persecutor ere his conversion. But when the Spirit of the God of love entered his heart, all his hatred vanished like darkness dying at the approach of light. His heart was then so full of love that there was no room for hatred. From that time forward he could imperil his life in carrying the precious truth to his enemies and persecutors.

Sabbath-keepers are sometimes accused of hating Roman Catholics and Romanized Protestants. But nothing could be farther from the fact. Such an unjust charge could be also brought against many genuine Christians at heart who lived in the past, and, from time to time, discovered this truth and that truth which had been hidden and kept out of the sight of the people by the great apostasy.

Sabbath-keepers are indeed carrying forward the work that the God of love has called them to do. They go forth with the Spirit of love to warn their beloved but erring fellow-beings that in Sunday-keeping they are giving their homage to another beside the God of the true Sabbath. For this cause, and this alone, the Sabbath-keepers are accused of hating Roman Catholics and Romanized Protestants. As well accuse a physician of hating his patients because they are sick. The physician is not warring against the patient, he is warring against the disease. To oppose one's errors is an evidence of love for the person, and of a desire to show him the precious truth. If we offer a needy man gold, would he accuse us of hating him? Why, then, should he accuse us of hating him because we offer him truth far more precious than gold?

To accuse us of being haters will never check us from persuading our beloved fellow-beings to throw away their filthy rags of error and to put on the garments of truth and love.

E. S. BROOKS.

"**B**UT it was not simply the absence of outward glory in His life that led the Jews to reject Jesus. He was the embodiment of purity, and they were impure. He dwelt among men an example of spotless integrity. His blameless life flashed light upon their hearts. His sincerity revealed their insincerity. It made manifest the hollowness of their pretentious piety, and discovered iniquity to them in its odious character. Such a light was unwelcome."

"**G**OD is the foundation of everything. All true science is in harmony with His works; all true education leads to obedience to His government."



# STUDIES IN GALATIANS

## THE LAW OF CHRIST.

Gal. 6:1-3, R.V.

### A Few Preliminary Explanations.

HASTY readers of the Epistle to the Galatians might think that there is a division in it, and that the latter part treats of practical, spiritual life, while the first part is devoted to theoretical doctrines. Such a conclusion would be a great error. No part of the Bible is theory; it is all fact. There is no part of the Bible that is not spiritual and practical. Moreover, it is all doctrine. *Doctrine* means *teaching*. Christ's talk to the multitudes on the mount is called doctrine, because "He opened His mouth and taught them." Some people express a sort of contempt for doctrine; they speak slightly of it, as tho it belonged to the realm of abstruse theology, and not to practical, every-day life. Such ones unconsciously do dishonor to the preaching of Christ, which was nothing else but doctrine. That is to say, He always taught the people.

### Sermonizing Not Doctrine.

That which leads people into this error is a wrong use of the words. That which they call "doctrine," and which they speak of as impractical, is not doctrine, but *sermonizing*. That is impractical, and has no place in the Gospel. No preacher of the Gospel ever "delivers a sermon." If he does, it is because he chooses for a time to do something else besides preach the Gospel. Christ never delivered a sermon. Instead of that, He gave the people doctrine; that is to say, He taught them. He was "a Teacher sent from God." So the Gospel is all doctrine; it is instruction in the life of Christ.

### An Abuse.

People quite generally misuse the Epistle to the Galatians. They treat it as tho it were a purely argumentative book. They use it merely to draw arguments from, with which to establish some theory, or to demolish another's theory. Worse still, they even go to it to find authority for attacks upon the law of God, which is the law of Christ, since Christ is God, and the Father and the Son are one in all things. It is rare to find any one, even a real preacher of the Gospel, going to this Epistle for material for Gospel teaching. If they do, they use only the last portion of the fifth chapter, and a portion of the sixth. The rest they ignore, with the virtuous feeling that they can not waste time in disputes about the law. As tho the apostle Paul ever wasted time in such a thing! As tho it were a waste of time to preach that which the greatest of apostles took such pains to write under the inspiration of the Holy Ghost! As tho the apostle himself ever spent time after his conversion doing anything else but preach and write the Gospel!

### The Gospel in Galatians.

Recall the beginning of the Epistle. Remember that it was written to reclaim those who were departing from the Gospel of Christ, and from God, into a pretended Gospel, which led to perdition. It was written that "the truth of the Gospel" might remain with us. Surely, then, it is a grave impeachment of the Spirit

that guided Paul, to imply that he devoted the greater portion of the Epistle to something that is not practical Gospel. It is all Gospel, and nothing but Gospel.

### The Law in the Gospel.

And yet the Epistle does deal largely with the law. In fact, it deals with nothing else; for the real law of God, the law of liberty, is the life of Christ, "who went about doing good, and healing all that were oppressed of the devil." Acts 10:38. The law is righteousness, and righteousness is life. Disobedience to the law is death. "All have sinned," and are therefore under the curse of the law; but "Christ hath redeemed us from the curse of the law, being made a curse for us." He received, so to speak, all the broken, ragged edges of the law in Himself, in order that through the creative power of His life, the law might come to us in its perfection, for the purpose for which it was designed, for it "was ordained to life." Rom. 7:10. Out of Christ, the law is a terror, a yoke of bondage, a ministration of death, because out of Him it is not kept; in Christ it is "not grievous," but is peace and life, because in Him we are made to walk in the good works which God Himself has wrought for us.

### The Law of Peace and Love.

"Great peace have they which love Thy law; and nothing shall offend them." Ps. 119:165. "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 98:18. "The law is spiritual," and "to be spiritually minded is life and peace." Rom. 7:14; 8:6. Those who through the Gospel keep the law are kept in perfect peace, because it is in the Gospel of peace that the righteousness of God—the law—is revealed. Rom. 1:16, 17. Such ones are not "desirous of vainglory, provoking one another, envying one another." "For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." "He that loveth another hath fulfilled the law." It is only where men, by departing from the Gospel of Christ, transgress the law, that they bite and devour one another, and are consumed of one another. The fruit of the Spirit, against which there is no law, because it is the perfection of the law, is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The Epistle to the Galatians was written for the purpose of restoring this Spirit in its readers. How natural, then, and how perfectly in harmony with the whole Epistle, are the opening words of the sixth chapter, which constitute our present lesson:—

"Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such an one in a spirit of meekness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth himself." Gal. 6:1-3, R.V.

### The Gospel Means Restoration.

The work of the Gospel is to restore. "For the Son of man is come to seek and to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be

gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." Matt. 18:11-14.

### Save the One.

Note the fact that the Lord represents His work by the case of the shepherd who seeks after the *one* sheep that has gone astray. The work of the Gospel is an individual work. Even tho under the preaching of the Gospel thousands accept it in one day, as the result of one discourse, it is because of its effect on each individual heart. When the preacher, in speaking to thousands, addresses each one individually, then he is doing the work of Christ. So if a man be overtaken in a fault, restore such an *one*, in the spirit of meekness. No man's time is so precious that it is wasted when devoted to the salvation of one single person. Some of the most important and glorious truths that we have on record as uttered by Christ, were addressed to only one listener. He who looks after and cares for the single lambs of the flock, is a good shepherd.

### Salvation Is from Sin.

A fault, a trespass, is a sin. "Sin is the transgression of the law." If any man be overpowered by temptation, and fall into sin, restore him, that is, bring him back into harmony with the law, and thus fulfil the law of Christ. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15. This He does by taking on Himself the sin, "that the righteousness of the law might be fulfilled in us." He bears the curse, that the blessing may come to us. He was made to be sin, "that we might be made the righteousness of God in Him." 2 Cor. 5:21. His name is Jesus, Saviour, because the work of His life is to save men from their sins. Those who are workers with Him must be devoted to the same thing. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. The work of the Gospel minister is not to teach people that the law is abolished, but to bring them into harmony with it.

### The Ministry of Reconciliation.

The law of God is love. "His commandments are not grievous." Therefore there can be nothing of harshness in the work of reclaiming an erring one. "If thy brother sin, go, show him his fault between thee and him alone; if he hear thee, thou hast gained thy brother." Matt. 18:15, R.V., margin. The object of showing a brother his faults is to gain him, to restore him, not to condemn him. The Holy Spirit convicts of sin, but only as the Comforter. Whoever attempts this delicate work is to go in the spirit of meekness, which is the Spirit of Christ, who is meek and lowly in heart. He is to go simply as Christ's representative, as the agent whom the Spirit of Christ uses. The words that he speaks are to be Christ's words, and not his own. It is to be Christ that goes, and nobody else. Then, whatever be the result, the work will have been done right. But let us beware of putting ourselves in Christ's place. We are not to do something, and then comfort ourselves or defend ourselves with the statement that we have done as He would have done. The work is God's work, and He must be allowed to do it in us.



**Not Imputing unto Men Their Trespasses.**

Let us not forget the law of Christ. "Bear ye one another's burdens, and so fulfil the law of Christ." That is, we are to restore the erring by bearing their burdens, even as Christ bears the sins of the world. Let us look at this closely. "God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses, and hath placed in us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as tho God were entreating by us." 2 Cor. 5:19, 20, R.V., margin. God does not impute to men their trespasses; He takes them on Himself. Christ was in all things made like His brethren, "that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:17. He puts Himself absolutely in the sinner's place, to the extent of taking all the sinner's guilt on Himself. This is the way He reconciles. He calls us to look at Him, in the like situation with us, weak and tempted as we are. Thus He establishes a bond of sympathy, and having gained our confidence by not putting Himself above us, and looking on us with contempt, He shows us the way of salvation.

**Salvation in Confession of Sin.**

The greatest part, therefore, of the work of saving souls is to show ourselves one with them. That is to say, it is in the confession of our own faults, that we save others. The man who feels himself without sin is not the man to restore the sinful. He who goes to one who is overtaken in any trespass, and says: "How in the world could you ever do such a thing? I never did a thing like that in my life, and I can't see how anybody with any sense of self-respect could do so," might far better stay at home. God chose one Pharisee, and only one, to be an apostle, but he was not sent forth until he could acknowledge himself to be the chief of sinners. It is humiliating to confess sin. That is true, but the way of salvation is the way of the cross. It is only by the cross that Christ could be the Saviour of sinners. Therefore if we would share His joy, we must endure the cross, despising the shame. Remember this fact: It is only by confessing our own sins that we can save others from their sins; but whosoever confesses his own sins finds cleansing; thus we see that, while salvation is an individual matter, it has to do with more than one individual; our salvation is bound up with that of others. If we confess our sins, we shall be saved, and shall be the means of saving some one else.

**Self-abasement.**

"If a man thinketh himself to be something, when he is nothing, he deceiveth himself." Mark those words, "when he is nothing." It does not say that we should not think ourselves to be something until we are something. No; it is a statement of the fact that we are nothing. Not merely a single individual, but all nations, are nothing before the Lord. If we ever at any time think ourselves to be something, we deceive ourselves. And we often do deceive ourselves, and thus mar the work of the Lord. Remember the law of Christ. Altho He was everything, He emptied Himself. He obliterated Himself, that the work of God might be done. "The servant is not greater than his lord." God alone is great; "every man at his best state is altogether vanity." God alone is true, but every man a liar. When we acknowledge this, and live in consciousness of it, then we are where the Spirit of God can fill us, and then God can work through us. The "man of sin" is he that exalteth himself. 2 Thess.

2:3, 4. The child of God is the one who humbles himself. Instead of fighting against God's law, by maintaining that we are right, let us acknowledge that "the law is holy, and the commandment holy, and just, and good" (Rom. 7:12), that so we may find mercy, and salvation from our sins, and be made a blessing to others.

E. J. WAGGONER.

**WORTH WHILE.**

It is easy enough to be pleasant  
When life flows along like a song;  
But the man worth while is the one who will smile  
When everything goes dead wrong;  
For the test of the heart is trouble,  
And it always comes with the years,  
And the smile that is worth the praise of earth  
Is the smile that comes through tears.

It is easy enough to be prudent  
When nothing tempts you to stray;  
When without or within no voice of sin  
Is luring your soul away;  
But it's only a negative virtue  
Until it is tried by fire,  
And the life that is worth the honor of earth  
Is the one that resists desire.

By the cynic, the sad, the fallen,  
Who had no strength for the strife,  
The world's highway is cumbered to-day;  
They make up the item of life.  
But the virtue that conquers passion,  
And the sorrow that hides in a smile—  
It is these that are worth the homage of earth,  
For we find them but once in a while.

—Ella Wheeler Wilcox.

**"ESCAPE FOR THY LIFE."**

IT seems to me that if it is our privilege to be instruments in the hands of God of reforming society, of being the salt of the earth, we should know as far as possible, in a clear-cut way, what is involved in this responsibility, so that we may know just at what to aim. Our vessels that were down in Cuban waters won their victories because of their superior marksmanship. Likewise, in order to reform society, we must have a definite aim. I think sometimes that the world is wiser in their plans than we are in ours. The Lord has given us each some definite object toward which to work in the regeneration of society. The Lord has told us what to aim for. These things were written for our admonition. Now if we do not aim our reform work to those things about which the Lord has told us how, can we hope to have success? The Lord does not want us to waste our ammunition, and therefore He has told us certain wrong principles at which He wishes us to direct our efforts.

John the Baptist laid the ax at the root of the tree. Sometimes growth is actually stimulated by trimming the tops of the tree; so there is a way in which you can actually stimulate iniquity by trimming off the top. We must get at the root of the matter.

The great tree of iniquity has just four roots (Eze. 16:49): "Behold this was the iniquity of thy sister Sodom, *pride, fulness of bread, and abundance of idleness* was in her and in her daughters, neither did she *strengthen the hand of the poor and needy.*" There is so much in this verse! It is the key-note to all our work for modern Sodom.

The first thing mentioned is pride. How are we going to cure pride? Not by telling a person to take off this or that ornament. That would be merely trimming the leaves. The one who is proud of his humility has the most dangerous form of pride. The man whom Christ makes humble is humble indeed. Then there is intellectual pride. I used to think the pride of

wealth was the worst kind, but I have found that often persons of great wealth are the least proud. The professed Christian people that are proud of their religion, of their goodness, of their humility, I think are far more common than those who are proud of their wealth. The child is educated in pride of intellect from infancy. He will do something, and the people will say, "How cute the little thing is!" Then it will cut up a few more capers, and some one will say, "How smart that little child is!" Thus it becomes proud of its intellect, proud of its shrewdness. When this child gets to be a student in school and advances high in his classes, he looks down upon the others and virtually says: "How mean you are! If you had studied as I have you might have been up here too." But the fact is he has not one thing except what was given him. When we get hold of the fact that every little piece of goodness and all the intellect that we have is given to us, then there will be none of us flaunting it around in other people's faces. We will tell them to go and buy it for themselves, "without money and without price." The real wisdom that Ingersoll has is given him by God. We want people to see that the knowledge they possess is not their own, that it is all given them. As soon as we get a man to appreciate that fact, he is humble; and, furthermore, that the only righteousness we possess, we have by faith. That is the only kind there is, anyway. When you get a man to realize 1 Cor. 4:7, boasting is excluded. "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" We have no wisdom or intellect but what is given us, and therefore we have no reason to be proud of it.

There was a time for Lot to get out of Sodom, and if he had not left at that time he would never have escaped. Is it going to be any easier to get the masses out of Sodom now? Are people going to be any brighter in this age of the world. If anything, it is going to be harder, for their minds are going to be a little more obtuse. Yet this is to be accomplished in an amazingly short time, because we are going to succeed in making the "vision plain," making it so plain that everybody who has a desire to do so can comprehend it. The angel put his hand on Lot and compelled him to come out. The time has again come for a compelling message. What is going to make it so compelling on our part? We will be able to make it so plain and clear-cut that they can not help but see it. God wants people who can take the truth and so "rightly divide it" that it can be approached from any point of view and yet people will be able to see that it is the truth.

DAVID PAULSON, M.D.

BESIDES the throng on the shores of Genesaret, Jesus in His sermon by the sea had other audience before His mind. Looking down the ages, He saw His faithful ones in prison and judgment-hall, in temptation and loneliness and affliction. Every scene of joy and conflict and perplexity was open before Him. In the words spoken to those gathered about Him, He was speaking also to these other souls the very words that would come to them as a message of hope in trial, of comfort in sorrow, and heavenly light in darkness. Through the Holy Spirit, that voice which was speaking from the fisherman's boat on the Sea of Galilee, would be heard speaking peace to human hearts to the close of time.—*Desire of Ages.*





OAKLAND, CAL., MAY 3, 1899.

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## "GOD IS OUR REFUGE."

THE Forty-sixth Psalm is not written for a time of outward calm. It can not be uttered in its fulness in times of sunshine, outward peace, or prosperity. It is a song expressive of triumph in the midst of strife; of safety in the midst of peril; of strength in the midst of weakness; of a safe refuge when the very foundations are giving way. But all this assurance is in God.

"God is our refuge." He is the "Clefted Rock," opened that man may find shelter from the blasts without. He is the great Rock which lifts its refreshing shade in a "weary land," and from which bursts forth the living fountain in the parched desert. He is the City of Refuge to which the red-handed sinner may flee and find safety from his cruel master, Satan. He is a "fortress," a "high wall," a "strong tower," which no Gatling or Krupp gun can batter down; which no ancient or modern explosives can demolish. God, the Creator of heaven and earth, is our refuge.

He is *our* refuge. It is good to know that there is a refuge; it is blessed to enter its inclosing walls, secure from the danger without. And all the fitness He requires is a sense of our need of Him—simple faith to cast all upon Him, to leave all and come to Him. Here is the door; it stands wide open. Flee to it and be safe. Know that God is *our* refuge," by knowing that God is *my* refuge, the Saviour in time of trouble.

He is our refuge because He is the Mighty One. "God is our refuge and strength." Nothing is too hard for Him. He is infinite in power, the Omnipotent. Of all the shining, rolling spheres it is said, "For that He is strong in power not one faileth." He is "the everlasting God, the Lord, the Creator of the earth," and He "fainteth not, neither is weary." "The Lord is my strength." "He giveth power to the faint, and to those who have no might, He increaseth strength."

And "God, is our refuge and strength" not occasionally, not now and then, not rarely; no, He is "a very *present* help in trouble." He is always at hand. If we have not been helped, it is because we have refused His help. We have turned to the Babylons and Egypts for help and found only trouble, when God desired to help us, when He had made provision to help us in Jesus Christ.

And this is true even in the greatest trouble, for the divine psalm continues its assurance:—

"Therefore will we not fear tho the earth do change, and the mountains be moved in the heart of the seas."

God is good for all time. In the last great cataclysms, which will convulse the earth to her

very center, and in which the mightiest works of men will be brought low, God will be the safe, sure refuge of His people.

Then, O soul, why not trust Him now? If you can not trust Him in the little things, how will you trust Him in the great things? If you grow weary in your own strength running with the footmen, how will you run with the horses? And if in the land of peace and plenty you yield to doubt and discouragement, what will you do in the swelling of Jordan, in the time when all outward perils are multiplying a thousand-fold? The time to trust God is *now*. He is not a future but a *present* help. "To-day if ye will hear His voice." "Behold, *now* is the acceptable time; *now* is the day of salvation."

## THE MORE SURE WORD OF PROPHECY.

"FOR we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:16-21.

The knowledge of "the power and coming of our Lord Jesus Christ" does not rest upon "cunningly devised fables." It has always been a trick of the heathen priests and oracles to present prophecies, and to give information concerning the hidden and unknown in such "cunningly devised" language that, no matter which way things might turn, they would claim that their predictions were fulfilled. But we are following none of these "cunningly devised fables" when we make "known unto you the power and coming of our Lord Jesus Christ."

In the words already quoted the apostle calls attention to the fact that they were "eye-witnesses of His majesty," when they were with Him in the "holy mount," and they heard the voice of the Father, saying, "This is My beloved Son, in whom I am well pleased." They actually heard this voice and saw the majesty of the Saviour's transfiguration. And yet, after all of this strong evidence, Peter says, "We have also a more sure word of prophecy."

It might seem at first thought that what we both *see* and *hear* would be the very strongest possible evidence. And this would be true if our faculties were all in the perfect condition in which we were created. But we have been so long accustomed to sin and all of its imperfections that we are liable to both see and hear things incorrectly. So the Lord does not allow the evidence of the power and coming of His Son to rest alone upon what men have seen and heard during the ages of the past, even tho they may have had the exalted privilege of seeing the majesty of the Saviour's transfiguration and hearing the voice of the Father

direct from heaven. He gives also "the more sure word of prophecy," in which there is no possible place for mistake. Men may get mistaken ideas about the prophecies, the same as they may be mistaken in what they see and hear, but there is no mistake in the prophecy itself. The error, if there be such, is in the warped and prejudiced mind of the individual.

In the "more sure word of prophecy" we have that which "holy men of God spake as they were moved by the Holy Ghost." They spake, but they were *moved* by the Holy Ghost. The Spirit of God hovered over the prophet and "moved" him to write the prophecies accurately. God gives His prophecies to help men. His prophecies must not be after the manner of the predictions of heathen oracles. They must not be cunningly devised fables, but they must be the solid and sublime truths of eternity.

God's prophecies do not deal merely with something that is to transpire within the space of a few years; but the prophet of twenty-five hundred years ago was enabled by the Holy Spirit to cast his eye down to the end of time. He was bidden to see the rise and fall of kingdoms, empires, and republics; He was given a view in particular of all the leading features and characteristics of the last days, and then in minute detail He was moved to write it out.

Nothing short of a perfect knowledge of the future will do in giving such prophecies. They must be perfectly accurate. For they are not only to stand as a secure foundation for those who choose to rest their faith upon them, but they must endure the sharpest fire of the keenest and most unreasonable criticism. Nothing but truth can stand such a test. The Father in heaven must have His prophecies correct. For none of His children who trust Him implicitly, and who are searching His prophecies for light, must ever be confounded because of a single failure in the great prophetic Word.

If you are studying the more sure word of prophecy, you not only know the deep and precious truths of God's Word, but you also have a knowledge of the power and coming of our Lord and Saviour Jesus Christ. And if you know this great truth, you are filled with joy and rejoicing all the day long. For there is nothing that so stirs the soul to its depths, and fills us with such indescribable delights, as the certain knowledge that Jesus is coming soon. Have you heard of His coming? Are you ready to meet Him? If so, you know this joy of which we speak.

T.

## WITNESSES FOR CHRIST.

A WITNESS simply tells what he knows. He does not prosecute the case, neither does he conduct the defense. He takes the stand, and under oath gives his testimony.

The testimony of the witness is not all contained in the mere words that he speaks while answering the questions that may be propounded to him in court. What is known of his past life and character comes in for consideration. The court not only takes into account what he says, but what he is. If he has a reputation for honesty and truthfulness, his word is received with respectful consideration; but if his record is that of a dishonest man and a liar, his word is not given much credence, if, indeed, it is not thrown out altogether.

Christ's life while here upon earth was a



simple testimony to the love of His Father for fallen mankind, and also a living expression of His Father's perfect character. Christ did not seek to present Himself, but to witness truly for His Father. "Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work." John 4:34. And concerning the matter of witnessing the Master said, "We speak that we do know, and testify that we have seen." John 3:11.

"We speak that we do know, and testify that we have seen," says the Saviour. And such is the testimony of every true and faithful witness. He simply tells what he knows. He is under no obligation to prove what he says. He simply affirms the truth of his testimony and leaves it for all that it is worth. Truth is power in itself, and any witness who is bearing testimony to the truth leaves an irresistible conviction upon all who hear him. Hence Christians should testify for the Lord both by their words and by their lives, and then they will not feel any necessity of indulging in heated discussions for Him.

John the Baptist said of Christ, "What He hath seen and heard, that He testifieth." John 3:32. And Jesus tells where He learned the things of which He testified. He says, "He that sent Me is true; and I speak to the world those things which I have heard of Him." John 8:26. And again, "All things that I have heard of My Father I have made known unto you." John 15:15.

Thus the Word of God shows that Jesus was a witness to what His Father is. "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18. In bearing His testimony to the world the Son of God was faithful and true. He never staggered; He never faltered; He never stumbled; He made no mistake; His life was wholly given to the one great work that had been assigned Him of the Father. And to the perfection of that work He gave Himself with devotion and without reserve. He was the faithful and true witness.

When Christ was about to ascend to the Father, He was in conversation with His disciples, and it is said of Him, "Then opened He their understanding, that they might understand the Scriptures." Luke 24:45. And among His closing words to them is the responsible charge, "And ye are witnesses of these things." Verse 48.

Now we should never forget the fact that the work of a witness is to tell what he knows. He is not to spend his time speculating about things that he don't know anything about, and perhaps never can know in this life, but he is to tell his personal experience in the real facts of Christianity. If we are Christians in deed and not in name merely, we have a definite knowledge of Christ, and can bear a definite and positive testimony to the world. We will have no time to spend in arguing with people about religious dogma, for all our energies will be absorbed in testifying of the things that we have positively learned of Christ and that we know as actual truth.

There is a natural earnestness that is inseparably connected with a witness in a great cause, provided the witness is inwardly conscious of the truth he is telling, and his life is in harmony with the truthfulness of his testimony. And where you find a life that is patterned

after Jesus Christ you will always find a life that bears a positive testimony for good.

What the world needs to-day is men and women who are truly acquainted with the power of the life of the Master, and are thus fitted to bear testimony to the truth. Long sermons and tedious prayers are not needed nor essential, but witnesses who can tell what the Lord has actually done and is still doing for them are needed everywhere. Those who know that they have been freed from the power of sin, and who can tell with assurance of the power and love of God, have a message to bear to the world. And their message will not be a dry theory about some old traditions or musty theological problems, but it will be a message that is full of the vitality and power of a new life.

To be a living witness for the Master is the grandest thing to which men and women may be called. And if you truly know the Lord, you are surely a witness for Him. But if you openly deny Christ, or if you are merely a professor of Christianity without knowing the power of God, then you are just as surely witnessing against Him. There are no neutrals. You are on one side or the other.

T.

#### "BEHOLD, THE JUDGE STANDETH BEFORE THE DOOR."

"BEHOLD, the Judge standeth before the door." Such are the thrilling words of the apostle James in the ninth verse of the fifth chapter of his epistle. And the most sublime thought that could come to the mind of a mortal is the certain fact that the Judge of all the earth is even now standing at the door. The judgment day has been spoken of in all past ages as being an event that will be reached a long way in the future. But this can no longer be truthfully said. "The Judge standeth before the door." The judgment day is right at hand. It is a blessedly solemn thought.

We still have a little more probationary time, and this time should be regarded by every one as more precious than gold-dust or diamonds; for while the Judge is still standing before the door, we have the opportunity of making whatever preparation is still lacking in order to have our cases favorably presented at court. And then, while the preparation of our own cases is going on, we have a work to do for others. There are many who do not know that the great judgment day is right at hand. They do not know that "the Judge standeth before the door." All such are to be told of the solemn realities of this great truth, and exhorted to prepare to meet their God. And the earnestness of our own preparations should be a constant stimulus to every one around us. And surely every one who really believes that the Judge of all the universe has arisen to judge the people of this planet can not be otherwise than intensely in earnest in this work of preparing for that great and final day of judgment.

Do you ask how we know so positively that the judgment of every son and daughter of Adam is at hand? The answer is clear and easy. Every one of the prophecies points to the fact, plainly, clearly, and truly, that the last days are here, and that the judgment day is right upon us. All of the dangers, the perplexities, and the evils that have filled the stoutest hearts of this day with apprehensions of foreboding calamities have been faithfully

predicted by inspired apostle and prophet. And so definitely accurate are the fulfillments of every one of these prophecies that we know that "the Judge standeth before the door."

And not only do we know that the great event of the ages is right at hand, but you are convinced of it yourself if you will only take the time to consider it. God has filled the world with the evidence of it by sending His Spirit to every heart. And as you see the calamities that are crowding upon the earth, that faithful Spirit of God is there to whisper in your ear the meaning of all these things. We do not ask you if you have heard the whispering of the divine Spirit. But are you heeding Him? Are you allowing Him to prepare you to meet your God at the searching bar of divine justice? There can be no quibbling nor resorting to technicalities in that court of final resort. Every one must meet the record of his life just as he has lived it. The exact truth will then be caused to stand out clearly.

"Behold, the Judge standeth before the door." Yes, He is even now standing before your door, and very soon your whole life is to come before Him in review and your eternal destiny will be forever fixed. Are you ready for the grand and solemn assize?

T.



#### 922. "The Children of the Kingdom."

Will you kindly explain the following scriptures?

1. Matt. 8:12 reads: "But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." I am unable to reconcile the above verse with the one preceding it.

2. Luke 14:26 says: "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be My disciple." Are we to understand the word "hate" as it is commonly used modernly?

G. W. L.

1. It is not our part of the work to "reconcile" texts of Scripture. We are to study them until we see the perfect harmony that is always in the Word of God. The Jews of the time of Christ's first advent called themselves the "children of the kingdom" of God. They posed as the chosen and favored people, but they had so far departed from God that He no longer recognized them as His. And so these children "shall be cast out," and others who are willing to accept the righteousness that God gives are taken in their stead. And when the "children of the kingdom" realize, in the great and final day, what they have lost, the text says "there shall be weeping and gnashing of teeth." The keen disappointment because of the realization of their loss—and the loss, too, of what they have had urged upon them but they have refused—is doubtless the cause of the greater part of their "weeping and gnashing of teeth."

2. In the very nature of things God would not command us to "hate" anything or anybody in the sense in which we now use the word. The use of the original word from which "hate" is here translated will bear us out in the statement that the Master's teaching is that we are not to suffer father, mother, sister, or brother to stand between us and the kingdom of God. But we ourselves could not enter God's kingdom while hating any one in the sense in which we commonly speak of hatred. The whole tenor of the Scriptures from beginning to end shows this to be so.

#### 923. Who Spoke to Saul?

Who spoke to Saul claiming to be Samuel? See 1 Sam. 28:15, 16.

EARNEST READER.

That deceiver of all time, the devil. Samuel was dead. God answered Saul no more in His appointed ways. 1 Sam. 28:6. One of the reasons why Saul was left to destruction was because he sought this interview with the deceiver. 1 Chron. 10:13.





# THE OUTLOOK



## THE DANGER SIGNAL.

**D**URING the latter part of March, at a meeting of Methodist preachers in Chicago, two papers were read which have attracted considerable attention. One was by Albion W. Small, head professor of sociology in the Chicago University, and the other was by Judge E. W. Burke, of the Chicago bench. We are informed that both of these gentlemen are Methodists, tho not preachers.

Among the things that Professor Small said, we find the following: "You are aware, as well as I, that there are clouds on the social horizon already bigger than a man's hand, foretelling changes of which no one is wise enough to predict the end. If present tendencies continue, it will not be very long before the man whose business it is to communicate ideas will be gagged by those who publish ideas, and the publishers will be shackled by the makers of paper, and the paper manufacturers will be held up by the transportation lines, and the transporters by the producers of steel, and the steel industries by the coal operators, and the coal miners by the oil producers, and the oil magnates by the stove makers, and the cook-stove men by the sugar trust, and the sugar interest by Wall Street, and the stock brokers by the labor unions, and the labor unions by the farmers, and the farmers—God help them—by everybody."

The subjoined significant paragraphs are taken from Judge Burke's paper:—

"Storm centers of labor and capital are gathering over against each other, threatening the very integrity of the industrial firmament of man. The late appearances of the hitherto unsuspected intellectual and physical forces but add Titans of unknown strength to the conflict toward which all the world is consciously or unconsciously rushing. He who observes and reflects on matters of Church and State feels this condition in the very pulsing ether, the like of which history does not disclose.

"No human wisdom can say what mean the great and increasing aggregations of capital, now sufficient to buy kingdoms. If these shall be arrayed against the empty hands of labor, then shall mass collide with mass, and who can predict the end thereof? I see no commanding spirit of compromise in these approaching and threatening avalanches, which seem destined to involve the whole social system in universal ruin before the young men of this audience become threescore and ten years of age; so that the church, as it passes into the twentieth century, meets a perfect whirlwind of world forces which overwhelm the statesman, the philosopher, and the historian, and drive them back into the cave of Sinai, while the storms pass the bounds of known law, and rush on to a fate that makes the thoughtful tremble."

The foregoing words of both Judge Burke and Professor Small are not quoted because they are the strongest utterances they made on that occasion, for they are not, but they are simply quoted as a sample of the whole of the paper that each one read before the meeting of ministers.

It was about 2,433 years ago that God inspired the prophet Daniel to say of the "time of the end" that "there shall be a time of trouble, such as never was since there was a nation even to that same time." Dan. 12:1-4. The SIGNS OF THE TIMES for a quarter of a century has been telling the world that the agencies are now actively working that are about to fulfil those striking words of Daniel's prophecy. And whether they will acknowledge the meaning of it or not, we find that men everywhere are beginning to see that a terrible situation is now confronting the world.

The Saviour tells us that among the signs of His second coming there shall be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." Luke 21:25, 26. When the Lord forewarns us of distress with perplexity that shall cause men's hearts to fail them for fear; and when He tells us that a time of trouble is upon us such as never has been seen since there was a nation, we should look out for it, for it will surely come. And now that the time is actually here, so that this

trouble is not only seen but felt, we should not allow ourselves to be deceived as to the meaning of it.

God is not bringing this trouble upon the world, but almost three millenniums ago He told the world what He saw was coming, so that when the time is reached we may be led to understand that God sees the end from the beginning, and therefore we may confidently trust Him.

It should not be overlooked that the Lord, in the very same verse where He tells of this "time of trouble," also says, "At that time thy people shall be delivered, every one that shall be found written in the book." Are you written in the book? That is the all-important question now; for "every one" written in the book "shall be delivered."

It is high time to be most thoroughly aroused, for our heavenly Father can not permit the terrible evils of this time to continue much longer. He will soon send His Son in person to destroy it all. T.

## IMPERIALISM AND STRICTURES ON THE PRESS.

**T**HE course of imperialism, indicated by the grasping of colonial possessions in distant islands, upon which the United States has entered, is by no means the only mark of her internal decay. There were certain well-defined principles placed in the foundation of this government that have given it its stability and marvelous success. But when a government stands upon a foundation that is correct, and when the justice and expediency of its principles have been thoroughly tested and proved to be secure, then for that government to depart from its fundamental doctrines means national suicide. It can not be otherwise.

One of the fundamental doctrines of this nation is that all men are created free and equal. But now the government is saying to the poor natives in the Philippines and elsewhere, You can not have your freedom. You can not govern yourselves. You must submit to the United States. And thus the doctrine of freedom that our fathers championed so bravely is laid aside for the old doctrines of tyranny and medieval oppression.

And right in keeping with this despotic doctrine of imperialism do we find the most amazingly marvelous growth of the aristocracy of wealth. Not merely millions but billions are cornered by trusts and combines, and this all in the interest of just a few men. Imperialism and an aristocracy are inseparable, and they both are built upon the power that comes by placing a small number of men in charge of the resources of wealth.

A third link in this imperialistic chain is the effort that is being made in so many parts of the country to restrict the liberty of the press. A man who is doing right has little to fear from the press, and much to give him hope and courage. The press is the mighty agent of freedom and reform. Tyrants and evil men in general have always feared it, and have sought to restrict its liberties. But the true man, he who wishes to see the right prevail, is ever willing to risk any evils that may possibly grow out of the liberty of the press in order that the good it will do may be accomplished.

Only a few months since, New York was threatened with a law that would have abridged the work of the press in that State very materially. But, by the earnest and vigilant efforts of the New York papers, the law was defeated. Much of the same kind of legislation was attempted here in California during the recent sitting of the Legislature; and some of the unrighteous matter has been enacted into law, as noted elsewhere in this paper.

Now put these three things together, and if there was nothing else, how strongly does it show the backward and dangerous tendencies of these times! The United States is fighting in the Philippines, not to uphold her principles of freedom, but to enslave men that the Constitution declares to be free. Then we have the rising aristocracy of wealth, and also the

efforts that are being made to throttle the press. And yet there are some who do not see the dangers and evils of these times. They seem blind to every evidence that can be presented.

Not only this country but all the world is standing on the very brink of the most alarming dangers. Satan is working ruin everywhere he can, and as fast as he can. Personal uprightness and integrity are becoming more and more rare, and with the decay of personal honor the foundation of governments is gone. This earth will soon be a total wreck. It is high time to escape for thy life. If we have our hope fixed in heaven, we are secure. But if not, we are in danger of soon plunging into the everlasting ruin that is now by the brittlest thread hanging over our world. T.

## A FAST-DAY PROCLAMATION.

**A** FEW days ago Governor Rollins, of New Hampshire, issued a fast-day proclamation, in which is contained the following significant paragraph:—

"The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. I suggest that, as far as possible, on fast day union meetings be held, made up of all shades of belief, including all who are interested in the welfare of our State, and that in your prayers and other devotions and in your mutual counsels you remember and consider the problem of the condition of religion in the rural communities. There are towns where no church bell sends forth its solemn call from January to January; there are villages where children grow to manhood unchristened; there are communities where the dead are laid away without the benison of the name of Christ, and where marriages are solemnized only by justices of the peace. This is a matter worthy of your thoughtful consideration, citizens of New Hampshire. It does not augur well for the future."

The governor also stated that he thought something should be done to awaken the religious interests in the rural towns throughout Maine and Vermont, as well as in his own State. But why should the governor be the first to feel the need of a religious awakening? What is the matter with the ministers in New Hampshire that they are not looking after their work, and allowing the governor to confine himself to his legitimate affairs of State?

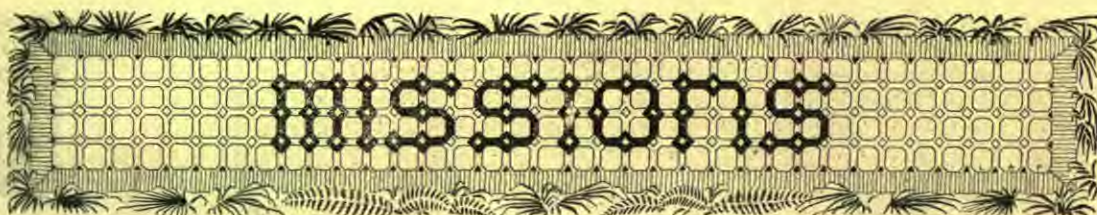
It is a serious condition of things if Christian worship is on such a low plane in New Hampshire as is indicated by the governor's proclamation. But it marks the spirit of these times. The church as well as the world is given to the frivolities and follies of the age. And is it to be wondered at that so many, in consequence of the manifest worldliness of the church, should throw off the religious mask entirely and devote themselves wholly to the vanities of this life?

But when the State steps in and attempts to revive an interest in spirituality, by proclaiming fasts, it is only making bad matters worse; for the end of such a course is a still worse formality than already exists. The forms of religion are not what are needed. A Luther, or a Jerome, or a Wesley, filled with the power of the Holy Ghost, is what is needed. The world has been cursed enough with religion promulgated and fostered by the State. Let us rather seek the Lord for His power because it is right that we should, and not because the State proclaims a fast.

Some of the religious papers, in commenting on Governor Rollins' proclamation, say that the deplorable lack of spirituality that he mentions is not confined to New Hampshire, Maine, and Vermont, but that it is very general throughout the country. Did it ever occur to you that there was a vital connection between this lack of Christian life and the Saviour's statement, "Nevertheless when the Son of man cometh, shall He find faith on the earth?" Luke 18:8. The subject is worthy of serious thought. T.

Attorney-General Monnet, of Ohio, has received a good deal of attention through the newspapers because he refused a bribe of \$400,000 from one of the leading monopolies of the country. By some it is considered a most wonderful thing that such a large fortune should be spurned, even when it is offered as a bribe. Is it because public officials who refuse bribes are so scarce that they are to be thus wondered at? This is indeed a seriously sad commentary on the condition of these times. T.





## HEAVENLY REST.

"Come unto Me," I hear Thee say,  
And waters still Thou wilt lead me by.  
Thy pasture's green in which I may  
Safe from all foes securely lie.

"My pasture's broad," I hear Thee say.  
'Neath living fruit the forests bend;  
The river's deep, and all the way  
The palms of peace their music blend.

O Shepherd of the flock, I go!  
My pasture poor so long has been,  
This starving heart is filled with wo,  
My tired soul is poor and lean!

"Come unto Me," I hear Thee say,  
And by Thy promise I shall dine.  
I will. Reveal to me the way;  
This living promise must be mine.

Ah, heaven and rest, how sweet to rest  
And listen to the Saviour's voice!  
My troubles gone, supremely blest,  
Deep is the peace; rejoice, rejoice!

B. W. MARSH.

Cripple Creek, Colo.

## ELEPHANTIASIS IN POLYNESIA.

**E**LEPHANTIASIS ARABUM, or *fefe* (pronounced *fafa*), as the natives of Eastern Polynesia call it, is an ailment peculiar to the tropics. It is sometimes classed as one variety of leprosy, tho quite different in many respects from the disease generally recognized as such. Elephantiasis affects persons of mature years, and seems to find a larger proportion of victims within the ranks of the men



A Native of the Society Islands Afflicted with Elephantiasis in Left Leg and Right Arm.

than among the women. We have never observed a case among the youth or children. Some localities within the tropics are comparatively free from the inroads of this disease, while other islands and districts are grievously afflicted thereby. Where rum rules with most

despotic hand is the best field for the germs of elephantiasis, which is probably due to the powers of resistance being reduced by the alcohol. Nearly one-third of the male population of Moorea are afflicted with this disease. As we have before remarked, the Mooreans are mostly drunkards.

All the extremities are bloated and enlarged by elephantiasis in various patients, tho seldom does one meet a man who has more than two of his members afflicted perceptibly by it. These sufferers are the more to be pitied as



A Native of Aitutaki, Cook Islands, Afflicted with Elephantiasis in the Legs.

the abnormal increase of tissue is generally accompanied by weakened memory. The most distorted sufferer from this disease that I ever met lay on the grass a hopeless idiot.

Many are afflicted with elephantiasis in its various stages for years, and never die of it. Removal to a cooler climate generally gives relief to the foreigner.

The comparative freedom from this ailment enjoyed by those who eat, sleep, and otherwise live like civilized beings, leads us to conclude that this gross affliction is a low order of germ or parasitic life that can not harm the Christian who is educated to take proper care of the body.

Damp and unhealthy surroundings, poor food, and habits of uncleanness are all conducive to elephantiasis, if not directly responsible for it.

"They that be whole need not a physician, but they that are sick," said the Master. Many of these sufferers are quite away from the beaten path of the physician, and, tho soul and body are sick, no one comes to relieve the heartache or place the balm of healing upon their sores.

Has not the time now come when the words should meet their fulfilment: "Behold, I will

send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks" (Jer. 16:16)?

E. C. CHAPMAN.

## MISSIONARIES IN CHINA TO BE PROTECTED.

UNITED STATES MINISTER CONGER, at Peking, has sent the State Department at Washington a copy of a proclamation posted at Tientsin relative to the treatment of missionaries in China. In this edict, issued on "27th of 10th moon," the empress dowager recites the fact that antichristian movements had taken place in many provinces, and declares that these have all been based on false sentiment. She wishes the people to understand that the teaching of Christianity is permitted in China, and that the preachers are to be treated as good citizens. Despite her well-known conservatism, the empress dowager has manifested in several instances recently an appreciation of the necessity of yielding to the customs and ideas of Christian nations. This was notably the case in her acceptance of a copy of the Bible from the wives of missionaries, and her reception, a few months ago, of the wives of diplomatic representatives of foreign powers. These two events were epoch-marking in their influence, and prepared the way for, if they were not the occasion of, the recent proclamation requiring the protection of missionaries. —*Northwestern Christian Advocate*.

## RUSSIANIZING CHINA.

RUSSIA is not only encouraging the early disintegration of the Chinese Empire, but assumes that that event has practically taken place. While diplomatically treating with the Chinese Government, Russia has taken possession of a large portion of Chinese territory, and is governing it as it does its own territory.

A correspondent of the *North China News* gives some remarkable information regarding the Russian progress in Manchuria. Russians in Manchuria are acquiring land as they please and are already working mines. The railroad is obviously a military one, and there are 30,000 Russian troops at Port Arthur, 3,000 at Talienwan, 2,000 at Kinchou, 200 at Lanchow, 200 at Wafanglien, 200 at Newchwang, 200 at Haicheng, 200 at Liaoyang, 300 at Kirin, 20,000 at Haipion, north of Kirin, and, in fact, Russian soldiers are all over Manchuria. In Haicheng the Russians have taken a shop and fortified it by mounting guns. At Liaoyang they have a site 200 yards square, where they are building barracks. At Kirin they have possession of the Chinese barracks, and 300 soldiers, with 20 officers and mining engineers, are quartered there. Visitors to the locality can not move without being shadowed by Russians. At Haipion, where the railway will branch off from the main line to Vladivostok, there are Russian settlements with 20,000 soldiers.—*Selected*.

THE Waldensian Church in Italy a short time ago celebrated the fiftieth anniversary of the edict of King Charles Albert which granted religious toleration and freedom from persecution to the Waldenses. Dr. Prochet, pastor of the Waldensian Church in Rome, was given a special audience by King Humbert, who has on several occasions expressed his interest in the Waldensian Church.—*The Banner*.



**Personal Work.**—In a recent sermon, Rev. J. B. Silcox, of Sacramento, Cal., gave the following timely advice to his hearers:—

"If you want to follow Jesus, do this: Single out some one family, one individual, one out-cast, and by personal sympathy and service care for and save that one. Quit talking about saving the masses, and focus your energies and interest on some one needy soul. Go after the one lost sheep. Seek diligently for the one lost coin. Welcome home the one lost prodigal. Take some blind man by the hand and guide him. Take some weak sister by the hand and strengthen her. . . . If this world is ever to be redeemed from ignorance to intelligence, from vice to virtue, from sin to holiness, it must be done in the way Jesus began. The high must minister to the low; the strong must carry the weak. There must be personal interest, personal sympathy, personal service. When a woman asked Carlyle how she might serve humanity, the wise old sage said to her, 'Hunt up some lonely, neglected Scotch lassie and be kind to her.'

"To be a Christian as Jesus taught it means that those who are high shall minister to those who are low. The lower a man is and the greater his need, the greater is his claim. His need is his claim.

"In proportion as God has blessed you with wealth or culture or strength, to that degree He requires you to serve your fellow-men. Those who have most are to serve most. Ability determines responsibility. Rank imposes obligation. The higher you rise in wealth and wisdom, the greater is your obligation to serve those below you. Christianity is not separation. It is impartation. Man's rank in the kingdom of God is his power to benefit and uplift humanity. The genius that distributes wealth is higher and diviner than the genius that accumulates it. The prayer, 'Lord, use me,' ought to be on our lips oftener than any other."

**The Digger Indians** of the Sierras are a degraded and downtrodden people. The simplicity of nature has yielded to all the vices and curses of civilization. Yet, even here, the "Light of the world" throws bright rays of truth and love.

Some time ago a Christian worker chanced to be present at the funeral of an Indian child. When the rude coffin had been covered with earth, several Indians came forward, and, by signs and gestures, requested prayer.

The man complied, but was not a little astonished at the request. After praying he spoke a few comforting words through an interpreter, while all around listened reverently. And when he had ended, they thanked him kindly, and went to their homes with lighter hearts and brighter faces.

And who can tell what the harvest will be? May not some of these be among the "many" who "shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven"?

EDISON J. DRIVER.

**The First Moslems in China.**—The first Mohammedans who came to China were Arab merchants. It is said that commercial relations with Arabia existed before the time of Mohammed. Four of the companions of the prophet brought presents to the emperor and were allowed to settle in Canton, where they built a mosque called the Holy Remembrance. This would give as the date of the first Moslem mission to China the latter part of the seventh century. The Khalif Walid, in the early part of the eighth century, advanced his victorious

army to the frontiers of China. The general of his army demanded, and received, tribute from the emperor. In the year 755 A.D. a band of 4,000 Moslem soldiers came from Khorasan to the aid of the emperor, and in return for their services were allowed to settle in various towns in China. In 794 A.D. Harun'r-Rashid sent ambassadors to China. The political relation thus entered into lasted for some centuries. In 1068 the Emperor Chin Tsoung appointed a Moslem to the oversight of the Arab strangers who came to Canton. This official distributed them in different places, and kept a register of their names.—*Rev. Edward Sell.*

#### OUR WORK AND WORKERS.

Six new members were recently added to the church at Michaelville, Ind. A new house of worship was dedicated April 19.

At Georgetown, British Guiana, Brother E. L. Fortner reports the baptism of six candidates, and two others at a point on the Demarara River.

The school at Yazoo City, Miss., started November 30 last, with Brother F. R. Rogers as teacher, now has a regular attendance of about 150 pupils.

The *Indiana Reporter* says: "The establishment of a State industrial school is contemplated, and offers of sites and land have been made to the conference committee from several localities."

In harmony with the recommendation of the General Conference, Elder C. N. Martin, of Montana, has removed to California, which is now his field of labor. His family will reside in Oakland.

BROTHER SULLIVAN WAREHAM, who went to Trinidad some time ago, has secured a farm of forty-five acres, which he has deeded to the Foreign Mission Board, and on which it is designed to establish an industrial school.

REPORTING the work in Jamaica, Brother W. W. Eastman states that at Southfield there is a church of thirty-one members and a Sabbath-school of over sixty members. At Jointwood, thirty-three miles from Southfield, the church numbers twenty-three, and the Sabbath-school over fifty. At Coued Hull, thirty-seven miles from Southfield and twenty-five from Jointwood, there is a company numbering about twenty-five, the result of some eight weeks of labor. Forty miles from Southfield is Bluefields, where there is a small company with a promising future. Savannah-La-Mar is eighteen miles beyond, where a quite recent work was started by our colporters, and there is now a company of seventeen members, with a good prospect of a large church. Fourteen miles further on is Sheffield, where is a company of about twenty members; and at March Town, eight miles from there, is another company of about the same number.

The following extract from a letter from Brother J. L. Doble, of Honolulu, to the foreign mission secretary, is of special interest, as it relates to the Chinese school work:—

"In addition to teaching, Professor Howell has appointed me preceptor, and requests that I spend all of my time with the boys; and they always find some use for my time. They are not like English boys, who usually prefer to have the teacher out of sight, but enjoy association with the teacher, and, in fact, this is about the only way I can teach them the truth—by a living example. The Chinaman will believe nothing that is not tangible to him. He must not only hear it, but he must see it with his own eyes, and feel it with his fingers. Another difficulty we have to contend with is the respect the Chinese have for their parents and ancestors. To go contrary to their father's wishes, or to follow a path which their ancestors have not trod, would be everlasting disgrace. Especially is this true of the higher class, to which nearly all of our boys belong. And, tho the majority say that they believe in God, many of them having borne testimony in our Sabbath meeting to that effect, to my knowledge not one has openly avowed his faith among his people. However, an encouraging incident happened recently: two of our boys came to me and wanted their pictures taken with their Bibles in their hands, that they might in this way tell their fathers that they believe in the Bible."

#### WANTED.

ANY one knowing the whereabouts of Walter Church, son of W. W. Church, of Benton, Illinois, will confer a great favor upon the father by informing him.

#### UPPER COLUMBIA CAMP-MEETING.

THE Upper Columbia Conference will hold its nineteenth session in connection with the camp-meeting to be held May 11-21 at Milton, Oregon. A number of laborers from abroad will be present to render assistance in the meeting.

We expect this to be the most important conference ever held thus far in our territory. We trust that as many of our brethren and sisters as can consistently will attend this meeting, and bring hearts hungering for righteousness.

J. L. KAY,  
Secretary of Conference.



#### LESSON VIII.—SABBATH, MAY 20, 1899.

#### ORDINATION OF THE TWELVE; THE SERMON ON THE MOUNT.

Hill of Hattin (?).

NOTE.—This Sabbath-school lesson is unreasonably long. No person can get it in a week. No teacher can do an approximation of justice to it in a half hour. Do not try to cover it. Dwell on two or three main points or great truths. The Beatitudes are sufficient for a lesson. Christ's teaching on the law (Matt. 5: 17-20), with illustrations that follow, is sufficient for another. The Lord's prayer is a more than sufficient lesson. The lesson of trust in the latter part of chapter 6 is a lesson by itself. So also is Matt. 7: 13-29. The SIGNS can not print all the lesson scripture, but it prints more than sufficient for any one lesson. We shall not be troubled this way again.

Luke 6: 13.

13 "And when it was day, He called His disciples; and He chose from them twelve, whom also He named apostles."

Mark 3: 14, 15.

14 "And He appointed twelve, that they might be with Him, and that He might send them forth to preach, and to have authority to cast out devils."

Matt. 10: 2-4.

2 "Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Thaddæus; Simon the Cananean, and Judas Iscariot, who also betrayed Him."

Matt. 5: 17-20.

17 "Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in nowise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in nowise enter into the kingdom of heaven."

Matt. 6: 1-15.

1 "Take heed that ye do not your righteousness before men, to be seen of them; else ye have no reward with your Father which is in heaven."

2 "When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thy alms may be in secret, and thy Father which seeth in secret shall recompense thee."

3 "And when ye pray, ye shall not be as the hypocrites; for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber; and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do; for they think that they shall be heard for their much speaking. Be not therefore like unto them; for your Father knoweth what things ye have need of, before ye ask Him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."



Matt. 7: 7-11; 21-27.

7. "Ask, and it shall be given you; seek, and ye shall find; 8 knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; 10 or if he shall ask for a fish, will give him a serpent? If ye 11 then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"

21. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out devils, and by Thy name do many mighty 23 works? And then will I profess unto them, I never knew you; 24 depart from Me, ye that work iniquity. Every one therefore which heareth these words of Mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock; 25 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was 26 founded upon the rock. And every one that heareth these words of Mine, and doeth them not, shall be likened unto a 27 foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell; and great was the fall thereof."

**Side Lights.**—Mark 3: 13-19; Luke 6: 13-49; 12: 15-34; "Desire of Ages," pp. 290-314; "Mount of Blessing," pp. 144-168.

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

## SUGGESTIVE QUESTIONS.

1. After spending a whole night in prayer, what did the Saviour do early in the morning? Luke 6: 13. (Mark 3: 13.)
2. Why did He ordain twelve? What general name did He then give them? Mark 3: 14, 15. Note 1. (Matt. 10: 5-8; 19: 28.)
3. Repeat the personal names of the twelve in their order. Matt. 10: 2-4. (Luke 6: 14-16.)
4. Where did the Saviour then go? For what purpose? Matt. 5: 1. Note 2. (Luke 6: 17.)
5. With what words did He begin His instruction? Matt. 5: 3-12. (Isa. 57: 18; 61: 3; Jer. 3: 12, 13; 31: 13.)
6. In what position did Christ then place the apostles before the world? Verses 13-16. (Phil. 2: 15; Prov. 4: 18; 1 Peter 2: 9.)
7. Knowing that some of the Pharisees thought His teaching was belittling the law, what did Christ say to destroy this impression? Verses 17-20. (Rom. 3: 31; 8: 2-4; 10: 1-4.)
8. How did He then proceed to expand the law? Verses 21, 22, 27, 28, 31-34, 38-48.
9. What instruction did He give His disciples in regard to forgiving? Matt. 6: 1-4. (Rom. 12: 8-21.)
10. In contrast with the formal method, how did He teach them to pray? Verses 5-13.
11. What did He say about forgiveness? Verses 14, 15. (Eph. 4: 32; Luke 23: 34.)
12. How did He tell them to fast? Verses 16-18. (Isa. 58: 6-17.)
13. What did Christ say relative to gathering earthly treasure? Verses 19-21. Note 3. (Luke 12: 13-21.)
14. What did Christ show was the proper attitude for His followers to occupy relative to the things of this world? Verses 24-34. (Ps. 37: 25; 1 Kings 17: 9; 12, 16.)
15. What does Christ say will positively be done for those who trust Him? Matt. 7: 7-11. (Jer. 29: 11-13.)
16. Who does He say will not enter the kingdom of heaven? Verses 21-23. (Isa. 29: 13, 14.)
17. To what did He liken the two classes of hearers of the Gospel? Verses 24-27. (Luke 6: 47-49.)
18. How were the people affected by the Saviour's doctrine? Why? Verses 28, 29. Note 4.

## NOTES.

1. **Twelve disciples.**—These twelve had for some time been disciples, *i. e.*, learners. Upon their ordination they were called apostles, or those sent forth. They were sent forth to represent the Gospel church, as the twelve patriarchs had represented the tribes of Israel. See "Desire of Ages," pp. 291, 292. For knowledge of the dispositions of these men, see "Desire of Ages," p. 296.

2. **The ordination of the twelve** is supposed to have taken place on one of the two horn-like heights of Hannon. These were two hours' journey (from five to seven miles) west of Tiberias, overlooking the mouth of a gorge which opens into the cliffs of Arbela. The plain below these heights, to which the Saviour descended with His apostles, was easily accessible from the lake, yet only a few minutes' walk from the summit. This plain was a level space on the side-hill, well adapted for the gathering of a multitude. See "Desire of Ages," p. 299.

3. **Lay not up for yourselves.**—The Jews had come to believe that the amount of riches one possessed indicated the favor he had with God. Christ's teaching in this text was to destroy that illusion.

4. **Not as the scribes.**—No wonder they were astonished. They were accustomed to the verbal trifling of intricate sophistries, and the tortuous windings of tradition and prescription. They now heard these criticized and rejected for the plain, unadorned Word. The great Teacher came not from any of the authorized schools, yet His teaching was

fresh as the morning breeze upon the mountain-side. He appealed to no authority but the Word of God, tearing away from the law the false traditions which obscured its obvious import.



## LESSON VIII.—SUNDAY, MAY 21, 1899.

## CHRIST BEFORE THE HIGH PRIEST.

## Lesson Scripture, John 18: 15-27, R.V.

15. "AND Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and 16 entered in with Jesus into the court of the high priest; but Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake 17 unto her that kept the door, and brought in Peter. The maid therefore that kept the door saith unto Peter, Art thou also 18 one of this Man's disciples? He saith, I am not. Now the servants and officers were standing there, having made a fire of coals; for it was cold; and they were warming themselves; and Peter was also with them, standing and warming himself. 19. "The high priest therefore asked Jesus of His disciples, 20 and of His teaching. Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in 21 secret spake I nothing. Why askest thou Me? ask them that have heard Me, what I spake unto them; behold, these know 22 the things which I said. And when He had said this, one of the officers standing by struck Jesus with his hand, saying, 23 Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why 24 smitest thou Me? Annas therefore sent Him bound unto Caiaphas the high priest. 25. "Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of His disciples? He denied, and said, I am not. One of the servants of the high priest, being a kinsman of him whose ear Peter cut 27 off, saith, Did not I see thee in the garden with Him? Peter therefore denied again; and straightway the cock crew."

**Golden Text:** "He came unto His own, and His own received Him not." John 1: 11.

## SUGGESTIVE QUESTIONS.

- (1) Who followed Jesus to the house of Annas after His arrest in Gethsemane? How did the other disciple get into the court? V. 15. Note 1. (2) Where did Peter stand? How did he finally get in? V. 16. Note 2. (3) What did the door-keeper say to Peter? What did Peter answer? V. 17. (4) What were the servants and officers doing? What was Peter doing? V. 18. Note 3. (5) Of what did the high priest ask Jesus? V. 19. (6) How did Jesus answer? V. 20. (7) Whom did Jesus say the high priest should ask? Why? V. 21. Note 4. (8) Then what did one of the officers do? What question did he ask? V. 22. (9) What did Jesus say in reply? V. 23. Note 5. (10) What then did Annas do with Jesus? V. 24. (11) What was Simon Peter still doing? What question was again asked of him? What did he say this time? V. 25. Note 6. (12) Who again spoke to Peter? What question did he ask? What was Peter's answer? V. 27. Note 7. (13) Then what took place? Same verse. Note 8.

## NOTES.

1. **"Followed Jesus."**—According to Matthew's account, when Jesus was taken in the Garden of Gethsemane "all the disciples forsook Him, and fled;" and both Matthew and Luke state that "Peter followed Him afar off." It would seem that after escaping arrest with Jesus, at least two of them plucked up courage or curiosity enough to go to the palace to see what the outcome would be.

2. **"The other disciple"** was no doubt John, as John is the only one of the four evangelists who mentions any other than Peter.

3. **"Peter was with them."**—Peter wanted to be on the safe side, yet he wanted to see what was going on. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Ps. 1: 1. Had he been beside Jesus, as John was, he would not have been subjected to such sore temptation; or, being tempted, would have received strength to resist. It is always dangerous to follow Jesus "afar off." His counsel through the apostle James is, "Draw nigh to God, and He will draw nigh to you." James 4: 8. Also, through the prophet Azariah, He says: "The Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you." 2 Chron. 15: 2.

4. **"Why askest thou Me?"**—The high priest was trying to take a mean advantage of the prisoner. There were plenty of other witnesses to His doctrine who might have been examined, but the rulers sought to condemn Him on His own evi-

dence, which was contrary both to the law and to the spirit of justice. Jesus refused to be a party to such injustice.

5. **"Why smitest thou Me?"**—It was also illegal for an officer to smite an uncondemned prisoner, as well as to try any one by night. If Jesus had done evil, it was the business of the officer, or any competent witness, to testify of the evil. To smite Him was as unwarranted as the later abuse He received from the soldiers of Pilate and Herod.

6. **"Warming himself."**—Peter was thinking of his own comfort, as well as his safety, while his Master was in peril of His life. This was parallel in principle, tho more flagrant in appearance, to the act of sleeping in the garden during the agony of Jesus, when the disciples should have been watching with Him, as He had commanded them.

7. **"He denied."**—Even Peter's physical courage, which a little while before had been so demonstrative, when he smote the servant of the high priest, had now left him. He was not so ready to die with the Master (John 13: 37), when the apparent prospect of such a result confronted him, as he had thought. Herein is a lesson,—physical bravado is not a spiritual support. "God is our refuge and strength." Ps. 46: 1. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Ps. 146: 5.

8. **"The cock crew."**—That was just what the Lord had told Peter, only a few hours before: "The cock shall not crow, till thou hast denied Me thrice." John 13: 38. Peter remembered the word; the Spirit struck it home to his heart, and deep repentance followed. "He went out, and wept bitterly." Matt. 26: 75.

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### BAD PRAYERS.

I do not like to hear him pray  
On bended knees about an hour,  
For grace to spend aright the day,  
Who knows his neighbor has no flour.

I'd rather see him go to mill  
And buy the luckless brother bread,  
And see his children eat their fill,  
And laugh beneath their humble shed.

I do not like to hear him pray,  
"Let blessings on the widow be,"  
Who never seeks her home to say,  
"If want o'ertakes you, come to me."

I hate the prayer so loud and long  
That's offered for the orphans' weal,  
By him who sees him crushed by wrong,  
And only with his lips doth feel.

I do not like to hear her pray,  
With jeweled ear and silken dress,  
Whose washerwoman toils all day,  
And then is asked to work for less.

Such pious sinners I despise;  
With folded hands and face demure,  
They lift their "angel eyes,"  
And steal the earnings of the poor.

I do not like such soulless prayers;  
If wrong, I hope to be forgiven.  
No angel wing them upward bears;  
They're lost a million miles from heaven.

—Hartford Times.

### LEARN TO SEW.

Addressed to "Advanced Young Girls."

YES, it is old, old advice, but it is advice that needs to be given to girls with more and more insistence at the present time, when the tendency seems to be for women to shirk the "quiet crafts."

Learn to sew; learn to sew quickly and beautifully; learn how to cut out clothes; learn how to put them together in the nicest way; learn some of the general principles of millinery. Regularly learn, and if you can not get the instruction at home, take lessons. And why? Not by any means to make yourselves drudges, but to save yourselves time, days and days of discouragement and unhappiness, should it ever be necessary for you to make your own clothes or help in making them, and to save yourselves from being misjudged. (This rather enigmatical close to my sentence I will explain later on.)

The tendency seems to be growing to call a girl of twenty or even twenty-five a clever girl because she can put a silk waist together passably well. As for a skirt—"Well, Isabel is really remarkable; do you know, she has made a skirt, and it really looks pretty well!"

It is not an unfrequent sight nowadays to see a girl laboriously sewing the wrong way, while an anxious mother regards her offspring with anxiety and just a mere bit of contempt. The mother appreciates that her daughter has more "advantages" educationally than she had in that simple age now past, and hesitates to insist, against a so ready resistance, that perhaps in some respects her ways as a young girl were best. Adele, Alice, and May know Latin and Greek, German and French; they can play and sing as Mary, Elizabeth, and Amanda never could, but how the hands of the last go up in horror as they see the first dotting hems with knots like little upturned radishes, taking

hours to do some gathering because they do not know how to hold their needles, holding their work in the wrong way, proceeding in the wrong direction! Ah, that is where Amanda is glad she belonged to the simpler times, and she whispers to Elizabeth:—

"After all, it is *our* gifts that make peaceful homes. No home can be as happy as it should be without a deft woman to manage it. Why are Adele, Alice, and May so foolish? Why don't they cultivate deftness in handiwork; for they are so clever they must see it is of great importance?"

It is of prime importance. Don't be blind, girls. Can't you see that study, heights of thinking, art, true pleasure, can not exist where the foundation of "just living" is not secure? Never mind whether you think it should be different or not. Do you know of a single instance where it would not be better for a woman to be skilled in the quiet household



Strawberry Canyon and Grizzly Peak, Near Oakland, Cal.

arts that are expected of her and always will be as long as normal society lasts?

What is the use of saying, "We shall never have to sew"? Every woman, with the rarest exceptions, has had to sew the minute it has been necessary for her personally to economize. When it comes to saying, "If I get a hat, I can not do this thing I long to do, or should do," eight women out of ten will say, "I'll trim my own hat."

No, women can not get away from the possibility of having to sew.

At the beginning of my article I said something that may have sounded enigmatical—namely, in suggesting that you learn to sew to save yourselves from being misjudged. By that I meant that you do not want people to think that you are not thoroughly womanly; and they will think so if you disdain woman's special work.

It is hard to forgive the "new woman" for her attempts to rob life of poetry. And it is robbing life of poetry to resist what I have called the "quiet crafts."

Let us consider the simplest home. It is that for which the man lovingly works, providing food and clothing for his family, and in which the woman lovingly adds ingenious com-

forts, prepares the food, and fashions the clothing. You can not get away from this picture, can you? And why should you? It is the essence of poetry. Now this does not mean that when the husband gains enough to give his wife more freedom from care she should continue laboring as hard as when she had little. Then it is right that she should, to a reasonable extent, employ people to do the labor for her, and so she becomes the head of a number who are paid to serve. Naturally her children will have more advantages of a certain kind than she had. This is the way the development continues—until reverses come to the family.

Now the point I wish to make is this: women and men should always be capable of living in the simplest way. Whether they have to or not, they should be *able* to live so, for it is then really that man as a rule is the best man, and woman the best woman.

It matters not how much you study, how "advanced" you are, if you will first remember to be womanly. Knowing how to sew is indicative of womanliness; not knowing how to sew does rob a woman of something. We can not have as much confidence in her. We think of her as a bit maimed, a bit dependent on other women. But every woman should be

able to live independently of other women, if necessary, else she is no home-maker.

Be noble women, and then add every accomplishment. Become as "advanced" as you will, provided you are constantly giving proofs positive of possessing the deftness of the lovely pioneer woman.—*Alice Field, in the Examiner.*

### THE INFLUENCE OF DIET ON MEN AND NATIONS.

DIET has its moral as well as its physical effects on us, and so in our home life we are greatly influenced by what we eat and drink. This question of eating and drinking is therefore of great importance to the Christian. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17. Our Saviour said we were not to say, "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:31-33.

Again, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of



God." 1 Cor. 10:31. And in the ladder to Christian sanctification, mentioned in 2 Peter 1:4-8, the next step from temperance is patience, and the next step upward is godliness. So the only way to be patient is to be temperate in all things; and we can not be godly unless we are patient.

Thus diet affects a man's Christian character. We do not look for a drunkard to be a patient man, but it has occurred to me that if men, women, or children put into their stomachs pepper, mustard, strong vinegar, and other condiments, with large quantities of meat and other stimulating foods, which tend to irritate the delicate nerves of the digestive organs, they will manifest a tendency to get angry at trifling things, and make themselves and those around them unhappy. In harmony with this I have heard mothers say, "Meat makes my children very irritable and cross, and I find I can manage them better when they do not have it." Said a mother to me not long ago, "Since my children have given up meat, they are much sweeter-tempered." I was pleased to find the other day the following extract, bearing on this subject:—

#### Ill-temper a Symptom of Excessive Meat-eating.

One deplorable result of excessive meat-eating in England is the ill-temper which is a chronic moral complaint among us. In no country, I believe, is home rendered so unhappy and life made so miserable by the ill-temper of those who are obliged to live together as in England. To everybody who reads these lines, examples will occur of homes which are rendered quite unnecessarily unhappy, when they might be happy, by the moroseness and rudeness of the head of the family, by the peevishness of the wife, or by the quarreling of the younger members. If we compare domestic life and manners in England with those in other countries where meat does not form such an integral article of diet, a notable improvement will be remarked. . . . In fish-eating Japan, harsh words are unknown, and an exquisite politeness to one another prevails even among the children who play together in the streets. In Japan I never heard rude, angry words spoken by any but Englishmen. I am strongly of the opinion that the ill-temper of the English is caused in a great measure by a too abundant meat dietary, combined with a too sedentary life. The half-oxidized products of albumen form urates and uric acid, and these, circulating in the blood, produce both mental and moral disturbances.—*Mrs. Ernest Hart, in "Diet in Sickness and Health," pp. 56, 57, pub. London, 1895.*

G. T. WILSON.

#### SET THE CLOCK RIGHT.

A STORY is told of a colored man who came to a watchmaker and gave him the two hands of a clock, saying:—

"I want yer to fix up dese han's. Dey jess doan keep no mo' kerec' time for mo' den six muns."

"Where is the clock?" answered the watchmaker.

"Out at de house on Injun Creek."

"But I must have the clock."

"Didn't I tell yer dar's nuffin de matter wid de clock 'ceptin' de hands? and I done brought 'em to you. You 'ess want de clock so you kin tinker wid it and charge me a big price. Gimme back dem han's."

And, so saying, he went off to find some reasonable watchmaker.

Foolish as he was, his action was very like that of those who try to regulate their conduct without being made right on the inside. They go wrong, but refuse to believe that the trouble is with their hearts. They are sure that it is not the clock but the hands that are out of order. They know no more of the need of a change in their spiritual condition than the poor negro did of the works of his clock. They are unwilling to give themselves over into the hands of the great Artificer, who will set their works

right, so that they may keep time with the great clock of the universe, and no longer attempt to set themselves according to the incorrect time of the world. And their reason for not putting themselves into the hand of the Lord is very similar to the reason the colored man gave: they are afraid the price will be too great. They say, "We only wish to avoid this or that bad habit." But the great Clockmaker says: "I can not regulate the hands unless I have the clock. I must have the clock."—*Selected.*

#### COFFEE.

DEAR MR. LOW: Not Mr. Lowe, but you who are living on a *low* plane, physically and mentally. I was going to add, morally and spiritually, but we will leave that out of the question for the present, knowing that if we get the body and mind right, the moral and spiritual will come right by the trend of a healthy mind.

A healthy person living normally and working up to his full power, will naturally grow tired as the day goes by, and soon after night-fall will grow sleepy. Now the proper thing to do is to go to bed, and seek "nature's sweet restorer, blessed sleep."

"God bless the man who first invented sleep!" exclaims Sancho Panza. This blessing must stay with the wise and kind Giver of all good. Everything He gives is good.

Our heavenly Father knew His business when He made sleep for man; and why should we interfere with God's wise arrangement? But under the stimulus of a cup of coffee (or tea) a person who would naturally go to sleep at eight or nine o'clock in the evening, will read or work on and on until ten or twelve, or later, thus wearing out the machinery of the body that ought, hours perhaps before, to have been laid up for repairs.

This is only part of the damage this stimulant will do. The morning cup of coffee will so stimulate that the man will do in one day what he ought to do in two. I do not think it will be as good work; but it will do the work of wearing the body twice as much. Now I ask you candidly, How long can such a thing go on before it does irreparable damage? The end can only be physical and mental breakdown, sickness, and nervous prostration.

There is no strength imparted to the body by coffee. It is only good food that can nourish and build up the tissues of the body. There is stimulus enough in pure foods and water to energize all the activities of the body and mind, and they will do it in a healthful, normal way. Huxley says the horse is the most economical machine ever made, showing more energy for the amount of fuel consumed than any other. Man might be a better machine, if he would live rationally.

Coffee and tea, like spirits, have no food value, therefore can give no real strength. "It makes me strong," you say. Do not be too sure of that. Give a few drinks of whisky to a man who can easily lift three hundred pounds, and he feels strong. He thinks he can lift a ton; but test him upon lifting a machine. He can probably lift only two hundred fifty pounds. Wait until the whisky "dies in him," and that "all-gone feeling" comes on, and test him again. "I can not lift," he says, "I feel as weak as water;" but he is surprised to find that he can lift, as much nearly as he ever could.

Do not trust to this feeling of strength. It is only weakness; for coffee, like whisky, is a stimulant. Nor must you feel alarmed about that "all-gone feeling." It is nature's work

in the building-up process. The extent of the feeling is a measure of the harm your stimulant has been doing you. It is nature's cry for rest and repair. Heed it. Seek the true remedy. Live rationally. Work up to your full capacity; but when nature gives you the signal to rest, do so. Lie down to pleasant dreams, and on rising your going forth will be like that of the sun, "rejoicing as a strong man to run a race." Very kindly, DR. PUSSYKYND.

#### INSOMNIA.

INSOMNIA is usually accompanied by other manifestations of morbid conditions, prominent among which may be mentioned nerve weakness and nerve irritability. It is a disorder quite as difficult to manage, and quite as trying to the physician, as any with which the general practitioner has to deal; and, judging from the number of hypnotics and sleep-producing remedies that are constantly brought to his notice in the weekly advertising sheets of the medical journals, his task in this direction is not at all diminishing, even if he have the aid of the manufacturing chemist and the pharmacist. The large number of these sleep-producing drugs that are offered to the public (and they are rapidly and constantly increasing in number) also suggests the importance of a knowledge of how to preserve normal sleep, and of how to relieve sleeplessness, if possible, by the use of more simple and less harmful remedies.—*W. H. Riley, M.D.*

#### WHY SHE DID NOT CRY.

AN emotional preacher observed one Sunday that the whole of his congregation, with the exception of one little girl, who sat quite alone, was in tears.

He thereupon directed all his power toward the child, drawing such touching pictures that the rest of the congregation grew more and more overcome, sobbing and crying; but the child still stared at him dry-eyed, and at length he was obliged to give it up and end the sermon.

Meeting the child outside, he upbraided her for her hard-heartedness, and asked her why she did not weep.

"It is not that I am hard-hearted," the child responded, "but I belong to another church."—*Selected.*

#### A NEW ARISTOCRACY.

BOTH rich and poor need to be trained to the point of recognizing the body as the noblest and most precious of man's possessions, and worthy of the highest respect and the most conscientious care. Society needs to organize and recognize a new aristocracy,—an aristocracy of health, the membership in which shall be open to the poor as well as to the rich, the only necessary qualifications being sound physical health and correct habits of life. An aristocracy of wealth has no just foundation. It is indeed an artificial and illegitimate classification. An aristocracy of health would be truly a royal fraternity, one characterized not by blue blood, but by red blood.—*J. H. Kellogg, M.D., in Good Health, April.*

"A FRENCHMAN, by process of grafting, has obtained a hybrid plant which produces tubers underground and tomatoes above. Such very intense cultivation seems to savor somewhat of the odious 'sweating system.' It points, however, to the possibility of largely increasing our food supply from the land already under cultivation by means of similar productive hybrids."



## NEWS AND NOTES

**International.**—Members of the War Office of Germany and Austria are experimenting with liquid air as an explosive. The tests were conducted in a stone quarry, and the results are said to have been much beyond the expectations of the officials, the liquid air developing a wonderful explosive force. . . . England is sending a large force to South Africa in expectation of trouble with the Transvaal Republic. Her force of 3,300 in Cape Town has been increased to 9,000. . . . Another party of Germans has been attacked by Chinese in the vicinity of I-Chau-Fu. Some of the Germans were wounded, and quite a number of the Chinese were killed. Several of the foreign powers are said to be contemplating aggressive moves on account of the defiant attitude of the Chinese. . . . No agreement has yet been reached between the United States and Canada over the temporary boundary proposed along Southeastern Alaska, and the delay in this matter, it is feared, will result in serious boundary troubles between Americans and Canadians. . . . There is little prospect of any definite developments for good out of the peace conference at The Hague in May. One of the chief causes for doubt in the matter is the appointment of certain members who are not in favor of peace.

Signor Marconi's system of wireless telegraphy has been successfully tested in telegraphing from the shore to a moving war ship in the English Channel. The feat marks also his first successful attempt to concentrate messages at one point, to the exclusion of all others. . . . The non-conformist churches of England have declared a boycott on the London papers which have recently begun to issue Sunday editions. The church-members are urged not only not to buy the newspapers and other publications of the Sunday publishing firms, but also to influence tradesmen not to advertise with the firms which issue Sunday editions. . . . Two remarkable statues have just been found in Egypt by M. Georges Legrain, the noted French Egyptologist. One of these is a statue of the god Ammon in pure alabaster, and stands eighteen feet high, made from one solid block of that stone. The second is a statue of the father of King Usurtasen, and was set up in the days of Abraham. . . . A despatch from Bolivia states that the rebellion has ceased, and quiet once more reigns in that little republic.

**The Philippines.**—A despatch from Washington states that 14,000 regulars are to be sent to the islands as soon as transportation can be procured for them. It is also reported that the volunteer regiments are to be returned to the United States as fast as regulars are sent to the islands to take their places, the volunteers returning in the order in which they were sent. . . . A skirmish occurred on April 20 between a small force of Americans and a body of Filipinos. The latter lost twelve killed. . . . General Lawton took the field again on April 22, to join General MacArthur and General Hale in an attack upon the new headquarters of the Filipino army. . . . On April 23 an engagement took place between the opposing forces, in which seven Americans were killed and over forty wounded. The colonel and a first lieutenant of the First Nebraska regiment were among the killed. A decisive engagement is expected at Calumpit, where an attempt will be made to tank Aguinaldo's forces. An engagement occurred near Calumpit on April 25, in which the Filipinos lost fifty killed. Only one American was killed. . . . The attempt of the Spaniards in Manila to effect an exchange of prisoners with the Filipinos has ended in failure, the latter refusing to allow the Spaniards to enter their lines for the purpose of negotiations. Fifteen hundred Filipinos had been turned over to the Spanish general at Manila by General Otis for the purpose of securing the release of the Spaniards held by the Filipinos.

**Casualties and Calamities.**—Forty thousand miners, bricklayers, and masons are on strike in Belgium, and disturbances are feared. . . . The bubonic plague is making fearful ravages in the island of Formosa. The natives will not allow those stricken with the disease to be taken to the hospitals operated by the Japanese when possible to prevent it, and many of the victims flee to the hills and woods as soon as stricken. . . . A boat-load of sixteen men from the wrecked steamer General Whitney capsized near Cape Canavarie, Florida, on April 22, and all were lost. Nineteen others from the ship were rescued. . . . Five persons lost their lives by an explosion in the coal mine at Madrid, Colorado, on April 21. . . .

Fourteen men were killed in an explosion on the railroad near Bilbao, Spain, on April 20. . . . In the great hurricane which swept the coast of Queensland, Australia, in March, 400 persons lost their lives, and 86 vessels were wrecked. . . . In the recent fire which occurred on the island of Guadaloupe, in the Lesser Antilles, 30 persons lost their lives; 400 houses were consumed; 2,000 persons were rendered homeless. The loss will approximate \$1,000,000.

**New Trusts.**—An international copper trust is reported to have been formed, including a capital of over \$100,000,000. The organization, together with one now in process of formation, which will have an aggregate capital of \$1,000,000,000, proposes to regulate the price of copper throughout the entire world. . . . The American Railways Company was incorporated in New Jersey on April 19. Its purpose is to consolidate the electric railways of Pennsylvania, and its capitalization is \$25,000,000. Ten other trust companies were incorporated in that State on the same day, with capital stock ranging from \$100,000 to \$10,000,000. . . . A gigantic trust is in process of formation in Chicago, the purpose of which is to combine all manufactories of farming machinery in the United States, curtail all surplus of production, and maintain the present high prices of farming machinery. All the great manufacturers of implements used in farming are involved in the trust, the proposed capitalization of which is \$50,000,000.

**Porto Rico.**—Two commissioners appointed by the people of Porto Rico called upon President McKinley on April 19, to make known to the President the wishes of the Porto Ricans in regard to their future government. They desire a civil administration instead of the present military one; a reduction in the army to a number adequate for garrisoning the various posts; that the people be granted the privileges and immunities of citizens of the United States; that they be given a territorial form of government; and that a census of the people be taken. The President has indicated that the government of the island may be conducted on the lines of the government of the District of Columbia.

**Domestic.**—Successful experiments in wireless telegraphy were conducted by J. J. Green, of Chicago, on April 23. Messages were exchanged between the station and a moving tug on the lake. . . . Many thousands of acres of land along the Missouri River were flooded by the recent rise. No casualties are reported, but a large amount of stock was lost in the flood. . . . On April 24 the New York State Assembly passed the Senate Anti-trust Bill by a vote of 105 to 2. The purpose of the bill is to prevent monopolies in articles or commodities of common use, and to prohibit restraints of trade.

## WONDROUS LOVE

This beautiful piece of music which first appeared in the Centennial Number of this paper is now published in sheet form. An attractive cover has been added, and the price placed at twenty-five cents post-paid.

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## TO CONTRIBUTORS.

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

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

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

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

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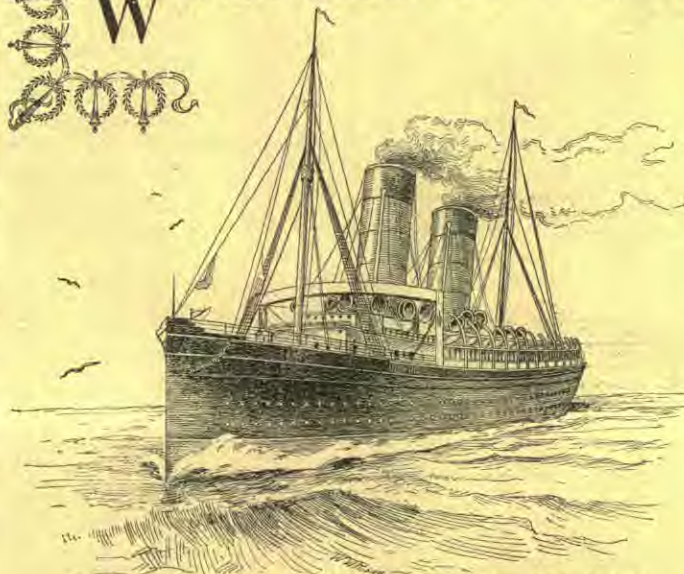
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Our Progress Number will contain between thirty and forty illustrations. It ought to circulate to the extent of 200,000.

In Abraham's trial in the which he was bidden to offer his son Isaac as a sacrifice, God showed that He would never call fathers and mothers to take the lives of their children as offerings to Him. How beautifully and helpfully is this thought presented in our first-page article this week! If you miss reading that article you will miss a rare treat and a great benefit.

## A WICKED, SENSELESS LAW.

MANY of the members of the last California Legislature were, during the late session of that body, unmercifully lashed and goaded by the press, whether deservedly or not we can not say. The legislators, or at least a majority of them, vented their spite by enacting two laws, one prohibiting the caricaturing of individuals without their consent, and another relating to libel, which follows:—

## AN ACT

TO ADD A NEW SECTION TO THE PENAL CODE OF THE STATE OF CALIFORNIA, TO BE KNOWN AS SECTION 258, RELATING TO LIBEL.

*The people of the State of California, represented in the Senate and Assembly, do enact as follows:—*

SECTION 1. There is hereby added to the Penal Code of the State of California a new section, to be known as section two hundred and fifty-eight, to read as follows:—

258. Every article, statement, or editorial, contained in any newspaper or other printed publication, printed or published in this State, which by writing or printing tends to blacken the memory of one who is dead, or to impeach the honesty, integrity, virtue, or reputation, or publish the natural or alleged defects of one who is alive, and thereby expose him or her to public hatred, contempt, or ridicule, must be supplemented by the true name of the writer of such article, statement, or editorial, signed or printed at the end thereof. Any owner, proprietor, or publisher of any newspaper or other printed publication, printed or published in this State, who shall publish any such article, statement, or editorial in any printed publication, printed or published in this State, which is not so supplemented by the true name of the writer thereof, signed or printed at the end thereof as required by this section, shall forfeit the sum of one thousand dollars for each and every article, statement, or editorial so published in

violation of the requirements of this section, which said sum so forfeited may be sued for and recovered against any such owner, publisher, or proprietor so violating this section, in a civil action by and in the name of any person who may bring action therefor, one-half of the recovery to be paid into the treasury of this State by the plaintiff and the other half to be retained by the plaintiff in such action. If, in any such action, it shall appear by affidavit to the satisfaction of the court where such action is commenced that a defendant has made a publication in violation of this section within this State, and that after due diligence such defendant can not be found within this State, or is a foreign corporation, the court must direct an attachment in such action to issue against the property of such defendant and thereupon such attachment shall issue and be executed as in other cases where by law an attachment is provided for.

Sec. 2. This action shall take effect thirty (30) days from and after its passage.

It will be seen that the publication of important events in the lives of Judas Iscariot, Manasseh of Judah, Ananias, Henry VIII., Benedict Arnold, or any other notorious character, would serve to "blacken" their memories, and would subject the paper publishing these facts to prosecution and fine of \$1,000 for each offense, unless such statements are signed by the name of the writer. So, also, if simple facts are stated with reference to some of the living criminals in high political and commercial circles, and the article is unsigned, the law is violated. It means that all these articles, from a two-line item to a five-column production, must be signed by the writer. One-half the fine goes to the State, one-half to the informer and prosecutor. The law is silly; yet we believe in obeying law if it can be done without a sacrifice of principle. "Submit yourselves to every ordinance of man for the Lord's sake," reads the good Book, and so we comply with the law until that time comes, which speedily will, we hope, that the Supreme Court of the State shall declare it to be a blow at the freedom of the press, unreasonable and unjust, and therefore unconstitutional. And yet courts have done as foolish things as it would be to declare this law constitutional. For all unsigned articles the editor holds himself personally responsible. Articles by other members of the editorial staff will be signed by their initials. M. C. WILCOX.

## THE "AMERICAN SENTINEL."

THE trend in every age and in every clime has been to unite religion with the civil power, and this in spite of the fact that all such unions have been a curse to both the church and the State, in that they have killed the spirituality of the church, and substituted a cold, dead formalism to be enforced by the State.

The one grand and noble exception before the world is our own country, which, profiting by the experiences of others, received not the lessons of history in vain.

The founders of this glorious republic chose the Christian principles of civil and religious liberty as the foundation upon which to build the superstructure, acknowledging to the world that men were equal before God, and that an establishment of religion, or the prohibition of the free exercise thereof, was wrong.

This has made our nation "the beacon-light of liberty, civil and religious," and men have been left to themselves in the pursuit of life, liberty, and happiness.

But that unquenchable spirit that has been the curse of every age has not lain dormant, and the liberty that has been enjoyed has been at the price of "eternal vigilance."

Little by little this dreaded evil has been thrusting itself upon the nation. History is repeating, and as the church has been losing the power of God, she has been courting and pleading for the power of the State, and already in many places throughout the land honest, God-fearing men and women have been made to feel the hand of oppression because of their choosing to worship the Lord according to the dictates of their own conscience.

It was because these movements were foreseen, and were already taking shape, that the *American Sentinel* was sent forth on its mission. For fourteen years it has stood as the only journal in the United States wholly devoted to the Christian and American principle of complete separation of church and State, and for the defense of liberty of conscience; and, from the issues which are before us, we are persuaded that the *American Sentinel* should be in the hands of every citizen of the land.

The paper is a sixteen-page weekly; the price is

\$1.00 per year, and the office of publication is 39 Bond Street, New York, N. Y.

Sample copies will be sent on application.

The stockholders of the Pacific Press Publishing Company met, in accordance with appointment, in the chapel connected with the company's place of business, April 24, 1899, at 9:30 A.M. In the forenoon meeting the president, Brother C. H. Jones, gave his annual address to the stockholders, and the treasurer's report was read and accepted. The past year has been an unusually prosperous one, and the outlook for the year to come never was brighter. Numerous actions were taken, but we must wait till next week for a fuller report, as the paper is about to go to press. The Board of Directors elected for the next year are as follows: C. H. Jones, E. A. Chapman, Wm. Saunders, S. C. Stickney, W. N. Glenn, S. N. Curtiss, M. H. Brown.

## TEACH THE WORD.

"I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4:1, 2.

This instruction from the Lord is not to preach something *about* the Word, or to tell what we think the Word *means*, nor anything of that kind. But it is simply and purely to "preach the Word." To preach the Word is to tell what it says. We should not tell our theory of the Word, but tell the Word itself. The Word of God is plain, but man has covered it up with so many theories and traditions that we are apt to think that we are studying the Word and preaching the Word when in reality we are studying some old superstition or tradition that has been handed down to us and that we have been made to believe is what the Bible "means." The Lord says, "Consider what I say," *not* consider what I *mean*.

Do you study the Word of God? Do you "preach the Word"? Or do you merely study something that some fallible man has written or spoken *about* the Word. There is a vast difference between the two. If you have never enjoyed Bible study, perhaps it is because you have spent your time trying to get interested in some of the dry things that have been said *about* the Bible, in place of coming to the living Word of God itself.

## ROMAN CATHOLIC PROGRESS.

THE official Year Book of the Vatican, which has just appeared, contains many interesting statistics. From it we learn that there are to-day fifty-six cardinals, of whom five were appointed by Pius IX. and fifty-one by Leo XIII. In the College of Cardinals there are fourteen vacancies. During the twenty-one years of Pope Leo's pontificate 124 cardinals have died. During the rule of the same pontiff the ecclesiastical hierarchy has been notably increased. Two new patriarchal sees and thirteen archiepiscopal sees have been established; seventeen bishops have been made archbishops; 100 new bishops, two apostolic delegates and forty-nine apostolic vicars have been appointed, and thirty new prefectures have been established.

There are altogether in the world 1,328 ecclesiastical dignitaries, of whom fifty-six are cardinals, ten patriarchs, 880 archbishops and bishops, 35 titular archbishops and bishops, five archbishops and bishops who have given up their titles, eleven prelates of the episcopal order, and eight abbots and prelates with episcopal jurisdiction.

The majority of the high dignitaries in this list are Italians. Among the cardinals there are thirty Italians and twenty-six foreigners. Among the patriarchs, archbishops, and bishops the proportion is still more remarkable, for out of the 930 dioceses in the entire world Italy has one-third. The former kingdom of Naples alone has 150 dioceses—as many as France, Germany, and Austria-Hungary put together. If we add to these the numerous titular Italian bishops, we shall find that almost half of the dignities of the entire Catholic Church are distributed among Italian dignitaries.—*Catholic Mirror*, April 15.