

SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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DEPARTURE FROM GOD.

Its Result.

GOD is One. Perfect unity is manifest in all that He does. There is coherence and growth and progress in all that is God's. His life permeates, infuses all; His Spirit controls all, moves all. This divine unity runs through all His plans. "There is *one* body, and *one* Spirit, even as ye are called in *one* hope of your calling; *one* Lord, *one* faith,

In God there is the drawing power of love to unite in Him, the only *One*, for the salvation, conservation, and preservation of all of His creatures. "God is love." Love only can truly unite souls. Other motives may unite for awhile; mutual self-interest may unite for a little time the minds of men; but such union is only for so long as self-interest is mutual.

God has ever sought to bind all His creatures to Himself in the bonds of love. Satan

none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be a habitation of dragons, and a court for owls."

The hope of the world is to turn to God. He is One. One with God is existence to all eternity. Apart from God is utter non-existence, utter ruin, and utter desolation. Why not be one with God when it can be done simply by yielding to Him? X.



A RESULT—OF WHAT? READ THE ARTICLE.

one baptism, *one* God and Father of all, who is above all, and through all, and in you all."

God is One, and the only One. It therefore follows that all that is not of God is division. And this the ages have ever demonstrated.

This is shown in the root meaning of the word "sin," "missing the mark." The mark is God and the glory and unity of His character. Missing it is turning from His way. Walking in God's way is righteousness and life. Turning from it is sin, confusion, and destruction.

We have an illustration of unity from the standpoint of the world in an army, moved according to the will of one man, often to complete defeat, disaster, or destruction. But the motive power in all is force, moving against some other body or bodies moved also by force.

has ever sought to deceive man into believing that God is cruel and arbitrary, and so to lead man to set up standards for himself and mark out ways diverse from the ways of God. And the latter has been the way of all the earth; "for all have sinned," and sin has ever brought forth death, destruction, and desolation. This is manifest in all the ruined men, ruined nations, ruined cities of past time. A good illustration of the result of this departure from God is shown in our illustration, the ruins of Persepolis. Where once men roamed and ruled, ate and drank, ran hither and thither on business or pleasure bent, wild beasts of prey now prowl among its ruins, or lie in wait for victims. God's prophecy against Idumea of old is true of all who rebel against God. He shall stretch out upon it "the line of confusion and the stones of emptiness. They shall call the nobles thereof to the kingdom, but

CHRIST GLORIFIED.

"**T**HESE words spake Jesus, and lifted up, His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was."

This is a plain statement of the pre-existence of Christ. Had He not had an existence before He assumed human nature, how could He possess glory with the Father before the world was? This is a grand theme for all to contem-

plate who are searching for truth. The Holy Spirit will be beside all such, to present to them the glory of this wonderful truth. O, that the human mind might be strengthened that it might comprehend the glory of the Redeemer!

Christ is not praying for the manifestation of the glory of human nature; for that human nature never had an existence in His pre-existence. He is praying to His Father in regard to a glory possessed in His oneness with God. His prayer is that of a mediator; the favor He entreats is the manifestation of that divine glory which was possessed by Him when He was one with God. Let the veil be removed, He says, and let My glory shine forth,—the glory which I had with Thee before the world was.

Christ defines the manner in which He has glorified the Father: "I have manifested Thy name unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest them Me; and they have kept Thy Word. Now they have known that all things whatsoever Thou hast given Me are of Thee."

How did the Father answer Christ's prayer?—For a period of time Christ was on probation. He took humanity on Himself, to stand the test and trial which the first Adam failed to endure. Had He failed in His test and trial, He would have been disobedient to the voice of God, and the world would have been lost.

Satan has asserted that men could not keep the commandments of God. To prove that they could, Christ became a man, and lived a life of perfect obedience, an evidence to sinful human beings, to the worlds unfallen, and to the heavenly angels, that man could keep God's law through the divine power that is abundantly provided for all that believe. In order to reveal God to the world, to demonstrate as true that which Satan has denied, Christ volunteered to take humanity, and in His power, humanity can obey God. "As many as received Him, to them gave He power to become the sons of God." All heaven is Christ's to give to the world.

Christ emptied Himself of His honored position in the heavenly courts. He became a man of sorrows and acquainted with grief. He was, as we are, subject to the enemy's temptations. Satan exulted when Christ became a human being, and he compassed His path with every conceivable temptation. Human weakness and tears were His portion; but He sought unto God, praying with His whole soul, with strong crying and tears; and He was heard in that He feared. The subtlety of the enemy could not ensnare Him while He made God His trust, and was obedient to His words. "The prince of this world cometh," He said, "and hath nothing in Me." He can find nothing in Me which responds to his sophistry.

Amid impurity, Christ maintained His purity. Satan could not stain or corrupt it. His character revealed a perfect hatred for sin. It was His holiness that stirred against Him all the passion of a profligate world; for by His perfect life He threw upon the world a perpetual reproach, and made manifest the contrast between transgression and the pure, spotless righteousness of One that knew no sin. This heavenly purity annoyed the apostate foe as nothing else could do, and he followed Christ day by day, using in his work the people that claimed to have a superior purity and knowledge of God, putting into their hearts a spirit of hatred against Christ, and tempting His disciples to betray and forsake Him.

Christ was buffeted with temptations, and convulsed with agony. He was lacerated with stripes, crowned with thorns, and crucified. The fallen foe, once exalted to heaven, bruised Christ's heel, but this was all he could do.

While engaged in doing despite to Christ, his head was being bruised. While enduring the contradiction of sinners against Himself, Christ was filled with sorrow and anguish. This was represented as the bruising of His heel. A pain, heavier than ever oppressed another, was weighing down His humanity.

But although Christ's divine glory was for a time veiled and eclipsed by His assuming humanity, yet He did not cease to be God when He became man. The human did not take the place of the divine, nor the divine of the human. This is the mystery of godliness. The two expressions human and divine were, in Christ, closely and inseparably one, and yet they had a distinct individuality. Though Christ humbled Himself to become man, the Godhead was still His own. His Deity could not be lost while He stood faithful and true to His loyalty. Surrounded with sorrow, suffering, and moral pollution, despised and rejected by the people to whom had been intrusted the oracles of heaven, Jesus could yet speak of Himself as the Son of man in heaven. He was ready to take once more His divine glory when His work on earth was done.

There were occasions when Jesus stood forth while in human flesh as the Son of God. Divinity flashed through humanity, and was seen by the scoffing priests and rulers. Was it acknowledged?—Some acknowledged that He was the Christ, but the larger portion of those who upon these special occasions were forced to see that He was the Son of God, refused to receive Him. Their blindness corresponded to their determined resistance of conviction.

When Christ's indwelling glory flashed forth, it was too intense for His pure and perfect humanity entirely to conceal. The scribes and Pharisees did not speak in acknowledgment of Him, but their enmity and hatred were baffled as His majesty shone forth. The truth, obscured as it was by a veil of humiliation, spoke to every heart with unmistakable evidence. This led to the words of Christ, "Ye know who I am." Men and devils were compelled, by the shining forth of His glory, to confess, "Truly, this is the Son of God." Thus God was revealed; thus Christ was glorified.

By raising Christ from the dead, the Father glorified His Son before the Roman guard, before the Satanic host, and before the heavenly universe. A mighty angel, clothed with the panoply of heaven, descended, scattering the darkness from his track, and, breaking the Roman seal, rolled back the stone from the sepulcher as if it had been a pebble, undoing in a moment the work that the enemy had done. The voice of God was heard, calling Christ from His prison-house. The Roman guard saw heavenly angels falling in reverence before Him whom they had crucified, and He proclaimed above the rent sepulcher of Joseph, "I am the resurrection and the life." Can we be surprised that the soldiers fell as dead men to the earth?

Christ's ascension to heaven, amid a cloud of heavenly angels, glorified Him. His concealed glory shone forth with all the brightness that mortal man could endure and live. He came to our world as a man; He ascended to His heavenly home as God. His human life was full of sorrow and grief, because of His cruel rejection by those He came to save; but men were permitted to see Him strengthened, to behold Him ascending in glory and triumph, surrounded by a convoy of angels. The same holy beings that announced His advent to the world were permitted to attend Him at His ascension, and to demand a triumphal entrance for the royal and glorified Being. "Lift up

your heads, O ye gates," they cry as they near the heavenly portals; "and be ye lift up, ye everlasting doors; and the King of glory shall come in." The angels at the gates respond in lofty strain, "Who is this King of glory?" And from thousands and ten thousands of voices the answer comes: "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." Again the angels at the gates cry, "Who is this King of glory?" and again the response swells triumphantly upward, "The Lord of hosts, He is the King of glory."

Thus the prayer of Christ was answered. He was glorified with the glory which He had with His Father before the world was. But amid this glory, Christ does not lose sight of His toiling, struggling ones upon earth. He has a request to make of His Father. He waves back the heavenly host until He is in the direct presence of Jehovah, and then He presents His petition in behalf of His chosen ones. "Father," He says, "I will that they also, whom Thou hast given Me, be with Me where I am." And then the Father declares, "Let all the angels of God worship Him." The heavenly host prostrate themselves before Him, and raise their song of triumph and joy. Glory encircles the King of heaven, and was beheld by all the heavenly intelligences. No words can describe the scene which took place as the Son of God was publicly reinstated in the place of honor and glory which He voluntarily left when He became a man.

And to-day Christ, glorified, and yet our Brother, is our Advocate in the courts of heaven. "In all things it behooved Him to be made like unto 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." "We have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

MRS. E. G. WHITE.

JESUS chose unlearned fishermen because they had not been schooled in the traditions and erroneous customs of their time. They were men of native ability, and they were humble and teachable,—men whom He could educate for His work. In the common walks of life there is many a man patiently treading the round of daily toil, unconscious that he possesses powers which, if called into action, would raise him to an equality with the world's most honored men. The touch of a skillful hand is needed to arouse those dormant faculties. It was such men that Jesus called to be His co-laborers; and He gave them the advantage of association with Himself. Never had the world's great men such a teacher. When the disciples came forth from the Saviour's training, they were no longer ignorant and uncultured. They had become like Him in mind and character, and men took knowledge of them that they had been with Jesus.—*Desire of Ages*.

I MAY put a poker in the fire twenty times in the course of the day and leave it there two or three minutes each time and it never will be thoroughly heated. If you are to get the fire of God's holiness and love and power burning in your heart, you must take more time in His fellowship.—*Rev. Andrew Murray*.

WIRELESS TELEGRAPHY.

GALILEO, as early as 1632, discovered the principle of communication by electricity between widely-separated points. The action of the magnet upon a steel needle was the key to the discovery. In 1753 an Englishman suggested a method of conveying intelligence by electric currents through twenty-six wires, one for each letter of the alphabet. In 1837 Prof. S. F. B. Morse invented the telegraph instrument, and what is now known as the Morse alphabet. It was not until 1843, however, that he succeeded in obtaining from the government the aid necessary to enable him to construct and operate the first telegraph line in the world.

Since that time great advancement has been



The Mast of a Wireless Telegraph Station Carrying the Wire Called the "Vertical Conductor," from which the Messages Leap off into Space.

made in telegraphic communication, until the whole world is bound about or interwoven with a mesh of electric nerves. Let the finger of famine pinch Australia, and England knows it—feels it—without the lapse of time. Let the sword of the rioter fall in China, and the whole world is a-quiver with the sensation. It took the news of the battle of New Orleans three weeks to cover the distance between Louisiana and Maine. To-day we read of battles on the opposite side of the globe before the smell of the gunpowder has risen from the field, or the litters have dropped their bleeding burdens under the shelter of the hospital tent.

This is not all; where one message was formerly sent along one wire, now eight are being sent and received over the same wire at the same time. The carrying capacity of the electric wire is not limited to the transportation of dots and dashes, but has adapted itself to the faithful reproduction of the human voice, with its infinite variety of modulation; and, stranger than this, it is possible for the speaker and listener to see each other while they converse through hundreds of miles of wire stretched above the earth or under the sea. The hand-written telegram, produced at the rate of twenty-five or thirty words a minute, is being superseded by that produced upon the typewriter; that in turn gives place to a device which sends and receives over the wire, in printed form, two hundred words per minute. Scarcely has the latter been given a fair trial of its ability, before a device is patented and put in operation which will send matter over the wire at the rate of three thousand words per minute.

Now that the capacity of the copper wire has about been exhausted, the bold inventor discards it, and sends his messages quivering through the air. Perhaps the first step in wireless telegraphy was the invention of an apparatus by which messages could be sent and received from a moving railway train. The instrument would attract messages from the wires along the railroad or transmit messages to them; but the telegraph companies, fearing what this invention would enable one to do in the way of "wire tapping," purchased the inventor's patent rights for a large sum, and smothered the invention.

But the blocking of this step is a mere incident in the progress of long-distance communication. In 1842 Joseph Henry, of Washington, D. C., made the discovery that an electric spark in one room of his house could induce electrical activity in a wire circuit in another room without any connecting wires whatever. In 1888 the term "electric waves" was applied to this phenomenon by Hertz, a German inventor, who had spent much time in experiments along this line. Other scientists, foremost among whom is Dr. Bose, a Hindu, have been experimenting with this peculiar property of electricity; but Guglielmo Marconi, a young Italian of twenty-five years, has outstripped them all in turning the discovery to practical account.

The electric waves travel outward in widening circles from the instrument which produces them, as ripples on the water travel outward from the place where a stone strikes its surface. Young Marconi has invented a delicate instrument which picks up these waves and is agitated by them as the strings of a piano will pick up and reproduce a note struck on another instrument tuned to the same pitch. Thus the dots and dashes produced on the instrument which generates the waves are taken up and reproduced electrically in the delicate instrument constructed to receive them. As no wire connects the sender and receiver, this achievement is known as wireless telegraphy.

Signor Marconi has had his system of wireless telegraphy in practical operation off the coast of England for several months, between



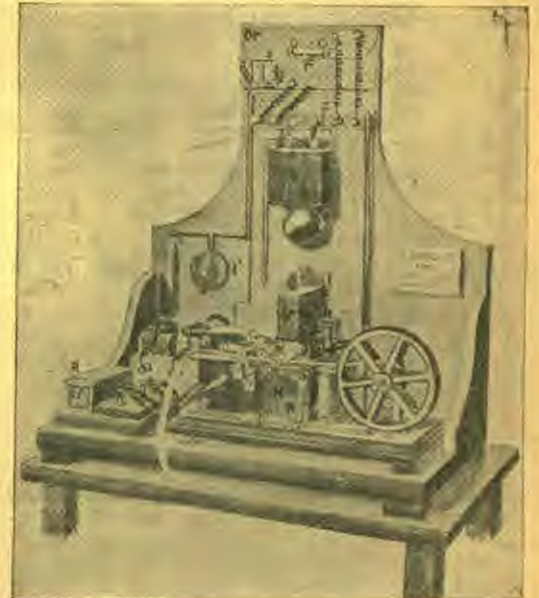
The Sending Instrument of a Wireless Telegraph Station. M is the Sending Key; I, the Motor Driving the Interrupter of the Coil; B, Pt, the Connection with the Mast; O, the Oscillator; and i, the Connection with the Earth.

the South Foreland lighthouse and the East Goodwin light-ship, a distance of twelve miles, while successful experiments were being conducted on land between stations eighteen miles apart. It is, however, within the past few weeks that the success has been attained which gives this system a real practical standing in the world. Marconi had been seeking for some time for permission to make the attempt to establish communication between the coasts of France and England, a distance of thirty-two miles across the English Channel. The permission was granted after much hesitancy, and stations were erected at Folkestone, England, and Boulogne, France. Messages were sent

back and forth to the entire satisfaction of the experimenters, and apparently with as much ease as tho transmitted by wire under the channel instead of through the air above it.

The apparatus by which this wonderful achievement is accomplished is more simple in construction than would be expected of such a wonder-working instrument, and very little material is required for equipping a working station. Each station is provided with a sending instrument and a receiver, and from these a wire is carried to the top of a flag-staff, tower, tall building, or lighthouse. From this wire, or "vertical conductor," the wave message leaps off into space, to be caught up by the receiver ten, twenty, or a hundred miles away.

From a tower eighty feet high messages are sent and received eighteen miles away. In the



The Receiving Instrument of a Wireless Telegraph Station. The Dots and Dashes Are Registered on the Tape as Shown in the Cut.

recent successful test of the system across the English Channel a "vertical conductor" 114 feet high was used. Tho the stations in this experiment were thirty-two miles apart, Marconi claims that with this height of conductor he can send messages forty miles.

It requires no stretch of the imagination to realize what the perfection of this system means. It is claimed that messages will soon be sent from continent to continent and from island to island by means of wireless telegraphy; that it will enable vessels at sea to detect the approach or proximity of other vessels in a fog, and thus avoid collisions, as well as to communicate with vessels in passing; and military men of the different nations are already preparing to utilize it in the operation of their armies. The old telegraph system, with its thousands of miles of wire stretched over the earth and its thousands of leagues of cable lying in the slime of the ocean bed, will then be a thing of the past, and the news of the world will be transmitted on electric waves and picked up on delicate electrical receivers in every part of the earth.

C. M. SNOW.

"It was after Isaiah had beheld the holiness of God and his own unworthiness, that he was intrusted with the divine message. It was after Peter had been led to self-renunciation and dependence upon divine power, that he received the call to his work for Christ."

SOME clocks strike the hours and some tell the time of day only with their hands. So some Christians advertise their business, and others do it and say nothing about it.—A. J. Gordon, D.D.



STUDIES IN GALATIANS

IMPROVING THE OPPORTUNITY.

Gal. 6:1-10.

ALTHOUGH we have studied the first three verses of the sixth chapter of Galatians, we will for the sake of the connection include them in the text for this week, and without further review begin the study.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the Word communicate unto Him that teacheth in all good things. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of his flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:1-10.

Burden-Bearing.—It can well be said that there is much in this portion of Scripture, as well as in others, which no one as yet understands, especially in verses 2 and 5, which seem to be directly contrary to each other. One says that we should bear one another's burdens, and the other says that every one shall bear his own burden. Without speculating upon what we do not know, we can find abundance of instruction in what is evident. Each one must have the Spirit of Christ, which is that of burden-bearing. He devoted His life to the service of others. But His own burdens He carried to God. He did not ask others to carry them for Him. Even so it should be with us. If every one in the house of God, to say nothing of the world, acted according to this plan, how easy it would be to get on! There would really be no burdens for any one to bear. Each one thoughtful only of others, studying their burdens, that he might help them, would find his own burdens carried in turn by others. The only burden that any one would then carry would be Christ's burden, which He calls us to take, because it is light. Let us learn of Christ, who bore the burden of the world, and asked none to share it with Him; yet He found it easy and light. When we try to unload our burdens on others, we are always in trouble, always heavy-laden; but when we are wholly devoted to bearing the burdens of others, we find them light.

Communicating Good Things.—"Let him that is taught in the Word communicate unto him that teacheth in all good things." There can be no doubt but that this refers primarily to temporal support. "The laborer is worthy of his hire." If a man gives himself wholly to the ministry of the Word, it is evident that the things necessary for his sustenance must come from those who are taught. But this by no means exhausts the meaning of the injunction. The one who is taught in the Word must communicate to the teacher "in all good things." Mutual help is the burden of this chapter. "Bear ye one another's burdens." Even the teacher who is supported by those who are taught, is to assist others pecuniarily. Christ and the apostles, who had nothing of

their own—for Christ was the poorest of the poor, and the disciples had left all to follow Him—nevertheless distributed to the poor out of their little store. See John 13:29. As the teachers contribute not only the Word but temporal support as well, so those who are taught in the Word should not confine their liberality merely to temporal things. It is a mistake to suppose that ministers of the Gospel never stand in need of spiritual refreshment, or that they can not receive it from the weakest in the flock. No one can ever tell how much the souls of teachers are encouraged by the testimonies of faith and joy in the Lord, which come from the mouths of those who have heard the Word. It is not simply that the teacher sees that his labor is not in vain; the testimony may have no reference whatever to anything that he has done; but a humble soul's joyful testimony to what God has done for him, will often, through the refreshment it gives the teacher of the Word, be the means of strengthening the souls of hundreds.

Sowing and Reaping.—"Whatsoever a man soweth, that shall he also reap." A simple statement of fact that can not be made plainer by any amount of talk. The harvest, which is the end of the world, will reveal what the sowing has been, whether wheat or tares. Verse 8 is so plain and striking a statement that comments only weaken its force. "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till He come and rain righteousness upon you." Hosea 10:12. "He that trusteth in his own heart is a fool," and equally foolish is he who trusts in other men, as is seen from the next verse: "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; because thou didst trust in thy way, in the multitude of thy mighty men." "Cursed be the man that trusteth in man, and maketh flesh his arm," whether it be his own flesh or that of some other man. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jer. 17:5, 7.

Faint Not.—"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6. This is the thing that is taught in verse 9. We can not tell how much we shall reap, nor from which of the seed that we sow. Some may fall by the wayside, and be snatched away before it has time to take root; and other may fall on stony ground, where it will wither; and still other may fall among thorns, and be choked; but one thing is certain, and that is that we shall reap. Notice the statement in Ecclesiastes: We do not know whether the morning sowing or the evening sowing will prosper, or whether both shall alike be good. There is no possibility that both can be bad. One or the other alone may prosper, or else both may be good. Isn't that encouragement enough for us not to be weary in well-doing? The ground may seem poor, and the season may not be favorable, so that the prospect for a crop may be most unpromising, and we may be tempted to think that all our labor is wasted. Not so; "in due

season we shall reap, if we faint not." "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58.

Make No Difference.—"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." In this we see that the apostle speaks of temporal help, for it needs no special exhortation to preach the Word to those who are not of the household of faith; they are the ones to whom it is specially to be preached; but there is a natural tendency—*natural*, I say, not spiritual—to limit charities to those who are called "deserving." We hear much about "the worthy poor." But we are all unworthy of the least of God's blessings, yet He showers them upon us continually. "If ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for He is kind unto the unthankful and to the evil." Luke 6:33-35. The most of Christ's ministry on earth was among those who cared nothing for Him personally. In some instances they would not even take the trouble to say, "Thank you," for the greatest favors bestowed; but that made no difference with Him. He gave just as freely of what He had to give. Let us learn more of Him, that we may "fulfil the law of Christ."

Seek the Opportunity.—Note especially the beginning of the tenth verse. "As we have therefore opportunity," let us do good unto all men. Doing good to others is to be considered a privilege to be enjoyed, and not an irksome duty to be discharged. Men do not speak of disagreeable things as opportunities. No one says that he had an opportunity to injure himself, or that he had an opportunity to lose some money. On the contrary, a man will speak of an opportunity to make some money, or to escape from some threatened danger. It is thus that we are to consider doing good to the needy. But opportunities are always sought for. Men are always on the lookout for an opportunity to get gain. So the apostle teaches us that we should be seeking opportunities to help some one. This Christ did. He "went about doing good." He traveled about the country on foot, a tramp, if you please but a glorious one. He was searching opportunities to do somebody some good, and He found them. He did good, "for God was with Him." His name is Immanuel, which means "God with us." Now as He is with us all the days, even to the end of the world, so God is with us, doing good to us, that we also may do good. "We then as workers together with Him, beseech you that ye receive not the grace of God in vain." To this end, "receive ye the Holy Ghost." E. J. WAGGONER.

"LET the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

"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."

THE CROWNING ACT OF CREATION.

THE crowning act of God's infinite love in creation is made manifest in the institution of the Sabbath. The Sabbath keeps fresh in the minds of men His creative and redemptive power. He has commanded us to "remember the Sabbath day, to keep it holy. . . . for in six days the Lord made heaven and earth, the sea, and all that in them is."

One can not meditate at any length upon infinite power, as shown in the created objects around him, without being reminded of the tender care of his heavenly Father in providing so bountifully for all his needs. One day in seven is none too much to be devoted to His worship; it is none too often for those who love the Lord, to meet and express their gratitude in songs of heavenly praise, blend their petitions, and encourage one another by telling of God's wonderful love, of which they have been the recipients during the week. The seventh day has been sanctified and set apart by the Creator, and should be strictly observed as He has commanded. The violation of the Sabbath causes men to forget God, and dims their mental vision respecting a knowledge of His creative power and infinite love. He whose heart has been touched with heavenly love, hails the Sabbath with delight. Its sacred hours that come laden with spiritual blessings, remind him that he is a creature of the Creator. In his secret worship and public devotion, he is drawn nearer to his God. Praise the Lord for the peaceful day of holy rest!

Why Was Sin Permitted.

If men would view God as He is—a God of love—they would not be so ready to charge Him with injustice because He has permitted some things which they, in their shortsightedness, condemn. Many are puzzled, and can not understand why God has permitted sin to exist. Some pronounce its existence in our world unwise and cruel. They do not see that the ultimate design is to afford an object-lesson for all God's intelligent creatures.

Adam and Eve were responsible for yielding to Satan; for they were faithfully warned of their foe, and of the terrible results if they yielded. It was love that warned them; it was love that permitted them to make their choice after being warned. But why permit sin to be visited upon the posterity of Adam? The answer is, Because God is love. He loves the creatures He has brought into existence, and desires to teach them the awful results of sin. To do this He has made this world, in which He has laid the great plan of salvation, the lesson-book of the universe. The angels of heaven and the inhabitants of other worlds behold the fearful consequences of sin. They have seen man, in a rage of anger, take the life of his fellow-man; they have beheld men, made in the image of God, inflict upon their fellow-men, whose only offense was a difference of belief and practise in matters of religion, the most slow and cruel torture that human genius was capable of inventing. Besides these cruel, satanic acts, they have witnessed sickness, poverty, starvation, and death with all of their attendant evils. All this has produced an intense hatred against sin, and has built up a barrier against another rebellion in heaven. All who are successful in overcoming through Christ, and are transferred to the better world, will have passed through an experience that will destroy all desire for its repetition. Thus by permitting sin to exist and show its results, God's universe will forever be placed on a safe basis.

The Effects of Sin Felt in Heaven.

Sin has not only caused sorrow and suffering

on earth among men; but it separated Christ from God. Christ took upon Himself the guilt and shame of sin. This brought Him into the world where sin exists, to live a life of self-denial and suffering, and to perish on the cross. God looked down from heaven on His bleeding Son, and His heart of infinite love suffered with Him. Angels wept. Thus sin introduced tears into heaven.

Reader, think you that God was so unwise as not to know, in permitting sin to exist, that it would separate His only-begotten Son from Him, and cause Him to pass through such intense suffering?—No; it was infinite wisdom and unmeasured love that permitted man to make his choice between good and evil in Eden, and then God freely gave His only Son to redeem him from the effects of the fearful choice which he had made. This blessed Saviour has risen from the dead, and He offers pardon to every penitent, guilty soul. He watches for a response to this offer with a more tender compassion than that which moves the heart of an earthly mother to forgive her wayward, suffering son. He cries after the wanderer, "Return unto Me, and I will return unto you." Mal. 3:7.

E. HILLIARD.

Tonga, Friendly Islands, S. Pacific Ocean.

FOR ALL.

"Be thou faithful," says the Master,
Faithful even unto death,
Faithful, tho we face disaster,
Faithful, while we've life and breath.

If we trust Him hour by hour,
Trust Him 'midst the din and strife,
We shall find increasing power,
And, at last, the crown of life.

C. F. LADD.

LOVE AND HATRED. No. 2.

LAST week we endeavored to show that the spirit of the genuine Christian is the Spirit of the God of love, and that his heart is too full of love to allow any room for hatred toward his poor suffering fellow-beings. We now turn our attention to the spirit of hatred, and its bitter, unchristian fruits. Since Cain was the first hater, we give him the first place. During the War of the Rebellion, we often heard sung:—

"John Brown's body lies mouldering in the grave,
But his soul goes marching on."

In parody we may say:—

The body of Cain lies mouldering in the ground,
But his soul goes marching along.

Cain, like many others, was an inventor of improved (?) religion, and, like many others, said in his heart, "What pleases me, pleases God." How bitter must have been his disappointment when the lamb of Abel was accepted, while his fruits were rejected. Instead of allowing God to teach him through Abel, he allowed the spirit of hatred to fill his heart, and at that moment became the first-born of the "seed of the serpent." Passing over the bitter fruits of Cain's hatred, we come to Joseph and his brothers. The brothers first hated and then persecuted Joseph. They caused their father to mourn days, weeks, months, years. The long years of sorrow which they brought upon their father were but a part of the fruits of their hatred.

Turning to the prophet Daniel we see that the Babylonian princes hated him and set a trap for him. But Daniel, like one resurrected from death, lived, and his haters died. How short, how short is the triumph of the haters and persecutors! Passing over the long and bloody persecutions of the holy prophets, we come to

our dear Redeemer. God had said in the hearing of the Jews, "This is My beloved Son, in whom I am well pleased." Was God the one to be "well pleased," or were the Jews the ones to be "well pleased"? The Jews, like many Christians (?), felt that themselves were the ones to be "well pleased," and consequently became haters of the Word. Many professed Christians of to-day are in reality haters of the Word of God, and are seeking to have it crucified on the Roman cross. Let no beloved but erring Sunday-keeper think the writer is mistaken, but let him look well to his own foundations. E. S. BROOKS.

JUDGING.

THE Word of God says to fallible mortals: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Matt. 7:1. This is worth consideration by all, but especially by those who believe that "every one of us shall give account of himself to God." We will get the same consideration in the judgment that we grant unto others before the judgment.

Another reason for not judging is that God says it is inexcusable in us. "Thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Rom. 2:1. Therefore if the one who is given to judging is desirous of knowing what manner of man he is, he has only to look at the picture he has drawn of the one he is judging, and he will see himself; he will see his own likeness as shown by the camera of God's Word.

There is, however, a species of judging that is practicable, and that is self-examination. "Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13:5. "If we would judge ourselves, we should not be judged." 1 Cor. 11:31. In harmony with this is the word of Christ in John 7:24, "Judge not according to appearance, but judge righteous judgment." Judging by appearance is the way the carnal mind judges others. Such judgment is always vicious, and is incapable, even unwilling, to see beyond the range of imperfect human sight. But righteous judgment is spiritual, and is therefore always charitable and merciful. "Blessed are the merciful; for they shall obtain mercy." Matt. 5:7. Among brethren it is always safe to regard this counsel of the apostle Paul: "In lowliness of mind let each esteem other better than themselves" (Phil. 2:3), "in honor preferring one another" (Rom. 12:10).

This apostle also gives us a happy conclusion in view of the judgment: "Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." Rom. 14:13.

W. N. G.

THE strength and beauty of Him who was the chiefest among ten thousand and the One altogether lovely were in His perfect consistency. No one was ever disappointed in the flavor of the fruit that was produced by the "True Vine." John 15:1; Ps. 34:8.

And it is the privilege of every "branch" to manifest the same beautiful harmony between heart and life. John 15:2-11; 1 Peter 2:1-8.—Mrs S. M. I. Henry.

HE who is false to present duty breaks a thread in the loom, and will see the defect when the weaving of a lifetime is unrolled.



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THE MOTIVE OF THE GOSPEL.

THE motive power of the Gospel of Jesus Christ is love. The Gospel is received by *faith*; but the power which carries it forward, the power which constrains its ministers and devotees, is *love*. It is "the Gospel of God;" and "God is love." It is therefore the Gospel of love.

Love can compel only as it wins and molds and changes. When the man yields to the power of love he is a different man, transformed by love. He who yields to force may be, and generally is, of the same opinion after he yields as before. But he who yields to love is changed in the yielding. So he who receives into his heart the Gospel of love is changed thereby to the character of love.

Love places in his heart a different motive. Knowing that sin leads to death, that all are sinners doomed to die, he becomes burdened for souls. Like Paul he says, "For the love of Christ constraineth us; because we thus judge, that if One died for all, then were all dead. . . . Now then we . . . pray you in Christ's stead, be ye reconciled to God."

This is the message which every truly regenerated soul must in some form bear to the world. He can not help giving it. The love of Christ constraineth him. It will flow from his lips in words of praise and blessing and instruction, from his hands in deeds of helpful kindness, from his heart in soul burden for others' saving. Force may command him to be silent; with the apostles he will say, "For we can not but speak the things which we have seen and heard."

The growing tree can be checked in its growth only by destruction. The constantly-fed, pent-up waters can not forever be restrained. The constantly-replenished furnace can not confine its heat. The shining sun will lighten even the dark cloud. So he in whose heart the Prince of Life dwells can not keep silent when God bids him speak. As well bind the mighty river or stay the falling rain. God's Gospel is diffusive.

It is for this reason that those who have followed truth, in all ages, who have been faithful to the world, have been zealous in giving to the world the Gospel. Old established religious bodies have ever been prone to find fault with those drinking of the new wine of advanced truth; they cast them out of the synagogues, or turn them out of the churches, denounce them as proselyters, fanatics, troublemakers; and invoke against them prejudice, prohibition, and persecution. So Elijah was treated, and so other prophets of God in Israel. So Jesus, the Light of the World, was treated by those who should have received Him gladly. John Huss, John

Wickliffe, Martin Luther, John Wesley, Roger Williams were all rejected by the majority of their contemporaries, and their message despised. Men celebrate their birth now, build monuments to their memory, but despise and reject the principles which made these men all they were, the principles of believing God and following all the light which was seen.

"The path of the just is as the shining light, that shineth more and more unto the perfect day." This is true of the faithful Christian in his individual life. It is true of the church of Christ. Her brightest light will shine upon her just before the perfect day shall dawn. That light will shine from the Word of God, from the "more sure word of prophecy," the light of God shining in the darkness "till the day dawn and the day-stars arise in your hearts." But to-day, as of yore, when men preach Christ's coming, the coming of the better day, and the needed preparation therefor, also as of old the message is despised, the messengers are rejected.

Reader, are you rejecting God's message? What about that of Rev. 14:6-14? Is it of God or man? On which side of the message will you be found when He comes?

YOUTHFUL CRIMINALITY.

STATISTICS are not needed to show the criminal spirit that has taken possession of the rising generation. Common every-day observation shows it abundantly.

The head-lines to a double-column article in a recent New York daily run thus:—

"Office Boy, at Sixteen in Jail
As Expert Check-raiser."

Head-lines of a similar import may be found in the dailies almost any day in the year. And every form of crime that is known to depraved humanity is being committed by these children crooks, desperadoes, and outlaws. And many of them are of much tenderer years than sixteen. Little boys, and even little girls, of seven, eight, and nine years of age are being continually arrested for their desperate deeds of vice and crime.

There are numerous causes that have led up to this deplorable condition. Perhaps the most potent evil is the flood of pernicious literature that has been cast out upon the youth and children of this time. Stories of crime have been so pictured that the criminal has come to be a hero in the child mind. And these stories have been most energetically circulated by covetous and unscrupulous publishers, who have cared more for the money they would get out of it than for the worth of the young souls they were ruining.

Then the more reputable publishers of our great daily papers have helped the evil along by the minute descriptions they give of every crime that is committed. The daily paper is read the most of anything in this time, and by constantly coming in contact with so much description of criminality the mind becomes used to it, and soon ceases to regard it as terrible or evil. The principal thing that impresses itself on these degenerate and degenerating minds is the importance of keeping from being caught.

There is also a form of cartoons in the daily papers, particularly the Sunday issues, that is imperceptibly doing its work. In these cartoons youthful depravity is pictured out with a view of appealing to one's sense of humor

and fun. Such cartoons are found in the very papers, and sometimes in the very selfsame issue of the paper, in which the editorial columns are filled with warnings and deprecations concerning the children criminals in this time. Can not such editors see that their cartoons are more potent for evil than their editorials are for good? For the cartoon is sure to be studied, while the editorial may not be.

Another most powerful factor that has led up to this alarming harvest of youthful criminality is found in the many drunken parents who spend all they can get for whisky. Such persons are seldom very industrious, and while they lie in a drunken stupor at home, they send their children upon the streets to beg, and more often to steal, in order that they may get means with which to buy more whisky. These unfortunate children are *taught* how to steal. And with as much faithfulness as the Sabbath-school teacher would train her scholars to shun the road of vice and crime, these poor, irresponsible little folks are drilling in the infamous arts of lying, stealing, and even murdering. This is no picture of mere fancy; our cities are full of it.

Now what can be the only outcome of all this?—We must say, nothing short of a world-wide reign of violence and terror. From these fearful calamities the Almighty Father will graciously save every individual that will come to Him for shelter and protection. But the world at large is rushing down the incline at a furious rate to a certain and immediate destination.

THE SOCIAL CYCLONE.

THERE are not only cyclones and hurricanes, earthquakes and tidal waves in the physical world to disturb the minds of men in these days, but in the social world there is a fearful storm brewing that is even more alarming. Men have tried to pass over these social forebodings as something that was of no special consequence. They have told us that the gathering storm in society would break away and a glorious dawn of peace and good-will would shine forth.

But the cloud is getting blacker, the outlook is more threatening, and the discussions over social questions are becoming more heated and determined. A most intense feeling has entered into the minds of men, and they seem possessed with the idea that they are being driven to do something desperate. The vast number of monopolizing trusts that are being formed are looked upon as a menace to freedom, and by many it is considered that the colonial expansion policy upon which the United States has recently entered is all in the interest of the money power. In the discussions along this line a noted public speaker recently said:—

These are the two arguments which are always used in favor of conquest, philanthropy, and five per cent. The one chloroforms the conscience of the conqueror, and the other picks the pocket of the conquered.

Some say that philanthropy demands that we govern the Filipinos for their own good, while others assert that we must hold the islands because of the pecuniary profit to be derived from them. I deny the soundness of both arguments. Forcible annexation will not only be criminal aggression (to borrow Mr. McKinley's language of a year ago), but it will cost more than it is worth, and the whole people will pay the cost, while a few will reap all the benefits.

Still weaker is the argument based upon religious duty. The Christian religion rests upon the doctrine of vicarious suffering and atonement; the colonial

policy rests upon the doctrine of vicarious enjoyment.

When the desire to steal becomes uncontrollable in an individual he is declared to be a kleptomaniac and is sent to an asylum. When the desire to grab land becomes uncontrollable in a nation, we are told that the "currents of destiny are flowing through the hearts of men," and that the American people are entering upon their manifest mission.

Shame upon a logic which locks up the petty offender and enthrones grand larceny! Have the people returned to the worship of the golden calf? Have they made unto themselves a new commandment consistent with the spirit of conquest and the lust for empire? Is "Thou shalt not steal" upon a small scale to be substituted for the law of Moses?

Another speaker within the last few weeks spoke the following:—

Nearly all of the wealth of this land is passing into a few hands, and not one of these hands favorable to the freedom of the citizen. Every great industrial, commercial mining, or transportation enterprise is passing into the hands first of corporations, and then by further consolidation into the hands of trusts, which thus have an absolute monopoly—a monopoly which can arbitrarily fix prices, fix wages, and regulate output—a monopoly which has no soul, and whose chief purpose is to plunder the public.

We have established a moneyed aristocracy and are now fastening a yoke on posterity. A standing army is to be enthroned and bayonet argument is to govern.

We quote still another speaker as follows:—

We do not need this vast army in time of peace any more than we need a king. . . . We should, if we are true to the people and our principles, vigorously oppose this enormous increase of the regular army. A large standing army in a republic is always a menace to civil liberty and to free institutions.

If you have taken the pains to read the foregoing quotations closely you see that they are the expression of very deep-seated feeling in regard to vital issues that are now engrossing the public mind. They are the outward evidence of a strong undercurrent of hostility to certain measures that they can not endure. Such expressions indicate more than a passing statement of indifferent opinion; they mark strong conviction—conviction so strong that something must be done about it unless this order of things is speedily changed. And every one knows that the foregoing quotations are by no means the strongest that might be given. They are simply some of the milder utterances that are heard from multitudes of men from all parts of the country.

But you say, "The men who are making such statements are cranks; they are wild and fanatical." Well, we will not take the time to argue that point with you. You can have it your way if you like. But let them be cranks, or fanatics, or what not, one thing is sure, and that is, they are popular with the people. Large crowds flock to hear them speak, and their writings are eagerly sought and read. Their utterances have a firm lodging-place in the public mind, and this fact is an auspicious omen. Such intensity of discussion, received so eagerly, and accepted so fully by the people, denotes a smothered sentiment that can not long be restrained from bursting into a furious social storm.

If you will take the time to briefly read the story of the French Revolution and the discussions that led up to it, you will see that the issues then and now are identical. And if you will survey the horrors of the French Revolution you will get but a minimized view of the terrors of the social cyclone into which the whole world is driving at a furious speed. For the unmistakably accurate voice of inspiration tells us that we are entering "a time of trouble, such as never was since there was a nation."

T.

INTEMPERANCE IN FRANCE.

UNDER the caption of "Temperance in France," the *Northwestern Christian Advocate* of April 5 has the following:—

The interest in the temperance question is not confined to the United States. There is scarcely a country in the world but has reason to be anxious over the effects of strong drink, and to feel the desirability for action to restrain the use of liquor. France, whose people seem less disposed than those of almost any nation to take a serious view of moral issues, is now engaged in an interesting, if not almost urgent, temperance agitation. The saloons have increased so rapidly during the recent years as to cause alarm, and a bill has been introduced in the French Senate for the avowed purpose of checking their increase. The bill is accompanied by statistics which show that, whereas in 1830 the saloons in France numbered 281,847, in 1869 they had risen to the number of 364,875, and to-day to 424,500, exclusive of the 30,000 grog-shops in Paris. That means 1 saloon to every 85 inhabitants, or 1 to every 30 adults. In the Department of the North there is 1 to every 46 inhabitants. It is hardly probable that a law can be enacted now that will effect a material change, but it is significant that the French people feel the need of restricting the traffic. They may, before many years, be willing to absolutely prohibit it.

Intemperance in France, instead of temperance, would certainly have been fully as appropriate a title to stand at the head of such an array of facts. And it is hardly probable, as suggested by the *Advocate*, "that a law can be enacted now that will effect a material change." When there is so much drinking that every eighty-five persons on an average support a saloon, and where even in some localities there is a saloon to every forty-six inhabitants, it will certainly be very hard to get the drink-shops either restricted or abolished. If France had never had any light, we might hope for different results from the agitation of temperance reforms. But France rejected the great Reformation of the sixteenth century, and yet she enjoyed the benefits of the mighty intellectual awakening that attended the Reformation. When she rejected the Heaven-sent reforms, she received in their stead a reckless infidelity that has driven her into the most abandoned vices and drunkenness.

Now since France has taken this course with her eyes wide open, can it be hoped that reforms of any consequence can reach her? She has an intoxication that is more to be dreaded than the drunkenness that comes from wine and whisky. She is stupefied by her errors, and so engrossed in her rounds of hilarious pleasures that it is not likely that many of her people will be aroused until the sounding of the trumpet of Jehovah in the great day of the Lord. It is certainly a sad condition to be in, but still let us hope, work, and pray to the end that many of her people may be awakened to that true sense of their condition and needs that will work the most thorough reform in their individual cases.

T.

"THEY looked unto Him, and were lightened; and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles."

"My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt His name together."

"THE Lord redeemeth the soul of His servants; and none of them that trust in Him shall be desolate."



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

924. About War.

DID not God in early ages order and direct war? If so, the Bible says He is unchangeable. This has puzzled me.

M. W.

At first it may seem that God has ordered wars. But study the question closely and you will see that God never ordained the cruelties and barbarities of war. God overrules in wars, but He does not originate them. When men get so wickedly cruel that they are determined to fight each other, the Lord often steps in and turns the scale so that the best results are achieved that could possibly be wrought out among such evil-minded men. The spirit of gentleness in the New Testament is the same spirit that is in the Old. This may not appear to you at first, but continue to study the harmony of God's Word, and not what wrong principles of education have placed in our minds as discord, and you will see the perfect agreement all the way through. This is too much of a subject to treat more fully in the Question Corner; we may have something to say about it editorially at another time.

925. Rev. 20:5 Again.

IS IT true that Rev. 20:5 is not found in any of the earlier manuscripts?

E. J. W.

This question has been answered at least once a year for the last three years. In one or two of the early versions the verse is wanting in the original, but it was probably omitted by mistake. It appears in the others, and is by most eminent critics not even considered doubtful. The best and latest Greek text, of Wescott and Hort, does not question, neither do the Revisers. The text is without doubt genuine, and in harmony with the teaching of Scripture.

926. Rev. 21:24.

ARE the words "of them which are saved" omitted from Rev. 21:24 in the early manuscripts?

E. D. W.

Yes; they are not given in the Revised Versions, and are omitted by Griesbach, Lachman, Tischendorf, Tregelles, Alford, Wordsworth. But the whole context shows that it is the nations who are saved that are referred to.

927. 2 Thess. 1:9. Does It Mean Banishment?

DOES 2 Thess. 1:9 mean banishment? or does it mean that the glory of His coming will destroy them?

ELBE.

Destruction means destroyed. Everlasting destruction means everlastingly destroyed. The wicked will be banished by everlasting destruction. Read the text in the light of 2 Thess. 2:8. The Revised Version reads, "Who shall suffer punishment, even eternal destruction from the face of the Lord, and from the glory of His might." No sinner shall see God's face and live.

928. "As a Snare." Luke 21:35.

PLEASE explain Luke 21:35, "For as a snare shall it come on all them that dwell on the face of the whole earth."

P. I. R.

It will be seen by the context and parallel scriptures that the day referred to is the great day of the Lord. That day is the day of God's wrath against sin, in which no star of hope will shine for the impenitent. Those believing God's Word will have sought His mercy. Those who do not believe will place their affections on earth; they become earth-dwellers. Not believing God, they will not prepare to meet Him, and so the great day of final testing will come upon them unawares. The child of God is a pilgrim, walking circumspectly.



THE OUTLOOK



"FOR THEY HAVE FILLED THE LAND WITH VIOLENCE."

THERE is nothing that marks this time more strongly than its intense spirit of violence. There is the violence of war that has completely taken possession of the whole world; there is the violence of Anarchist and Nihilist that is seen and felt everywhere; there is the violence of strikes, showing the intense feeling that heaves and convulses the laborer; there is the violence of murderers and outlaws in committing the most barbarous and blood-curdling crimes; and there is the violence of mobs and lynchers as they so suddenly rise up and so furiously destroy their fellow-men.

How long can this condition of things endure? Life and property are no longer safe; for the whole of society is on such high tension that a person can not be sure that the words that he speaks with no thought of unkindness, or some trivial act, may not be suddenly seized upon, and before he can get time to explain or apologize, he be violently struck down. Some cruel crime may be committed, and some one may merely offer the surmise that a certain person has had something to do with it, and then like a furious storm the mob rushes upon the individual and murders him, often in the most barbarous manner, without giving the fellow any chance to prove his innocence, and without taking the time to be sure of his guilt.

A short time ago two men were walking along the streets of San Francisco, supposedly the closest and most intimate friends. One of them dropped a remark in mere sport. This rankled in the mind of the other, and a little while later he entered his friend's office with a revolver and shot him down. This is only a sample.

During the last few days the despatches have told us of mobs that have burned one man alive, and hanged another. But before doing this they tortured their victims by cutting off their ears and fingers and otherwise barbarously mangling their quivering flesh. It is true that at least one of the victims had committed a horrible crime, but that only adds to the evidence of the violence of these times and does not take away the fact that the mob was as horribly barbarous in its violent fury as anything that was ever seen in the most savage jungles. And we make a mistake if we say that such things could not happen only in certain localities. For some of the deeds done in Ohio, Illinois, and elsewhere, are not far behind, to say the least, any of this violence of the South. Where is our boasted civilization while such things continue and increase?

The two men in Kansas City who quietly discussed their jealousies of two women, and who deliberately decided to take a bulldog to their room and set him upon them, is another case in point. These ruffians stood by with cold-blooded indifference while the dog caused one of the women to leap out of the window and break her collar-bone in falling, and then they followed the other into the street, whither the enraged brute had driven her, and stood in front of the gathering crowd while her flesh was terribly torn and mangled.

Then there is the little boy only nine years of age who a few days since planned in the most approved style of the desperado to wreck a passenger train, and was only saved from it by a section boss just chancing to come along on his hand-car. And we might mention other cases of notorious youthful criminality that have entered the realm of violence, but it is unnecessary. The reader knows too well how truly appalling the situation is to make it necessary for us to even present any evidence at all; for you have the evidence in all its shocking realities all about you all the time.

No matter how men may regard this situation, we may learn from the following language how God looks upon it:—

"Then said He unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke Me to anger; and, lo,

they put the branch to their nose. Therefore will I also deal in fury; Mine eye shall not spare, neither will I have pity; and tho they cry in Mine ears with a loud voice, yet will I not hear them." Eze. 8:17, 18.

The prophet is here speaking of a time when "they have filled the land with violence." And because of this violence the Lord says, "Therefore will I also deal in fury; Mine eye shall not spare, neither will I have pity; and tho they cry in Mine ears with a loud voice, yet will I not hear them." This fearful violence that is in the world to-day will surely, and shall we not say speedily, call forth the divine interference. Why, if things are permitted to go on much longer in the way they are going, this world will be nothing short of one vast slaughtering-pen. And will the true and just and tender and merciful and loving God look on with indifference while demons incarnate work the inhumanly barbarous destruction of the race?—Never! "Something great and decisive will take place, and that right early. If any delay, the character of God and His throne will be compromised."

THE ENGLISH DUMDUM BULLETS.

THE *Scientific American Supplement* has the following to say in regard to the English dum dum bullets:—

"During the Chitral campaign of 1895, the Indian troops found that the nickel-covered leaden bullets of their Lee-Remington rifles were ineffective against living targets. The soldiers overcame this difficulty by stripping the bullet partially of its nickel jacket and exposing the ogival point of the head. These dum dum bullets, so named after the Dum Dum Ammunition Works, at Calcutta, became distorted on striking a soft body and were torn apart, as shown in figure 1. The wounds produced by these half-covered bullets were found to be very serious. . . . The Geneva Convention, it is true, only prohibited the use of explosive bullets in small arms, but had the convention known of the terrible effect which could be produced by a bullet of the form described, mankind would undoubtedly have been protected from this new and fearful type of shot.



Fig. 1.

"True it is, that completely jacketed bullets are comparatively harmless against living targets, since they merely pass through the body with but little injury. But it is not on that account necessary to employ these highly destructive, half-covered bullets with their expansible soft cores. Experiments should be made either with fully-covered shot having flattened heads or with an entirely new form of bullet, since a flat-headed projectile has too small an initial velocity for use in modern warfare. In the *Kriegstechnische Zeitschrift*, to which we are indebted for our illustrations and particulars, a writer proposes a construction similar to that shown in figure 2. In this proposed form, a core, *a*, a jacket, *b*, and a leaden cap, *c*, are used. The jacket, *b*, is formed with a contraction, *d*, which offers a firm hold for the leaden cap, *c*. The inventor of this bullet is of the opinion that a projectile of this type will lose nothing in velocity, and that upon striking a human body it will not be distorted to so great a degree as the half-covered dum dum bullet. By reason of the tapered

head, *c*, a mushroom-like formation will result on impact, as shown in figure 3, and a rather large passageway will be produced without tearing apart the surrounding muscles so terribly as in the case of the half-jacketed bullet. A further advantage claimed for this shot is its high penetrating power, since the easily-demolished leaden cap readily permits the hardened head to protrude."

It is painfully amusing to note the discussions in regard to just how barbarous a bullet can be without being put under the ban of belonging to "uncivilized warfare." A bullet that explodes and tears the victim all to pieces will not do, for it is too barbarous, so the "civilized" warrior seems to think. And then a plain steel bullet will not do, for it merely cuts a clean hole through a man, and unless it strikes a vital part of his body it does him but very little injury. Hence a bullet must be invented that is not open to either of these objections.

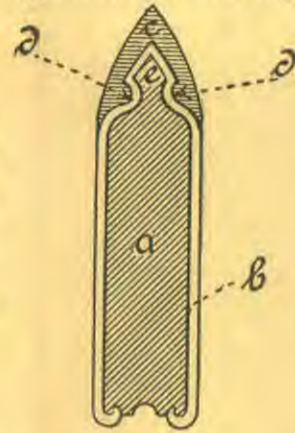


Fig. 2.

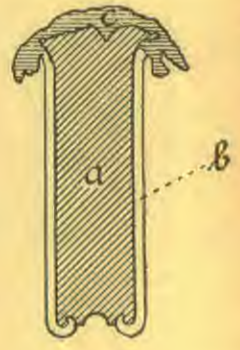


Fig. 3.

Why can not men see the absurdity of such sophistical reasonings, and recognize the fact that every form of war, and every form of bullet used in war, is uncivilized and barbarous. But so long as men want to fight, it is supposed that they will try to devise various means to make themselves think that they are civilized, while still doing uncivilized things. War belongs to savagery, and a mere change in the style of bullets used does not strip it of its barbarities.

THE SIGNIFICANCE OF THE POLITICAL BOSS.

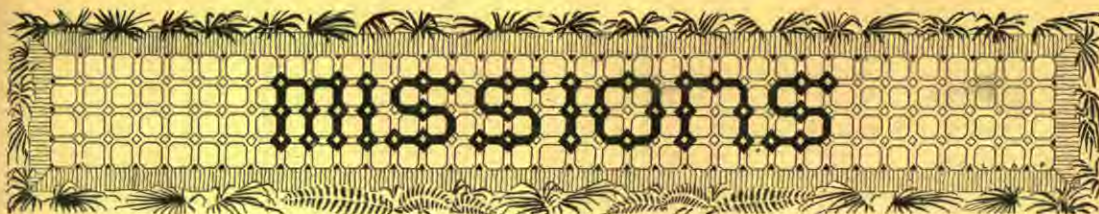
THE "boss" has come to be a recognized factor in politics everywhere. He seems to hold the balance of power in his hands, and he either rules or else exerts all his influence to ruin what and whom he can not bring under his control.

Several of the States have been made to feel the power of the political boss in a very marked manner. There have been dead-locks and a prolonged contest in at least five States over the election of their United States senators. And the California and Pennsylvania Legislatures did not succeed in electing their senators at all.

In all these States the work of the boss was very apparent, and in some of them the charges of bribery and fraud seemed to rest upon evidence that could not be set aside as untrue. But the boss is not confined in his work to senatorial contests. He is at work everywhere. His hand is seen in the ward caucus, in the local elections, and also in national affairs.

One peculiar fact about the political boss is that no one can be found who will openly express a love for him. Every one will declare that he holds him in contempt. But still if you have a boss, you must have those who are bossed. In the very nature of things, when a man stands alone, and no one recognizes his authority, he can not be called a boss. But as soon as men begin to seek his favors and gifts, and prostrate their manhood before him in order to get them, then they create the boss. The boss does not create himself, but is made such by those who are willing to cater to some mere man in order to win his influence or his money.

Then if the country is filled with political bosses and wire-pullers—and everybody seems to affirm that it is so—what does it indicate? Does it not show conclusively that men are becoming subservient, and that they are trucking to those that they themselves denominate as bosses? This is another link in the great chain of imperialism that is so rapidly turning this country on the backward movement. And how long can the present corrupt and corrupting work of the boss continue before the whole country is ruined? And if the torch of freedom that has been planted in America is snuffed out, what will be the fate of the rest of the world. These are questions that are at least worthy of most serious reflection.



THE FACE OF CHRIST.

DANNECKER, the yeoman sculptor,
 In a vision the Christ face caught;
 Then he seized his faithful chisel,
 And year by year he wrought,
 And to fashion that face ideal
 Gave all his time and skill,
 That a work of God so hallowed
 Might his loving hands fulfil;
 For he would that all the people
 Might behold that wondrous face,
 So "altogether lovely,"
 So full of matchless grace.

At last—yet still reluctant—
 He called a little maid,
 "Whom have I here?" he questioned.
 "O, some great man!" she said.
 He knew by the maiden's answer
 That holier touch than yet
 His skill must find, and a tenderer Christ;
 Then, with weeping and regret,
 Dannecker took his chisel
 And patiently wrought on
 Until in awe he whispered
 Exultingly, "It is done."
 And again he called the maiden;
 She answered reverently,
 "It is, 'Suffer the little children,'
 It is Jesus that I see."

With such sorrow and compassion
 That wondrous face was sealed
 That each man saw his Saviour,
 Each read God's heart revealed.
 The suffering saw His pity;
 The burdened found release;
 The sinful felt His pardoning love,
 And the troubled, rest and peace.



The Industrial Christian Home, Ogden, Utah.—Front View.

Then Dannecker, the artist,
 Did his faithful chisel stay,
 No longer of mind to sculpture
 From models of earthly clay;
 Nor image the most enchanting
 Could tempt his matchless skill,
 Since a work of God so hallowed
 Did his faithful hands fulfil.

MARTHA WINTERMUTE.

Newark, Ohio.

THE GOSPEL OF INDUSTRY.

THE Gospel of an earnest Christian industry, from a physical as well as a mental standpoint, is beginning to receive considerable attention as an important element in the education of the youth of to-day. It is being more clearly seen that no influence is so potent in the development of a courageous, well-balanced character as the infusion of

a spirit of earnest physical labor, performed under the inspiration of a worshipful service to the Creator, who demands not only the loving service of mind and soul, but of the strength as well.

It is through the medium of an earnest physical service that the inspiration of the divine mind that works upon mind and soul is assimilated and becomes interwoven in the texture of human character. It is through this medium that love instead of selfishness becomes the actuating motive of the life, and human lives are most securely bound together.

May there not be a cause for the prevailing lack of parental respect and obedience that characterizes the childhood and youth of our present age? May not the secret lie in the fact that the parents of to-day do not lay down their lives and strength in the service of love, as they did in former days?

The sound of the ax and the rhythmic music of the scythe are heard no more; they live only in poetry. The pegging hammer is silent; the card, spindle, and loom have all been left behind, or are seen only in the home of poverty;

busy fingers ply no more the knitting needles of yore. There is no vision of a faithful mother toiling into the small hours of morning that she may have the coveted pleasure of laying the completed trousers and coat before her sleeping boy where his first conscious thought will be gladdened by this product of a mother's loving service. All this is gone, and now, while mother has so many social engagements of club and call, some servant-girl, who is considered good for nothing else, cooks the food, scrubs the floors,

and does all this "awfully distasteful" work; and the unifying influence of a service of love is destroyed. And then, to patch over this domestic rent, we hold before the children the self-developing fact that we carry, for their benefit, a heavy life-insurance policy. And as that seems to them the highest parental devotion, they naturally begin to count the gray hairs and note the faltering step that seem to give promise of the early realization of this prospective service.

These, with many other influences, have conspired to produce a class of dependent ones who, without courage or hope, are fast being driven to despair. Back of these are a multitude of children who, unless rescued by energetic effort, will soon swell the ranks of this parasitic army.

What shall be the help extended to these neglected ones? Shall it be the doling out of

a paltry sum of money, or of clothing ready-made, or food already prepared, which serves only to crush out all lingering feelings of self-respect and independence, and confirm them in a course of vagrancy and pauperism? Is this all?—Certainly our responsibility does not end here. It is the gospel of industry that is needed to-day; the infusion of a spirit of heroic toil into the aimless life. It is the emancipation of labor, not from its tax upon bone, brain, and sinew, but from the contempt of drudgery with which it has so long been branded.

The mighty influence of diligent, helpful physical employment upon life and character must be emphasized by voice and pen; and not by precept only, but also by example.

Strong, earnest, intelligent hands must grasp



The Industrial Christian Home, Ogden, Utah.—Rear View.

the trailing banner of industry, and by sacrifice and toil raise it to its heaven-appointed place in the education and reformation of mankind.

Greed and mammon have well-nigh crushed life and love and hope out of common toil; it will take sacrifice and tears to win back the heritage.

It is with the hope of emphasizing these great principles of industry, economy, and temperance, as taught in the greatest of all books—the Bible—and especially of bringing the uplifting influence of these truths into close touch with the daily life of the neglected classes, that the Industrial Christian Home has been established in Ogden, Utah. The blessing of the Lord has attended the work of the home from the beginning. Almost all kinds of physical labor have been consecrated to its establishment.

Brother and Sister M. T. Johnson, of Minnesota, and Sister Libbie Bronwer, of Logan, Utah, were moved by the Spirit of the Lord to consecrate their services free of charge to the work of the institution, and the Lord will abundantly reward these faithful laborers.

The industrial departments of the home consist of a kindling-wood yard, shown in the rear view of building, carpet weaving, a sewing room, and a farm of twenty acres. The home also conducts a free employment agency. The institution has become known throughout the city as the center of practical aid for the poor, whether in the person of the homeless man or the deserted mother and children. The great need at present is means to equip the farm with agricultural implements, team, etc. If any of the readers of the SIGNS feel in sympathy with the purpose of the home, and would like to aid in a substantial way, we can assure them that any such aid will be most gratefully received and faithfully used.

Address all communications to M. T. Johnson, 260 Twenty-fourth Street, Ogden, Utah.

W. A. ALWAY.

"In God is my salvation and my glory."

OUR WORK AND WORKERS.

ONE sister sold 2,000 copies of the Resurrection Number of the SIGNS in Omaha, Neb.

THE May number of the *Life Boat* is a special for use in jails and penitentiaries. The price is \$1.00 per hundred. It ought to have a large circulation. Address 1926 Wabash Avenue, Chicago, Ill., or your State tract society.

AT the last quarterly meeting of the church at Deadwood, S. D., six were added to the membership. A good interest has been awakened by circulating the SIGNS prior to the special labors of Brethren J. H. Wheeler and L. E. Johnson.

A CHURCH of eleven members was organized at Cardiff, Ala., March 25, on which occasion five persons were baptized. This result was mainly through the labors of Brother W. Woodford. Brother E. L. Sanford was present at the organization. This company has also erected a house of worship.

THE workers in Honolulu are receiving occasional requests that some provision be made for the education of the Chinese girls. Who could contemplate a more noble work, uplifting these who have so long been degraded? Openings are multiplying, workers are volunteering, but the means has not yet been offered.

REFERRING to our church schools, the *Training School Advocate* says: "The standard must be held high, because it is God-given, and we shall put forth every effort to reach it. As the young people from all parts of the United States gather at Battle Creek this summer, we look forward to a greater flood of light on educational methods than we have had before. It is planned to have actual work with children, that the teachers may receive not only the theory, but may see the actual workings of lessons on the child mind."

MRS. L. MONNING writes to the *Review* from Guadalajara, Mexico, that "the Guadalajara Sanitarium is two months old, and is certainly prospering beyond our most sanguine expectations. . . . We certainly have a neat building, with the most excellent facilities for fresh air and sunlight. At present we have about fifteen house patients, with six or eight from the city. A short time ago Dr. John had three severe cases of pneumonia in one family in the city, and the patients made remarkable recoveries. This at once made the doctor well known, and several cases have been brought to him since."

THE Fort Worth, Texas, *Register* of recent date has this item of interest concerning our work in that city:—

"The interest and attendance continue to increase at the Haven of Rest Mission. This mission is doing a good work for fallen humanity, and many souls are being converted. The workers have been kept quite busy during the winter nursing the sick and clothing the poor. Thursday they started out with a new enterprise in the shape of a penny lunch counter. The object is to furnish food to those who are in need, for the actual cost of the raw material. The food is well cooked and everything is clean and neat. Some of the business men of Fort Worth took their dinner at the mission and were highly pleased with it. The superintendent of the mission and his wife, Mr. and Mrs. A. G. Bodwell, have been in Fort Worth since the first of last August, and have spent several hundred dollars from their own pockets besides spending their time and rescuing the fallen. They came here from Chicago, where they obtained a thorough experience in mission work."

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.

ANNUAL MEETINGS.

THE twenty-eighth annual meeting of the California Conference of the Seventh-day Adventists, and the third annual meeting of the California Conference Association of the Seventh-day Adventists, a corporation, will convene at 9 A.M. Wednesday, May 31, 1899, at Stockton, Cal., for the purpose of electing the officers of the conference, a board of seven directors of the California Conference Association of the Seventh-day Adventists, and the transacting of such other business as may properly come before the meeting. Each organized church will be

entitled to one delegate and an additional delegate for every twenty members.

W. T. KNOX, *President.*

J. J. IRELAND, *Secretary.*

PACIFIC PRESS PUBLISHING COMPANY.

THE twenty-fourth annual meeting of the stockholders of the Pacific Press Publishing Company was held according to appointment at the main office of the company, corner Twelfth and Castro Streets, Oakland, Cal., on Monday, April 24, 1899.

The past year has been one of marked prosperity, and the outlook for the future is quite encouraging. The following is a brief summary of the work for the fiscal year ending March 31, 1899.

Manufacturing Department.

This department includes a well-equipped book-binding, book and job printing office, and electrotype and stereotype foundry. Twenty-one steam-power presses are in operation, and the plant is one of the largest and most complete on the Pacific Coast. From 2 to 4 tons of paper are used every day, and from 125 to 150 persons find employment in the various departments. Notwithstanding the prevailing hard times, this department makes quite a satisfactory showing. The total amount of business charged out for the fiscal year just closed, amounts to \$122,536.35, against \$118,726.29 last year.

Book Department.

Aggressive work has been carried on in this department during the past year, and as the result, the volume of business has largely increased.

Beside the regular work of the department, three new subscription books have been placed upon the market, as follows:—

1. "The Story of Redemption," by Wm. Covert. This is a small book of about 240 pages, and is selling fairly well.

2. "The Desire of Ages," by Mrs. E. G. White. This is by far the largest and most important volume we have ever issued. It contains nearly 900 large octavo pages, and is illustrated with nearly 300 original half-tone engravings, made especially for this book, at a cost of over \$6,000. For over two years a corps of artists were at work upon these illustrations. The book was placed upon the market November 1, 1898, and already the first edition of 10,000 copies is nearly exhausted, and we are now printing a second edition. Two editions have also been printed by the Review and Herald Office at Battle Creek.

Great care has been taken with the mechanical execution of this book, and it is acknowledged by all to be the finest and best-gotten-up volume ever issued by our publishing houses, and it is destined to have a large sale.

We now contemplate getting out a *trade or workers'* edition of this book, without illustrations, uniform in size and style with the "Testimonies," printed on thin paper, to sell for about \$1.50, bound in cloth.

3. "Heralds of the Morning," by Elder A. O. Tait. This is a book of nearly 300 pages, treating upon the signs of the times, and the near coming of our Saviour. It is beautifully illustrated with original half-tone engravings made especially for this book, and has met with a hearty reception by our canvassers. Altho placed upon the market only two months ago, the first edition of 10,000 copies is nearly exhausted, and we are now rushing through a second edition.

The subscription book sales the past year show a gain over the previous year of \$31,975.20, and this does not include \$9,211.25 worth of "Gospel Primers," which are not considered strictly subscription books.

Our tracts and pamphlets have had an unprecedented sale during the past year, there having been about eleven and one-half million pages distributed, or about eight and one-half tons. During the months of October and November about 50,000 pages per day were sent out.

The net business in this department for the year amounts to \$62,253.64, as against \$41,289.59 last year, showing an increase in volume of \$20,964.05.

Periodical Department.

The same increased activity has been manifested in this department that has characterized other branches of our work. Beginning with the year

(Continued on page 14.)



LESSON IX.—SABBATH, MAY 27, 1899.

CENTURION'S SERVANT HEALED, AND WIDOW'S SON RAISED.

Capernaum and Nain.

Luke 7:1-35.

- 1 "AFTER He had ended all His sayings in the ears of the people, He entered into Capernaum.
- 2 "And a certain centurion's servant, who was dear unto him, was sick and at the point of death. And when he had heard concerning Jesus, he sent unto Him elders of the Jews, asking Him that He would come and save his servant. And they, when they came to Jesus, besought Him earnestly, saying, He is worthy that thou shouldst do this for him; for he loveth our nation, and himself built us our synagogue. And Jesus went with them. And when He was now not far from the house, the centurion sent friends to Him, saying unto Him, Lord, trouble not Thyself; for I am not worthy that Thou shouldst come under my roof; wherefore neither thought I myself worthy to come unto Thee; but say the word, and my servant shall be healed. For I also am a man set under authority, having under myself soldiers; and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard these things, He marveled at him, and turned and said unto the multitude that followed Him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole.
- 11 "And it came to pass soon afterwards, that He went to a city called Nain; and His disciples went with Him, and a great multitude. Now when He drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came nigh and touched the bier; and the bearers stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He gave him to his mother. And fear took hold on all; and they glorified God, saying, A great prophet is arisen among us; and God hath visited His people. And this report went forth concerning Him in the whole of Judea, and all the region round about.
- 18 "And the disciples of John told him of all these things. And John calling unto him two of his disciples sent them to the Lord, saying, Art Thou He that cometh, or look we for another? And when the men were come unto Him, they said, John the Baptist hath sent us unto Thee, saying, Art Thou He that cometh, or look we for another? In that hour He cured many of diseases and plagues and evil spirits; and on many that were blind He bestowed sight. And He answered and said unto them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in Me.
- 24 "And when the messengers of John were departed, He began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in kings' courts. But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written,
- Behold, I send My messenger before Thy face,
Who shall prepare Thy way before Thee.
- 28 I say unto you, Among them that are born of women there is none greater than John; yet he that is but little in the kingdom of God is greater than he. And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him. Whereunto then shall I liken the men of this generation, and to what are they like? They are like unto children that sit in the market-place, and call one to another, which say, We piped unto you, and ye did not dance; we wailed, and ye did not weep. For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom is justified of all her children."

Side Lights.—Matt. 8:5-13; 11:2-19; "Desire of Ages," pp. 318-320.

NOTE.—The texts included 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. Going down from the "mount of blessing" to Capernaum, who met Christ there? For what purpose? Luke 7:1-3. (Matt. 8:5, 6.)
2. What strong plea was offered in behalf of the centurion? Verses 4, 5. See note 1.

3. When Jesus was on His way to the centurion's house, who was sent to meet Him? With what message? Verses 6-8.
4. Hearing this, what did Jesus say to those following Him? Verse 9. See note 2.
5. When the centurion's friends returned to his house, what did they find? Verse 10.
6. The day following, where was Christ leading a large company? Verse 11. See note 3.
7. Drawing near the city, what sort of procession did they see issuing from its gates? Verse 12. See note 4.
8. What moved the Saviour to speak to the woman? With what words did He comfort her? Verse 13.
9. What mighty work did He perform? Verses 14, 15. (Matt. 28:18; Eph. 5:14.)
10. At sight of this, how were the people moved? What did they say? Verse 16. See note 5. (1 Kings 17:21; 2 Kings 4:35.)
11. Hearing the general rumor of Christ's wonderful works, what did John's disciples do? Verses 17, 18. (Matt. 11:2.)
12. What message did the Baptist then send to Christ by two of his disciples? Verse 19. See note 6. (Num. 24:17; Dan. 9:25; John 1:25-31.)
13. While the men were in the presence of Christ, what did they behold? Verse 21.
14. After they had seen this, what gentle message did Christ send to John? Verses 22, 23. (Isa 28:16; 1 Peter 2:6.)
15. As soon as John's messengers were departed, what did Christ say of him? Verses 24-30. (Matt. 21:28-32.)
16. What consistent rebuke did Christ then administer to the people of His day? Verses 31-35. (Matt. 11:20-24.)
17. After pronouncing wo upon those cities wherein He had wrought, what prayer did He then offer? Matt. 11:25, 26. (Matt. 16:17.)
18. What gracious invitation did He then offer to all? Verses 28-30. See "Desire of Ages," p. 331. (Jer. 6:16.)

NOTES.

1. **He sent elders of the Jews.**—Several items serve to make this an interesting account. The centurion was counted a heathen by the Jews, but while in command of the Roman post at Capernaum, he had been so favorably impressed with the Jewish religion as to build for them a synagogue at that place. No particular favor was asked for the centurion, but his anxiety was for a *servant*,—a slave, generally considered as a *thing* rather than a *person*. Mommson says that all the miseries of negro slavery were a drop in the ocean compared to the slaves of those days. Yet this man's tenderness for his slave prompted him to send to Jesus, whom he had never seen, for relief for his beloved slave. Matthew sets forth the centurion as making the appeal, on the principle that the Jewish elders represented him. Compare Matt. 20:20 with Mark 10:35 for a similar case.

2. **"I have not found so great faith."**—Here was a strange saying. One regarded as a heathen was found to have more genuine faith than was in all Israel. And on what ground? Simply that of believing that the word alone was able to produce the desired result. In this artless faith was a confession that Christ had godlike power, and was, therefore, able to heal the sick by His word. This was greater faith than any one among the Jews possessed, even tho that people professed to be then expecting the Desire of Ages. It was indeed a marvelous faith

3. **Nain,**—the fair, the beautiful,—was more than twenty miles from Capernaum, on the northwest slope of Little Hermon, in full view of Tabor and the heights of Zebulon.

4. **The only son.**—To die childless was counted a terrible calamity among the Jews, and to have their offspring entirely cut off was regarded a direct punishment for some sin. This woman was already a widow, and was following her *only son* to the grave,—a most wretched affliction.

5. **A great prophet.**—It may be well to remember that Shunem, the place where Elisha raised the "great" woman's son, was a village on the opposite side of the very hill upon which Nain was situated, and that the plain of Jezreel, the scene of the greatest events of Elijah's life, stretched out in full view of the place. It was perhaps the memory of these great prophets that called to the lips of the people that another great prophet had arisen among them.

6. **Art Thou He?**—John had been in prison for a long yet indefinite time. Herod had relaxed his severity enough to permit visitors to see the prisoner frequently, as if almost ashamed to keep the innocent one in confinement. Thus he could hear of Christ's doings, which caused him much thought. John's ideas of the Messiah were evidently those held in common with all the Jews,—that of establishment of pure theocracy on the earth. The thought was therefore most natural, If He is the Messiah, why does He not assume the throne of David? Why does He leave me to languish in prison, who went before Him to proclaim His coming? Why am I set aside, apparently forgotten, and my work permitted to drop? (On this point see "Desire of Ages," p. 361.) These very thoughts were calculated to bring despondency, unless he remembered

the lives of Moses and Elijah, who had been over the ground before him. No wonder, then, that he had, and even ourselves have, temporary seasons of depression, when looking at ourselves, and the seeming lack of appreciation which follows one's pathway.



LESSON IX.—SUNDAY, MAY 28, 1899.

CHRIST BEFORE PILATE.

Lesson Scripture, John 18:28-40, R.V.

- 28 "They lead Jesus therefore from Caiaphas into the palace; and it was early; and they themselves entered not into the palace, that they might not be defiled, but might eat the 29 Passover. Pilate therefore went out unto them, and saith, 30 What accusation bring ye against this Man? They answered and said unto him, If this man were not an evil-doer, we 31 should not have delivered Him up unto thee. Pilate therefore said unto them, Take Him yourselves, and judge Him according to your law. The Jews said unto him, It is not lawful 32 for us to put any man to death; that the word of Jesus might be fulfilled, which He spake, signifying by what manner of death He should die.
- 33 "Pilate therefore entered again into the palace, and called Jesus, and said unto Him, Art Thou the King of the Jews? 34 Jesus answered, Sayest thou this of thyself, or did others tell 35 it thee concerning Me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered Thee unto me; 36 what hast Thou done? Jesus answered, My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; 37 but now is My kingdom not from hence. Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth 38 My voice. Pilate saith unto Him, What is truth? "And when he had said this, he went out again unto the 39 Jews, and saith unto them, I find no crime in Him. But ye have a custom, that I should release unto you one at the Passover; will ye therefore that I release unto you the King of the Jews? 40 They cried out therefore again, saying, Not this Man, but Barabbas. Now Barabbas was a robber."

Golden Text: "I find no fault in Him."

SUGGESTIVE QUESTIONS.

- (1) After the trial of Jesus before Caiaphas, where was He taken? Why did His accusers not go into the palace? Verse 28. Note 1. (2) What then did Pilate do? What question did he ask? V. 29. (3) How did the rulers answer him? V. 30. Note 2. (4) What did Pilate then say to them? What excuse did they make for not accepting the responsibility? V. 31. Note 3. (5) What word of Jesus was fulfilled? V. 32. (6) What then did Pilate do with Jesus? What question did Pilate ask? V. 33. Note 4. (7) With what query did Jesus reply? V. 34. (8) How did Pilate answer? Vs. 34, 35. (9) What did Jesus say of His kingdom? V. 36. Note 5. (10) What further question did Pilate ask? What direct reply did Jesus give? What deeper interest did Pilate then manifest? V. 37. Note 6. (11) What conclusion did the governor announce to the Jews? V. 38. (12) To what custom did he refer? What option did he give them? V. 39. (13) Whom did they choose? Who was Barabbas? V. 40. Note 7.

NOTES.

1. **"It was early."**—For the same reason that Jesus was arrested, tried, and condemned in the night, He was hurried to the prætorium early in the morning, that their judgment might be affirmed by Pilate before their action became generally known to the public. In this was illustrated the words of Jesus: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:19. **"Lest they should be defiled."**—The defilement which they feared was merely ceremonial, and even that was from their tradition, and not from any divine decree. Their scruples were only superstition, as shown by the fact that they were careful not to enter a Gentile house during the Passover, but did not shrink from putting an innocent man to death. Such is ever the effect of setting up man-made religious institutions in view of the commandments of God.

2. **Assumed righteousness.**—The Jews knew that the charge of blasphemy, under which they had condemned Jesus, would have no weight in a Roman court; so they assumed that of course they would not condemn any one without good cause. They wanted the governor to consider their righteousness a guarantee for the righteousness of any demand they might make. They would make their assumed righteousness a cloak for the wickedness of their deed. To add force to their demand they said, "We have a law, and by our law He ought to die." John 19:7.

3. **The determined purpose.**—Pilate gave them permission to judge the prisoner according to their law. But that did not answer their purpose; for the permission evidently implied that they should go only so far as Roman law would allow the operation of their law, and that would not include the death penalty. It is worthy of note that while they said, "By our law He ought to die," they protested that, "It is not lawful for us to put any man to death."

4. **"The judgment hall again."**—Pilate had gone out into the court of the prætorium, because the Jews would not go into the palace (or "judgment hall," A.V.). Jesus made no protest against going into the house on account of defilement. Had there been any sin in so doing, He would have resisted with all the power of heaven.

5. **The charges.**—When the governor insisted on having definite charges against Jesus, "the chief priests accused Him of many things." Mark 15:3. Among other things they said, "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that He Himself is Christ a King." Luke 23:2. The last charge would naturally attract Pilate's attention most, so upon this point he questioned Jesus. But Jesus disclaimed any temporal authority whatever. While admitting that He was born to be a King, He declared, "My kingdom is not of this world." As all earthly governments are of necessity sustained by physical force, the fact that His servants did not fight, and no preparation was made for military defense or aggression, was sufficient evidence to satisfy Pilate's mind that He was innocent of the charges against Him.

6. **A direct answer.**—When Pilate asked, "Art Thou the King of the Jews?" Jesus did not answer directly; He gave opportunity for Pilate to voluntarily acknowledge Him, to allow the Spirit to do its office work. But when asked again, He answered directly. "He can not deny Himself." 2 Tim. 2:13. The expression, "Thou sayest that I am a King," is equivalent to a direct affirmative. The Jews so understood it, as shown when He was before Caiaphas. There He was asked, "Art Thou the Son of God?" and He replied, "Ye say that I am." Then they said, "What need we any further witness? for we ourselves have heard of His own mouth." Luke 22:70, 71. On this they accused Him of blasphemy. In His reply to Pilate we have the assurance as to who are deemed the subjects of Christ's kingdom; "Every one that is of the truth heareth My voice." His kingdom is made up of those who voluntarily submit to His word.

7. **Inconsistency.**—The insincerity and inconsistency of the Jews was shown when Pilate, after declaring Jesus innocent, asked whether He should release Him or Barabbas. The chief priests incited the people to ask for the release of Barabbas, who had been convicted of the same crime of which they charged Jesus, and for which they had demanded His death. The inconsistency of Pilate was manifested in placing a man whom he had declared innocent on a par with one who had been convicted, and leaving the fate of the innocent to the choice of His avowed enemies.

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HEAVEN.

"WHERE is heaven, dear mama?"

A babe on my mother's knee,
I asked that old, old question;
This answer she gave to me:
"'Tis the place above, my baby,
Where God and His angels dwell,
And if we are good, my darling,
He'll show what I can not tell."

"What is heaven like, dear mama?"

As a child I asked once more,
Believing that she could tell me,
As she'd promised to, long before.
"How can I tell you, my daughter,
Save that 'tis God's own home,
Where He'll be waiting to greet us
When on earth we cease to roam?"

"What is heaven like, my brother?"

My eyes on the river were cast.
It seemed, in the moonlight sparkling,
A sight far too lovely to last.
But his eyes were still more lovely,
As he spoke of his home so dear:
"'Tis a place with no more weeping,
With never a pain nor a tear;

"A place where we'll dwell with Jesus,
Through an endless happy day;
And whatever there was of sorrow
By His hand will be swept away."
Through these words I found my Saviour,
And now, when the river I see,
I think of the river in heaven,
Where Jesus is waiting for me.

MARIAN BERKMAN.

Bloomville, Wis.

JEM'S MOTHER.

"THE mail's a-coming."

"That ain't smoke, father, it's just
a cloud."

"I think it's smoke." And both the old
people with faces pressed close to the window
peered wistfully at the thin gray film wavering
above the trees of the distant grove.

"It is moving this way, mother."

"Like enough; the breeze is in the east."

"There!" they both exclaimed as the faint
sound of a whistle reached them. The rumble
of the car wheels became distinct, but still they
stood watching the shifting line of smoke as it
came nearer and nearer. Neither moved until
the long train rushed through the town, pass-
ing only a few rods from the windows where
they were watching. Then Uncle Matt turned
away and sat down in his old-fashioned splint
rocker. His hands, bronzed and knotted with
weather and work, were clasped over the head
of his walking stick. He leaned forward,
heavily resting his head on his hands.

"Aren't you goin' for the mail, father?"

"'Tain't any use. I've been every day for
ten years, and never a word from Jem yet."

"But it might come to-day, and I couldn't
stand it no ways to think maybe there was a
letter and we didn't know it."

Uncle Matt rose slowly from his chair.
"Seems 'zif I couldn't drag myself up to the
post-office many more times. This goin' and
goin' every day, and watchin' and watchin' the
letters poppin' into the boxes here and there
and everywhere, and thinkin' every time that
the next one will fly into our box and it will be
from Jem—but there, mother, I'm goin'.
Maybe it will come to-day."

Aunt Betsey rocked back and forth crying

softly, while Uncle Matt with labored effort
moved around the room getting ready for his
walk. He came and stood beside her as he
buttoned his worn, faded coat snugly across his
chest; then he patted her silvered hair with
clumsy sympathy, saying, "There, mother;
there mother, I'm goin' now." Aunt Betsey
nodded and tried to smile as he went out the
door.

It was a snowy, tedious walk, but Uncle
Matt trudged bravely on, the heroism of his
wife's smile filling his loving old heart and urg-
ing forward his aged, rheumatic limbs. Every
one in the village knew him—knew the almost
hopeless hope of his daily pilgrimages to the
office. The group of idlers waiting to catch
stray bits of gossip from those who were com-
ing and going, smiled sympathetically when
the postal clerk took a letter from the box and
waved it at the old man as he entered the door.

"For me?" he asked. "Is it for me?"

The clerk nodded. "I hope it's all right,"
he ventured, noticing how the letter shook
in the trembling hand that received it. But
Uncle Matt could make no reply. He stum-
bled out into the street again, the precious
letter crushed in his intense, eager grasp. He
forgot all the heart-breaking anxiety of those
long years. He forgot that Jem had left home
in a drunken fury, without one word of fare-
well, but sullen curses. He forgot the bitter
cruelty of his unbroken silence during the long
years. He remembered only that he was their
son, their bright, beautiful, winning boy. As
he neared home he exulted in the thought of
the happiness he was taking to his boy's
mother. He knew he would find her sitting
before the little open stove trying to knit.
She had long since stopped asking if there
were any mail, and this morning she did not
even look up as he came in, lest he should see
her too willing tears. He sat down by her and
put the letter in her lap. There was no need
to ask from whom it came. They had no
thought at first whether the news were good or
bad. It was enough for the moment that Jem
was alive, that he had written to them.

"You open it, mother," Uncle Matt said at
last.

She lifted it from her lap, took hold of one
corner with thumb and finger, but her hands
refused to do their bidding.

"I can't, father. You open it."

He reached to take it, but all the sorrow and
loneliness of those long years, all the disap-
pointed pride and ambition, and all the possi-
bilities of happiness or misery concealed by
that common yellow envelope, overwhelmed
him.

"No, mother, I can't," he faltered; and
after a pause, "We'll take it to Lizy."

Lizy's home over on the next street was in
plain sight across the open space. They went
across the field by the foot-path the school-
children had worn through the snow. Lizy saw
them coming, carrying the letter between them,
and opened the door as they turned into the
yard.

"You open it," Aunt Betsey said, by way
of greeting, holding the letter toward her
sister.

Lizy was a plump, comfortable woman, with
much sense and little sentiment. "Lost your
glasses?" she asked, running her scissors
along the edge. "Why! it's from Jem!

Now you let me set right down between you
and I'll read it out loud."

"Wait a minute, Lizy," Aunt Betsey pleaded,
content at first to see the letter unfolded in her
sister's hand. Lizy talked in easy common-
places until her sister said, "Now commence;
read every word."

"Dear Father and Mother!"—Aunt Betsey
put out a detaining hand. "Wait a minute,
Lizy, read that over again. You see he hasn't
forgotten; he says, 'Dear father and mother.'
Now go on." And so the letter was read with
many interruptions and comments.

When once more they were at home, sitting
side by side before the fire, they discussed
Jem's letter from beginning to end, over and
over, until both were nodding in drowsy hap-
piness. Aunt Betsey was the first to start up.

"Do you know, father," she began, with a
little break in her voice, "I've always blamed
myself for Jem's goin' away. He just had
common store stockings that winter. You
mind? My hands were lame and I couldn't
knit him any. 'N I've thought sometimes if
he'd had on stockings that I knit, those boys
couldn't have led him into the saloons so easily,
and all these years of sorrow might have been
different."

"Don't, mother, don't blame yourself. It
was all because Jem was too anxious to please
everybody." The old man rambled on, fum-
bling for excuses for his profligate son.
"'Twasn't because he was bad at heart. He
was too good-hearted. Wasn't that it, mother?
He couldn't offend any one."

Aunt Betsey nodded. "If I only could
send him stockings that I knit, maybe they'd
help to keep his feet from paths of destruction."

Uncle Matt brightened up. "Do, mother.
Of course it would help him." Then he
stopped in dismay, for his wife was crying
again. "What's wrong? Haven't you the
yarn?"

She shook her head, holding up the cylin-
drical strip she was working on. "The last
bit is in these wrists, 'n if I raveled them out
there wouldn't be more than enough to begin a
pair of stockings."

Uncle Matt's hand instinctively sought his
pocket and searched hopelessly for the money
he knew was not there. Then he went to the
book-shelf and drew from behind the books
the well-worn purse. With a desponding
glance he replaced it. "There ain't anything
we could sell?" he suggested, brightening.

"No, nothing. Everything was gone long
ago. The spinning wheels went first and then
the old clock; everything has been sold but"—

"Have you sold the foot-stove?"

Aunt Betsey caught her breath. "It's the
only thing that's left of mother's."

"Is that so? I wouldn't have said anything
if I'd known that."

There was little sleep for the anxious mother
that night, but with the morning her spirits
rose. After breakfast she wrapped up the old-
fashioned foot-stove and put the package in
her husband's hands. "You take that up to
Mis' Deering. She said she'd give me five
dollars for it if I ever wanted to sell it. Then
go on up to the store and get me some yarn;
they know what kind I buy. Go quick, before
I change my mind."

Uncle Matt made no remonstrance, for he
knew the mother rejoiced in the sacrifice she
was making for their son. The pang of part-
ing with her treasured relic would be forgotten
long before the stitches for the first stocking
were cast on the shining needles. O, the
warmth from that little old foot-stove and the
strength of the hardy pioneer lives it had made
comfortable must have been woven into those
sturdy blue woolen hose! When they were fin-

ished, the mother spread them in a row on her bed, and with her face bowed on its patchwork cover, prayed Heaven to make them in some way instrumental in saving her dear son. Then, with a letter full of sweet mother-love, she sent them on their way.

Uncle Matt resumed his daily visits to the office. Gradually Jem's letter was worn thin from much reading. The folds cracked and the pieces were held together by zigzag stitches. Many nights during that long, cold winter Jem's letter was tucked under his mother's pillow, while she looked forward with loving certainty to the time when another should come. And one day in the early spring the letter came.

"I was coming home, mother," he wrote. "I've been a long time on the way. I had saved a little money, and I wanted to bring it to you. It is only a little bit, but I will send it, for I can't come now. They say I can't live, but, mother, I want you to know that I have not touched a drop of the stuff that ruined me since I got your package. I couldn't walk up to the bar with stockings on that I knew you had woven so many prayers into. Then, too, your letter was in my pocket, and your love seemed more real to me than it ever had when I was at home."

Here the shaky, uncertain writing broke off; the pen had fallen from Jem's exhausted hand. The nurse wrote in explanation. Jem was in a hospital in Chicago. He had saved a little child from injury by a half-drunken cart driver, but he himself had been knocked down. His injuries were not serious of themselves, but his very life had been burned out by alcohol. His few weeks of abstinence were in his favor, but his recovery was doubtful. Then she forgot that her patient was simply a "case"—one of hundreds—and told with tender sympathy of the manly heroism of Jem's conduct.

Aunt Betsey arose when they had finished reading the letter and put on her bonnet and shawl. There were no tears and sighs now, but a resolute preparation for the inevitable. "I'm goin' over to Mis' Deering's," she said quietly, and carried the letter with her. The few crises in the lives of these humble people had been meet by the prompt action of the gentle, submissive wife, and Uncle Matt was more than content to leave the matter in her hands. Nor was he greatly surprised when they found themselves on the Chicago express traveling toward Jem. They gave no thought to danger or fatigue or to the possible failure to find him. He was there, they must see him.

These two old people, so innocent, so genuine, so trustful, won the kindest services of the big, good-natured conductor. At another time the breakneck speed at which the carriage in which he placed them was driven, would have made them faint with terror, but now they only thought, in a dazed way, how kind the driver was to hurry so for them.

When the afternoon began to wane, the nurse by Jem's bedside gave place to a little woman in a rusty black dress. She sat by him scarcely breathing until he stirred uneasily, then she put her hand on his forehead. She stroked his cheek and patted it as she had been used to do when he came in his little white "nightie" to say his prayers by her knee. Her touch seemed to turn back the stained, blotted leaves of his life to the pure pages of youth. He smiled and murmured, "Now I lay—me—down—to sleep," and then, "No, mother, I have not touched a drop since I got your letter."

Toward midnight he roused, but with the calmness of one to whom death has drawn

near, he showed no surprise at seeing his loved ones near him. "Tell the boys, mother, that I wasted my life. Tell them"—his words were coming more slowly now as the ebbing tide carried his soul out toward the dark waters—"tell them I tried to stop drinking, but I forgot to say, 'Our Father.'"

There was an empty cot in that ward in the morning. There was a little procession that wound its way in mute sadness through the noise of the city. There were two sorrow-laden old people who returned to the lonely home in Brushville.

Jem's life had been a record of time wasted, talents abused, and honor tarnished. But at the setting of the sun of his life the golden glory of one honest effort and one deed of noble heroism shone through the clouds of wrong-doing that had darkened his day.
—Emily D. McBride, in *Union Signal*.

COMING HEROES.

MOURN not for vanquished ages,
With their great, heroic men,
Who dwell in history's pages
And live in the poet's pen.
For the grandest times are before us,
And the world is yet to see
The noblest work of this whole earth
In the men that are to be.

—Ella Wheeler Wilcox.

CO-OPERATION WITH DIVINE POWER.

GOD does nothing without our co-operation. God's dealings with people in the times past show that the miracle-working power comes from God, but the responsibility of having it done rests upon the human agent. A few examples will illustrate this:—

When the angels of God were to tear down the massive walls of Jericho, the children of Israel were requested to walk around the walls once a day, and on the seventh day seven times, and then give a shout. From a human standpoint this might seem a very absurd thing; but if they had not done their part, the walls of Jericho would never have fallen down.

At a certain time Naaman wished to be cleansed of his leprosy. He went to the man of God, who merely told him to go and bathe in the river Jordan, and he should be whole. There was no special virtue in that water, more than in any other kind of river water, and Naaman knew it. He thought that the man of God would come out and "touch the spot," and then the work would be done. But it was not done until he did what he had been told to do.

Noah was to be saved from the flood of waters. He built the ark, but he assured that had it not been for a special miracle, the ark itself would have been dashed to pieces upon the angry billows. Who believes that the Lord would have saved Noah by a miracle unless he had done his part?

There are many who expect to be preserved when a thousand fall on one side and ten thousand on the other, in the same way that Naaman expected to be cured. They think that in some way God will "strike on" them, and they will stand; but we may be sure that if we are preserved, soul, body, and spirit, by a miracle, the Lord will lay the responsibility upon us by giving us a part to act. This is clearly brought to view in Eph. 6:13, 14: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore." But we have no promise that we shall stand unless we have "done all to stand."

DAVID PAULSON, M.D.

GROUND PUMPKIN AND ACID.
Makes Poor Tomato Catsup and Is Bad for the Health.

W. H. HALLOCK states that there is crying need for the general investigation of food adulterations, which steps are now being taken to make compulsory, and it would be of the greatest benefit to the community if a law were enacted whereby the adulteration of any article of food or medicine may be visited with a severe penalty. Mr. Hallock does not hesitate to say that there is not a single variety of prepared food within his knowledge that is not adulterated in some way. Wherever the cost can be reduced by the introduction of some foreign matter, it is the rule of some manufacturers to introduce it, regardless of any unwholesome qualities it may have.

The mixing of plaster of paris in flour is but one instance of this criminal disregard for the health or life of the purchaser. When tomato catsup is made out of ground pumpkin only it can not do much harm, but when a certain acid is added to give it flavor, the health of the buyer may suffer; while paraffin as an adulterant of butter renders that article indigestible. The foreman of an extensive drug mill confesses that no drug in the mill he has charge of is ever turned out in its pure state. All the drugs are tampered with, more or less, and in most cases to a considerable extent. The extent to which adulteration is carried on in some of the largest sugar refineries would startle the public if it were known. It is beyond question that much serious illness and many deaths are the direct result of eating food adulterated with injurious substances, and the perils arising from the consumption of adulterated drinks are not less widespread and alarming.—*Los Angeles Times*.

WHY HE COULD NOT SLEEP.

MANY who eat late suppers lie awake, toss about restlessly in bed, and arise the next morning unrefreshed, and wonder why they have not slept better. The trouble is that they have had undigested, irritating food in the stomach that has acted as an irritant to the nervous system during sleep, and if it has not kept the person entirely awake, it has made him restless, and his sleep, on account of this, has not been restful and refreshing. In the morning he awakes with a bad taste in his mouth; he feels nervous and tired, and unfit for the duties of the day. A person so afflicted will find it greatly to his advantage to take but two meals a day, and to take the last meal of the day at least six hours before retiring.—*W. H. Riley, M.D., in Good Health, April*.

CHILDREN'S CHATTER.

"TOMMY," said the teacher to a pupil in the juvenile class, "what is syntax?"

"I guess it must be the tax on whisky," replied Tommy.

And the teacher thought he was entitled to a credit of 100 per cent.

"BUT foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

Pacific Press Publishing Company.

(Continued from page 10.)

1898, several important changes were made in the SIGNS OF THE TIMES, which seemed to mark a new era in its existence.

First, the editorial force was increased, and several additional contributors secured.

Second, it was decided to use more and better illustrations, and also better paper. These improvements have been appreciated, as is evidenced by the large increase in the subscription list. The average weekly circulation of the SIGNS during 1897 was 27,182; during 1898 it was 41,231, or an increase of over 14,000 copies weekly.

The regular subscription list at the present time is about 43,000 copies weekly.

The SIGNS has now reached its twenty-fifth anniversary. Early in the year 1898 the managers conceived the idea of celebrating this event by issuing a "Quarter-centennial Number," securing articles from leading writers, covering the principal events of the last quarter century. The plan met with a hearty response from the friends of the paper everywhere, and a double number containing thirty-two pages and cover was issued, bearing date of Jan. 5, 1899. Over 400,000 copies of this special issue were sent out. Splendid reports have been received from all parts of the field, and the judgment alone will reveal the good that has been done. These papers were sold to agents at 5 cents per copy, and retailed at 10 cents. This effort has solved the problem of doing missionary work on a large scale at small cost. It has also served to demonstrate what can be accomplished by united action.

During December our facilities were taxed to the utmost, six of our largest cylinder presses, including the web-perfecting press, being run on the SIGNS, and some of them 24 hours per day.

Another special number, with cover, was issued March 29, and this had a circulation of over 100,000 copies. This we called the "Resurrection Number."

Four more special numbers, with covers, will be issued during the year. The next one will bear date of May 24th, and will be called "General Progress Number." It will contain four special articles: one by Elder G. A. Irwin, on the general progress of the work; one on the educational work of the denomination; one on mission and health work; and one on the publishing work. This number will contain illustrations of our leading institutions.

Second, "Independence," or "Fourth of July Number," dated June 28. This number will present the present status of this country in its relation, in the light of prophecy, to religion, to Romanism, and to the world. This includes expansion and imperialism.

Third, "Thanksgiving Number," telling of the second coming of Christ, and what it means to the world.

Fourth, "Holiday Number." A review of the year's history, and the evidences of Christ's soon coming.

It has been fully demonstrated that energetic agents can do well in securing subscriptions and selling the SIGNS on the street and from house to house. Our attention has been called to the necessity of giving the message in our large cities. What better medium can be employed to introduce the work than our pioneer paper? We suggest that an effort be made to secure a good live agent in every large city in the United States, and that we solicit the co-operation of the conferences in this work.

Notwithstanding the large circulation, the SIGNS still shows a loss of over \$2,000. This can be accounted for in part by the additional expense incurred in improving the paper.

The total number of SIGNS printed during the year was 2,418,750 copies, a gain over last year of 347,200 copies.

Our Little Friend still holds its own, both as to its standing and subscription list. The total number printed last year was 832,000. The list at the present time numbers 15,509.

Counter Check-Book Department.

This department has been run to its fullest capacity during the entire year. Indeed, very frequently, we have been obliged to run overtime in order to meet the demand. Two new presses have recently been installed in this department, which we trust will relieve the pressure. The result of the year's business

is very gratifying, showing a net gain of \$29,340.82, against \$16,782.17 last year; an increase of \$3,558.65.

Branch Offices.

This company has established branch offices at 39 Bond Street, New York, and 14-18 West Fifth Street, Kansas City, Mo. Encouraging reports were read from the managers of both these branches, and both speak of the outlook for the coming year as very encouraging.

The following-named persons were elected as a board of directors for the ensuing year: C. H. Jones, E. A. Chapman, William Saunders, M. H. Brown, S. C. Stickney, W. N. Glenn, S. N. Curtiss.

After the stockholders' meeting, the board met and organized as follows: President and general manager, C. H. Jones; vice-president, William Saunders; secretary and treasurer, E. A. Chapman.

The following appointments were also made by the board: Auditor, Mrs. H. H. Hall; manager New York branch, S. N. Curtiss; manager Kansas City Branch, B. R. Nordyke; editor SIGNS OF THE TIMES, M. C. Wilcox; assistant editor, A. O. Tait; editor *Our Little Friend*, W. N. Glenn; assistant editor, Alberta L. Little; editor *American Sentinel*, L. A. Smith; publishing committee, C. H. Jones, M. C. Wilcox, M. H. Brown, L. A. Phippeny, H. H. Hall; editorial committee, Bible Students' and Apples of Gold Libraries, M. C. Wilcox, W. N. Glenn, A. O. Tait. C. H. JONES.



International.—There is grave prospect of trouble between the United States and Nicaragua over the course the Nicaraguan Government is taking toward American merchants. The American Minister has been ordered to give protection to all Americans, and the cruiser Detroit is now in Nicaraguan waters. . . . The \$20,000,000 which America agreed to pay to Spain as an indemnity for the cession of the Philippines was paid to the French ambassador at Washington, acting in the behalf of Spain, on May 1, the anniversary of the sinking of the Spanish fleet in Manila Bay.

All signs seem to point to a conflict in South Africa between England and the Transvaal republic. The Boers are arming themselves and building forts, and England is concentrating troops in Cape Colony. The *London Mail*, in commenting on the situation, says: "President Krueger's sands are fast running out, and the hour is approaching when England must take action." . . . Advices from Samoa report continued fighting between the natives. In a recent engagement the forces of Mataafa are said to have lost about one hundred in killed and wounded. . . . There seems to be no indication that any of the three powers holding the protectorate over Samoa care to increase the complications arising out of the recent trouble in the islands.

On account of the unchecked growth of Socialism in Berlin, Emperor William is planning to abridge the self-government of that municipality, so that he can deal more directly with the Socialist problem. . . . President McKinley has given his sanction to a German-American cable project. The cable is to be landed at New York, and is not to touch any territory belonging to Great Britain. President McKinley and Emperor William have exchanged messages of congratulation over the conclusion of the negotiations. . . . As dog flesh is common food in Saxony, Germany, a committee appointed by the Reichstag has decided that dogs intended for human food must be subjected to an ante-mortem and post-mortem examination.

One of the most important items of news for the week is the agreement between Russia and England in regard to their spheres of influence in China. England recognizes Russia's ambitions in Northern China, and agrees to respect them, and Russia covenants to recognize and respect England's ambitions in the valley of the Yang-tse-kiang. This will, for a time, put an end to the wrangling of the two powers over port and railway concessions, but it gives an impetus to the work of parceling out China. This compact is considered by many as the death warrant of the Chinese Empire as such. . . . All the high-class schools of Russia have been closed on account of the prevalence among the students of sentiments inimical to the government. Large numbers of these students have been arrested, and the

prisons of St. Petersburg are overflowing. On April 27, 230 girls in the Women's High School were ordered by the police to leave St. Petersburg within forty-eight hours.

Casualties and Calamities.—A terrible hail and wind-storm swept over a portion of Nebraska on April 26, causing great damage to property. The hail covered the ground to a depth of two inches, and many of the hailstones were of very large size. . . . The island of St. Augustine, one of the Caroline group, was partially swept away by a great tidal wave during the past month, and a portion of the inhabitants lost their lives in the flood. . . . A cyclone visited Kirksville, Missouri, and other places, on April 27, cutting a path through the village a quarter of a mile wide. Four hundred buildings were destroyed, and it is reported that forty persons were killed, while a greater number were more or less seriously injured. . . . Letters from the famine-stricken province of Kazan, Russia, tell a harrowing story of distress. That province is in the center of the famine district, and 132,000 of its inhabitants are being fed by the Red Cross Society alone. Members of that society report that the peasants run after them and beg for food on their knees in the snow. A Russian paper, speaking of the famine, says: "Crime, mortality, and the number of still-born children are on the increase, and scurvy and typhus are devouring the population like a conflagration fanned by the wind." . . . Sixty-two miners were killed by the collapse of a shaft in a gold mine near Troizk, Russia, on April 29. . . . Five men were killed by the explosion of a powder press at Carney's Point, N. J., on April 29. . . . About one thousand striking miners completely wrecked the Bunkerhill mine mill at Wardner, Idaho, on April 29. The mill cost \$200,000, and was blown to atoms by a ton and a half of dynamite. Troops have been ordered to the scene to preserve order, as the local authorities are powerless to deal with the mob.

Domestic.—The United States cable steamer Hooker sailed for Manila from New York, on May 1, for the purpose of connecting by cable all the principal islands of the Philippine group. . . . There is still much distress among the poorer inhabitants of Porto Rico, and plans are being devised for their relief. . . . The Navy Department now has in process of construction forty-eight ships, involving the expenditure of \$50,000,000. . . . American exports of manufactured articles for the month of March amounted to \$1,400,000 per day, the highest record ever made. The entire American exports of manufactured articles for the year ended March 31, amounted to \$242,883,645. . . . The report of the Walker Canal Commission has been completed and handed to the President. The commission reports that the building of a canal across the isthmus is entirely feasible, the minimum cost being \$90,000,000, tho the expense of the undertaking may reach as high a figure as \$135,000,000. . . . The Court of Inquiry which was appointed to investigate the food supplied the army during the late war has completed its work and filed its report of findings with the President. It is reported that the court will declare that the food furnished the soldiers was wholesome, and will censure General Miles and other officers for neglect of duty. . . . San Francisco and places within a radius of seventy-five miles were quite severely shaken up by an earthquake on April 30, tho no serious damage is reported. On the same date earthquakes visited the States of Indiana and Ohio, and considerable damage was done. Slight earthquake shocks have been frequent throughout the country during the week.

Cuba.—Several railway mail cars have been added to the Cuban mail service. . . . The laws regulating criminal trials are being changed to correspond with the American laws, with the exception of the jury feature. Persons suspected of crime are not to be held "incommunicado" as heretofore, but are to be informed on their arrest of the charges made against them, and will have the privilege of hearing all the testimony in the case. . . . It is reported that the military governor of Cuba has extended all mortgages for two years.

Philippines.—A statement prepared by the War Department shows that 198 American soldiers were killed in the Philippines between February 4 and April 28, and that 1,111 have been wounded. . . . Steps have been taken to effect the release of the boat's crew of Americans captured by the Filipinos. Prisoners held by the Americans will be exchanged for them. . . . The Filipinos have been driven from Calumpit by General McArthur's division of the army, and General Lawton is also driving the natives before him. The loss of their stronghold at Calumpit has disheartened the Filipinos, and they have entered into negotiations with the Americans for the termination of the war.

C. M. SNOW.

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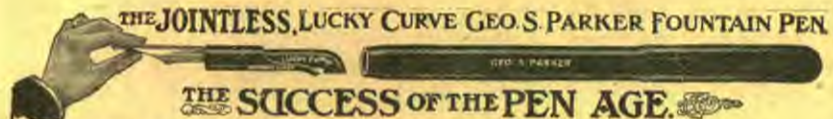
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CONTAINED IN THIS NUMBER.

Poetry.
 For All, C. F. LADD 5
 The Face of Christ, MARYA WINTERMUTE 9
 Heaven, MARIAN BERKMAN 12

General.
 Departure from God 1
 Christ Glorified, MRS. E. G. WHITE 1
 Wireless Telegraphy, C. M. SNOW 3
 Studies in Galatians (Gal. 6:1-10), E. J. WAGGONER 4
 The Crowning Act of Creation, E. HILLIARD 5
 Love and Hatred, No. 2, E. S. BROOKS 5
 Judging, W. N. GLENN 5

Editorial.
 The Motive of the Gospel 6
 Youthful Criminality 6
 The Social Cyclone 6
 Intemperance in France 7

Question Corner.—Nos. 924, 925, 926, 927, 928 7

Outlook.—"For They Have Filled the Land with Violence"
 —The English Dumdum Bullets—The Significance of the
 Political Boss 8

Missions.—The Gospel of Industry, W. A. ALWAY—Our
 Work and Workers—Pacific Press Publishing Company,
 C. H. JONES 9, 10, 14

**International Sabbath-school and Sunday-school
 Lessons.** 10, 11

The Home.—Jem's Mother—Co-operation with Divine
 Power, DAVID PAULSON, M. D. 12, 13, 14

News and Notes. 14

Publishers. 15

A tornado, terrible in its destructiveness, swept through the town of Kirksville, Mo., and adjacent country, April 27, leveling buildings, uprooting trees, and destroying life. Fuller details will be given next week, the Lord willing, with illustrations from photographs taken on the very spot. This of itself will make our next issue of special interest.

115,000.—Of the Resurrection Number of the SIGNS there was sent out 115,000; and now orders are in for papers which we can not fill. There ought to be 100,000 more circulated of the Progress Number. And the Midsummer Number of July 4 should have a circulation of 200,000. And yet the matter in every number is worthy of this circulation.

Studies on Galatians.—Our readers will see that the excellent studies on Galatians, by Dr. E. J. Waggoner, are soon to end. We know that many have been helped and instructed by these studies. But continue them tho the articles cease. He has opened the mine; dig and prosper. Use the same principles in the study of other books. Other articles of interest by various writers will follow. The best of the year's SIGNS is yet to come.

Recent Actions of the United States Government officials in regard to certain pamphlets that Mr. Edward Atkinson, of Boston, has written, so it is alleged by the newspaper reports, have virtually accused him of treason. These pamphlets discuss the expansion policy of the United States in very vigorous style, but the greater part of the matter is made up from speeches in Congress that were reported through the *Congressional Record* and other public documents emanating from Washington. Mr. Atkinson's pamphlets are not forbidden circulation in the United States, but the postal authorities have given strict orders that none of them be allowed to reach the soldiers in Manila, lest they incite sedition among the troops. One of the corner-stones of this government has been freedom of speech and freedom of the press. But there is more than one indication that this freedom is departing. And do not be surprised to see a censor of the press in this country, and that, too, at no distant day. You may pooh-

pooh at such an idea now, but be sure that you are not at the same time among those who are helping to bring it about. Strange things are transpiring in these days, and most ominous indeed is the outlook. Don't fail to understand the meaning of it all. When political freedom is abridged, religious freedom will be trampled upon at the same time. The two go together, and the densest darkness of the Dark Ages is that into which such principles would again drive the world. But "the coming of the Lord draweth nigh," and how thankful we should be that He will cut short all this wicked work!

TAKE PARTICULAR NOTICE.

Change of Date.

THE date of the Progress Number of the SIGNS OF THE TIMES will bear date May 24. Its issue has been postponed one week. Copy from the East made necessary the change from May 17 to May 24. The paper will contain, besides general matter of interest, an article on "The Publishing Work," by Uriah Smith, for so many years editor of *Review and Herald*; an article on "Education," from Prof. E. A. Sutherland's pen, president of Battle Creek College; and a third one from Mrs. E. H. Whitney, editor of the *Medical Missionary*, on "Sanitariums, and the Health Work." The paper will contain between thirty and forty illustrations. Retail price, 5 cents.

"THE SOURCES OF CROKER'S FORTUNE."

THE Mazet committee that was recently appointed by the New York Senate to investigate the reported corruption in the government of New York City, are not finding any difficulty in establishing the correctness of the reports. Richard Croker, a political boss that has been very successful in gathering to himself an immense fortune, comes in for a large share of the investigations of this committee. A recent editorial in the San Francisco *Chronicle* gives a brief survey of some of the work that this Mazet committee is doing, particularly as it relates to Boss Croker. The editorial is as follows:—

"The question of 'Where did he get it?'—meaning his fortune—is one that Richard Croker has often declined to answer himself, but the truth is being ferreted out by the Mazet investigation committee. The Lexow inquiry of four years ago traced plenty of money through the dives, saloons, and gambling halls to Tammany Hall, and left it to be inferred that Croker got his share. But it did not bring out the financial connection of Croker with politics so clearly as its successor is beginning to do.

"The Mazet committee has not gone deeply, as yet, into the taxation of vice, but it is doing such good work in showing up the taxation of industries and the corrupt manipulation of contracts and franchises by Croker and his pals that the other matter may be fairly permitted to wait. It has been shown, for example, that certain manufacturers of material used in making fire-proof floors and partitions could not do business in the city of New York until they had elected a son of Boss Croker secretary and made him a large stockholder. When that was done an order of the Department of Buildings excluding their processes was rescinded and they were able to make heavy contracts. There was also testimony to the effect that persons desiring the favorable opinion of a commission which is making regulations concerning the construction of buildings, were obliged to employ a young nephew of Croker as attorney, by the payment of enormous fees. It is developing, too, that Croker belongs to a guarantee company which compels all municipal employees to go to it for bonds. This company is managed by one Friedman, a chum of the Tammany boss, who pays over to the latter a sum which is believed to exceed \$25,000 per year. Friedman himself gets \$15,000 per annum as salary.

"How many companies the Crokers have broken into and then built up in their own interest with either public contracts or the withdrawal of blackmailing hindrances, and how many companies they have formed for such purposes, will probably be counted up before the inquisitors get through with their task. We think so because every business man who has keenly suffered from this sort of competition is likely to take the stand as a witness. Many have already done so. But enough is known now to supply clues to where Croker gets his fortune, and to put the boss on the defensive in all his business operations. Incidentally, it may be relied upon to defeat his scheme for municipal ownership of the New York gas system, which is but another name for a conspiracy to give him a chance to enrich Tammany in general and himself in particular with the profits of the business."

The foregoing simple statement of facts gives but a mere glance at the fearful political corruptions in New York City. And even Dr. Parkhurst, who was the instigator of the Lexow investigation that New York had but a few years since, says that the great city is worse now than it was then. And in many

respects Chicago is as bad if not worse than New York. Some of the recent "hold-ups" in the great City of the Lakes, and that right in the open of broad daylight, are an evidence of the lawlessness that is allowed to prevail there on account of the collusion of the police with the criminals. Reports of a similar character are coming also from the principal cities all over the world. Such widespread and such deep-seated corruption and general criminality are truly appalling. What will be the end of it? There is but one solution. Do you know what it is?

The God of heaven will be required to take the matter in hand very soon. He has given several striking examples of what He will do when driven to it by the terribly base corruptions and injustices of men. The divine arm is even now raised against the outbreaking criminality of this time. The stroke can not long be delayed. The blow of the Infinite One will crumble this old world into desolate ruins, and all who cling to their sins will go down in the general destruction. But all who receive it may have deliverance. And we have no time to lose, for the great and final day is right at hand.

PROGRESS NUMBER OF THE SIGNS.

WE expect to have copies of the Progress Number of the SIGNS ready to mail by May 12. This special number will bear date of May 24, will have a cover, and will be profusely illustrated. Will you aid in giving it the circulation it ought to have? Prices: Single copy, 5 cents; 5 to 24 copies, 2 cents each; 25 to 99 copies, 1½ cents each; 100 and above, 1¼ cents each, \$1.25 per 100. Send in your orders at once, if you have not already done so. Address, SIGNS OF THE TIMES, Oakland, Cal., or your State Tract Society.

There is a foolish law on the statute-books of this State, called the signature law, which prohibits, under the penalty of a thousand-dollar fine, any reflection on any man that is dead which may serve to blacken his memory, from Cain to Durrant, or any reflection on any man living, morally, mentally, or physically, which may tend to bring him into contempt, etc., unless the article is signed by the writer. For all articles in this paper unsigned, the editor is responsible. The assistant editor signs by his initial, T. In the present status of this uncertain law we hope this is sufficient compliance.

M. C. WILCOX.

CASUALTIES AND CALAMITIES.

AMONG the "casualties and calamities," for the last week, reported in our news columns on page 14, it will be noticed that Nebraska was swept by wind and hail-storm; a portion of an island of the Caroline group, together with some of its inhabitants, was swept away by a tidal wave; earthquakes occurred in California and Indiana; the famine is still raging in Russia; a terrific tornado destroyed a large part of the property and people of Kirksville, Mo.

We can not fail to notice that storms and calamities are becoming most numerous, and they are being felt in unusual places. And it should be remembered that what the world is seeing in these lines now is only a very small matter as compared with what lies just ahead of us. Scientific men and weather prophets try to account for all these things, but their skill is baffled. There is nothing that stands the test except the writings of the inspired prophets of old. They have fully foretold us of these things, and they also tell us what they mean.

The May number of *Good Health* offers us the following most interesting table of contents:—

How to Eat for One Hundred Years, New Mexico as a Health Resort (illustrated), My Freedom Suit (illustrated), The Hygienic Management of Insomnia, The Physical Training of Children, The Underclothing (illustrated), Aerated Bread, The Genealogy of Certain Diseases, The Nose and Throat, General Hot and Cold Applications of Water, The Pancreatic Juice (illustrated), The Care of the Bath-room, Employment for Little Fingers, Educating the Baby to Masticate, The Sedentary Horse, Starving on Beef Tea, Embalmed Beef, Consumption and Leprosy, and An Eighty-year-old Vegetarian.

It is also announced that the June number of the *Good Health* will contain a finely-illustrated article on "The Industries of the Navajos and Mokis," by G. Wharton James.