

# 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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## CORNELIUS.

THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision,

angel was sent to the Roman centurion he addressed him at once by his name, Cornelius. This shows that God did not regard him merely as one among many thousands of men, without having any particular or definite knowledge of him. The Lord knew him personally, He knew his individual name. And when the angel was commissioned to make this visit he

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning." James 1:17. There is no "variableness" with our God, neither is there any "shadow of turning." He knows you just as literally and just as personally as He knew Cornelius. And if you will but turn to



THE ANGEL AND CORNELIUS.

evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the seaside; he shall tell thee what thou oughtest to do." Acts 10:1-6.

The foregoing scripture shows in a marked manner how carefully our heavenly Father regards each one of His creatures. When the

was not told to go merely to some man down there in Cæsarea who seemed to want something, but he was told to go and see Cornelius. The angel knew just where to go, and just whom to address when he got there.

When the angel spoke to Cornelius he told him, "Thy prayers and thine alms are come up for a memorial before God." Cornelius was known in heaven. And he was known, not to the angels only, but God Himself knew him. His prayers had reached to the throne of the Infinite. And He summoned an angel and told him to go at once down to Cæsarea and carry this message to "Cornelius."

Him as He calls you, He will send you just the help you need, the same as He did for Cornelius.

But there is much more in this scripture quoted from Acts to show how definitely our heavenly Father knows us. The angel was instructed by the Lord to tell Cornelius to "send men to Joppa, and call for one Simon, whose surname is Peter." How perfectly and minutely the Lord knows men and their affairs. Peter was an apostle, traveling about from place to place all the time. And the Lord knew just where he was stopping at that particular time. He was over there at Joppa. And then his whole name was familiar. It was not simply

Peter, nor just Simon, but it was "Simon, whose surname is Peter."

The record goes on to make things still clearer and more definite, thus showing what complete records are kept in heaven in regard to the affairs of men. Joppa was a seaport town, and there were many houses there, and Peter being only a transient in the place, it would not be very well known just where he was lodging. So the angel told Cornelius that his men would find Simon Peter lodging "with one Simon, a tanner, whose house is by the seaside." "Simon, a tanner"—thus the Lord even knows what occupation we follow, as well as knowing our names. And then He tells just where our homes are located.

Thus it is clear that our names, our homes, and even our occupations are all familiar to the heavenly Father and to the angels that do His bidding.

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted His people, and will have mercy upon His afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me." Isa. 49:13, 14. Yes, that is just what multitudes are saying. Regardless of the fact that our Father in heaven has taken such particular pains to show us that He carefully and particularly looks after each one, yet we are prone to say, "*my Lord hath forgotten me.*"

But hear the Lord's gracious and touching reply to this charge that is made against Him: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me." Isa. 49:15, 16.

What consolation the Word of God gives! Heaven comes a little nearer every time we review the scriptures that tell us how particular the Lord is to know each one of us personally, and definitely, and minutely. We can rely upon such a devoted Father all the time. It is impossible for Him to fail us. He loves us too much to neglect us, even in the remotest and most insignificant matters. T.

#### WORK OF SALVATION.

**W**ORK out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:12, 13.

In working out our salvation, God has given us a perfect example in the life of Jesus. When solving a problem in arithmetic, we constantly consult the example which has been worked out for us at the head of the lesson, and learn to apply the principle of the lesson. So, in Christ, the Lord has given us a pattern of perfect salvation, and each day we are to look to Jesus, learning the principles which governed Him while upon earth, and how to apply them to our daily lives.

Christ has told us that without Him we can do nothing, yet here we are instructed to work out our own salvation. But the reason is given in the next verse, which says that God "worketh in you both to will and to do of His good pleasure." Our working out is wholly dependent upon His working in us, and He does this for every one who yields to His will. 1 Tim. 2:4; John 1:16.

Our Saviour said, "I can of Mine own self do nothing;" "The Father that dwelleth in Me, He doeth the works." This was made possible by His constantly saying, "Not My will, but Thine be done." The Father was glorified in the Son.

We are admonished not to be wise in our own conceits, not to be "high-minded, but fear," for by faith ye stand. And this working out of our salvation is to be done with fear and trembling. But this fear is not that which will cause us to be full of anxiety and suspense, as if in bondage to a stern, exacting master. This is the very opposite of the faith which "worketh by love, and purifies the soul;" which recognizes God's great love, and yields all to His wise and gracious dealings. Our great danger is in rising above this humble walk with God, and not looking to Him wholly for directions.

The fear which we must entertain is the fear of doing evil. It is that which causes us to be very careful lest we grieve His love, and cause Him sorrow. For it is by the fear of the Lord that we depart from iniquity. Prov. 16:6; 3:5-7. We have the promise, "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday." Ps. 37:5, 6. And in this God will be glorified.

HATTIE CUMMINGS.

*Port Huron, Mich.*

#### ECCE HOMO.

"BEHOLD the man," Roman ruler cried, to those Who, fierce and frenzied, sought to crucify The Christ. Serene and calm before His foes He stood. His loving hands were bound, and by The thorns His brow was torn; and o'er His form A purple robe, a sign of kingly might. In pity Pilate fain would quell the storm, By stern appeal to justice, and to right.

Behold the man hate nailed upon the tree, On either side a thief, degraded, low, His garments parted by the guards, while He Was praying for the scoffing mob below. The sun, aghast, will not behold the scene; So darkness palls the rugged mountain side; And God, in mercy will not intervene, So Christ, the Saviour, cried aloud and died.

Sinner, behold the man who met this shame That thou might from thy sins be clean and free, And find redemption through His blessed name, And by His righteousness be pure as He; If from thy evil thoughts and deeds thou'lt turn, And seek His mercy, yea, and find His love, Not one petition will He ever spurn, But pleads with God in thy behalf above.

HART HALL.

*Williams, Cal.*

#### "WHY HALT YE BETWEEN TWO OPINIONS?"

"IF any man have not the Spirit of Christ, he is none of His." Those who have set before them in clear lines the self-sacrifice and self-denial of Jesus, His life of shame and suffering, His reproach, rejection, and crucifixion, and yet refuse to open their hearts to Him, altho He says, "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and sup with him, and he with Me," commit great sin. How great is the magnitude of sin of those who have had Jesus set before them, who have been warned and entreated, and yet pass on their way, following the imagination of their own hearts, and saying, "I will wait for a more convenient season to exercise repentance toward God and faith toward the Lord Jesus Christ"!

I am deeply moved in behalf of those who are putting off the time of surrender to Jesus, and yet I know that my interest is very feeble in comparison with His who knows the value of your souls; for He paid the price of the soul's redemption with His own blood. In earnest love for your soul, He is waiting for you to

decide to throw off the yoke of Satan, and take His yoke, which is easy, and His burden which is light. There is nothing too precious for us to give to Jesus. Jesus has purchased wife, husband, and children at infinite cost, and tho it is right for us to love those whom God has given us, yet God is ever to hold our supreme affection. Your attitude toward God and the truth has a decided influence upon your family, and the atmosphere that surrounds your soul will affect them in every way. If you are bestowing your affections upon the things of this world, the atmosphere which surrounds your soul will be of a malarious character, that will be death to spirituality, and will weaken hope and faith in God. Satan will cast his hellish shadow over your soul, and lead you captive at his will, unless you give yourself without reserve to Christ.

Christ has purchased all your capabilities and talents. Why not give Him that which is His own? Your intellect is God's property, made to be used for His service and glory. Your affections belong to God, and He demands them as His right. Give Him your talents, your best and sharpest thoughts; for they are the purchase of His own blood. He has intrusted them to you as His children. Give all back to him. Seek in earnest prayer for His blessing upon them, and surrender to Him husband, wife, children, and your all. Dedicate yourself to His service in a precious offering; and as you give all to Jesus, your heaven will begin upon earth; for as long as you keep all on the altar, Christ is yours, heaven is yours, eternal life is yours. All things are yours, and ye are Christ's and Christ is God's. Surely the God of heaven could give no greater proof that He longs for your salvation than the proof He has given in the gift of His only-begotten Son.

The free gift of grace is yours; will you by faith accept it? Your surrender to God must be as free and complete as has the offering of Christ been free and complete for you. Then you will be accepted of God in every work you do, in every prayer you offer. Hesitate no longer. "How long halt ye between two opinions? if the Lord be God, follow Him; but if Baal, then follow him." In the face of present and acknowledged duty, make no delay to meet the demand of God; for if you do, the light you have will become darkness. The mind and judgment will become perverted; for when precious opportunities are neglected, blessings unappreciated and unimproved, all good purposes become weakened, and there is less strength to resist temptation to commit presumptuous sins. The ties of worldly influence are subtle and strong, and can be severed only through the power of the grace of Christ. Make it your purpose to break away from every influence and habit, to give up every practise that weakens spirituality, and sunder every tie that binds you to Satanic agencies.

Christ says: "Follow Me;" "I am the way, the truth, and the life." "He that followeth Me shall not walk in darkness, but shall have the light of life."

The Word of God should be your study, and if your heart is susceptible to the influence of the truth, you will find in the Bible instruction that will be a sure guide to your soul from darkness to light, from unbelief to faith. "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them;

and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

The more our faith fastens and holds to Christ, the more peace we shall have. Faith grows by exercise; and God's rule is one day at a time. Day by day we are to go on, doing the work for each day, conscious that we are working in the sight of angels, cherubim, and seraphim, in the sight of God and of Jesus Christ. Ye are a spectacle unto the world, to angels, and to men. We should pray, "Give us this day our daily bread." As our day is, so our strength will be. We are to be constantly looking unto Jesus, the author and finisher of our faith; and if we live thus in dependence upon Him, the Holy Spirit will bring to our remembrance all things whatsoever He has spoken unto us, and will sanctify every faculty, and keep us reminded of our daily and hourly dependence upon our heavenly Father's care, wisdom, love, and guardianship. When we are thus minded, we have the spirit of a little child, the spirit that Jesus said His followers must possess in order to enter His kingdom. As a little child we are to trust in our heavenly Father. When this is our spirit, we can more easily discern the temptations of Satan; for we are constantly drawing nigh to God. The feeling of self-sufficiency, that works the ruin of so many souls, has no atmosphere in which to flourish.

"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." This precious promise is from One who means every word He speaks. Then why are we fearful, distrustful, unbelieving? Let us go on, doing our duty with an eye single to His glory, filling up our time, working out God's plan as in the sight of an invisible world. MRS. E. G. WHITE.

"THE NUMBER OF HIS NAME."

"AND I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of His name, stand on the sea of glass, having the harps of God." "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six." Rev. 15:2; 13:18.

The Lord evidently wants us to know what is meant by this number, for He says, "Let him that hath understanding count the number." Where is there to be found a man bearing the number 666? The pope bears the following title: "Vicarius Filii Dei," "Vicegerent of the Son of God, or Vicar of Christ." If from this Latin inscription we take the Roman numerals; V, I, C, I, U(V), I, L, I, I, D, I(A, R, S, F, and E are not numerals), and give them their proper value, we have as follows:—

V = 5  
I = 1  
C = 100  
I = 1  
V(U) = 5  
I = 1  
L = 50  
I = 1  
I = 1  
D = 500  
I = 1

666

Here is the exact number given in the prophecy.

Now what does this number, as it is worn

by the Roman pontiff indicate?—Simply this, that he assumes the prerogative of God. He, as head of the church, not only claims the power to forgive sins, but after he has forgiven the sinner, he gives him laws and "precepts" of his own institution. He says that if men will obey these laws, they shall be saved; but if they disregard them they will receive the recompense due to sinners. But all this would be of little consequence were it not for that most necessary prerogative, infallibility. For "without infallibility we could never be sure of our faith." *Church or Bible (Catholic), Rev. Arnold Damen, S. J., p. 21.*

This claim of infallibility, as officially taught and defined, is:—

That the Roman pontiff, when he speaks *Ex Cathedra*; that is, when, discharging the office of pastor and teacher of all Christians, by reason of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the whole church, he, by the divine assistance promised to him in Peter, possesses that infallibility with which the divine Redeemer willed that His church should be endowed in defining doctrines of faith or morals. . . . Consequently, Catholics believe that the pope is infallible when he teaches the faithful *Ex Cathedra*, that is, from the Chair of St. Peter, in matters of faith or morals.—*Catholic Belief, p. 69.*

So infallibility does not attach to him as a man, nor even as a pope; but he can exercise this prerogative only when he acts in his official capacity as "teacher of all Christians," regarding a doctrine of "faith or morals." That is, when he speaks on any other subject, such as "astronomy" or "geology" or "purely political questions," no such infallibility attaches. But it is evident that he can decide what is a doctrine of faith or morals. That we have correctly analyzed this claim is seen from the following statement made by Cardinal Gibbons:—

Bear in mind, also, that this divine assistance that makes him infallible is guaranteed to the pope, not in his capacity as a private teacher, but only in his official capacity, when he judges of faith and morals as head of the church. . . . What, then, is the real doctrine of infallibility? It simply means that the pope, as successor of St. Peter, prince of the apostles, by virtue of the promise of Jesus Christ, is preserved from error of judgment when he promulgates to the church a decision on faith or morals. *Faith of our Fathers, pp. 147, 148.*

We have seen that infallibility attaches to the Roman pontiff only as he occupies the "Chair of St. Peter." Thus infallibility, instead of being in the pope as a man, is in the seat or "Chair of St. Peter," and the pope has it only as he speaks from that chair.

But how does it come to be in the "chair of St. Peter"?—It was placed there by a vote of 363 bishops, archbishops, and cardinals against two. Notwithstanding the fact that these men were as destitute of infallibility as was the pope himself, yet by their vote that prerogative was conferred upon him as he should occupy that "chair."

His assumed infallibility is the climax of all that he is represented as claiming in the number 666 of the prophecy, and is it not evident then that the number 666 represents his assumption of infallibility, a prerogative conferred upon him by those 363 bishops, archbishops, and cardinals? But the pope is no more responsible for bearing that number than are those who voted it upon him, since if "they which commit such things are worthy of death," so are they also who "not only do the same, but consent with them that do them." Rom. 1, 32, margin. Since by making that blasphemous claim the pope receives that number, and is judged for bearing it, those who voted it upon him receive the same number, and are judged accordingly.

Then, too, each pope must be elected from among the cardinals, by the vote of the car-

dinals. Each successive pope elected by the cardinals, bears the same number, as also do the cardinals who elect him to that position, since they are equally responsible with him.

It is a well-known fact—too well-known to need any proof here—that in nearly all the States, and in the United States, there is to be found the very essence of the principle of infallibility. The fact is also familiar, that among the people of the United States the idea of a large majority is that the authority of the civil magistrate reaches even to the control of the religious observances of the people. That this is true is proved by the fact that with scarcely a word of remonstrance, this nation is declared by the Supreme Court to be a "Christian nation," and this people a "religious people;" which declaration is based upon the "religious nature" of the laws of the United States, among them the "laws respecting the observance of the Sabbath." Not only this, but Congress has decided for the people that the Sabbath of the fourth commandment is "the first day of the week, commonly called Sunday," and this sabbath (Sunday) is enforced upon the people. Not only do the large majority of the people consent that this is power rightfully and legitimately exercised, but thousands demand that such laws be enforced.

It is evident that such power is derived wholly from the seat which the official occupies, and can be exercised only in his official capacity. Yesterday the assumption of any such authority would have been resented as the basest kind of impudence, but to-day it is admitted to be right and proper. Whence the change?—O, yesterday he was a man like other men, and as destitute of any such power; but like the other pope, he was elected to occupy the seat from which such authority is expected.

The extreme danger of the State meddling with religion was seen by the founders of this commonwealth. In the treaty made with Tripoli, it was declared that "the government of the United States of America is not, in any sense, founded on the Christian religion." This treaty was framed by an ex-Congregational clergyman and signed by President Washington.

Our fathers who made the nation, those able defenders of the rights of the people, declared: "It is impossible for the magistrate to adjudge the right of preference between the various sects which profess the Christian faith, without erecting a claim to infallibility, which would lead us back to the Church of Rome." But it is an indisputable fact that the magistrates have adjudged "the right of preference between the various sects which profess the Christian faith," and just as surely "a claim to infallibility" has been erected, which is leading us "back to the Church of Rome." And so evident is this that Catholic leaders see it, and to-day are endeavoring to prove to Protestants the doctrine of papal infallibility, by citing this very action on the part of the magistrates. And whether or not they by word claim infallibility, the fact remains unchanged, since by act they claim it. For what purpose are the church people demanding the exercise of such power, and the enforcement of such laws, and for what purpose are the civil officers yielding to these demands? Let them answer for themselves:—

The National Reform Association does not aim at the individual, but at the nation. Its specific purpose is to bring the whole people, not as so many individuals, but as one organized body, being a living, active, moral person, to confess the Lord Jesus Christ as king.—*Christian Statesman, Feb. 4, 1893.*

In this statement from the prime movers in this work, their avowed purpose is declared to

be the salvation of the nation; and to accomplish this end, they demand the enactment and enforcement of religious laws. But without an infallible lawgiver, salvation, as a result of obedience to the law, is impossible. Hence the confession of their purpose accuses them of claiming infallibility. So, even if they do not in word lay claim to infallibility, they do in deed. And if the pope of Rome received the prophetic number because of his blasphemous claim of infallibility, which is the embodiment of all his other claims, do not the rulers in the United States receive the same number by exercising the same prerogative?

Again, if those cardinals received the number of the beast by electing one of their number to the place where he would receive it, do not the people of the United States receive it also by casting the ballot which places it upon one whom they elect?

The prophecy declares that so great will be the pressure brought to bear upon God's people "that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." While the feeling on this subject has not risen to the height where all who will not exercise their franchise by voting are boycotted, yet a movement is on foot, which, when developed, will "outlaw" all who will not receive the "number of his name" by casting the ballot. Rev. J. H. Prugh, of Pittsburg, Pa., says:—

A Christian should not divorce his religion from his politics. It is bad enough to vote wrongly. It is worse not to vote at all. Christian citizens should be deeply interested in politics, and should go to the primaries, to the polls, and to the political conventions as regularly and as religiously as they go to church.—*St. Louis Weekly Globe-Democrat*, Sept. 8, 1896.

Rev. Geo. E. Reed, of Carlisle, Pa., says:—

Man owes to the State active participation in practical political affairs. To be a political indifferentist is to be a political criminal.—*Id.*

Just as they are enforcing the "mark of the beast" (Sunday as a legal sabbath, a mark of authority) upon the people; just so will they enforce the "number of his name" upon them by compelling participation (contrary to conscience) in political affairs.

H. F. KETRING.

#### WHERE HELL IS.

A YOUNG man who was converted during special evangelistic meetings held in a mining village, desirous of doing something for God, bought some tracts. He was distributing these books one day when he met some of his old companions, who derided him as he spoke to them of Jesus.

"Here," said one of the old companions, "can you tell me where hell is?"

After a moment's hesitation, the young man looked up and said, "Yes; it's at the end of a Christless life."—*Selected.*

#### SAFETY.

ONE of our great American artists has painted a picture of the crucifixion. It is a small painting, and yet so full of sadness and sorrow!

There, nailed to the cruel cross, is the suffering Saviour. The clouds are dark and low and the rain is beating down. From the hands and side drips the blood. An awful look of agony and anguish is upon the Master's face. Under one of the outstretched arms a half dozen little birds are gathered. They have come seeking a refuge from the pitiless storm that beats down, and *there* they have found it.

Dear reader, there you and I may find a

safe refuge from the storms of sin. Under the everlasting arms there is peace and safety. Flee from your dangers; accept this place of refuge, so freely offered. Come now, while you may. Those arms were outstretched for you. That blood was shed, that life was given, that you might enter into eternal rest under the everlasting arms.

C. F. LADD.

#### LIFT HIM UP.

LIFT Him up, creation's Author,  
He who spoke the worlds in space,  
He whose word upholds the planets,  
Neath the glory of His face.  
As the matchless Master-artist  
Who has tinted flower and skies,  
Who has filled the earth with beauty,  
Lift Him up before our eyes.

Lift Him up; for His outgoings  
As the morning shall unfold,  
With a hint of coming glory,  
Ere the shining of the gold.  
As the morning's rose and purple  
Flushes softly in the east,  
So there comes the premonition  
Of the coming of our Priest.

Lift Him up, His throne's uplifted,  
And as "terrible crystal" shines,  
And His train fills all the temple  
With a glory none divines.  
In the Father's bosom dwelling,  
Loved as One of infinite worth,  
Yet He left adoring angels  
For the anguish-paths of earth.

For His love for us, O wonder!  
Heaven could not His feet retain.  
He must come to dwell with mourners  
In their fallen state of pain.  
Step by step in wo and sorrow,  
Down humiliation's path,  
Trode the Matchless, with bare bosom,  
For sin's anguish and hate's wrath.

Sightless eyes received their vision,  
Sick and poor and lost had part  
In His gracious ministration;  
For He healed the broken heart,  
Took the children to His bosom,  
Toiled among the poor and low,  
Left a path of shining footprints  
In the way our feet should go.

Through Gethsemane's night of anguish  
Lo, behold Him weep in blood,  
As He stays by infinite loving  
Hell's black overpowering flood.  
There to save the fallen creature,  
He must drain the bitter cup.  
To the dregs He drank the chalice.  
Shall we then not lift Him up?

Lift Him up; for He was lifted  
On the cross of Calvary.  
Shame and spitting were His portion,  
Curse and bitter mockery.  
Heaven's joy and heaven's glory  
Met such shame for thee and me.  
Can we then withhold the story  
Of the Lamb of Calvary?

Lift Him up, and He has promised,  
That if lifted He will draw.  
Heaven and earth shall feel the magnet,—  
Feel the influence of love's law.  
He who lifts Him up mid mortals—  
Lifts Him up in love alone—  
Shall be robed and crowned in heaven,  
And shall share His lifted throne.

HOPE ONSLOW.

#### "WHAT ACCUSATION BRING YE AGAINST THIS MAN?"

COMMENTING on this inquiry of Pilate to the Sanhedrin, Dr. Alexander McLaren, in the *S. S. Times*, gives us this good Christian doctrine, which those religionists who are now clamoring for State aid would do well to heed:—

Whether or not Pilate knew that his question was embarrassing, the rulers felt it so. Why did they not wish to formulate a charge? Partly from pride.

They hugged the delusion that their court was competent to condemn, and wanted, as we all often do, to shut their eyes to a plain fact, as if ignoring it annihilated it. Partly because the charge on which they had condemned Jesus—that of blasphemy in calling Himself the Son of God—was not a crime known to Roman law, and to allege it would probably have ended in the whole matter being scornfully dismissed. So they stood on their dignity, and tried to bluster. "We have condemned Him; that is enough. We look to you to carry out the sentence at our bidding." So the "ecclesiastical authority" has often said to the "secular arm" since then, and unfortunately the civil authority has not always been as wise as Pilate was.

He saw an opening to get rid of the whole matter, and, with just a faint flavor of irony, suggests, that, as they have "a law,"—which he, no doubt, thought of as a very barbarous code,—they had better go by it, and punish as well as condemn. The sarcastic proposal compelled them to acknowledge their subjection. Pilate had given the reins the least touch, but enough to make them feel the bit; and, tho it went sore against the grain, they will own their master rather than lose their victim. So their reluctant lips say, "It is not lawful for us." Pilate has brought them on their knees at last, and they forget their dignity, and own the truth. *Malicious hatred will eat any amount of dirt and humiliation to gain its ends, especially if it calls itself religious zeal.*

And in the same lesson, in Christ's answer to Pilate: "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; but now is My kingdom not from hence," Dr. McLaren writes as follows:—

Our Lord's double answer claims a kingdom, but first shows what it is not, and then what it is. It is "not of this world," tho it is *in* this world, being established and developed here, but having nothing in common with earthly dominions, nor being advanced by their weapons or methods. Pilate could convince himself that His "kingdom" bore no menace to Rome, from the fact that no resistance had been offered to Christ's capture. But the principle goes far beyond their immediate application. *It forbids Christ's servants to assimilate His kingdom to the world or to use Its powers as the means for the kingdom's advancement.* The history of the church has sadly proved *how hard* it is for Christian men to learn the lesson, and *how fatal* to the energy and purity of the church the forgetfulness of it has been. The temptation to such organized assimilation besets all organized Christianity, and is as strong to-day as when Constantine gave the church the paralyzing gift of "establishing" it as a kingdom "of this world."

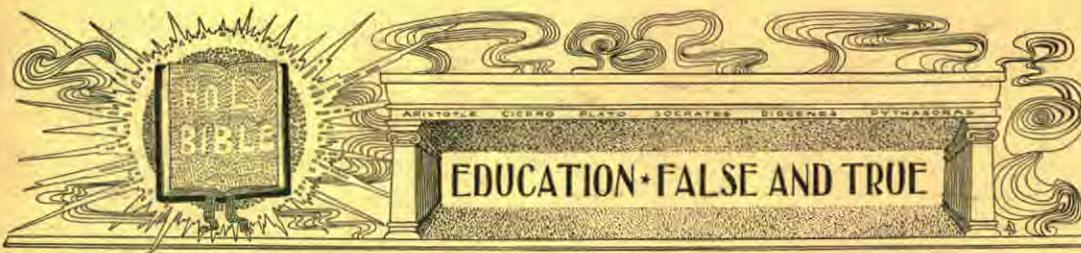
#### A WRONG PRINCIPLE.

IN speaking of the effort to patch up the strike in Buffalo by appealing to a Roman Catholic bishop to arbitrate between the parties, the *Omaha American* well remarks:—

There is a principle underlying this attempt to have a Roman Catholic bishop settle a difficulty between an employer and his men which should not be permitted to rear itself on American soil. It is the principle of ecclesiastical power being better able to cope with bands of law-defying men than the civil power. The same claim was put forth prior to or during the Rebellion, and the grand patriots who were at the head of our national government denied the charge and crushed the principle.

Yet, with that persistency and that adroitness, of which the prelates of Rome are such masters, the question has been resolved into such a character that both capital and labor seek the protection of a representative of a foreign and a despotic power; ignoring the avenue duly constituted for the redress for injuries and the protection of property interests. And this brings the State institutions for judicial inquiry into disrepute and elevates and exalts in the minds of the people an ecclesiastical official of an organization which has been man's relentless enemy and capital and power's willing tool for twelve hundred and sixty years.

In addition to this feature we see another objection. In time the laborers will become the vassals of the prelate, and the prelate will be the paid agent of the corporations, as they were often proved to be in the miners' strike in Pennsylvania a few years ago. And it is as much in the interests of the laborers—tho they may be Roman Catholics—as of the government that we declare against ecclesiastics entering a sphere that should be under the civil arm of government.



### A SYSTEM OF EDUCATION FOR ISRAEL.

ENSLAVED and in deeper bondage than the negroes of the South ever were! Over two hundred years of servitude in ignorance and oppression! This was the race which the God of heaven risked His name upon, and whom He promised to redeem. What could give more convincing proof of the value of a system than its power to take men from such a condition and elevate them to a plane where Jehovah Himself was willing to make them an eternal people and their country an everlasting inheritance?

We boast much of the power of the present school system to so educate the children of the land as to make them loyal citizens, but it dwindles into insignificance when compared with the attempt made to educate the whole nation of Jews.

We are apt to carry with us a species of rare prejudice, and historians usually say that the Jewish religion and education as well were narrow and bigoted, and could never have been adapted to the needs of a nation like our own; that the education was exclusive instead of aggressive in its tendencies. Yet these same people are obliged to acknowledge that this despised and buffeted race has had more influence on the world, has come in contact with more nations, has laid the foundation for more governments, than any other people in existence. With pride, we point to the Roman law as the backbone of all legal proceedings, but it is on the principles of the moral law delivered to Israel that we, in reality, rest our statutes and judgments, if they lay claim to justice. As to religion, none can deny that all modern civilization and true culture date from the time of Christ, and men who in one breath deny the Son of God, are in the next obliged to acknowledge Him as the Author of law and order.

To Israel, then, it must be acknowledged, was delivered the finest system of education which the world has yet seen. It behooves man to consider its strength, and while still copying, in part at least, the customs and rites of the nation which was enslaved, to follow that delivered race through a forty years' experience in which they were taught the grand lessons of *faith and obedience*.

So prone are we to consider our methods of instruction the best, that it is scarcely safe for one to suggest to the popular educator of to-day that there is a higher form of instruction than the inductive system of imparting knowledge. Around this one idea the intellectually progressive have, within the last few years especially, woven such a net of argument and have groped after light with such tenacity, bringing to their aid such a fund of information, and indeed meeting with what seemed such unparalleled success, that, I say, it seems almost like stemming the Niagara to suggest that there is a system of instruction having divine origin which, in practise, contradicts the theory of induction. I refer to the education which makes faith in the *Word* the basis of all intellectual growth; faith, simple faith, in the plain, positive statements of God.

This is illustrated in the case of Israel, and it is to them that we turn. One almost hears the clamor of voices which declare that if inductive

reasoning were ever used, it was during the forty years of desert wanderings. But let us consider with less haste.

Moses was educated in all the learning of the Egyptians. Forty years of age, strong, commanding, wealthy, proud, heir to the Egyptian throne, why hesitate if God had chosen him as the deliverer of his race? It is true he was an educated Egyptian, but an *uneducated man of God*; for the wisdom of this world appears as foolishness in the eyes of Jehovah. Forty years more; forty years of close communion with nature and nature's God; forty years a homeless man—his first son, Gershom by name, meant "*a stranger here*"—four decades passed over his head as he watched the sheep of Jethro in the Midian desert. But those forty years made of him a man who would hear and heed the Voice from heaven. It was then he was counted worthy to take the lead of his people.

But because Israel's commander had learned the lesson did not signify that the people themselves could grasp by faith the mighty truths that would make them a nation before whom all others would tremble. Another forty years was needed,—forty years with a Cloud to lead by day and a Pillar of fire by night. During all that time the last waking thought was whether the fiery pillar rested. One motion of that light at midnight was enough to arouse the whole camp and set it in motion. An object lesson most striking indeed, but given, not as an ultimatum, but as the means for reaching that higher form of education by faith. Are we not now in that same stage of development? Is not all this groping unnecessary if we but *believe*? How can we? Turn from the Egyptian servitude to idols, and serve the living God. It has been thus always. It is for this reason that a history of education is the history of the world. Another forty years of manna daily given, daily gathered; forty years the cool waters flowed from the smitten rock; they drank and were filled; but one day without it was enough to bring rebellion on the part of thousands. Again I say that it was a most solemn attempt to lead the minds of men from servitude, and subjection to mere sight and form, to that higher sphere where education would be taken as the gift of God.

Compare the advancement made by Israel during the journey from Succoth to Kadesh-barnea, with the subjection of thought to theological tyranny which was being exercised during the same period in Egypt. Education from books forms but a small part of the heart culture toward which Israel's leader was directing them. When the senses, so long bound by sin, can be once unloosed, the eye will find volumes of knowledge in every leaf and blade and stone. The ear once deaf will be attuned to sounds before unknown, and myriad forms of life will be heard repeating the mysteries of creation. The means by which this can be attained, the tuner, as it were, of the human organ, is the Spirit of God, for the reception of which all training was fitting the Jews.

In the days of Samuel the devout young men were gathered together for instruction by the prophet, and so powerful was this divine Presence that strangers approaching the school caught the Spirit and prophesied also. Later

on, Elijah stood as visible head of this school, and one is given a glimpse of the real development wrought by the system of education, when he reads that the master was received into heaven without seeing death, and his most devout pupil had such experiences as those related in the first few chapters of the second book of Kings. What an education for young people!

So unaccustomed are men in general to thus estimate the value of an education that in the history of the subject this chapter is usually passed by. Yet no candid mind can deny that around such periods circles the real, true history of the world. You look to an Alexander, a Cæsar, a Napoleon! Rather turn to those of whom the God of heaven gave such record: "What shall I more say? for time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, . . . out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

That there must have been something in this education which appealed even to the worldly wise is evidenced by the experience of Daniel in the court of Babylon.

Although the Israelites failed to live up to the very principles of education here outlined, and as a result became captives in an eastern nation whose customs, in many respects, resembled Egypt, yet a few of the youth from Jerusalem, who had received their early training in the schools of the prophets, were recognized by the highest authorities in Babylon as possessing *ten times* the wisdom of their own wise men. Strange, indeed, that a Jew should be placed at the head of an idolatrous government, but it is but another demonstration which secular history is in duty bound to recognize, that the educational system which bears divine credentials, when put to the test, must be acknowledged, even by the worldly wise, as far superior to their own. It is to this system that the world would do well to return to-day. It is to this system that, before the final close of history, a people will return. It may be possible to find a few on earth who are even at this day turning their faces in this direction, and as they see the line of light that appeals to the eye of faith, are pushing toward that goal.

E. A. SUTHERLAND.

### A KIND VOICE.

ELIHU BURRITT, speaking of the power of kindness, says: "There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing love so much needs as a sweet voice, to tell what it means and feels; and it is hard to get and keep in the right tone. One must start in youth, and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. It is often in youth that one gets a voice or tone that is sharp, and it sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall upon the sweet joys of home. Watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is to the heart what light is to the eye. It is a light that sings as well as shines."

"O FEAR the Lord, ye His saints; for there is no want to them that fear Him."



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## THE CHURCH OF GOD.

## The Called-Out Ones.

LET us remember that the word church in the New Testament comes from the Greek word, *ekklesia*, from the verb *ekkaleō*, defined by Liddell and Scott's Standard Greek Lexicon, "call out or forth, to summon forth;" *ekklesia* is defined to mean, "An assembly of the citizens regularly summoned, the legislative assembly," opposed to a *sullogos*, a mere crowd or concourse, which might be "legal or riotous;" and therefore the church of the living God is composed of the citizens of heaven, regularly summoned or called. Jesus Christ is the head of this church; He is the "Called of God" and the "Sent of God" to call forth others.

Out of what is the church called? It is called out of the world, out of sin, out of darkness and wo and misery and death. "I have chosen you out of the world." John 15:19. "Who hath called you out of darkness." 1 Peter 2:9.

"Wherefore come out from among them [the unbelieving, the unrighteous, the children of darkness, the idolaters], and be ye separate, saith the Lord, and I will receive you." 2 Cor. 6:17. "Come out of her [Babylon], My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. This does not mean that the called of God shall not mingle with the unbelieving, with the idolater, with the worldlings; it is his duty, his privilege to remain in this world for a season, among the people of the world; but he is not to be of the world. He is not to be actuated by its spirit, its aims, or objects, or purposes. This is shown by the means which God uses to call him out of the world, and the work and station to which He calls him.

By what are we called out? It is not by the voice of men or councils of men. Men have called during the whole sad history of mankind; thousands, millions, have heeded their incoherent calls, and have been led to darkness, confusion, blindness, and ruin. It is God's voice in Christ which summons His assembly. It is the good Shepherd which calls His sheep by name, and leadeth them out. He speaks in different ways but pre-eminently through His Word, the test of all other voices professing to be His. This voice which calls, this message which invites, is the Gospel of God; for says the apostle to the church: "He called you by one Gospel" (2 Thess. 2:14); and "called me by His grace" (Gal. 1:15), "the Gospel of the grace of God" (Acts 20:24); God calls to "repent and believe the Gospel" (Mark 1:15); and His Gospel ever testifies, "Repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20, 21).

To what are we called? Not unto a wilderness of desolation; not to take a certain definite name, calling ourselves the elect and all others reprobate; not to an old and superstitious creed; not to a prescribed ritual and ornate service; not to a certain mountain or temple of earth; not to a certain line of priests or succession of priests according to the flesh; not to one or all these does the blessed Gospel call us. It calls us—all (for God is no respecter of persons; this Gospel is to every one)—to better things. It calls us out of sin "to be saints." Rom. 1:7. It calls out of the fellowship of the world, "unto the fellowship of His Son, Jesus Christ our Lord." 1 Cor. 1:9. "God hath called us to peace," from the strife and unrest of sin. 1 Cor. 7:15. From bondage He has "called unto liberty." Gal. 5:14. He has "not called us unto uncleanness, but unto holiness." 1 Thess. 4:7. He has "called us with an holy calling." 2 Tim. 1:9. He has called you out of darkness into His marvelous light." 1 Peter 2:9. He has called us from the infamy of sin "unto His eternal glory." Chapter 5:10. He has called you unto His kingdom and glory." 1 Thess. 2:12. Thus being separated from sin, and by His grace translating us "into the kingdom of His dear Son" (Col. 1:13), He calls us "sons and daughters" (2 Cor. 6:18), "sons of God" (1 John 3:2); "and if children, then heirs; heirs of God and joint-heirs with Christ" (Rom. 8:17); "fellow citizens with the saints, and of the household of God" (Eph. 2:19); whose "citizenship is in heaven, from whence also we wait for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself" (Phil. 3:20, 21). He calls us to the keeping of the "commandments of God and the faith of Jesus." Rev. 14:12.

And this is the church of God, the called-out ones by His Gospel unto Himself, separate from the world, unto Himself; separate from sin unto holiness. Those who heed that call, the "regularly-summoned" ones according to God's Word, in each age form the church for that age, whatever may be said by any ecclesiastical body to the contrary.

## "HE TAUGHT THEM AS ONE HAVING AUTHORITY."

AT the conclusion of that wonderful sermon that Christ gave on the mount, the record says of it: "When Jesus had ended these sayings, the people were astonished at His doctrine; for He taught them as one having authority, and not as the scribes." Matt. 7:28, 29.

The teaching of the scribes was speculative. It lacked point. It lacked definiteness. It lacked the power of a personal conviction on the part of the teachers; the importance of certain forms, and traditions, and meaningless ceremonies was that which occupied their attention. The vital and vitalizing power of the mighty truth of God had never been allowed to enter their bigoted and prejudiced minds to fill them with life and power.

They dwelt upon the use of certain forms of dress, or clerical uniform if you please. They clung tenaciously to certain forms of expression that they claimed must be used in defining their faith in order to be orthodox. Certain tradi-

tions concerning the washing of pots and of their hands and such like things were the all-absorbing themes of their worship and daily rounds of temple service.

Under such a régime, is it any wonder that the scribes and Pharisees of Christ's time made their religion to consist of ostentatious fastings, prayers on the street corners, and other like things, to be seen and heard of men? And is it any marvel that such religious teachers should have lost their spiritual power with the people, so that they were under the necessity of fastening the most slavish chains of superstitious requirements upon them in order to even nominally hold them to the services of the synagogues?

But when the great Teacher sent of God began His work, "He taught them as one having authority, and not as the scribes." The officers of the law who were sent to arrest Christ returned, saying, "Never man spake like this man." John 7:46. There was something about the Master's teaching that was not only fascinating, but it was strangely convincing to the people of His time. They had not been used to such words of power. The lifeless discourses of the scribes and Pharisees were set in most marked contrast to the positive and confident expressions of truth that came like healing music from the lips of the Messiah.

The secret of this great power that was wrapped up in the words of Christ lay in the fact that He was telling that which He had unbounded and unquestioned faith in Himself. He knew that the words He was speaking were true. He gave expression to His own deep convictions of eternal truth. He had been with the Father and knew the truth; and knowing the truth He did not give Himself to the discussions of speculative theory, but advanced at once to plainly tell what He knew. He had met Satan's keenest temptations, and had felt the force and cunning of his malignant power. But through it all He had stood secure in the mighty strength of His Father in heaven. He not only had the knowledge, but He had the experiences of the power of divine truth. And when He came before the people to teach, it was to affirm boldly and with authority what He so perfectly knew.

The great trouble with so much of the religious teaching to-day is that it lacks point; it lacks the power of faith, and a personal knowledge and conviction of the truth of God. Preachers present themselves; they seek to charm us with their eloquence or please us by the literary excellence of their discourses. But what is needed is the eloquence of the mighty Gospel that saves sinners—the literary merit of the Word of God itself, melted into the very soul by the Spirit and power of God.

Men often ask, Why has the Gospel, the pure, simple Gospel of Christ, lost its power? It has not. It is a mistake to think or say so. It is not that the Gospel has lost its power, but men have lost the Gospel. They have left the Gospel to one side, while they have given themselves to the discussion of dead theories like the scribes of old. What a fatal mistake this is!

If you long for power in your life or in your preaching or teaching, take time to learn in the school of the great Teacher Himself. He holds the secret of presenting the power and authority of truth, and not the dead formalism of the scribes. He wants to give you the same power. Will you let Him?

### THE EXTENT OF THE GOSPEL.

A LETTER comes to us from one whom we greatly respect asking in substance why we are politically partisan, and intimating that we are against the administration, and are in spirit sympathizers with the enemies of the government, because we have taken the position we have as regards "expansion" and "imperialism." This is a mild summary of the charges which our friend brings against us. Let us consider them.

First of all, "expansion" or "imperialism," from a political view point, is not a party issue. The majority of the papers of both the great parties of the country favor it. What is claimed to be the leading Democratic paper of the East and its counterpart of the West, owned by the same man, conducted under the same policy, are enthusiastic advocates of imperialism. Leading Republican papers also favor it. The opposite is also true, and great papers of both parties and no party are found on the other side. So also voices of eminent politicians in both great parties, and professors in our great universities are found on both sides of the same question.

Whichever side, therefore, one may take on the question of expansion or imperialism, even from a political view point, does not of itself constitute him a partisan. Moreover nothing that we have said is from the politician's standpoint.

In the second place we are not against the administration. We believe, according to the scripture, that we should "render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Furthermore, we do not know as matters would be better were the administration to change its politics.

#### The Christian's Position.

We are Christians. The SIGNS OF THE TIMES is a Christian paper. We belong to Christ, to His kingdom, to His service. "We are ambassadors for Christ, as tho God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

To his servants He has committed the Gospel message of *teaching* men the way of life and salvation, of *warning* them of the certain ruin which follows transgression, of *proclaiming*, *declaring*, the sure refuge and remedy in Jesus Christ, and of *exhorting*, *beseeching*, *persuading* men to turn to Christ and live. It is all summed up in "Repent ye, and believe the Gospel." Mark 1:15. And to His watchman God says: "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand." Read Eze. 33:1-11.

This blessed Gospel of instruction, of faithful warning, of proclamation of good news, of exhortation, is to be preached to all, high and low, rich and poor, master and servant, ruler and subject, freemen and slave. "Preach the Gospel to every creature," is the command of Christ. Set forth the divine principles of life before all men.

This Gospel is to be preached to persons not in the private walks of life alone, but in public. It touches a man's conduct everywhere. God desires to save men wherever they are. He desires the politician to be a Christian as truly as He does the planter. He longs to save the congressman as truly as He does the carpenter. He wishes to deliver from

the bondage of sin the statesman as truly as He does the lowest stoker. Principles of life inwrought by grace into the heart of the governor are as precious in God's sight as in the heart of the gardener. Politician or planter, congressman or carpenter, statesman or stoker, governor or gardener, all are men, and for all Christ died. If astray, all need faithful warning of the inevitable destruction which follows the violation of the principles of righteousness and justice.

The mission of the ambassadors of Christ is, therefore, to rulers and those who shape the State and nation, as well as to men in the common walks of life. Jesus also said, "Teach all nations." He told His servant of old: "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Jer. 1:10. Jeremiah did this by declaring the principles upon which a nation could continue to exist, and which if violated would bring destruction; for thus saith the Lord: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." Jer. 18:7-10. And so we learn by chapter 25 that Jeremiah's message went to "all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth."

Jonah was sent to Nineveh with a message for every soul, from the proud king upon his throne to the lowest scullion in his kitchen. "Shall there be evil in the city, and shall not the Lord do somewhat? Surely the Lord God will do nothing, but He revealeth His secret to His servants the prophets." Amos 3:7, margin.

Daniel taught the proud rulers of Babylon that "the Most High ruleth in the kingdom of men and giveth it to whomsoever He will." He warned them of the inevitable ruin which would follow if the government persisted in its rebellion against God. He pointed out the sure refuge, to "break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." He pronounced at last, in the final hours of that proud empire, her doom, "Mene, God hath numbered thy kingdom and finished it. Tekel, thou art weighed in the balances and art found wanting."

Elijah faithfully preached before the apostate Ahab and his wicked wife Jezebel. He was called a troubler in Israel, and was doubtless counted as against the administration; but there was no man so strongly for Israel's salvation. And when the people, with the king at the head, refused to heed the ringing cry, "How long halt ye between two opinions? if Jehovah be God, follow him; but if Baal, then follow him;" and then the king, in the face of God's manifest working, remained obdurate, the heart of the great prophet nearly broke with sorrow and disappointment. But standing in the presence of God, he ever gave his message.

John the Baptist gave his message to publican and Pharisee, to priest and prince; and lost his head because of his faithfulness.

Jesus Christ proclaimed the same blessed Gospel,—designed always to do earth and its people good and not evil,—to all classes, from the poor outcast woman to the high priest, from the civil tax-gatherer to the Roman governor. He was, as a result of his faithfulness, condemned by the ecclesiastical tribunal as a blasphemer, and by the civil ruler as guilty of treason, or sedition.

"All these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come." Elijah the prophet and John the Baptist are types of God's faithful servants of these days. Idolatrous Jezebel and weak, yielding Ahab are types of a backslidden church and a weak, yielding State.

This nation was founded on righteous principles. It grew and prospered. The Christian church was founded on righteous principles. It grew and prospered, notwithstanding the fiercest persecutions. The Reformation churches—the Protestant—started out on right principles, and they prospered despite all the power of the Papacy.

But the church is departing from the true, vital principles of Protestantism, or Christianity. The nation is becoming blinded and proving false to the very principles which constituted its life, and which must be perpetuated in practice if its existence long continues.

God has forwarned us concerning these very things in His Word. He has pointed it out in general and in detail. In His goodness He has brought it to us. Shall we listlessly fold our hands, close our ears, eyes, and mouth, and say nothing? or shall we, as Christian men who see the sword coming, give faithful warning of the dangers which beset before and behind this as grand a nation as this sinful world ever knew? Shall we hold back our message for fear of being misunderstood?

We love this great, grand country in which we were born; we love its rocks and rills, its woods and templed hills; we love its people, the purchase of Christ's blood.

But men die here. The silent grave and marble headstone are the end of earth life and fame. "The true gain is the long gain." We desire that all shall know the long gain, the life eternal, the better country, even the heavenly; the blessings and privileges of citizenship in Christ Jesus; and therefore we proclaim the Gospel, the whole Gospel.



#### 934. "Without Strength."

Please explain the expression in the SIGNS of January 18, page 57, second column: "Moreover, there is not one who has strength to do the law," and this by the same writer: "It is not that we are simply given the ability to keep the law" (SIGNS March 22, page 196, column 3). W. W. G.

The first, it will be seen by the context, has reference to the carnal man, the man "without strength," the man who has "sinned and come short of the glory of God," the man who has the "carnal mind," which "is enmity against God." God asks more of sinful man than he can perform in order that man may seek help in the One mighty to save. The latter expression, it will also be seen by the context, refers to the man set free in Christ Jesus, who is given "the mind of the Spirit," and the strength of God. Both are absolutely true. The bound man, fettered in brain and body, hand and foot, can not walk; it is the free man who walks. Jesus Christ sets the bound sinner free.



# THE OUTLOOK



## WHITENING THE SEPULCHERS.

A MEMBER of the council of this city, who is fathering a measure for reform in the conduct of saloons, gives his reasons in a recent issue of the *Tribune*. He says:—

"The question of side entrances and back rooms connected with saloons is a serious matter. I have been considering it for some time before taking any action in the matter. It has become such an evil in the community that some action is necessary to put a check to the practise in order to protect the moral standing of the city."

Now everybody knows that the greatest evil connected with a saloon is the sale of intoxicating liquors; that by far the greater number of patrons enter through the front door, and drink in the front room. But our reform councilmen have no worry over these greater features of the saloon evil. They see evil only in the side entrances and back rooms. This is admitted in plain language:—

"The intention of the ordinance is not to close the saloons. There is *not one* of the councilmen who would be in favor of that. It is only to remedy the evil connected with the dispensing of liquors as we see it."

There is another class of people who are much exercised in behalf of the evil effects of the saloon on the "moral standing of the city." But, like the councilman herein quoted, their burden is over a certain feature of the evil, and not the evil itself. They also are straining at a gnat and swallowing a camel; they would try to purify the stream which runs from a cess-pool fountain. This class see evil in the saloons only on Sunday. It may be licensed, and they will clamor for a high license for the sake of the revenue that will go to the support of some good purpose; but when opened on Sunday the saloon becomes a terrible menace to the "moral standing of the city." It was demonstrated two years ago that many of them do not favor closing the saloon altogether. It is all right six days in the week, but on the other one day it is very demoralizing.

It is just so with all mere human efforts at moral reform. They are all deception. The whitened sepulcher is still full of corruption and death. There is no true moral reform excepting on Gospel lines. Jesus Christ never compromised with evil; He never sought to make anything better by simply making it appear better; He never sought to counteract evil influence by merely shortening its hours or limiting its operation to six days in the week; He never sought to nullify the miasma of a poisonous tree by cutting off its worst-appearing branches. He laid the ax at the root of the tree; and no man can successfully minister in His name while compromising with evil for one hour in the week. There is no moral reform in licensing a single entrance to the den of strong drink.

The saloon is bad; it is only bad; it is bad all the time. It is bad in the front room as well as in the back room. The front room is the fountain; the glittering attraction is there; the invitation to enter is there most conspicuous. The back rooms are but the murky streams fed by the gilded front room. The enticement, the allurements, begins with the brilliant exterior. The higher the license, the greater the boast by the proprietors of how much good their license money does. The more they are made to appear respectable and harmless, the greater their power to deceive.

Says one class, Close the back room and the side entrance; says another, Take down the screens; says another, Close them on Sunday; says another, Close them at 10 or 12 P.M. All this in the name of moral reform; but grant each and all of these "reforms," and what is left?—The *saloon* is left; the intoxicating drink curse is left; the deceptive notion that the saloon has been divested of evil is left. The "better class of citizens" feel that they have accomplished a great moral reform, and rest secure in their own righteousness. But the saloon goes right on in its work of soul-destruction. Give the saloon demon license for six days in the week, sixteen to

eighteen hours a day, with one room and one door, and all the attendant and consequent evils so loudly deplored will surely follow. The only remedy for the saloon curse is to root up the saloon.

W. N. G.

## HIGHER CRITICISM DECRIED.

EVANGELIST MUNHALL of Philadelphia, Penn., made some disturbing statements at a meeting of Methodist ministers recently. He arraigned the so-called "higher critics," according to a report in the *New York World*, of April 18, 1899, as follows:—

"The Rev. Dr. L. W. Munhall, evangelist, of Philadelphia, raised a storm of criticism and contention yesterday at the weekly meeting of Methodist preachers at No. 150 Fifth Avenue. His theme was 'The Integrity and Authority of the Bible.' He conceded at the outset that many of those who teach 'higher criticism' are entirely honest, but he denounced their teaching.

"Nearly every objection raised against the integrity of the Bible by the 'higher critics,' he said, could be found in Voltaire's works and Paine's 'Age of Reason.'

"The enemy," he continued, 'used to be outside the breastworks; he is now inside—in our pulpits, in our educational institutions and our editorial chairs. But it is the same battle, and the weapons used against the book are the very same the infidels have always used.'

"The preacher said that recently, when Mr. Ingersoll was asked by a friend why he did not longer give his lecture against the Bible, he replied:—

"The professors and preachers are doing that work much better than I possibly can, and their influence is much greater than mine.'

"Dr. Munhall continued:—

"I do know that, in two of our theological schools, the Old Testament professors are giving their students all the objections against the integrity of the record, and making no attempt whatever to answer these objections. And these students are going out to fill our pulpits, with little or no knowledge of the Bible; their minds filled with objections to the book the church commissions them to preach. Can any one reasonably expect spiritual results from the ministry of such men? I know of one of these young men who, within four years of his ordination, left the Methodist Episcopal Church, became pastor of a Congregational Church, then pastor of a Unitarian Church, and then a blatant infidel, all in the same town.

"A wealthy member of our church, a delegate to the last General Conference, told me: 'I sent my oldest son to a Methodist educational institution not 500 miles from New York City. Before he left home he was considered by all who knew him to be a model Christian young man. He would conduct family worship, lead the church prayer-meeting, was a teacher in the Sunday-school, and would speak and exhort in the meetings of the church. While at school he came under the influence of a certain professor, who is a higher critic. He came home an infidel, and has not been inside a church since.'

"Regarding the present condition of affairs, Dr. Munhall said, 'The doctrine of a sanctified life is in contempt among us. Worldliness is on the increase. The theater, race track, and dance halls have been patronized as never before. In many parts of the country the Sabbath is little better respected than in France. . . . Agnosticism, Rationalism, Theosophy, Christian Science, Spiritualism, and many other delusions are alarmingly on the increase. Intemperance and crime also are increasing with rapid strides.'

"Dr. Munhall referred to an address made by the Rev. Dr. Cadman, who was present. The latter was much excited, and retorted vehemently:—

"I claim to be just as loyal to Jesus Christ as any man here, and I don't go about the country telling my brethren that Methodist ministers are deserting the faith. Dr. Buckley tells me to keep cool, and I'll sit down.'

"The Rev. Dr. Anderson declared that Dr. Munhall was himself guilty of heresy. Dr. John Rhey Thompson said that the paper he had heard read was the most dangerous he had listened to in a long time. He said he was satisfied that the book of Isaiah had two authors and exclaimed: 'If that is heresy, prepare your charges.' Dr. Thompson wound up with a defiant declaration that he believed in evolution and had taught it twenty-five years.

"In spite of all the opposition, Dr. A. B. Leonard moved a vote of thanks to Dr. Munhall, which was adopted."

It is sad to think that the enemy inside of the breastworks is doing such effective work that the redoubtable "colonel" no longer finds it necessary to

take up the cudgel against the Bible. Professed watchmen on the walls of Zion, placing in a new setting the ideas published by Paine and Voltaire, is indeed a scene calculated to make angels weep! But even this Dr. Munhall charges, and we greatly fear his charge is not overdrawn. "It is time for Thee, Lord, to work; for they have made void Thy law." Ps. 119: 126. G. B. THOMPSON.

## WHAT OF TRUSTS?

ALMOST every paper brings us news of the formation of at least one gigantic trust or monopoly. The press all over the world is busy giving voice to the trust-opposing sentiments of thousands.

To-day as never before, we stand face to face with the stern reality that "money is power." The voice of the people has little weight when compared with the great balance of power on the side of wealth. In spite of all opposition the "trust-mad" spirit rages unrestrained.

And because these things are so, thoughtful minds are troubled with grave unrest and anxiety for looking after those things which are coming to pass in the earth. "The subject is a serious one," says Governor Pingree, of Michigan. "Why, if I had nothing, I wouldn't know how to advise my own son to start."

"And the cause of this?" he was asked.

"Are trusts and monopolies."

For a great many years labor unions and protective organizations have been formed among workmen to maintain their rights against the confederacies of wealth. But now they are beginning to realize that their precautions can but ineffectually compete with this insatiable greed for gain. It is becoming impossible for the laborer to get living wages.

"The trusts are inimical to the public policy," says the *Philadelphia Ledger*, "not only because they are monopolistic and in restraint of competition, but because they oppress labor. . . . There has been latterly scarcely a trust formed, the first step of which was not that of limiting production, by shutting down works and thus reducing the number of wage earners."

Speaking of this selfish principle, Attorney-General Haines, of Maine, says, "I expect to see the greatest panic the country ever saw in less than five years as a result of trusts."

Why?—Because wealth is working against its own best interest. "For whatsoever a man soweth, that shall he also reap." If they are sowing the seeds of hatred and unrest now, their harvest by and by can only be that bitter fruit, revenge.

"And the songs of the palace [homes of wealth] shall be howlings in that day, saith the Lord God; the dead bodies shall be many; in every place shall they cast them forth with silence. Hear this, O ye that would swallow up the needy, and cause the poor of the land to fail." Amos 8: 3, 4, R.V.

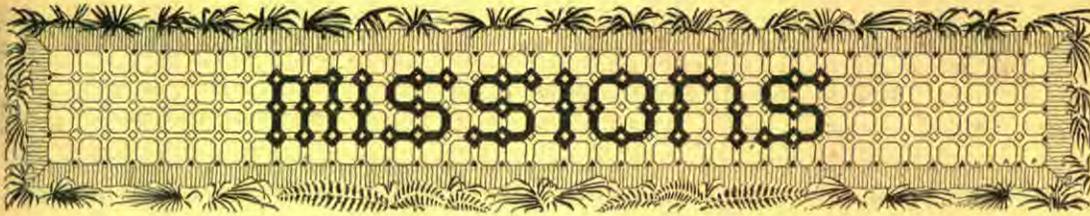
The situation is terrible beyond human comprehension. Exaggeration is almost impossible. Blindly, madly, the world is rushing headlong into the horrors of revolution. The crisis is just before us.

O may we, therefore, as those who would hearken to understanding, become stockholders in that better union in Jesus Christ, that we may stand firm and fearless through the trials of the coming storm.

E. J. DRIVER.

Fresno, Cal.

Several prosecutions of "Christian Scientists" are going on in the East. The charge is of practising medicine without a license. The hope of conviction rests in the fact that the patient died. Now we do not believe in so-called "Christian Science." So far as we can understand, it is neither Christian nor scientific, and is so demonstrated, if a negative can be, by the teachings and practises of the cult. But when a patient, in his right mind, voluntarily seeks "Christian Science" aid, and dies, why should the "Christian Science" "doctor" be prosecuted more than the "regular" practitioner who loses his patient? or the homeopath, who does not agree with the regular? or the eclectic, who disagrees with both? Nature, after all, must effect the cure. How many times do the licensed physicians hinder or utterly thwart nature? This is not to condemn the doctors. We prefer their advice to "Christian Science," but there is no gain made by prosecuting the followers of Mrs. Eddy.



**LOVE'S CONQUEST.**

[By James Allen, in the *Herald of the Golden Age*.]

I stood upon the shore, and saw the rocks  
Resist the onslaught of the mighty sea,  
And when I thought how all the countless shocks  
They had withstood through an eternity,  
I said, "To wear away this solid main  
The ceaseless efforts of the waves are vain."  
But when I thought how they the rocks had rent,  
And saw the sand and shingles at my feet  
(Poor passive remnants of resistance spent),  
Tumbled and tossed where they the waters meet,  
Then saw I ancient landmarks 'neath the waves,  
And knew the waters held the stones their slaves.  
I saw the mighty work the waters wrought  
By patient softness and unceasing flow;  
How they the proudest promontory brought  
Unto their feet, and massy hills laid low;  
How the soft drops the adamant wall  
Conquered at last, and brought it to its fall.  
And then I knew that hard-resisting sin  
Should yield at last to Love's soft ceaseless roll  
Coming and going, ever flowing in  
Upon the proud rocks of the human soul;  
That all resistance should be spent and past,  
And hardest hearts yield unto it at last.

**A TIMELY WORD.**

In a meeting held in the *Meionaon* in Boston, January 5, 1869, the subject of personal effort and personal influence was introduced, and after others had alluded to its importance, an intelligent man arose and briefly said:—

"Ten years ago a deacon of the church came to me, and taking me by the hand, and putting his hand on my shoulder, and calling me by name, said, 'Isn't it time for you to find your Saviour?' I turned to him and said, 'Deacon, you mind your business, and I will mind mine.' He left me, but those words, 'Isn't it time for you to find your Saviour,' followed me, and I could not escape from them until I found my Saviour, and was forgiven."

We can hardly imagine a more ungracious retort than this good deacon received, when he sought to win a soul to God; but his labor was not in vain. The arrow reached the sinner's heart, and no hand but the hand of Jesus could pluck it out and heal the wound. Let Christians take courage, in view of facts like this, and do their work with dauntless zeal, knowing that God will give the blessing and the increase in His own good time.—*H. L. Hastings.*

"THE Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

**THE GOSPEL FOR THE FILIPINOS.**

MISSIONARY journals state that Spain has unwittingly done an important service in preparing the way for the introduction of pure Christianity into the Philippines. Some time previous to the insurrection in the islands a Filipino, Don Pascual Pubiete, who had large influence with his countrymen, was suspected of inciting rebellion, carried a prisoner to Spain, and banished to a fort in Africa, where he suffered much from ill treatment. He succeeded in establishing his innocence. Being permitted to go to Madrid, he found his way into a Prot-



Statue of Fernando de Magellan, Manila.

Fernando de Magellan (or better Magalhaens) was born in Oporto, Portugal, in the latter part of the fifteenth century. Feeling that the Portuguese Government had done him injustice for past services, he with his countryman, Ruy Falero, a geographer and astronomer, offered his services to Charles V., laying before the emperor a scheme for reaching the Moluccas by the West. The emperor received it favorably, and Magellan sailed Sept. 20, 1519, with five ships and 236 men from San Lucas. He discovered the strait south of Patagonia which bears his name, named the Southern Pacific Ocean, because of the fine weather he experienced, sailed to the Philippine Islands, and fell there April 26, 1521, in a fight with the chief of the Isle of Matan (the very time when Luther was before the same emperor at Worms). The ship proceeded on her voyage, the first around the world, reaching Spain Sept. 6, 1522.

stant service; became interested, was converted, and has lately been received into membership in the Church of the Saviour, in that city. He now intends to return to his own country as an evangelist. He has already translated the first three Gospels and the book of Acts into the Tagal language, under the direction of an agent of the British and Foreign Bible Society.

**An Opening in Puerto Rico.**—The following extract from a report by Rev. W. H. Sloane, in the *Missionary Review*, would indicate that Puerto Rico is a good opening for independent missionary work:—

"The inhabitants of Puerto Rico are Roman Catholics, but the hold that the church has upon them is very slight. Church and State have been so closely identified that the oppression exerted by the Spanish government has weakened the influence of the clergy. Religious services in all parts of the island are poorly attended, and the catechetical instruction of the children has been greatly neglected. Those evidences of rigid training that are seen in Mexico and South American countries, are here absent. Many country districts have no

churches, and the monasteries and convents that have been founded have never taken deep root in the Puerto Rican soil, nor been to the liking of the Puerto Rican people. Now that Church and State are separated, as a result of the war, many priests, deprived of governmental support, are leaving for Spain. Some remain in hopes of aid from the United States Government, and some are endeavoring to educate their congregations to look after the temporal wants of their pastors. The change brought about in the Catholic ecclesiastical system in Puerto Rico has, for the time being, by its suddenness and force, dazed the adherents of the Roman Church."

**The Hindu Idea.**—I met in India an intelligent Sikh from the Punjab, and asked him about his religion. He replied: "I believe in one God, and I repeat my prayers, called Japji, every morning and evening. These prayers occupy six pages of print, but I can get through them in little more than ten minutes." He seemed to pride himself on this rapid recitation as a work of increased merit. I said, "What else does your religion require of you?" He replied: "I have made one pilgrimage to a holy well near Amritsar. Eighty-five steps lead down to it. I descended and bathed in the sacred pool. Then I ascended one step, and repeated my Japji in about ten minutes. Then I descended again to the pool and bathed again, and ascended to the second step, and repeated my Japji a second time. Then I descended a third time and bathed, and ascended to the third step, and repeated my Japji a third time; and so on for the whole eighty-five steps,

eighty-five bathings, and eighty-five repetitions of the same prayers. It took me exactly fourteen hours, from 5 P.M. one evening to 7 A.M. next morning." I asked, "What good did you expect to get by going through this task?" He replied, "I hope I have laid up a great store of merit, which will last me a long time." This is the genuine Hindu idea.—*Sir Monier-Williams.*

**Missionary Support.**—The idea of individuals and churches assuming the support of missionaries is rapidly growing in favor. The *Missionary Herald* gives these facts concerning the American Board: "Since the late annual meeting at Grand Rapids a number of missionaries have been placed in intimate relations with churches or Sunday-schools, resulting in an entirely extra gift to the board, or a greatly enlarged offering. 'The Brotherhood' of the Harvard Church in Brookline, Mass., has raised about \$1,100, which is to be above all usual gifts to the board, and has taken the support of a missionary in China. A church in Bangor, Me., has assumed the support of a single missionary in Japan, and another church in the

same city is planning to do the same thing. A young man and wife recently appointed were sought for by three churches, but were assigned to a church in Fall River. One of the missionaries in Turkey is cared for by a church in Andover, while his wife is supported by a church in Lynn. A Sunday-school in Springfield, Mass., has taken the support of a young physician recently sent to Eastern Turkey. One of the latest accessions to Central Turkey is a young man who pledges his own support for a time. A missionary now about reaching his work in Micronesia, is to be supported by a church in Providence, R. I. Several missionaries are offered to Endeavor Societies to be supported by shares. Apart from the missionaries maintained by the woman's boards, something like fifty missionaries are supported in whole or in part by churches, societies, or individuals."

**Missionary Faith.**—The faith of the missionary should be a *sound* faith, having in itself the promise of life and healthy development; a *positive* faith, not distrusting and consuming itself, but aggressive and dominant in its hold upon others, persuasive of their minds, and constructive of both character and faith for the new church. It should be a *deep* faith, laying hold upon God; a *biblical* faith, resting on the foundation of Jesus Christ and His apostles; a *broad* faith, comprehensive enough to include Asiatic as well as European schools of theology; a *simple* faith, suited to the intelligence of a strange people and an infant church; a *reverent* faith, not dogmatizing beyond the limits of revelation; and a *well-proportioned* faith, placing main emphasis upon the central and fundamental features of the Gospel.—*Edward A. Lawrence, D.D.*

**Consecration** is a term which means—or should mean—the same thing when applied to all human beings. If I as a foreign missionary am expected to give up all things for the interest of the work—to count home and treasure and ease and personal comfort as nothing when the interests of the work are at stake—my brother in the United States who unhesitatingly assigns this standard of duty to me should be governed by a spirit precisely similar. He may not be called upon to give up the things that I may be required to forsake, but his devotion should be as complete, and whatever he is required to do should be done as cheerfully and with as little question as if he were a missionary in China or Africa.—*Bishop Thoburn.*

**The Missionary's Call.**—What constitutes the mission call?—There are two parts to it—first, the call to Christ; then the call to His work. There is but one response to be made,—*consecration.* Surrender the will. The rest is only matter of judgment, according to providential indications. Men have forced their way into the mission field against almost every possible obstacle. This was the experience of Carey and many other pioneers. Others have been led along by providential appointment, where every step taken was against their own preference, until at last they found themselves set down in mission work.

God deals with men as individuals, and most diversely. There are calls contained in repulses, and tests contained in invitations. Sometimes the call consists of the simple presentation of facts to the mind and conscience, which, when calmly weighed, seem important enough to decide the choice of the will and the

work of the lifetime. The mission field is then entered with precisely the same calm business spirit as that with which another would enter a mercantile employment—only it is done in the service of the King. God calls men through the reason as well as through conscience and providence and the Holy Spirit.—*Gospel in All Lands.*

**Mission Work for Girls.**—Here is an item from a recent report of the girls' school at Tabriz, Persia: "A Kurdish chief visited our school, and when he had heard the girls recite, seen their needlework, heard them sing and talk in three languages, when he himself had examined the little girls in Turkish and the seniors in Persian, he threw down his book and exclaimed that he 'had heard, but the half had never been told' him. 'Who would think,' he said, 'that girls could ever learn to do all these things? But *our* girls, what do they know? Why, compared with *your* girls, they are mere donkeys.' And he left, saying he prayed for the day when Kurdish children, too, might be in school."



Native and His House, Manila.

#### OUR WORK AND WORKERS.

AS THIS paper goes to press a State camp-meeting is in progress at Des Moines, Iowa.

A REPORT in *The Advance* mentions the baptism of five candidates at Ormondville, N. Z.

A BIBLE worker in Merrill, Wis., uses seventy-five copies of the SIGNS each week. She has sixty-five regular subscribers.

THE Illinois Conference Committee are considering the matter of a church school, and have been looking for a location at Sheridan.

THREE persons were recently added to the church at Missoula, Mont., having been baptized by Bro. W. B. White, president of the conference.

BROTHER D. A. ROBINSON is calling for additional help in India so that he can give more time to the study of the Hindu and Urdu languages, which he now reads quite readily. This seems necessary so that attention can be given to translating our tracts and books into these and other tongues.

OF the church in Napier, N.Z., Bro. E. W. Farnsworth says: "Their rescue and Christian help work in connection with the Bethany Home has been blessed of God, and it has been a blessing to those who have engaged in it. Twenty-five women have here found a home for a longer or shorter time during the year. Some have found permanent situations where, through the blessing of God, they are leading an upward life."

WRITING from Macon, Ga., Bro. D. M. Moore says: "Our little tract and missionary society handled four hundred of the Resurrection number of the SIGNS. Sold them without any trouble, and could have sold a thousand if we had ordered them with the first lot. I was delighted with the special number, as were many others that I heard speak of it." Several individuals and societies might have had better success with our "specials" if they had not been too timid about ordering early. Success in selling papers, as in everything else connected with the message, requires *faith*.

THE Australian Union Conference will be held at Cooranbong, N. S. W., June 29 to July 17. This will be an occasion of special importance to our people in all Australasia, and of general interest to those of like faith in all the world.

#### ANNUAL MEETING OF THE CAL. M. M. & B. A.

THE annual meeting of the California Medical Missionary and Benevolent Association (a corporation) will be held at their principal place of business, Crystal Springs, near St. Helena, Napa Co., Cal., on Wednesday, June 14, 1899, at twelve o'clock noon, for the purpose of electing four directors to serve one year and four directors to serve two years, and to transact such other business as may come before the meeting.

N. C. McCLURE, President.  
J. A. BURDEN, Secretary.



LESSON XIII.—SABBATH, JUNE 24, 1899.

#### THE TWELVE SENT OUT; DEATH OF JOHN THE BAPTIST.

Capernaum.

(Matt. 10: 1-39; Mark 6: 7-39.)

Matt. 10: 1, 5-8, 16-24, 34-39.

- 1 "AND He called unto Him His twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.
- 2 "These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils; freely ye received, freely give.
- 3 "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to councils, and in their synagogues they will scourge you; yea and before governors and kings shall ye be brought for My sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you.
- 4 And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for My name's sake; but he that endureth to the end, the same shall be saved. But when they persecute you in this city, flee into the next; for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.
- 5 "A disciple is not above his Master, nor a servant above his lord.
- 6 "Think not that I came to send peace on the earth; I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me. And he that doth not take his cross and follow after Me, is not worthy of Me. He that findeth his life shall lose it; and he that loseth his life for My sake shall find it."

Mark 6: 7, 12, 13, 16-23, 29.

- 7 "AND He called unto Him the twelve, and began to send them forth by twos and twos; and He gave them authority over the unclean spirits.
- 8 "And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.
- 9 "But Herod, when he heard thereof, said, John, whom I beheaded, he is risen. For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her.
- 10 For John said unto Herod, It is not lawful for thee to have thy brother's wife. And Herodias set herself against him, and desired to kill him; and she could not; for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly. And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee; and when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he swore unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.
- 11 "And when his disciples heard thereof, they came and took up his corpse, and laid it in a tomb."

Luke 9: 3-7.

- 3 "AND He said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have ye two coats. And into whatsoever house ye enter, there abide, and thence depart. And as many as receive you not, when ye

depart from that city, shake off the dust from your feet for a testimony against them. And they departed, and went throughout the villages, preaching the Gospel, and healing everywhere. 7 "Now Herod the tetrarch heard of all that was done; and he was much perplexed, because that it was said by some, that John was risen from the dead."

SUGGESTIVE QUESTIONS.

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

- 1. Following the healing of Jairus' daughter, what power did Jesus give to the twelve disciples? Matt. 10:1. (Luke 9:1.)
2. To whom were they sent? Verses 5, 6.
3. What did He then send them to do? Verses 7, 8.
4. In what order did He send them? Mark 6:7. Note 1.
5. What general instruction was given them to regulate their conduct? Luke 9:3-5. (Mark 6:10, 11.)
6. What was the burden of their message? Verse 6.
7. What position did Jesus say the disciples would occupy in the world? Matt. 10:16-18. (Acts 5:40; 12:1.)
8. When called to answer for their faith, what were they instructed to do? Verses 19, 20. (Jer. 1:7, 8.)
9. When severely persecuted, what were they to do? Verses 21-24. (Luke 4:29-31.)
10. After giving sundry admonitions, what regard for the truth did Jesus say the disciples must have? Verses 34-39. (Mark 13:15.)
11. What did the disciples do after being thus instructed? Mark 6:12, 13.
12. When Herod the king heard what was being done, how did he feel? Why? Luke 9:7. (Mark 6:14.)
13. What reply did Herod make to these surmisings? Verse 9.
14. Upon this accumulated testimony, at what decision did Herod arrive? Mark 6:16. (Matt. 14:2.)
15. On what charge had John been imprisoned? Verses 17-19. Note 2. (Lev. 20:21.)
16. What had prevented the Baptist from being killed before? Verses 19, 20. (Matt. 14:5; 21:26.)
17. Relate how the king was induced to consent to the death of John. Verses 21-23.
18. What was then done with the prophet's headless body? Verse 29. Note 3. (Matt. 14:12.)

Side Lights.—Luke 9:1-7; "Desire of Ages," pp. 349-357.

NOTES.

1. Two and Two.—"Calling the twelve about Him, Jesus bade them go out two and two through the towns and villages. None were sent forth alone, but brother was associated with brother, friend with friend. Thus they could help and encourage each other, counseling and praying together, each one's strength supplementing the other's weakness. In the same manner He afterward sent forth the seventy. It was the Saviour's purpose that the messengers of the Gospel should be associated in this way. In our own time evangelistic work would be far more successful if this example were more closely followed."—Desire of Ages, p. 350.

2. Herod.—It is said to have been while Herod Antipas was on a visit to Rome, and was the guest of his brother Philip (not the tetrarch of that name, but a son of Herod the Great by Mariamne, who, being disinherited by his father, was living privately in Rome), that he became ensnared by his brother's wife, and repaid the hospitality he received by eloping with her.

3. Laid it in a tomb.—Tradition says that Herodias ordered the body to be thrown over the battlements of the palace, for dogs and vultures to devour.

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LESSON XIII.—SUNDAY, JUNE 25, 1899.

REVIEW OF THE QUARTER'S LESSONS.

Golden Text: "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." 1 Tim. 1:15.

LESSON I.—The Raising of Lazarus. John 11:32-45. In this the crowning miracle of His earthly ministry, Jesus demonstrated that He is "the resurrection and the life." He had permitted the death of Lazarus, and had remained away until His friend had been dead four days, on purpose that the glory of God might be manifested. He had before raised the dead, but here was an instance of one being raised after decomposition had commenced. In this was proven that there is no limit, in the matter of time after death, to His power to raise the dead. The resurrection is re-creation, and as Christ was the active agent in the original creation of man, He is therefore able to re-create.

LESSON II.—The Anointing in Bethany. John 12:1-11. This lesson illustrates a very common contrast, namely, the personal sacrifices of the true disciples of Christ are always deemed unnecessary waste in the mind of those whose affections are set on the things of the world. But no material substance is ever so profitably invested as that which is expended in honor of Him who gave His life for our sinful race.

LESSON III.—Jesus Teaching Humility. John 13:1-17. In order to emphasize forever the principle that His disciples were to esteem others better than themselves, and to rebuke for all time any ambition to be greatest, Jesus set the example of washing their feet. Then He gave this admonition: "I have given you an example, that ye should do as I have done to you." An example is not a theory, or a mere sentiment; it is something to be imitated in fact. "Ye also ought to wash one another's feet."

LESSON IV.—Jesus the Way, the Truth, and the Life. John 14:1-14. This lesson is designed to teach that in going to heaven to complete His work as Mediator, the Lord was not deserting His faithful followers. He was intrusting them with great responsibility as His representatives in the earth, which they were to carry out by faith in Him until His return. Then they would receive their reward. The same lesson is for His disciples to-day. We are "workers together with Him," receiving all we need from Him, occupying the field until He comes again.

LESSON V.—The Comforter Promised.—John 14:15-27. The Lord knew by experience the magnitude of the trust He was reposing in His disciples when He went away to make the atonement for them in the heavenly sanctuary. He also knew the intricate nature of their work. So in lieu of His bodily presence, He would send them a more expedient Comforter—His own Spirit, that would be available in all places, at any time, as a comforter and unerring instructor in the Word. This Word, interpreted by the Holy Spirit, is able to thoroughly furnish and perfect the man of God "unto all good works." See 2 Tim. 3:16, 17.

LESSON VI.—The Vine and the Branches. John 15:1-11. This lesson teaches the utter dependence of the disciple upon the Lord for life and daily sustenance, as well as for ability to bear fruit. If the branch does not abide in the vine, it must wither and die. Also it "can not bear fruit of itself, except it abide in the vine." It is just as necessary for the disciple to maintain an unbroken union with Christ, through the obedience of faith, as it is for the Son to have an inseparable connection with the Father. Herein lies the never-failing power of the Word. See verse 10.

LESSON VII.—Christ Betrayed and Arrested. John 18:1-14. The time had come when the power of darkness should have temporary sway over the Light of the world. And even a professed friend was the means of the betrayal and arrest, using his knowledge of the Master's place of often resort to carry out the evil design in the still hours of the after part of the night. But the Son of God suffered this apparent victory of His human foes that even they might have opportunity to see in his disgrace the fulfillment of Scripture, and be convinced that He was the Son of God.

LESSON VIII.—Christ before the High Priest. John 18:15-27. Here was fulfilled the scripture that Jesus "came to His own, and His own received Him not." They officially rejected Him of whom all their offerings were typical. All this was the result of substituting their own traditions for the Word of God, just as the masses of His professed followers are doing to-day. The denial of Peter, who had been a professed believer in His Messiahship, added keenness to the stinging humiliation of the Saviour of the world at this moment of His rejection. But if all these were without excuse, what shall be said of those who reject Him under the far greater light of these last days.

LESSON IX.—Christ before Pilate. John 18:28-40. Condemned by the Roman governor after being pronounced innocent, just to please the Jewish officials, and making no defense, presents a picture of absolute submission to undeserved injury and insult that never has had a parallel. Surely His kingdom was not of this world; that was proved in the fact that neither He nor His subjects offered resistance. And "if any man have not the Spirit of Christ, he is none of His." Rom. 8:9.

LESSON X.—Christ Crucified. John 19:17-30. He bore His cross, was "numbered with the transgressors" (Isa. 53:12), suffered outside the gate (Heb. 13:11-13), the soldiers divided His raiment (Ps. 22:18), and accomplished all that the Scriptures had said; yet the learned teachers of Israel could not see it. Do the teachers of to-day, learned in the wisdom of the world and traditional doctrines of the church, have any better knowledge of Jesus and His Word than did the scribes of old? They "made void the law" then, how is it to-day? "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

LESSON XI.—Christ Risen. John 20:11-20. The climax of physical proof that Jesus was the Messiah, was His resurrection, and this because of its being still another link in the fulfilment of Scripture, bringing the disciples to that point where they, for the first time, practically understood the many fulfillments of the Word in His life. Not until then was their understanding opened (Luke 24:32, 45-47). He remained on earth forty days, meeting with His disciples on various occasions, one time "above five hundred brethren" being present (1 Cor. 15:6). Thus was left indubitable proof of the fact of the resurrection.

LESSON XII.—The New Life in Christ. Col. 3:1-15. In this lesson is brought to view the full meaning of discipleship. It means death to the world and a new life in Christ, as publicly professed in the ceremony of baptism. It is putting off the "old man [sinful life] with his deeds;" and putting on the "new man, which is renewed in knowledge after the image of Him that created him." It is to "set your affection on things above, not on things on the earth." It is to have the peace of God in the heart, being in full harmony with His law, to the last jot and tittle, rather than to let sin have dominion, which means to be in continual transgression of the law.

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## MEMORY.

OUR memory is a boundless plain,  
Through which run trails of thought,  
Of good and ill, of God and man,  
Of ought not and of ought.

We leave the impress of our deeds  
Upon its bosom white,  
And can not shield its many faults  
From truth's pure, searching light.

We try to cover up the trail  
Where sin has made it red;  
But time will bring to light each deed,  
And lift each hiding head.

Ah, people! make the path of life  
So full of virtues rare  
That truth may search the trail you make  
And find but treasures there.

Leave all along your trodden path  
Landmarks of good intent,  
That all may see the good you've done  
As through the plain you went.

Build barracks of religious thought.  
Good deeds are soldiers true.  
Leave not a seed in time to come  
To grow reproach for you.

And, as you travel on your way,  
Let truth join in your train;  
Then peace will soothe your weary  
heart,  
And hope bedew the pain.

Good-will is always friendly, too;  
Faith will be quickly won;  
A virtue rare is charity;  
Benevolence her son.

And with these powers, pure and  
strong,  
Right closely will be found  
Intelligence, to guide you to  
High heaven's holy ground.

H. M. RYAN.

Pendleton, Oregon.

## TAKE TIME.

LET us take time for the good-  
by kiss. We shall go to the day's  
work with a sweeter spirit for it.  
Let us take time to speak kind  
words to those we love. By and  
by, when they can no longer hear  
us, our foolishness will seem more wise than  
our best wisdom. Let us take time to be  
pleasant. The small courtesies which we often  
omit because they are small will some day look  
larger to us than the wealth which we have  
coveted, or the fame for which we have strug-  
gled. Let us take time to get acquainted  
with our families. The wealth you are accu-  
mulating may be a doubtful blessing to the son  
who is a stranger to you. Your beautifully  
kept house, busy mother, can never be a home  
to the daughter whom you have no time to  
caress.—*Christian Herald.*

## A PLACE FOR EVERYTHING.

[Republished from the SIGNS.]

NEVER leave things lying about,—a shawl  
here, a pair of shoes there, and a hat or a bon-  
net somewhere else,—trusting to a servant or a  
member of the family to set things to rights.  
No matter how many servants you have, it is a  
miserable habit. If you use the dipper, towel,  
or tumbler, put it back in its place, and you  
will know where to find it when you want it

again. Or if you set an example of careles-  
sness, do not blame your servants and children  
for following it.

Children should be taught to put things back  
in their places as soon as they are old enough  
to use them. If each member of the family  
were to observe this simple rule, the house  
would never get much out of order.

MISS A. C. HUDSON.

## LOVING OUR NEIGHBOR.

DOROTHY DEEN sat before the old-  
fashioned fireplace, lost in deep thought.  
The clock on the mantle chimed eleven,  
and still she sat gazing absently at the smolder-



"Dorothy Deen sat before the old-fashioned fireplace, lost in deep thought."

ing embers. How quiet the old house seemed,  
—not a sound save the monotonous tick of the  
clock and the moan of the wind in the treetops  
without. Suddenly Dorothy arose and walked  
rapidly toward the piano, which stood in one  
corner of the room. She ran her fingers over  
the keys, and strains of sweet, sad music filled  
the room; but the loneliness seemed too in-  
tense even for music, and she buried her face in  
her hands and began to sob.

Poor Dorothy! life seemed dark to her just  
then. She remembered how, two years before,  
her dear mama had told her husband and chil-  
dren that soon she would leave them, and, tell-  
ing them to meet her when the earth should be  
made new, had gone peacefully to sleep. She  
remembered the sweet face the last time she  
had looked upon it, beneath the coffin lid.  
But she and her sister Dealia, altho they  
missed their mother's loving voice and sooth-  
ing presence, had soon learned to manage the  
household duties, and then what good times  
they had together! How tenderly each cared  
for the wants of the other, and tried to make  
home happy for the sorrowing father! and as

time went on they grew still dearer to each  
other, until the strong bands bound them to-  
gether in perfect love. Then, Dealia, her  
darling sister, began to fade,—slowly, but O,  
so surely!—and she too was laid to rest.

Six long, lonely weeks had passed since then,  
and the father had stayed down town so long of  
late, and then returned with the odor of liquor  
upon his breath. All of these things came be-  
fore Dorothy so forcibly to-night, and then she  
remembered what Dealia had said just before  
she closed her eyes in death, "Dorothy, little  
sister, God knows what is best; be brave, dear,  
'twill not be for long;" and, with a whispered  
"good-by" for father and sister, she passed  
away.

The old clock on the mantle chimed twelve,  
still Mr. Deen did not return to his waiting  
child. It seemed to Dorothy that she could  
bear the awful silence no longer. She took  
her Bible and opened it. The first verse she  
saw was this, "Lo, I am with you always."

A soft, sweet voice seemed to have spoken  
the words to her, and with thanksgiving she  
lifted her heart in prayer. Soon she heard the  
sound of footsteps, and then her  
father's voice saying:—

"Why, Dorothy! you up yet?"

"Yes, father; I could not sleep  
while you were away."

"Well, well," said her father,  
not unkindly, "I do not think it  
is best for you to be up so late."

Dorothy rose early the next  
morning and looked out of her  
window upon a world of snowy  
whiteness. "How pure!" thought  
she. "O that my life might be as  
pure and spotless as is the scene  
before me!" She turned from the  
window, took her Bible, and read,  
"Thou shalt love thy neighbor  
as thyself." How many times  
Dorothy had read this verse, and  
yet as she read it now it seemed  
almost as if she had never heard  
it before. "Thou shalt love thy  
neighbor as thyself." "Have I  
been doing this?" mused  
Dorothy, "No; there is Grandma  
Finly, to whom Dealia used to  
read a chapter each week; be-  
cause grandma's eyes are no  
longer bright, and she loves the  
Word so much. How lonesome  
she must have been all of these  
weeks, and how much she must  
have longed for some one to read

to her. Then there's little crippled Grace, that  
Dealia used to sing to and cheer her dreary life;  
and O, so many more that I might have visited,  
and so helped to fill Dealia's place, and served  
my Master better by so doing. Then there's  
papa,—have I done all I could for him? Have  
I not been selfish in my sorrow, and failed to  
remember that mama and Dealia were his as  
well as mine,—and thought him unsympat-  
ic when his heart was filled with grief? How  
selfish I have been! God being my helper, I  
mean to follow Christ's command."

Then, asking the Lord for His help and guid-  
ance, she hurried down-stairs. Her father was  
just coming to the stairway to call her. She met  
him with a smile and cheery "good-morning,"  
and noticed with a pang of remorse the look  
of surprise and gladness which stole into his  
eyes. Dorothy chatted as merrily as possible  
during the breakfast hour, and was amply re-  
paid when her father stooped and kissed her,  
and said, "Good-by, Dorothy dear, be a good  
girl."

Ruth Wiley rushed into the sitting-room,

where her mother sat making aprons for Esther's school wear.

"Mr. Deen is the meanest man I ever saw!"

Mrs. Wiley glanced up from her work and said, "Softly, Ruth, softly."

"Well, I don't care," said Ruth. "There Dorothy has had so much sorrow of late, and Ed. Turner said that he went to the saloon at twelve o'clock last night, to look for old Mr. Addison, and Mr. Deen was there playing cards."

"Did you say Dorothy told you this?" asked Mrs. Wiley.

"O no!" said Ruth, "She always tries to make you believe that her father is the best man that ever lived."

"Then, dear, do you think that if you loved your neighbor as yourself, you would wound Dorothy's feelings by repeating these things you have just heard concerning her father?"

The thought was new to Ruth, and she did not answer immediately

"Suppose," her mother continued, "that it was your father, Ruth; would you like Dorothy to tell that he was there at that time of night, playing cards?"

"Well, but my father would not do such a thing," said Ruth, proudly.

"Ah, my child," replied her mother, "we do not know what papa might do under the same circumstances. Mr. Deen has always had a good name, and if the same sorrow were sent upon papa, and his trust was not stayed on God, he might fall in the same way. Another thing, dear; when we repeat anything of that sort about our neighbors, we do it with a spirit of 'I am better than thou,' and you know that our great Example once said, 'Why callest thou Me good? there is none good but One.' And if He said that, should we not be very careful what we say or repeat about others? Of course I do not think, Ruth, that you would repeat these things outside of the the family, but I do not think it best to repeat them even here; because if each one that heard it would do this, then a good many families would hear it, and soon, in some way, the news would be carried among all of their acquaintances, and would be pretty well known by that time. I think, Ruth, you had better go over and see Dorothy, and see if you can not cheer her some."

"I shall, mama," said Ruth. "I had never thought of what you have said, and I shall try not to repeat ill of others any more."

"That is right, daughter."

Ruth ran up-stairs to her room. "I am thankful I have a mother," she said, addressing a vase of roses which stood on the window-sill; "because," she continued, "she teaches me more good lessons than any preacher could, I'm sure."

When Mr. Deen came home to dinner that day, Dorothy told him of all the pleasant things that had happened during the morning. "This afternoon, papa, I think I shall go to see Grandma Finly, and some other people, too," she said, as her father was leaving for his work.

"Very well," replied her father, "I think it will do you good to get away from home a while." AVA ELTHYN BARNES.

(Concluded next week.)

HOME HAPPINESS.

PROBABLY nineteen-twentieths of the happiness you will ever have, you will get at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family, is something real. It does not make much difference whether you own your house, or have one

little room in that house, you can make that little room a home to you. You can people it with such moods, you can turn to it with such sweet fancies, that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of greater value and a more royal grace than some people seem to think. If you will but be courteous to each other, you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before.—Selected.

THE BRAVEST BATTLE.

THE bravest battle that ever was fought—  
Shall I tell you where and when?  
On the maps of the world you will find it not;  
It was fought by the mothers of men.  
Nay, not with cannon or battle shot,  
With sword or nobler pen;  
Nay, not with eloquent word or thought  
From mouths of wonderful men,  
But deep in a walled-up woman's heart—  
Of woman that would not yield,  
But patiently, silently bore her part—  
Lo! There is that battle-field.  
No marshaling troop; no bivouac song;  
No banner to gleam and wave.  
And oh, these battles they last so long—  
From babyhood to the grave!  
Yet, faithful still as a bridge of stars,  
She fights in her walled up town—  
Fights on and on in the endless wars,  
Then silent, unseen, goes down.

—Joaquin Miller.

VITALITY OF THE "RED SNOW" PLANT.

WHILE most plants at least cease to grow when the temperature falls to freezing point, some of the microscopic forms will only grow when the temperature is very high or very low. The phenomenon known as red snow is produced by a small plant of this character, long known as *Protococcus nivalis*, more recently called *Sphaerella nivalis*, as an illustration of this. It only grows prosperously in snow-banks in various parts of the Swiss Alps, where it has been noted for nearly a hundred years as giving a red character to the snow. In the

arctic region it was noted, in 1818, by Capt. John Ross, and also has been found on some of the snow-covered hills of Greenland. A new species has recently been described under the name *Sphaerella pluvialis*, which comes down apparently with the rain, so as to give the idea in Northern regions that it is raining blood. These have been called, in Northern Germany, blood showers. The little plant propagates with great rapidity. The little spores have scarcely been caught by the rain-drops in the atmosphere before they commence to reproduce themselves in large numbers, and in that way give the red color to the rain as it reaches the ground. It is believed that these spores will retain their germinating power for immense periods under a continually warm temperature, only starting to grow when the atmosphere is near the freezing point.—Independent, Dec. 19, 1895.

PUT THE BUTTON ON THE BOY.

A FRIEND of ours tells the following story: It was Sunday; all day long father, mother, and auntie had been kept busy caring for Jimmie. He had been forbidden again and again to go outside the gate, but the moment their backs were turned, out he would go to join the boys in the street.

A button had been put on the gate to keep him in, but he had grown, and now was tall enough to reach up and turn it. "Ah! I see," said the indulgent father, "I must put another button on that gate."

"Hadn't you better put the button on the boy instead of the gate?" suggested his sister. "The time will come when you can't keep him in by buttons on the gate; a little wholesome restraint now may keep the feet from straying when they get too big to be held back by a button on the gate."—Selected.

"It is a law of the mind that it gradually adapts itself to the subjects upon which it is trained to dwell. If occupied with commonplace matters only, it will become dwarfed and enfeebled. If never required to grapple with difficult problems, it will after a time almost lose the power of growth."

"FLEE also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

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## Editorial Notes.

(Continued from page 16.)

of sounding kisses on the cheeks of the fair —  
The above is only one instance of many. God's message, His present message, to the people of earth is, "Fear God, and give glory to Him; . . . and worship Him."

A New Jersey justice fines two boys \$100 for the illegal catching of shad in Puritan River, or, as an alternative, to go to jail three months. There is some popular feeling over the hard sentence. It might be well if New Jersey severity could be made effectual against some of the illegal trusts which are nesting in that State.

A National Reform Method of Argument.—The following may not be true to incident, but it is to principle, on a far larger scale: "What was your father whipping you for last night?" asked the small boy of another. "O," replied the other, "we had an argument about my Sunday-school lesson, and he was proving to me that the whale actually did swallow Jonah!"

Another precious lesson is taught in the record of God's dealing with Cornelius, for which the writer did not have space on the first page of the paper. God's knowing and caring for us is indeed precious. Peter thought that God cared for Jews only in this way. But God taught him in this matter of Cornelius that "God is no respecter of persons." Acts 10:34. Then God cares for each one of all men of all nations and races. Each one may then say, God cares for me, He knows me, He is my Friend.

Mr. William T. Stead thinks that the great bar to peace or international arbitration will be Germany. Mr. Bryce, author of "The American Commonwealth," does not write so hopefully. He declares that there is little enthusiasm over the matter in Europe. In England enthusiastic meetings have been held, but the enthusiastic ones were so before the meeting. The great majority take little interest in the peace congress, and believe it will amount to nothing. The general feeling is that Russia wishes time to complete her great railway.

Is the Whipping-post to Be Revived?—It looks like it, from the frequent expression of sentiment in its favor. In a report of a recent meeting of the New York Medico-Legal Society, the whipping-post was advocated for certain things, such as wife-beating and cruelty to children. These sentiments were heartily applauded by the thirty women who were present. It was thought that it would be efficacious in checking many youthful offenders. Such punishment may be a necessity, but it argues ill against the "advanced civilization" and "Christian nation" claim.

The Ultimate Trust it would seem it ought to be called, but it is not. The story comes from Philadelphia that the beggars of that city have formed a trust in order to reduce competition. They will be districted, and each beggar will be given his territory. Each beggar is expected to pay a small sum into the general treasury; and if arrested, his fine will be paid. If a beggar refuses to join the trust, his district will be flooded with competitors; and if he still persists in refusal, well-dressed beggars, posing as citizens, will make complaint to the police, and have him arrested. The boycott is everywhere, always the result of the innate selfishness of man. This boycott is a matter of prophecy, one of the last phases of which will be religious. See Rev. 13:16, 17.

Acquired from Spain.—For one thing Spain has been famous, namely her toreadors, or bull-fighters. Her superiority in this respect has not been questioned, and she has thus far had no competitors. Refinement and civilization, perhaps, had something to do with this. But this is true no longer. Americans have sprung into the arena—or bull-ring. In Durango, Mexico, recently, an affair of this kind took place with amateurs, Americans. The excitement and cruelty was above Spain's average. Three poor horses and four bulls were killed. The human animals escaped; and it is now announced that a series of such exhibitions will be given under American management, with American actors. Is this to be credited as one of the gains of the recent war?



International.—There are persistent reports from the Orient to the effect that China is tiring of giving away valuable concessions to the great powers and receiving nothing in return but further demands, and that she is preparing to throw down the gauntlet to Germany or Russia or both. Russia has notified China that she intends to begin at once surveying the railroad to connect her Manchurian system with Peking, in spite of China's refusal to grant her the right of way. Russia will send in her engineers, backed by her troops, and push the line through to Peking. The Chinese troops on the border of Tibet have driven back a detachment of Russians who were attempting an invasion and a capture of Chinese territory. The Germans are preparing more extensive demands in the region of Shantung, on account of the killing of three German officers a few days ago.

The eightieth birthday of Queen Victoria was celebrated in all parts of the world by British subjects, on May 24. The circumstance was the occasion of felicitations between Englishmen and Americans everywhere. At Port Tampa, Florida, 200 English marines were landed from two British war-ships, and took part with a detachment of the Florida Naval Reserves in a grand procession. The queen received congratulatory telegrams from all parts of the world, and there were brilliant gatherings in all foreign capitals to celebrate the event. . . . It is reported that the French Court of Cassation will order a revision of the Dreyfus case, but there was not sufficient evidence to quash his conviction. . . . A tuberculosis congress was opened in Berlin on May 24, with representatives from all the principal countries in the world. There were 2,000 delegates in attendance, and the emperor and empress were present during the first session. . . . Admiral Dewey was given an enthusiastic reception by the British at Hongkong on his arrival there May 23.

The State Department at Washington has been notified that Japan has seized and occupied Marcus Island, in the Pacific Ocean, which action will necessitate a change in the route of the proposed American cable. . . . The proposal of the United States to send troops to a certain portion of Alaska where the boundary is in dispute is objected to by England.

Religious.—At the Presbyterian General Assembly at Minneapolis, May 19, the time was given to a discussion of Sabbath observance and Sunday desecration. A special committee reported that it had been unable to keep Congress and the President from granting Roman Catholics the privilege of building a chapel on the West Point Military Academy grounds. Resolutions were adopted deprecating the secularizing of Sunday; urging the legislatures and Congress to protect the American Sabbath; recommending that every pastor preach on Sabbath observance on some Sunday in October and take a collection for the Sabbath Union; requesting the Board of Publication to prepare a specific Sabbath observance leaflet for the use of Sunday-school superintendents; and expressing sympathy with "the 3,000,000 Americans, who, because of Sabbath desecration, are compelled to do secular work on Sunday."

At the national congress of reform-school faculties, held at Cincinnati on May 22, the superintendent of the Illinois State Reformatory made the important statement that the smoking of cigarettes is making more criminals than are being turned out by the saloon. In his reformatory, out of 63 wayward boys averaging twelve years of age, 58 were cigarette smokers; out of 82 averaging fifteen years of age, 73 were cigarette smokers; demonstrating that 92 per cent. of the number were cigarette fiends at the time of committing the crimes which caused them to be sent to the institution. . . . New Sunday-law bills have been introduced in the Senates of Tennessee and Rhode Island. That in the former State would prohibit all work on Sunday of any kind except household duties and works of charity, the expressed purpose of the bill being "to secure a more rigid observance of the sabbath." The purpose of that introduced in the Senate of the latter-named State is ostensibly to prevent all business and amusements on Sunday, except on the part of those who religiously observe the seventh day; the real object of the bill is to prevent a portion of the barbers of Providence from barbering on Sunday, lest they draw custom from shops whose proprietors do not care to work on that day.

Casualties and Calamities.—The bubonic plague has made its appearance in Alexandria, Egypt. . . . Cholera is raging in Karachi, India, and deaths are reported at the rate of over 200 per day. . . . Yellow fever of a virulent type is raging at Vera Cruz, Mexico, and fifty per cent. of those contracting the disease die. . . . The Atlantic liner Paris, which ran aground off the southwest coast of England on May 21, is fast on the rocks, with five holes in her bottom, and attempts to float her have thus far been ineffectual. . . . Reports from the scene of the recent hurricane off the north Queensland coast, Australia, show that the coast for a distance of fifty miles was completely devastated by the fury of the elements. The ground appeared as tho it had been plowed, and dead bodies were found wedged in the branches of many of the trees which were able to stand the gale. The number of persons who lost their lives in this memorable storm is 385. . . . On May 25 a fire occurred at St. Johns, N. B., which destroyed 150 buildings, leaving about 1,000 persons homeless. The insurance companies estimate the loss at \$500,000. . . . Three white men were lynched near Aley, Harrison County, Texas, on May 24, because they were believed to have assisted in the escape of a man accused of murder.

Domestic.—Commercial reports indicate a considerable increase of trade between the Pacific Coast and the Hawaiian Islands, and quite a number of vessels are fitting out as carriers in addition to the regular lines to these islands. . . . The Standard Oil Company has secured control of the coal fields in the region of Cook's Inlet, Alaska, and has sent a corps of miners and engineers to Alaska to develop the property. . . . On May 23 there was inaugurated at Washington, D. C., a three days' peace jubilee, ushered in with a display of fireworks, speech-making, and military parades. . . . The grain-shovelers' strike on the lakes has been declared off, and the shipping of grain has been again resumed.

Trusts.—The governor of Missouri, on May 24, signed an anti-trust bill, which requires corporations doing business in the State to have a State license. The bill empowers the Secretary of State to refuse a license to trusts attempting to do business in Missouri. . . . Two powerful cream-tartar trusts, one located in San Francisco and the other in New York City, have declared war upon each other, and each is trying to drive the other out of the field by underselling its rival. . . . A beggars' trust is said to have been organized in Philadelphia. Amount of capital not stated.

The Philippines.—The opposing forces in the island of Luzon are still engaged in hostilities, tho the list of casualties is small. Reports from the other islands of the group that have been occupied by the Americans seem to indicate that there is little friction. The peace commissioners are still negotiating for the surrender of the Filipinos, but nothing definite or material has thus far been achieved.

Cuba.—Generals Brooke and Gomez are reported to be in harmony in regard to arrangements for paying the Cuban troops; but many of the Cubans are said to be disbanding on their own account, taking their arms with them to their homes, and declaring they will accept no money from the United States.

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

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*South African Sentinel and Gospel Echo*, 28a Roeland Street, Cape Town, South Africa; monthly; 3s 6d (85 cents).

*The Oriental Watchman*, 154 Bow Bazaar St., Calcutta, India; monthly; semiannual subscription, 1 rupee.

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OAKLAND, CAL., JUNE 7, 1899.

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## Independence Number

OF THE

## SIGNS OF THE TIMES

Ready June 15, 1899



(Reduced facsimile of first page of cover)

Above is presented a reduced facsimile of the cover design of the Independence Number of the Signs of the Times, which will bear date, July 4, 1899. This is an especially attractive design, and comports well with the illustrations in the body of the paper. These will be largely half-tone reproductions from photographs of historical scenes.

But more important than fine illustrations is the subject matter. As we approach our nation's birthday anniversary, it will be particularly fitting to consider the principles upon which our country was built, and some of the dangers that menace those principles in these latter days.

### This issue will contain

**1 PRINCIPLES OF TRUE AMERICANISM AS SET FORTH BY THE FOUNDERS OF THE REPUBLIC.**—By W. N. GLENN.

None are so well qualified to define those principles as the men who participated in the building of the republic. The Declaration of Independence will be allowed to speak; and added words will be respo ken from the writings of men of '76.

**2 DEPARTURE FROM PRINCIPLES OF TRUE AMERICANISM AS SHOWN IN RELIGIOUS LEGISLATION.**—By A. T. JONES.

There can be but one meaning to a departure from true principles. To the individual it means death; to the nation it means death. There are remedies. To know the disease is to apply the proper remedy. This article will reveal both.

**3 DEPARTURE FROM PRINCIPLES OF TRUE AMERICANISM AS SHOWN IN "IMPERIALISM."**—By P. T. MAGAN.

A remarkable and significant course is being pursued by this nation in these days of the present. This course with its true meaning will be shown clearly under this head.

**4 AMERICA IN THE LIGHT OF THE MORE SURE WORD OF PROPHECY.**

Against conflicting opinions and theories of worldly statesmen concerning our nation's world place and her destiny, is here presented the "more sure word of prophecy," whereunto we all shall do well to "take heed, as unto a light that shineth in a dark place."

**5 A HISTORICAL SKETCH OF THE DOCTRINE OF RELIGIOUS LIBERTY.**

As its name implies, this article will aim to depict the rise and varied progress and phases of the idea of religious liberty during the Christian era. You will wish to be informed in regard to this matter.

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**Corsets Must Go.**—The Minister of Education in Saxony issued a decree on May 3, that thereafter "all girls and young ladies who attend the public schools and colleges of Saxony shall discard corsets and stays. The decree is the result of vigorous agitations in the press and public lectures of the medical fraternity. Physicians have been unanimous in their denunciations of the alarming increase of tight lacing, especially in Dresden and other large cities of Saxony. The practise has become so prevalent that children of the age of ten and twelve years have become addicted to tight lacing, and it is feared that the continuance of the custom will prove pernicious to posterity." This is a good thing, tho the civil government is not the place for such a decree to issue; the decision ought to have been in the parents in the beginning. Why will parents allow their children to be thus choked to death? Why will women persist in crowding to inaction and disease the heart, stomach, lungs, and liver, and upsetting and deranging the functions of all lower organs? Why not commit suicide of the race in a quicker way? The bound foot of the Chinese woman of ease is a thousand times preferable to the bound waist of the civilized white female.

**Catholic Influence—a Straw.**—At the recent convention of the Catholic Knights of America, in Kansas City, according to the Kansas City Times of May 10, the presiding priest, Lillis, of St. Patrick's Church, preached a sermon to the Knights, in which he said: "In this country our church [the Catholic] is making marvelous progress. Love then your church, and rejoice in the glories of her long life, and in the wonderful success she is having in the United States." In the street parade, the report says: "The appearance of the uniformed Knights attracted considerable attention. They were in full uniform, and their splendid marching, as well as their handsome uniforms, made them the most conspicuous of the parade. Following the uniformed Knights came a company of the city's firemen in command of Assistant Chief Alexander Henderson. Then came the First Artillery Band, which was followed by the delegates to the convention." And these all marched to solemn high mass in St. Patrick's Cathedral. We wonder if purely municipal and military organizations would so accompany a Baptist or Methodist organization to communion.

**His Idol.**—A New York paper tells of an old man dying of smoker's cancer on the lip. He was told that he would die unless he gave up his pipe, but he preferred pipe and death to life. When near death he continued to beg for his pipe, it was given to him filled with tobacco. The old man calmly smoked the pipe until the tobacco gave out and then he lay back to wait for the end. It came in a very little while. The deadly poison of tobacco destroys reason and judgment, and fine moral discrimination. He alone knows this by experience who has broken by the power of grace the bondage of the tobacco habit. But any man may know it by faith in God's Word and the use of the reason God has given him. Tobacco using—smoking, chewing, or snuffing—is evil and only evil. It is narcotizing, benumbing to the finer faculties of soul and mind and body, enslaving to the will, and filthy generally. That good men use it is true; but they would be better, grander men without it; and God is able and willing to set them free.

**History Repeating.**—A century ago and fickle France had rejected God and was worshipping "reason" in the person of a dissolute woman. Worship of humanity is one of the marked signs of to-day. A noted fancy dancer has recently set the French capital, especially the higher classes of that city, wild, and they are bowing at her feet. A recent entertainment took place in that city. "The guests represented science, art, literature, and the drama. Toward midnight they were invited to the garden, where presently a cherubic-looking figure, dressed in vaporous, trailing garments, descended, or rather seemed to float, down-stairs. The figure passed into the garden, selecting a smooth patch of lawn lighted by a pale moon and by yellow Chinese lanterns, and began a mixture of skirt, serpentine, and Turkish dances. It was a wild success. Even the great Chinese representative in his yellow riding habit was carried off his feet. Benjamin Constant, the famous painter, in his excess of enthusiasm, pressed a couple

(Continued on page 14.)

**Revival of the Spanish Inquisition.**—The Scripps-Blades New Association furnish us with this significant item of news:—

"MADRID, May 24.—The clerical party is urging the government mildly to revive the Inquisition for the suppression of Protestant schools in Spain."

This is significant, not as showing the character of the Papacy, but the times in which we are living. What the Papacy is in Rome, she is elsewhere. The demand of the clerical party is not surprising; the Inquisition is the inevitable logic of the Papacy.

**Why Was I Not Born a Dog?**—That will doubtless be a question that some of the poor of this world will ask when they read the description of Mr. Frank Gould's \$60,000 colonial-cottage dog kennel, at Irvington-on-the-Hudson, with its beautiful hardwood finish, its folding bed for each dog, etc., etc. The dogs are valued all the way from \$2,500 to \$5,000 each. The pride of the dog household was saved by his keeper, at the risk of the keeper's own life, from the fate of being run over by a trolley-car, and the man was liberally rewarded. It is well that dogs should be cared for. It is better that man, made in God's image, should be regarded.

The Progress Number of the Signs is dated May 24. It contains matter of great interest to all concerned in the work of the Lord for these times. It presents in brief the progress of the cause espoused by the people who publish this paper, during the last thirty years. Publishing work, health work, educational work, and general progress are lucidly set forth. There are more than forty illustrations. The paper has a fine illuminated cover, and much other matter beside that which pertains to the progress of this people. The facts of progress are presented in no spirit of boasting, save in Christ and His cross.

Eighty thousand copies have already been sold. We have a few left. These will be sold at \$1.25 per roo. If any desire to have them mailed from this office to individual addresses, they will be mailed at the following rates: 5 to 25 copies at two and one-half cents a copy; 25 copies and upward, one and one-half cents a copy. Order early. Address, SIGNS OF THE TIMES, Oakland, Cal.