



Forecast of Other Special Issues

Of the ...Signs of the Times.... for 1899



General Progress Number

This number will bear date of May 10, and will contain an article by Eld. G. A. Irwin, President of the General Conference of America, outlining the progress of the work of the gospel as carried forward by Seventh-Day Adventists, in educational and publishing lines. Missions and medical and health work will also be treated in carefully prepared articles.

Thanksgiving Number

Our Fall Special will probably bear this name, and will treat of the second coming of Christ and the harvest of the world.

Independence Number

Will be dated June 28. This number will be devoted to the present status of this country in its relation to religious movements and to the world, in the light of prophecy. This will include a discussion of the policy of this government looking toward expansion and imperialism.

Holiday Number....

This will be the last number in the year, and will contain a review of the prominent features of the year's history, and their special relation to the gospel message.



Each of these Special Numbers will have a Cover with Original Illustration and Design on the first page. Prices will be announced from time to time. In addition, we call attention to the Regular Issues of the Paper, which contain equally as important matter bearing upon the eventful times in which we are living. Write us for further information.

....Signs of the Times, Oakland, California....

You Have Been Wanting A College Education

Do You Want One Still?
Then Read Our Offer

We will give you a free scholarship of one year, including board, room, and tuition, in any one of the following colleges or academies:—

Union College, Lincoln, Nebraska
Walla Walla College, College Place, Wash.
Healdsburg College, Healdsburg, Cal.
South Lancaster Academy, S. Lancaster, Mass.
Mt. Vernon Academy, Mt. Vernon, Ohio
Keene Industrial Academy, Keene, Texas
Southern Industrial School, Graysville, Tenn.

Upon the condition that you secure for us a certain number of yearly subscriptions for THE SIGNS OF THE TIMES, at one dollar (\$1.00) each.

The number of subscriptions required to entitle you to a scholarship in Union College, Healdsburg College, Walla Walla College, South Lancaster Academy, Mt. Vernon Academy, and Keene Industrial Academy, is 140. One hundred subscriptions will entitle you to a scholarship in the Southern Industrial School, at Graysville, Tennessee. These subscriptions must be accompanied by the cash, \$1.00 for each subscription, and must be sent to us direct.

If you are interested in securing an education without financial expense to yourself, write us for particulars and instructions. We are making you an offer of great intrinsic value,—an offer whose acceptance will mean much in your future usefulness, whatever your field of labor. Send for catalogues to the schools named above, and write us at once in order that you may begin work without delay.

Address,

SIGNS OF THE TIMES,

Subscription Dept.

Oakland, Cal.



**Nut Mills, Nuts, Nut Foods,
Malt Extract, Malted Foods,
Health Foods**

ALL KINDS, PRICES REASONABLE

For descriptive price-list write

Knapp Brothers

407 E. Burnside St. East Portland, Ore.

**Healthful
Delicious
Nut
Foods**

EASILY and cheaply made in any household by the use of our complete equipment for grinding and emulsifying nuts. The production of our mills is unsurpassed. Full directions and a booklet containing many valuable nut food recipes, free with each mill.

NUTS

Shelled and unshelled, of all kinds at reasonable prices

For further information, catalogue, price-list, etc., write to

JOSEPH LAMBERT

Battle Creek Michigan

When you write, please mention the SIGNS OF THE TIMES.

**Lessons by Mail on Medical Electricity or
How to Use the Battery**

By Prof. G. L. Abell

Member of the Board of Directors of the Electro-Medical Society of San Francisco.

Learn how to use the battery and treat yourself. Many diseases are quickly cured by the proper application of electricity. The course embraces the treatment of every organ and part of the body. The lessons are written in plain language and are illustrated. Course, five dollars. Send for circular.

PROF. G. L. ABELL, School of Chemistry and Electro-Therapeutics, 22½ Geary St., San Francisco, Cal.



The best, handiest, easiest running, cheapest, and most durable

**FLY SHUTTLE
CARPET LOOM**

In the world,—100 yards a day. Catalogue free.

EUREKA LOOM CO.
5018 Main St., Battle Creek, Mich.

When you write, please mention the SIGNS OF THE TIMES.

WE WISH YOU TO KNOW

that we have arranged with

BATTLE CREEK COLLEGE

to give you a.....

Free Scholarship of one year, including board, room and tuition

Read the statement below

THE BATTLE CREEK COLLEGE

A Training School for Christian Workers
Battle Creek, Mich.

"Come thou with us, and we will do thee good."

This institution is devoted exclusively to the spiritual, physical, mental and moral training of young men and women, that they may be prepared to go out to service for God. Practical courses are given in every line of study necessary for this work. Special attention is given to training for the ministry, missionary teaching, house-to-house Bible work, colporteur work, and for foreign mission service. Students have abundant opportunity each day to put into practice what they have learned.

A prominent feature in the educational work of this College is the instruction and practice given in manual training, including farming, carpentry, broom making, shoe making, tailoring, dressmaking, cooking and nursing.

Board is offered in the College boarding hall on the European plan, which enables the student to control and greatly curtail his expense on this item.

To those who solicit subscriptions for the "SIGNS," Special Inducements are offered at rates far below the regular fees.

For further particulars on this offer, write to

"SIGNS OF THE TIMES," Oakland, Cal.

For further information concerning the School, address
BATTLE CREEK COLLEGE, Battle Creek, Mich.

SIGNS OF THE TIMES

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

Volume 25. Number 13.
For Terms, See Page 15.

OAKLAND, CALIFORNIA, MARCH 29, 1899.

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



"FOR EVEN CHRIST OUR PASSOVER IS SACRIFICED FOR US."

WATCHING.

HARK! the warning word is spoken,
Teaching us to watch and pray
For the Master's soon returning,
When all night will turn to day.

Dear one, do *you* heed the warning?
For His coming do *you* long—
For the resurrection morning,
When we'll join the blood-washed throng?

Then we'll see our Lord, our Saviour,
See the Master as He is—
We'll be like Him, yes, forever,
Like Him, with Him, ever His.

C. F. LADD.

Jersey City, N. J.

CHRIST OUR PASSOVER.

THERE is something inexpressibly sweet about the spiritual atmosphere in which the Christian word "Passover" is embedded. The very fountain-head, the very well-spring of those traits and attributes of character which appeal to our better natures as being divine, and which cause us to long for a pure and untainted experience, free from every defilement of self and sin, dwell in the sacred thought and idea which nestles in the bosom of the holy Passover.

When some poor trembling soul, guilty of a scarlet sin, standing in the presence of One who has the power to forgive, hears the welcome words, "I will *pass over* your offense and say no more about it," instantly he is filled with intense joy and feelings of deep relief. But the results of this act of "pass over" and mercy end not here; in widening circles upon the bosom of life's vast ocean of humanity, it touches springs of sympathy in the heart of many a man and woman, and extends through the finite to the infinite, till those waves of joy which started in the heart of the pardoned one terminate in throbs of pleasure, in the great heart of Eternal Majesty,—in the soul of God the Father, where the great thought of the *Passover* was born before ever sin and sorrow were.

Dark hung the pall of slavery over the land of Egypt. The beloved of God were bondmen. The seed of Abraham the faithful, of Isaac, the child of promise, and of Jacob, whose name an angel changed to Israel,—a prince with God,—for full four hundred years had suffered stern sorrows in the grim grasp of bitter bondage.

The condition of slavehood breeds wreck and ruin. The finer sensibilities of the souls of men are necessarily blunted by its blighting influences. This has been so in all climes and in all ages. And the effects of servitude upon the descendants of Joseph's brethren were no exception to the common rule.

It was sin which had fastened the shackles of slavery upon Israel. In a spiritual sense every son and daughter of Adam has been bound in slavery by sin. And degradation has followed in the train of enslavement, till the image of God, in which we were created, is now so faintly visible that these poor eyes of ours, bedimmed by sin, scarce recognize it in our fellow-beings.

But "Christ our Passover is risen for us," and through His tender ministry, with eyes undimmed by the lapse of years, and with spiritual vision untainted by the first contact with sin, God, the loving Father, still *passeth* by our iniquity and transgression, still sees in men and women, no matter how fallen and degraded, His own blest image in which we were created. And 'tis a blessed thought that day by day as we draw closer to God we see less of sin in others, and more and more is the divine, which still dwells in the souls of those with whom we have to do, revealed to us.

Steeped in sin and slavery as Israel was, God claimed him as His own—yes, claimed relationship to him. "Thou shalt say unto Pharaoh, Thus saith the Lord, Israel is *My son*, even my first-born; and I say unto thee, *Let My son go*, that he may serve Me; and if thou refuse to let him go, behold, I will slay thy son, even thy first-born."

Is there a soul bound in sin, sorrow, and sadness, let him look up and take courage, for, no matter how sinful, how degraded, how firmly bound in the slavery of sin, God still claims us as His own, still speaks those all-powerful words, "Let My son go."

Then came that memorable night when God delivered Israel, and on which the Passover feast was instituted and celebrated for the first time. "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house." No priest officiated at this ordinance. It concerned too sacredly the welfare of every individual son and daughter of Israel to permit of this. It was not solemnized in any temple or sacred edifice consecrated to religious service. Each father gathered loved wife and precious children around him in the family dwelling, and in later times the Saviour ate His last Passover in an upper chamber in a private dwelling.

It is even so to-day. Christ, who is our Passover may be found and spiritually partaken of in the quiet little upper chambers of our homes. No temple walls confine Him; no priest is necessary to give Him to us. The partaking of Christ our Passover is an individual work for every soul.

"In the evening" shall ye kill the lamb. It is when the shades of night draw over our souls, when dreary sin presses its lengthening shadows o'er us,—then it is that we must look up, for in the evening the lamb was slain; at midnight deliverance came. When bondage and thralldom in sin seems to be the most complete, and when deliverance is least expected, then it is that God bursts through darkest clouds, and shines, dispelling deepest night. As Israel was delivered when earth was enshrouded in the sable mantle of night, so it is at midnight that the history of this earth closes, Christ comes, and the saints are gathered home. For long ago it was written: "In a moment shall they die, and the people shall be troubled at midnight, and pass away; and the mighty shall be taken away without hand." "And it shall come to pass in that day, that the light shall not be clear, nor dark; but it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening-time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem."

To many a soul in the midnight of sin the Saviour has come and burst the fetters in the hour when, to all human appearances, they seem to be the strongest. Even the conversion of Saul took place when he was on his road to Damascus to persecute the church of God. How true are the words of Elihu in the book of Job: "Now men see not the bright light which is in the clouds."

For every household a lamb was to be slain, and says the record: "And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb." Christ Jesus is the paschal lamb. The household may be too little for the Lamb, but the Scriptures do not intimate that there could ever be a possible chance that the lamb would not be sufficiently ample for the household.

Christ Jesus is a sufficient Saviour for every soul. Every man to-day, as then, may call his neighbor next unto him to share in the feast, and still there is salvation in plenteous degree for all.

"And they shall take of the blood, and strike it on the two side-posts and on the upper door-post of the houses, wherein they shall eat it." "And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will *pass over* you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." It is not enough to have a theoretical knowledge of the saving power of the blood of Christ—it must be applied, it must be stricken upon the very portals of the heart. How precious are the words, "And when I see the blood, I will *pass over* you"! It is for the mark of the blood of Christ upon us that God watches. He calls not for our own righteousness, but for that one stain on the soul, the only stain which is desirable, the crimson stain of Christ's own blood.

A very touching story is told of that first Passover night. The lamb had been slain, and ready for the feast; the family were assembled in the humble dwelling, the door was shut, and all were waiting for the dread hour when the angel should smite the first-born of every house whose portal bore not the saving token of the blood. From her fitful slumber the young daughter of the house, the eldest born, awoke with the cry, "O father, is the blood upon the door?" The father assured his tender child that all was well, for their faithful servant had been intrusted with the service; but the daughter could not be satisfied, and again, in deepest anxiety, she asked, "Are you sure the blood's upon the door?" Finally the father yielded to the entreaty of his child, and carried her in his arms to see the sprinkled door. To his consternation, he found no sign which should turn aside the destroying angel, and then in haste he grasped the hyssop and himself applied the blood. With how much anxiety should every Christian ask himself the question, "Has the blood been stricken upon my soul?" "Has it been applied to wash away the stain of sin?"

"And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's Passover." How beautiful is the imagery in this verse! There must be no delay in partaking of Christ, who is our Passover. The blessed Lamb has been slain, and is offered to us, and while mercy's door is open, we must take the proffered Gift in haste, lest it be withdrawn. We must do it with our loins girded, as men who expect to go forth on the Christian's march, battling with temptation and with trial. Moreover, it was also said to Israel: "And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire." We can not be Christians in part. Christ must be accepted wholly, or He can not be accepted at all. The whole of the Lamb must be eaten, and nothing must be allowed to remain till the morning. For when the morning of life's long night shall ultimately break, Jesus will then have been sealed in all of His saints. He must be taken now, ere the morning dawns, for then there are only the burnings with fire for those who are out of Christ.

We are living in the great antitypical Passover time. Soon will the cases of all of us come into review before the great Judge above.

"When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you." The cases of men are being settled, settled for time and eternity. Christian, is the blood applied, and when the Master reaches your name upon the books above, will He see the crimson stain, not of sin, but of the blood of Christ, which washes all sin away?

PERCY T. MAGAN.

A RISEN SAVIOUR.

"WHY seek ye the living among the dead? He is not here, but is risen." This question was asked

the women who came to the sepulcher to anoint the body of Jesus. The mighty angel from the heavenly courts had, a short time prior to this, rolled away the stone from the sepulcher. Now, in company with another angel, he converses with the women. These angels are come on a mission of peace and good cheer. When they appeared to the shepherd on the hills around Bethlehem, some thirty-one years before this, they announced "good tidings of great joy, which shall be to all people," "a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men." Now they come to announce that Jesus is not in the tomb, but "is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him." This announcement filled their hearts with gladness, for it is said, "They departed quickly from the sepulcher with fear and great joy."

What a comforting message there is in these words to every trembling, troubled heart that is yearning for such comfort as only Christ can give! What soul satisfaction to hear the glad announcement that they have a risen Saviour, not one who is shut up in Joseph's new tomb, with a Roman seal upon it! He is not dead, but lives. He does not call us to weep and mourn over Him, for He is the mighty Helper who dispels all our grief and sorrow. He does not call us to the grave to find comfort in desolation, for He is the mighty Conqueror over death and the grave.

No message ever carried with it so much assurance of hope and good cheer to the sorrowing disciples as did this one that gave conviction that they had a living Saviour. The same is true in all the world. Jesus lives to make intercession for every one. The One who has conquered death and the grave, is able to conquer every temptation and trial that comes to any one; so that it matters not what the temptation is, He will with the temptation make a way of escape.

Christ took on Himself the seed of Abraham. "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2:17, 18.

A risen Saviour was the key of the prophet's visions (Hosea. 6:1, 2) and the shepherd's psalms (Ps. 16:10; 23:1-6). David would have us know that the grave could not hold the Son of God, and that when He came to pass through the dark valley, He had a Companion who was acquainted with the road. Hosea would point us to the "third day," when He should be raised up, and heal that which is torn, and bind up that which is smitten.

Daniel, the beloved of Heaven, sees in prophetic vision the Messiah the Prince, the Anointed of God. He is the one who ratifies the everlasting covenant with His own blood, and yet lives, "the great Prince who stands up" for the people of God when there is "the time of trouble such as never was since there was a nation."

It is the time when the dead are raised from their graves and delivered. The prophet does not base his hope on the fact that the Messiah was to be cut off, but that He lives, as Michael, the Prince of the covenant, the "One like the Son of man." He sees Him coming to the Ancient of Days to receive "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

Jesus, while conversing with the two disciples on the day of His resurrection, exclaimed: "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:25-27.

Again, as He meets with the disciples in the upper chamber, He brings to them the comforting message, "Peace be unto you." The disciples were not prepared to receive it as a communication of peace. They must be convinced that it is their risen Lord. "And as they thus spoke, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them. And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me.

"Then opened He their understanding, that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things." This last sentence is specifically for every one who is a new creature in Christ Jesus. On the day of Pentecost Peter said, "We all are witnesses." Again, He attributes the healing of the lame man at the Beautiful Gate, to faith in the name of a risen Saviour, "whereof we are witnesses." "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." This is the work of salvation that is brought to every soul. "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The Word is nigh thee, even in thy mouth, and in thy heart: that is, the Word of faith, which we

preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." We must be ready with the apostle to say, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Paul believed in a risen Saviour. So must we. We must come to the point where we can say, "But Christ liveth in me." He is not dead, but alive, hence we must "reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." This is the mainspring of Christianity. It is the secret of a successful experience in the things of God. This knowledge must be wrought into our very souls. No other knowledge brings with it such satisfaction as does this. To the child of God it is the distinction of the Spirit of God from the spirit of antichrist. 1 John. 4:3. To both Christian and infidel it is the mystery of godliness that is working mightily to present every man perfect in Christ Jesus. It is "Christ in you, the hope of glory." It is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

What power, what peace, what rest, what comfort, what assurance, is couched in these words! Truly we can say, with Adam, Christ is the seed of the woman that is to bruise the head of the serpent. No power can stand against Him. Like Abraham, we may find in Him the King of Salem, King of Peace. His peace comes, not as the world gives, but like the calm, deep moving of a mighty river. Trouble may come to us, but He bears it all.

He is the Shiloh to our souls. We may be weary and heavy-laden, but *He lives*, and bids us to come unto Him and find *rest*. With Isaiah, we may say, Immanuel, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace;" or, with Jeremiah, "The Lord our righteousness."

L. A. HOOPES.

THE POWER OF THE RESURRECTION.

THE power of the resurrection is the complete victory over death. This must be true in every nature of the case. Says the apostle: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." If the one who has the power of death is to be destroyed, then death also must share in the same defeat. This is more emphatically stated in the Second Epistle to Timothy, where it says that "our Saviour Jesus Christ, . . . hath abolished death, and hath brought life and immortality to light through the Gospel."

But does resurrection power embrace more than deliverance of Christ from the thralldom of death? If it does not, the human family would still be lost and undone. But, O blessed consolation, the deliverance of Christ through His resurrection wrought deliverance for every soul in Christ! Heb. 2:15; Rom. 4:24, 25. The Life-giver entered the prison-house of the strong man, and, defeating him in his own stronghold, brought away with Him the keys of his dominion. He says: "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." As Christ brought with Him the keys of death and of the grave, so there is lodged with Him the power to unlock every grave at will. "The hour is coming, in the which all that are in the graves shall

hear His voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." This is the comfort of the sleeping saints. Their enemy does not hold the key to the tomb, but the keys of death and of the grave are in the control of One who is their Friend, and who, in their experience, both in life and death, has become fully identified with them.

The Power of the Resurrection Is Victory over Sin.

That this likewise is true in the very nature of the case must be self-evident. The fullest development of sin is death. "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Death is the final fruition of sin, as sin is of lust. "For the wages of sin is death." Hence to obtain victory over the strength and power of sin,—that is, death,—is to obtain the victory over sin in its detail and fulness. Rom. 5:8-10, 17.

Where There Is No Sin There Can Be No Death.

It follows logically that if death is the result of sin, then where there is no sin, there can be no death. While the end of sin is death, the end of righteousness is declared to be life eternal. Rom. 6:20-23. Christ "did no sin, neither was guile found in His mouth." He was the spotless One from God. He Himself declares, "Satan cometh unto Me and hath nothing in Me." But Christ came under the power of death. How was this possible, if there can be no death where there is no sin?

In entering under the dominion of death Christ fell not as the lawful prey to the grim destroyer, but, standing in the sinner's place, He met the penalty of a broken law, suffering in man's stead, that, by the power thus attained, He might recover man from the thralldom of sin and death, and raise him up to sit with Himself in righteousness and glory. Eph. 2:4-7. "He was wounded for *our* transgressions, He was bruised for *our* iniquities." "The Lord hath laid on Him the iniquity of *us all*." Christ voluntarily entered the dominion of the enemy. His soul was made an "offering for sin." He "poured out His soul unto death." He Himself declared, "I have power to lay it [My life] down, and I have power to take it again." But as Christ, on account of His righteousness, voluntarily submitted to the power of death, it could have no authority to retain Him under its dominion. He could not be holden of it. Acts 2:24.

Death Can Not Hold the Children of God.

As death could not hold Christ under its dominion, when He was manifested in this world in the person of Jesus, neither can death hold Christ under its dominion when He is manifested in this world in the lives and characters of His followers.

There is an antithesis between righteousness and death. Life is the fruit of righteousness, as death is the fruit of unrighteousness, and these are two great opposing principles; but righteousness and life through Christ have triumphed, and triumphed most gloriously; hence in every conflict righteousness and life must come out triumphant. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. 8:11. See, also, 1 Cor. 6:14.

Resurrection Power in Christian Experience.

While the resurrection of the literal body is an oft-emphasized doctrine, a figure is drawn from this display of God's power at the last day to indicate the change which must take place in the life of His children in this world. Col. 2:12, 13. This, for convenience, might be termed the spiritual resurrection as distinguished from the literal resurrection at the coming of the Lord. The apostle Paul refers to this when he says that we may "know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death," Phil. 3:10.

As the fellowship of Christ's sufferings will be known to His children in this life, so must the power of His resurrection be likewise experienced; and in knowing the power of His resurrection, and the fellowship of His sufferings, and in being made conformable unto His death, we really come to *know* God. See Eph. 1:18-20. This resurrection is the resurrection "from dead works to serve the living God." Heb. 9:14. It is the change whereby the "old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." He that is thus dead to sin is freed from its power. He rises to a new plane of existence; he comes to know the power of the resurrection. Rom. 6:3-11. "He is a new creature" in Christ Jesus. 2 Cor. 5:14-17. He has then risen with Christ, and his affections twine around the things of God instead of the things of this earth. Col. 3:1, 2. He has heard the call, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light;" and, heeding this call, he has come into the light and liberty of the sons of God. Rom. 8:14-16. He believes on the Son; hence there has been given to him the precious boon of eternal life. John 3:16; 6:47; 5:11, 12. His life may be surrendered to the Master's service. There may be a short interim of sleep; but in God's purpose it exists, and, like the life and righteousness of Christ, can not be holden by the power of the tomb. The mortal body may die, but the life will be hid "with Christ in God;" and when Christ, who is the life, shall appear, then shall every individual of his children appear with Him in glory. Col. 3:3, 4.

May this be the attainment of our victory in Him. May we know the power of the spiritual resurrection in our lives here, that we may experience the transforming power of God in our mortal bodies when Jesus comes. 1 Cor. 15:51-55; Phil. 3:20, 21.

FRANCIS M. WILCOX.

Boulder, Colo.

WITHERED CHRISTIANS.

THERE are a great many withered Christians, who, in their early religious experience, put forth green branches and fragrant blossoms and promised much to the church. But since the novelty has died away and the first gush of feeling has subsided, they have gradually withered; their zeal has drooped, their love grown faint, and their freshness of joy disappeared.

You find these withered branches in every church. They have either too much self-respect or not enough courage to resign or withdraw, consequently they must resort to some subterfuge to cover up the decline in piety, and to conceal the pallid countenance and sickly form of their religion. Hence, they become wonderfully precise and dignified, great admirers of a fashionable religion, rigid formalists or semi-ritualists. Prayer-meetings be-

come commonplace, if not vulgar. Missionary work they conclude is a waste of time; the ignorant masses are not worth saving, or beyond the hope of recovery. Why this sudden change?—They have "withered away." The dry leaves of a dead formality have taken the place of the fragrant blossoms of early piety, and a heartless philosophy has been substituted for living faith in a personal Saviour. They have "withered away." The reason is because the root element is wanting. This is the great defect in American piety. We are wonderful admirers of blossoms, abundant in foliage, and very calculating as to fruit. We promise, profess, and count up results, but have not much silent hidden force. The outside and visible occupy our thoughts, attention, and hearts. The invisible and hidden sources of life and power, the root element, we fail to recognize.

The popular idea of religion is show and noise, when, in fact, the sources of religious life and power are hidden and silent. The building of character is not the result of excitement and amid the din and clatter of worldly activity, but by silent convictions, secret communion, and the invisible touch of the divine hand. Our greatest victories are not external; no pen records them, no admirers applaud them, no banners proclaim them. Victory over selfishness, doubt, resentment, carnality, and worldliness—this is real victory.

Our noblest deeds are not winged and trumpeted. Our talking is not half so grand and enduring as our doing. Our best deeds are not the loudest-voiced; our noblest charities are not advertised; our piety don't need labeling, and our Christian acts would die if traveled around in the jolting vehicle of publicity. Therefore, you see that the source of life, the building of character, the greatest victories, and the noblest deeds of the Christian, are silent and hidden. The root principle supplies all the life, and gives power and efficacy to all the actions. There would be no life, no foliage, and no fruit if there were no root.

The withering, then, is the natural and legitimate result of neglecting secret prayer, private meditation, reading God's Word, and personal communion with God. The outer acts will be easy and natural if the inner supply is kept up. But when the fountain ceases, the streams fail. The Christian, then, is driven by the lash of conscience, and goaded by duty.

When a professor has no testimony for Christ, no joy in worship, no zeal for souls, no song of praise, no zest in labor, no buds of hope, and no triumph in trials, you may know he has neglected to draw upon God by faith, that the root is defective.

Our greatest neglect is secret prayer and personal communion with God. This is why we have so many dwarfed and withered professing Christians. Learn, therefore, O Christian, when thy heart is cold, thy faith weak, thy hope dull, thy zeal faint, thy works bondage, thy trials intolerable, thy duties taskmasters, and thy lot in life a divine mistake and impertinence, that the cause is in thyself. Thou hast neglected the Living Fountain. Thou hast no root. Thy life is not "hid with Christ in God."—*Christian Voices*.

"BEHOLD, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53.

CHRIST IS RISEN.

THE sound of shouting and the tumult ceased,
And pitying Night a melancholy pall
Let down o'er Palestine. The Christ of God
Was sleeping in the tomb of Joseph now
A dreamless sleep; and angry hosts had slunk
Away to reason with their consciences,
Or drown them in the flow of ruddy wine.
Earth slumbered with her Maker sacrificed,
And held Him to her bosom—dead.

The crown
By mocking jesters pressed upon His brow
Had left its cruel impress in the flesh
Condemned. The hands whose office work had been
To pour upon the head of youth and age
The kindest blessings of a loving God;
The feet so often weary with the way
O'er mountain steep or by the rocky shore;
The lips that once had launched the moving spheres
And spoke to life the Adam of the race—
Were lifeless all, and man in type was dead.

The night of sin—a dreary, cheerless night—
Had here fulfilment manifest, and sin
Itself, in type, triumphant sat enthroned.
Old earth was tottering on the verge

To lighten with His gleam from pole to pole
The sorrowing regions of a stricken world.
Roll back, roll back, ye hosts from heaven flung;
For man in type has conquered every foe,
And stands triumphant with the keys of death.

O grand, O glorious liberty is that
Which stepped with Christ from Joseph's open tomb,
And trimmed anew the fading, dimming flame
Of hope, and set a star to guide the race
From earth's long night to heaven's glorious day!
That tomb a cradle was; and pillowed there
Our freedom lay in natal robes, and harked
The velvet footfalls of the angel guard.

Down all the rolling years that since have passed,
A thorny way she threaded through the myths
Of pagan rites, and struggled hard to plant
A nobler tree, whose leaves should heal the wounds
Oppression rained upon the hearts of men.
That tree is blooming yet whose seed was sown
Behind the stone a Roman law had sealed—
Within the tomb that shut a Saviour in.
His death our immortality insured—
His tomb the birthplace of our liberties.

Yes, Christ is risen, and our souls are free—
Free in the liberty His life has given;

To scourge to God th' unwilling wanderer.
The Son of God leans not on reed so frail
As human law, to work His holy will.
His law who made the spheres is not so weak
That laws of men must prop it or it fall.
We may not place against the ark of God,
Wherein His law abides, a steadying hand.
The lesson writ is ours to learn, and we
Are wiser when we heed. The fearful one
Who flees from laws oppressive to the shield
He finds in creed professed has buried deep
The love that would have won him to his God.

From such a tomb the Spirit flies. Our strength
Is weakness while we think to hold Him there.
Proclaim this truth in glorious ministry:
Our Christ is risen, and the soul is free.

C. M. SNOW.

NO RESURRECTION, NO SALVATION.

“THE wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” Rom. 6:23. This, with the statement that “all have sinned” (chap. 3:23), gives us at a glance the condition of the natural man, and the remedy for that condition. Adam was the head of the race, and he sinned. By his sin he brought not only death upon himself, but sin and death upon all his posterity. “In Adam all die.” 1 Cor. 15:22. So far as Adam and the life we receive from him are concerned, death ends all; for the sentence upon Adam, and per consequence upon all his descendants, was, “Dust thou art, and unto dust shalt thou return.” Gen. 3:19. Then eternal life could not possibly inure from such a source; it is not in any sense hereditary. It is purely a *gift*—“the gift of God,” not through Adam or anything

derived from Adam, but through Jesus Christ.

Peter emphasized this fact when he said, “Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.” Acts 4:12. Then the remedy for the present sinful condition, of which death is the natural consequence, is through Jesus Christ; and this is an eternal remedy, for it gives eternal life.

The Scriptures having settled this fact, the question arises, How do we finally come into the enjoyment of eternal life through Christ? It can not be by virtue of anything in the natural man; for “if any man be in Christ, he is a *new creature*.” 2 Cor 5:17. He is not a patched-up affair; he is *new*. That is true spiritually even in this life; “old things are passed away; behold, all things are become new.” *Id.* In order to obtain anything through Christ we must follow Him, follow Him spiritually and physically. He lived a life of humility, and “became obedient unto death.” Paul says, “I delivered unto you first of all that which I also received, how that



The Morning of the Saviour's Resurrection.

Of ruin absolute, while in the tomb,
In bonds of death to satisfy the law
By mortals broken, lay the Gift of God,
Enwrapped in Death's habiliments, that He
Might work the purpose of Jehovah's mind,
To conquer all that triumphed over man.

The ear of Heaven was bowed to earth, but earth
Was slumbering still, unconscious of the scale
Jehovah held to weigh her destiny.
The book of God was fair, the pages clean,
And 'gainst the name of Jesus there appeared
No sign of sin committed, or of thought
To show that aught but fealty to God
Inhabited the heart now held of Death.

“O Christ, come forth; the sleepers of the dead
Hold not dominion over you!” The stone
By Roman order sealed is powerless
To hold whom God does not condemn.

Roll back,
Frail figment of the Roman realm, nor think
To stifle with the hand of stone the life
That paid sin's penalties from Adam down.
Roll back, ye somber, silent gates of death;
The conquering King comes through. Roll back, ye
dark
And threatening clouds of doom; the Sun comes forth

Free from the death that knows no waking hour;
Free from the sins that long have pressed us down;
And free to worship, and obey His will.

We turn no tearful eyes to Joseph's tomb;
We bend no knee in mosque Mohammedan,
Nor slay in strife to win the vacant place
Where rested once the Saviour of mankind.
Go forth, go forth, and tell a waiting world
The Son of God is in His tomb no more.

Say not the heart, the head, the hand must yield
A servile homage to a human creed.
The life that burst the shackles of the tomb
Will burst this prison, too. The mind of God
Is broader, deeper than the wisest mind.
His hand has fashioned from the clay of earth.
The strongest cord your puny hand may weave
Is rope of sand, and ne'er will anchor you
Within the vail. Ye can not build a tow'r
More stable than the pile that crumbles now
On Shinar's plain; and such is every creed.
But vacant tombs are all these instruments
By human mind conceived, and empty all;
They are but shells, and all are tenantless;
For Christ is risen—you'll not find Him there.

Nor is the presence of that Holy One
Enlinked with laws that seek by finite force

Christ *died* for our sins according to the Scriptures; and that He was buried, and that He *rose* again the third day according to the Scriptures." 1 Cor. 15:3, 4.

That Christ *died*, that His life was absolutely resigned, is shown, first, by His having assumed human nature for that very purpose (Heb. 2:14-16); second, by His declaration on the cross, "Father, into Thy hands I commend My spirit," to which is added the statement, "and having said thus, He *gave up* the ghost" (Luke 23:46); third, by the fact that He was raised "from the dead" by the power of God (Eph. 1:19, 20). True, Christ said to His disciples concerning His life, "I have power to lay it down, and I have power to take it again." John 10:18. But that was all committed to the Father to use for Him; and the Father gave it to Him again after the resurrection. See Matt. 28:18-20; Eph. 1:19-23. In the same sense "God hath given to us eternal life, and this life is in His Son." 1 John 5:11. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, *then* shall ye also appear with Him in glory." Col. 3:3, 4. We have this thought again expressed in Paul's contemplation of his own death: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is *laid up* for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. 4:7, 8.

Now all the blessings we have and are to have in Christ are dependent not alone upon His humble life and sacrificial death, but upon His resurrection. Could the adversary have held Him in the grave, the plan of salvation must have failed. The Son of God would have lost in the controversy in behalf of the fallen race. But for the resurrection, He never could have given to the church that blessed assurance, "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:18. He never could have held the keys of *hades* (the grave) had He not come forth from its silent confines Himself. By this was demonstrated for all time His ability to fulfil His words to Peter when that disciple acknowledged Him as "the Christ, the Son of the living God," of which great truth He said, "Upon this rock I will build My church; and the gates of hell [*hades*] shall not prevail against it." So long as the Lord holds the keys to the tomb, the gates to that dark sleeping apartment can no more hold its occupants on the great resurrection day than could Joseph's new tomb, with the Roman seal upon it, hold the Son of God on the day appointed for His resurrection. That the plan of salvation would have fallen short without the resurrection of Christ, is plainly set forth in the fifteenth chapter of 1 Corinthians. This exposition was called forth because some brethren had imbibed the idea that "there is no resurrection" (verse 12), and Paul reasons on this wise: "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He *raised up* Christ; whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Verses 13-18.

Therefore Christ in the tomb was powerless to save, and even those who believed on Him and slept in the tomb were perished, without

His resurrection. There would be no virtue in being baptized in His name if He were dead. "What shall they do which are baptized for the dead, if the dead rise not at all?" Verse 29. So His resurrection, and consequently their resurrection, was and is essential to salvation. But could not God raise them up without the Son?—No; for the plan of salvation contemplated "eternal life through Jesus Christ our Lord." Salvation must be through faith in His name, and if He be not raised up from the dead, "your faith is vain; ye are yet in your sins." So God raised Him from the tomb and gave Him the keys. For what purpose?—That He might open unto others. "For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom He will. For neither doth the Father judge any man, but He hath *given all judgment unto the Son*." John 5:21, 22, R.V.

If the dead Son of God could not have life again without a physical resurrection, much less can the natural children of men. So Paul argues: "If after the manner of men I have fought with beasts at Ephesus, what advantage it me, if the dead rise not? let us eat and drink; for to-morrow we die." 1 Cor. 15:32. Surely Paul had no idea of a future life only through a resurrection from the dead. In further confirmation of this doctrine, he says: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible *must put on* incorruption, and this mortal *must put on* immortality. So when this corruptible *shall have put on* incorruption, and this mortal *shall have put on* immortality, *then* shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Verses 51-55. So then immortality is not inherent; it must be *put on* at the resurrection. And the grave is victorious until the resurrection takes away its victory. "Thanks be to God, which *giveth us the victory* through our Lord Jesus Christ."

In the expression "we shall be changed," in the foregoing scripture, the apostle refers prophetically to the righteous ones who shall be living at the resurrection day, and will be translated. That he did not expect himself to be one of that class is shown by 2 Tim. 4:6: "I am now ready to be offered, and the time of my departure is at hand." This letter was written shortly before his execution. The verses following this one have been already quoted in this article, and show the apostle's expectation concerning himself. This is further emphasized in his ardent desire as expressed in Phil. 3:10, 11: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead."

The change, or translation, of the righteous who shall be living at the "first resurrection," or resurrection of the righteous dead, is equivalent to a physical death and a resurrection with a new, incorruptible body. The change places them on an equality with the resurrected ones. "For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [or precede] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up to-

gether with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:15-17.

W. N. G.

LIFE AND IMMORTALITY.

THIS world affords many desirable things, but nothing in nature, as we see it, nothing devised and brought to a state of usefulness and beauty by man, can compare with the mere joy of existence, of living. True, the material things may enhance that joy, or, under specially adverse conditions, detract from it. But there are few, indeed, that do not love life, and cling to it with all the powers of their being.

The only thing in the way of man's plans, his hopes, his earthly pleasures—and it is a tremendous thing—is death. He may expend the whole of his wealth, and make almost superhuman efforts to prolong his life, but in the end death comes. It is a terrible thing, for it would seem to be the end of everything. He would give all the world, if it were his to give, if he could escape it, and live eternally, provided, perhaps, the perplexities and sicknesses of the present life were taken away.

Well, praise the good Lord, just such an eternal life is possible and provided for every man, woman, and child who will exert the necessary effort to obtain it.

To this end are the promises: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3); "God hath *given* to us eternal life, and this life is in His Son. He that hath the Son *hath* life;" but "he that hath not the Son of God hath not life." The man who hath not the Son is "alienated from the life of God through . . . ignorance," which is sin. He knows not God, and is without "hope, and without God in the world." Eph. 2:12. Unless he finds Christ, he "shall not see life." "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." John 3:36. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. These promises and statements are in the present tense, and mean that, or nothing.

Our Example; Eternal Life Now.

Christ is the great Example for all mankind, and His way of gaining the victory over death is the way for every soul in the world to gain the same victory. As He had eternal life, so are we to have it. 1 Peter 2:21; 1 John 2:6, etc. And if a man longs for eternal life, and believes the Word of God that the record is true, he will allow no obstacle that earth may present to stand in the way of his following in Christ's footsteps. This is belief in Jesus Christ and in God, who sent Him, and the same power that strengthened Christ in the flesh is ready to strengthen the sinner and the saint to-day. It does it the moment he gives up his own ways, his own plans, his earthly hopes, and decides to walk as Christ walked. The power *works*, and he knows it, for it enables him to do that way, and to resist sin, which he could not do before. And to such living belongs eternal life for him, the same as it did for Christ. And he has it.

Now, since the fall, try as he may, flatter himself as he may, man can not live in harmony with God by his own efforts. In his sinful flesh is absolutely no power to do right, according to God's standard of righteousness, to which his thoughts and actions must conform in order that he may enjoy eternal life. Sin

has robbed him of that power. But God's own glorious, almighty, creative power is ever present where the desire and determination are to do right according to God's way. For this power Christ prayed "with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared." Heb. 5:7. "I can of Mine own self do nothing," He Himself said. This power was administered to Him constantly, and thus was He enabled to live in perfect harmony with God, and keep His character in its integrity, "pure and unspotted from the world."

With this kind of living, with this kind of character, ever belongs eternal life. Death pertains only to sin. But "He did no sin" (1 Peter 2:22); therefore eternal life was His. He lived righteously all the way through; therefore "in Him was life," eternal life, all the time. John 1:4. It was His by right of righteous living. "In the way of righteousness is life." Prov. 12:28. But everlasting existence can be possible only where there is no corruption, no seeds of death. Christ's body, however, was dying flesh. Hence the imperative demand—a demand as long and broad and as high and deep as eternity, upon the eternal justice of God—that after His death His body should be brought forth from the grave, refashioned into a glorious body in which should not be found one seed of death. And to the everlasting credit of a faithful heavenly Father, and for the everlasting assurance of a like salvation to every man who believes, He came forth by the mighty power of God, and lives eternally.

Now the power that works for the sinner to enable him to follow Christ is resurrection power, for according to law the transgressor unto death is already reckoned as dead. His living, and moving, and having being (Acts 17:28), by virtue of his physical activity, are not accounted as living at all. He is dead spiritually, and remains in death as long as he is in sin. And as a resurrection is necessary for the dead to live again, so belief, true belief in Christ, is a spiritual resurrection from spiritual death now. "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11); "You hath He quickened [made alive], who were dead in trespasses and sins." Eph. 2:1. The man is "transformed by the renewing" of his mind. Rom. 12:2. He is by the power of God created a new man in Christ Jesus. Eph. 4:24. He has a new mind, a new character, and new ways of living. He is then alive in the only sense of living that the Lord recognizes as true living.

In him there then exists precisely the conditions that existed in Christ. When he dies, because of the demands of sin in the flesh, his by inheritance, he must come forth again from the grave with a new and glorious body, by Almighty justice and fiat. And so Paul says: "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies because of His Spirit [His mind, purpose] that dwelleth in you." Rom. 8:11, margin. Therefore, "let this mind be in you, which was also in Christ Jesus" (Phil. 2:5), because it is absolutely your only surety of a resurrection from the grave. Do not lose it, for if you do you lose eternal life, and relapse again into the spiritual death of sin. And in the plan of God, the time between death and resurrection is not accounted a break in the eternal life of the Christian. His "life is hid with Christ in God," and when Christ, who is his "life, shall appear," at His coming, "then shall" he "also appear with Him in glory." Col. 3:3, 4.

Immortality.

The word "immortality" has two significations, closely related, however. As used in 1 Tim. 6:16 and in 1 Cor. 15:53, 54, "immortality" is translated from a word signifying "deathlessness." In other places its different forms are from a word signifying "incorruptibility,"—the "incorruption" of 1 Cor. 15:42, 50, 53, 54. Again, the word signifying "incorruptibility," or "incorruption" in the latter texts, is rendered "immortality" in the English in Rom. 2:7 and in 2 Tim. 1:10.

Both of these expressions are applied to God. "Now unto the King eternal, immortal" (incorruptible) (1 Tim. 1:17), "who only hath immortality" (deathlessness) (1 Tim. 6:16). These words signify qualities of being. Incorruptibility is the quality that enables anything to be incorruptible. Deathlessness is the quality of being deathless, undying. So if one of the ideas prevails, it is that of incorruptibility, or incorruption, which is for that reason the quality of being deathless. Immortality, therefore, inheres only in God. His being is of an incorruptible, deathless nature. Eternal life, eternal living or existence, is His also inherently. While immortality conveys the idea of quality or property of being, eternal life carries the idea of duration of time, that is, in eternity.

These definitions find application in the history of man. God bestows freely the blessings of both life and immortality under the proper condition. This condition is loyalty to Him, which means, in its fullest sense, perfect service of a perfect mind and a perfect body. He has in the true Christian now perfect service of mind, and so He bestows eternal life in the spiritual nature now. But even this can not be realized in its glorious fulness until the body is redeemed from sin, which will be at Christ's second coming. Then every trace of sin, which is the only thing in the universe that produces corruption, will be removed, and the body will be made incorruptible. This will be immortality for the man,—incorruptibility, deathlessness, and eternal life.

This is what Adam enjoyed, in common with other sinless beings, in the beginning. He came from the hands of his Creator endowed with perfect powers of mind and body. He was made in the image and after the likeness of God. Gen 1:26; Eccl. 7:29. In him the perfect condition existed for the enjoyment of these gracious gifts of his Maker, and he entered upon the glorious pathway of eternal life with no taint of corruption in his nature. But both life and immortality were lost when he sinned. They became hidden by sin. And these are the things,—"life [eternal life] and immortality [incorruptibility]"—that have been brought again "to light through the Gospel," for the race lost in the darkness of sin.

But the happy day is at hand for the complete and glorious redemption. The apostle says: "The trumpet shall sound, and the dead shall be raised incorruptible, and we [the living at that time] shall be changed [translated]. For this corruptible must put on incorruption, and this mortal [dying] must put on immortality [deathlessness]. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality [deathlessness], then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:52-54.

L. A. PHIPPENY.

MANY people in the United States seem to think that everything in the line of Christian life and Christian work must be American in order to be effective. But Bishop Cranston (M.E.) slightly punctures this little bubble when, in speaking of probable mission work in the

Philippines, he says, "Manifestly we are bound to do something in America, or enlarge our idea of Americanism." It is time would-be Gospel workers were learning that the "American" blanket is too short to cover all the temporal and spiritual interests of the earth. The Christian church was purer and more effectual in its efforts when Pagan Rome ruled the world than it ever has been since.

CRIMES; SINS.

CRIMES are infractions of civil laws, or laws enacted by earthly governments. The first object of all civil governments is to perpetuate their own existence; hence, treason is usually punishable with death. All civil laws are enacted from the standpoint of self-preservation, or selfishness; but the character of the selfishness of nations may be enlightened or stupid according to the wisdom or folly of their legislators. The legitimate function of all civil governments is to administer laws that are purely secular. God has granted to all persons certain reserved or inalienable rights. The right to think and labor and worship is God-given, and with it the State may not justly interfere. It is a misnomer to call any government civil where Church and State are united, and these inalienable rights are disregarded. Such governments are neither civil nor ecclesiastical, but mixed. Logically they are corrupt, because they have attempted the impossible, that is, to unite dissimilar, not to say antagonistic, elements.

Sins are transgressions of the moral law, the Ten Commandments. God takes cognizance of the thoughts and intents of the heart (Heb. 4:12); the civil law can only deal with the overt act. A person may be morally corrupt at heart (and every sinner is so), and yet not be amenable to the civil law, nor molested in the least if his outward conduct is civil and orderly. But let him do an act of violence to another, and the civil law springs to life, and punishes him. Why?—Because such acts are acts of disorder and violence, and if not restrained would ultimately be subversive of all civil government.

These acts are sins as well as crimes. But here is a different case. Mr. A works in his garden on Sunday. The civil law, so called, criminalizes him, and casts him into jail. He has committed no sin, and yet he has to pass thirty days in an uncomfortable jail for the crime of working on Sunday, which is the first day of the week, and in no sense the Sabbath of the Lord according to the commandment. Ex. 20:8-11. All such cases ought to be thrown out of court for want of jurisdiction.

Now Sunday is a human institution; and an unwarranted jurisdiction is exercised in such cases.

Would to God the American people could be led to see what this invisible empire is doing to enthrall them through these invalid Sunday laws. Had the legislators of the various States held to the true American idea of civil government, the absolute separation of religion and the State, this government would not now be entangled in the meshes of this web of deceit, which is all brought about through the attempt to enforce the observation of a spurious sabbath contrary to the express command of God.

So we see that there are crimes that are sins, and crimes that are not sins, and crimes that it would be a sin not to commit; and all this confusion in the popular mind is the result of not knowing where Caesar's jurisdiction ends and the Lord's jurisdiction begins.

G. W. COPLEY.

Healdsburg, Cal.



OAKLAND, CAL., MARCH 29, 1899.

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

SPECIAL CONTRIBUTORS:

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

THE MEMORIAL OF HIS RESURRECTION.

THAT such an event, so pregnant and important in the plan of redemption, should have a memorial, a constant reminder to the world, would seem to admit of no question. God gave the Passover as a memorial of the deliverance from Egypt and a type of the everlasting deliverance through Christ from sin's results. God gave the Sabbath as a memorial of His creative power, and a sign of His might to redeem. His death is commemorated by the Lord's supper. Surely the resurrection of Jesus Christ should, by parity of reasoning, have a memorial. What is it?

Says one, "It is Easter day." Another declares it is Sunday, the first day of the week.

It is evident that a memorial should have in it something suggestive of the thing to be remembered. For instance, the Passover was instituted by divine appointment on a certain day of a certain month. On that day of the year, with similar ceremonies, it was annually to be observed in the future. The Sabbath day was God's rest at the close of six days' creation. Creation is to be kept in mind by the sacred rest of the Sabbath the closing day of each week.

In the Lord's supper, no time is used, but two emblems, the bread and the wine, emblematical of Christ's body and blood, His Word and Spirit.

Not a Day.

It is manifest from the nature and act of the resurrection that a *day* is not a proper memorial. The resurrection took place in a moment, in the dark part of the day, before the dawn, when the Father called His Son to life. There was no divine appointment of the particular of the year or week or month. It was not an event of a day or of a week, and therefore it is not properly commemorated by the observance of either a yearly or weekly day.

What is the memorial of the resurrection? Better, For what does the resurrection stand? He who has read the preceding articles in this paper will have noted that Christ's resurrection was the manifestation of His power over sin and Satan. "Sin, when finished, bringeth forth death." "The wages of sin is death." Christ Jesus took our sins. God "made Him to be sin for us, who knew no sin." Taking our sins as His own, "He died." But having no sins of His own, having overcome sin in sinful flesh, having only in Himself the perfect righteousness of God, the grave could not bind Him; "it was not possible that He should be holden of it." Acts 2:24.

Again, God declared Jesus Christ to be His Son. But as God is "righteous in all His ways, and holy in all His works," Jesus must demonstrate His right to the title by living God's life, righteous, despite the mightiest opposition soul ever met. In this Christ was conqueror, and by "the resurrection from the

dead." He was "declared to be the Son of God with power." Rom. 1:4.

The resurrection therefore stands for the life of God in humanity, triumphing over sin and death, over Satan and hades. Its memorial before the world must be suitable to its meaning.

There are three events ever made prominent in "the Gospel" of Christ: "For I delivered unto you first of all that which I also received, how that *Christ died* for our sins according to the Scriptures; and that *He was buried*, and that *He rose again* the third day according to the Scriptures." 1 Cor. 15:1-4. These three facts are paralleled in the baptism of the Gospel: "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Col. 2:12. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are *buried* with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the *likeness of His death*, we shall be also in the *likeness of His resurrection*." Rom. 6:3-5. Death, burial, and resurrection are the three great facts of the Gospel,—death to the world, burial in a water grave, and the resurrection, or rising again, are the great facts set forth in immersion, or Bible baptism. So far, then, as a mere act can do it, the resurrection is commemorated by the ordinance of Christian baptism.

But the acts of faith mean more than the naked form. They are replete with living power. The rising again from the watery grave of baptism means a **new life in Christ Jesus**. For that resurrection-life, baptism—true Christian baptism in faith—stands.

Elsewhere it is believed to be a marriage. "For as many of you as have been *baptized* into Christ have *put on Christ*." Gal. 3:27. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be *married to another, even to Him* who is raised from the dead, that we should bring forth fruit unto God." Rom. 7:4.

Even as the heart-free maiden is without choice, inconstant, fickle, so is the worldling who knows not Jesus Christ. But as the maiden finds one whom she loves with all her heart, gives herself to him, is united with him in marriage, and is inconstant no longer, caring only "how she may please her husband" in preference to all others, so is the soul who has found Christ Jesus and is united with Him in Gospel marriage, the outward ceremony of which is baptism. The language of that soul is, "I have found Him whom my soul loveth." It yields to Christ, to be His and His only. It is married to Him. It takes His name, His righteousness, His mind, His life, henceforth to live the new life with Him.

Of the Husband it is said: "Christ being raised from the dead dieth no more; death hath no more dominion over Him." Of the married soul, "For sin shall not have dominion over you; for ye are not under the law, but under grace." Rom. 6:9, 14. The believer knows Christ and "the power of His resurrection." Phil. 3:10. In Him is fulfilled the prayer of the spirit, that those who are Christ's may know "the hope of His calling," "the riches of the glory of His inheritance," "the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principal-

ity, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave *Him to be the head* over all things to the church, which is *His body*, the fulness of Him that filleth all in all." Eph. 1:17-23. "And hath *raised us up together* [*with Him*," R.V.], and made us *sit together* [*with Him*," R.V.] in heavenly places in Christ Jesus." Eph. 2:6.

This is the meaning of baptism. It means men **made new creatures** in Christ Jesus. It means men *living new lives*, walking—even by the power of an endless life, the life of Jesus—above sin. This is God's memorial of Christ's resurrection; it is the constant, daily, hourly witnessing for Christ; it is the life and power and honest, holy, righteous living of Jesus in the flesh of His followers, of which baptism is the initial act.

If the church had lived this life, she would never present to the world the apology of the forty days of "Lent," nor the pagan festival of "Easter." Her display and perfume and offering would not be that of lilies and flowers, but the beauty and aroma of Christ's loveliness of character, the sacrifice of humble and contrite hearts, and praises from lips touched by His sanctifying power. O reader, let your life be a memorial to the world of Christ's resurrection!

THE RESURRECTION DAY IMMINENT.

THE subject of the resurrection has ever been a favorite theme. Prophets have foretold it, and the good men of all ages have talked about it and longed for the time to come. And with what a thrill of joy does the thought come to us that we are even now living in the very presence of the great day when "the trumpet shall sound, and the dead shall be raised incorruptible"! This is the generation that is to witness the coming of the Lord and the resurrection day. Glorious thought and joyful news! Tell it everywhere. Let all the world know about it, and get ready for the gladsome time.

Do you ask how we know that the resurrection day is near? The answer is easy and ready at hand. The resurrection takes place at the second coming of Christ. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

The foregoing scripture is perfectly plain. You readily see that it says "the Lord Himself shall descend from heaven; . . . and the dead in Christ shall rise first." Then, when the Lord comes, the dead in Christ arise. How plain the Word of God make its statements! But observe that not only the dead arise at Christ's coming, but "we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." Then there will be *living* believers in Christ at His coming, who will be caught up with the resurrected dead to meet the Lord.

The resurrection day is coming, and some will be alive to see it. And what a thought of sublime and inexpressible joy it is to know that the ones who are to be still alive at that great and grand day are now upon the stage of action! The men and women are alive to-day

who are to stand among the living who will still be alive to witness His coming and hear His voice when He raises the dead. "'Tis a glorious thought," do I hear you say, "but how do you know it?"

How do we know it? Listen to the words of the Master: "So likewise ye, when ye shall see all these things, know that it [margin, "He"] is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24:33, 34. The Lord here speaks of certain things that we shall "see," and tells us that "when ye shall see all these things, know that He is near."

Now when the things appear that the Lord has given as signs of His coming, we are to "*know*" that He is near. There is to be no conjecturing nor guesswork about this. The Saviour positively tells us that we may "*know*." Then do you *know* that His coming is near, "even at the doors"? If not, you should lose no time in acquiring that definite knowledge; for it is an actual, positive fact that Christ's second coming and the great resurrection day are right at hand. In all probability you will live to see it, for there be millions of people on the earth to-day who will live till the opening heavens shall reveal Jesus coming in the clouds.

But you ask, How do you know this so definitely? How can you say so positively that the resurrection day is right at hand? It is plain enough. We "see all these things" that the Master gives as the signs to precede His coming. It is not one or two things that we see, but multiplied evidences have arisen as massive monuments all about us, and by these things we do "*know*" that the great and final day that ends earth's career of sin is right at hand.

But again you ask, "What are these things?" Have you never read in the Bible that the days just before the second coming of Christ would be full of the war spirit; that the nations of earth would be angry? And have you not read that, notwithstanding this war spirit that fills the earth at the close of time, there will be many who will be saying that it only means "peace and safety"? Have you not read in the Word of God of the men who, by oppressing the laborer, heap treasure together for the last days? Have you not read that which is written in the Book about the vice and drunkenness and violence, even as it was in the days of Noah and Sodom, that shall fill the world at the close of time? Have you not read of the raging of the stormy elements that will lay the earth desolate, break down its great cities, and finally cause it to reel to and fro like the staggering drunkard? And have you not read that these evils and terrors will continue till the faces of men shall gather blackness and their hearts shall fail them for fear and for looking after those things that are coming on the earth? And are you not seeing all these things to-day?

The foregoing are among the "all things" that the Saviour said we might "*see*," and seeing them might "*know*" that He is near, even at the doors." The "all things" that we are to see are *all* revealed clearly in the Bible. And since Jesus says we are to "*see*" and "*know*," we should search diligently in the Book of books in order that we may see what He has so clearly revealed, and thereby know what He desires should be known by every one of us.

It is only just a little while till we shall see Jesus in person. And when we see Him, we

shall also hear His voice as He calls all the sleeping saints to life. O, the thrill of the moments in which we live! O, the joy at the thought of that happy and eternal reunion? Are you ready for it? The time is right at hand. The great resurrection day, with all its glories, is about to break upon us. Hail, happy day! And may the Lord hasten the time.

T.

THE EVIDENCE OF THE RESURRECTION.

VERY much speculation has been indulged from time immemorial in regard to the resurrection of the dead. The Sadducees of old denied "that there is any resurrection," and asked the Saviour questions concerning it that they supposed would confound Him. And the Sadducees have had numerous disciples all down the centuries.

The apostle Paul had to meet this questioning about the resurrection, for he says, "But some man will say, How are the dead raised up? and with what body do they come?" 1 Cor. 15:35. Yes, these were the questions then, and they have been the standard queries ever since. Men are still asking, "How are the dead raised up? and with what body do they come?" They think they can not understand the "how" of this mighty work, and so they feel called upon to cast doubt upon it. But it is possible to know "how" the dead are raised. Yes, we can actually *know*. We can have the positive certainty of real and unmistakable and irrefutable knowledge upon this important point.

Do you *know* that the dead will be raised, and how it will be brought about? If not, let us tell you how it may be definitely known. If you are not in the possession of this knowledge, it is because you are a sinner and away from Christ. You may be a professor of Christianity, but that does not always carry with it the real experience of a Christian life. The mere profession of Christianity is one thing, but our actual and personal acquaintance with the Master brings us into communion with His power. We really know Him, and are cognizant of the presence of His might.

The one who is fretful and impatient, by coming to the Lord finds power to overcome every harsh and angry word. The vindictive, revengeful, savage hatred gives place to the tenderest and most constant love. He who is held by the demon of strong drink finds in Jesus the power that brings appetite into subjection by driving entirely away from him the ungovernable thirst for wines and liquors. He who is breaking down his vital forces and ruining his health and manhood by indulgence in riotous living and debasing passion, when he turns to the fountain of divine strength, experiences a change of every emotion and desire. He realizes that a mighty power has broken his shackles and set him free.

This power that takes hold of a man and cleanses him from every defilement and besetment is indeed a marvelous thing. Dishonesty, and vice, and ungovernable appetite, and hatred, and emulations, and strife, and envyings, and drunkenness, and all other evils, no matter what their form or strength or degrading depths, are driven away by the power of God as the chaff is swept before the blast of the hurricane. The change that comes into the life of him who is born again by the mighty

working of the Spirit of God on his mind and heart, is so tangible, so real, and so full of up-building vitality, that every one who experiences it knows that he has found an illimitable ocean of divine power.

But how may we come in contact with this power from God?—By receiving His Word. "For the Word of God is quick [living], and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12. Note it. "The Word of God is quick," or living. It is not like the ordinary word of man, but it is a living Word. It has activity, it has life. But not only is "the Word of God living," but it is "powerful." Powerful is the being full of power. Then since God's Word is both life and power, we come into communion with the infinite Source of life and power by receiving His Word into our minds.

Every one who knows God at all knows Him through His Word. And all who have placed themselves in communion with that Word know that it is full of power. By connecting with the live electric wire we get all the light and power of the central station. Even so when we lay hold of the living Word of God we are in the current of that great Central Power that created and guides the universe. All who are converted to God, all who are in contact with Him through His "living" and "powerful" Word, know what this means. And those who do not know it may find it out to a complete and satisfying certainty if they "receive with meekness the engrafted Word."

Then how are the dead raised?—By the power of the word of God. "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." John 5:28, 29. Don't fail to observe closely what this text says, "All that are in the graves shall hear His voice." His voice, His word, has both life and power in it. And that word, with its life-giving might, penetrates the silent abode of the dead, and they "come forth." This is a divine certainty, and we know it.

But how do you know it so surely? Is there not a lingering doubt that in some way it may fail?—Nay, verily. Every one who experiences the power of God in all the sublimely inexpressible realities of conversion has the positive knowledge that God both can and will raise the dead. God's word has gone forth that the dead shall be raised. And every one of His children knows of the power of that word by His own experiences, and knows that it will raise the dead. Blessed knowledge! Priceless experiences! If this knowledge and experience are not yours, you are earnestly invited to step in at once and partake of all the riches of the treasures of God.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

T.

"So WHEN this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law." 1 Cor. 15:54-56.



THE OUTLOOK



THE GOSPEL AND THE END.

THERE is no more positive promise or prophecy in all the Word of God than the statement, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. This text needs no explanation, for, like all of the literal language of the Bible, it explains itself. It is a simple, positive, direct announcement of a great truth.

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations." Even a little child can understand so plain a promise and prediction as that. All the world will have the chance to hear "this Gospel of the kingdom." Many will turn away from it and refuse to hear it, but it will bear witness to them just the same.

The statement is equally positive that when this Gospel of the kingdom is preached in all the world, "then shall the end come." There are no conditions nor qualifications. The Word is spoken after the direct manner of divine truth, telling us first of the Gospel of the kingdom being proclaimed in all the world, and then that the end comes. We may doubt this statement of the Word of God, we may quibble over it if we like, but all the while it stands there in its simplicity of clear, strong utterance. And in thinking over the matter do not forget that it is Him at whose word the world was created and at whose command the starry universe marches through space, who has said, "This Gospel of the kingdom shall be preached in all the world for a witness unto

them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it

SPECIMENS OF TRANSLATIONS MADE BY AMERICAN MISSIONARIES.

John 3:14.

75. ARMENIAN (Modern).

Ինչու որ Աստուած անանկ սիրեց աշխարհը մինչև որ իր միածին Որդին տուաւ. որ ամէն ով որ անոր հաւատայ՝ չկորսուի, հապա յաւիտեան կան կենսիք ունենայ:

81. ARABIC.

لَآ إِلَهَ هَكَذَا أَحَبَّ إِلَهُ الْعَالَمِ حَتَّى بَدَلَ ابْنَهُ الْوَحِيدَ لِي. لَا يَهْلِكُ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ تَكُونُ لَهُ الْحَيَاةُ الْآبَدِيَّةُ.

182. GILBERT ISLANDS.

Ba e bati taniran te aomata iroun te Atua, ma nala are e ana Natina ae te rikitemana, ba e aona n aki mate ane onimakina, ma e na matu n aki toki.

195. ZULU. (South Africa.)

Ngokuba uTixo wa li tanda kangaka izwe, wa li nika inDodana yake ezelweyo yodwa, ukuba bonke aba kolwa kuyo ba nga bubi, kodwa ba be nobomi obungapellya.



Bible Cart, with Colporters, Japan.

all nations; and then shall the end come." The mighty power and infinite accuracy of the word of the Eternal God makes it absolutely impossible for this promise to fail.

"This Gospel of the kingdom" is the same Gospel that Jesus taught. Of this Gospel Paul says, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." Rom. 1:16. "The Gospel of Christ" "is the power of God unto salvation to every one that believeth." The Gospel, then, is God's power, and it brings salvation, and salvation is the victory over appetite, and passion, and every other form of sin. The Gospel is not a theory, it is not some man's views about the Bible, it is not the prescribed views of some particular school of theology, but it is "power." And it is nothing short of the power of God unto salvation.

When Christ proclaimed the Gospel, it was with saving power. Multitudes followed Him, and His power brought them complete salvation. He spoke to them the forgiveness from sin, and that word of pardon was so complete and powerful that it carried with it the healing of all their diseases and bodily deformities. The blind were made to see, the deaf to hear, and every pain and wasting disease gave place to the thrills of perfectly vigorous health at His command or touch.

And the Master did not confine this mighty power of the Gospel to His own personal ministry. In His parting commission to His disciples, "He said unto

shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:15-18. In this commission it is stated that certain signs shall follow the believers. It was not the twelve apostles merely that were clothed with power, but "these signs shall follow them that believe." Then according to the Lord's own commission and decree the believer is to be filled with power and act as a willing instrument in the hand of the Lord in casting out devils, healing the sick, speaking with tongues, etc.

The Gospel age began with this mighty power among the believers. The apostles, as well as many who believed through their ministration and preaching, went to all parts of Palestine and the greater portions of Southwestern Asia and Southern Europe, proclaiming this "power of God unto salvation," with great effect and success. There were multitudes of believers as the result, and the mighty power of God was exercised among the vilest of heathen in lifting them out of their abominable depths of idolatry, and all the abhorrent vices and gross debaucheries that are found in the worship of gods of wood and stone.

The churches that were raised up by the apostles among the Gentiles in Corinth, in Galatia, in Ephesus, etc., were not led to sign some confession of faith and thereby adopt a creed of human origin, while they knew nothing of the power of God unto salvation. They were not led into some mere forms of worship and schooled in certain ceremonies, but the fulness of the Gospel in the plenitude of its power was presented to them, and they were made new creatures in Christ Jesus. They were no longer semibarbarous heathen, but were Christians. To the church at Corinth Paul wrote: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor cov-

etous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:9-11.

Thus we see that the Gospel that Paul preached in Corinth had the mighty and cleansing power of God in it. And the Gospel of the kingdom that Christ and the apostles gave to the world not only cleansed from sin, but in that cleansing was the healing from all disease. And it is "this Gospel of the kingdom," that was covered up soon after the apostles' times beneath the gross superstitions and apostasies of the Dark Ages, that is yet to be preached in all the world for a witness to all nations. The earth is to be lightened with its glory. The Master has said it, and it will be done.

The Word of God is that through which the Gospel is carried to the world. And did you ever consider the marvelous facts in regard to how copies of that Word are being multiplied and sent into all the world? It was never true before that all the world had the Bible, but to-day there are but few of even the lowest tribes who do not possess at least some portion of the Word of God in their native tongue. The Bible or some of its parts has been translated during this century into over 350 languages and dialects, and over 274,000,000 copies of it have been circulated during the last 5 decades. At the present time more than 6,250,000 copies of Bibles, Testaments, and portions of the same are being sent out each year.

These Bibles are the text-books that carry the Gospel of the kingdom. And our Heaven-appointed Bible Societies are scattering the seed broadcast everywhere. Some crisis will yet arise that will turn everybody's attention to the Word of God, and



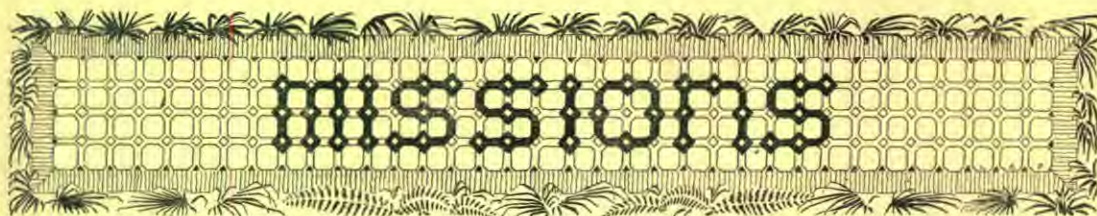
Bible Colporters in Armenia.

men who truly believe it will be anointed with the Holy Ghost and with power as were the disciples on the day of Pentecost. Then, as these go everywhere teaching the Word, the signs that God has appointed to follow the believer will be mightily manifested. "This Gospel of the kingdom," just as Jesus gave it, and just as He taught, and with all the power that He exercised in person while here among men, will soon be "preached in all the world for a witness unto all nations; and then shall the end come."

Everything shows that the last days are reached, and the time for this proclamation of the Gospel with apostolic power is at hand. Who will give themselves to a study of God's Word and devote themselves to Him so that they may have a part in this great work? This is no time for would-be Christians to stand as idle spectators. These days demand the most earnest and devoted action. God has scattered His printed Word into all the world, among the various nations and tongues and dialects. He is waiting now for men to study it, believe it, and teach it everywhere in "the demonstration of the Spirit and of power." The persons are coming forward to do this work. Will you be among them?

T.

KNOWLEDGE and power have rights,
But ignorance and weakness have rights too.
—R. Browning.



THE PENITENT'S CRY.

Jesus, Thou glorious Lord of all,
Low down before Thy feet I fall,
And on Thy holy name I call:
O Lord, be merciful to me!

Far from the right I oft did stray,
And oft forsook the narrow way;
Now hear me as, with tears, I pray:
O Lord, be merciful to me!

Thou who didst shed Thy precious blood,
And sorrow's path on earth hast trod,
That Thou might'st bring us back to God,
O Lord, be merciful to me!

I long to hail Thee as my King;
I long Thy glorious praise to sing;
My heart I as an offering bring:
O Lord, be merciful to me!

A holy life I now begin,
If Thou wilt dwell my heart within,
Expelling by Thy grace each sin:
O Lord, be merciful to me!

The things I loved I now do hate;
Upon Thy holy Word I wait;
Accept me now, if not too late:
O Lord, be merciful to me!

O, now I trust Thy promise clear,
I claim Thee as my Saviour dear,
Thy gracious words of love I hear:
"I will be merciful to thee."

EMMA L. PARDON.

Albany, N. Y.

THE FRENCH POSSESSIONS OF POLYNESIA.

THE islands and groups of islands of Polynesia have long been the home of a people of dark brown skins and stalwart forms. These people lived on in ignorance of the existence of other men, until the early

part of the French possessions in Polynesia, comprise Tahiti, Moorea, Raiatea and Tahaa, Huahine, Boroboro, Matea, Maupiti, and Tubuai Manu, besides several smaller islands. These islands are mountainous, and are inhabited by a race of people who in tastes and appearance are brothers and sisters. When discovered, these people were one of the finest races physically on the face of the globe, and, tho since much debased through the effects of rum and kindred evils, there is still a good deal of vigor manifested in the brawny frames and muscular appearance of many of the natives. They much resemble in language, physique, and habits the natives of New Zealand and of the other Polynesian groups.

As there are no finer islands of their size anywhere within the tropics than the Society group, it is not surprising that all the fruits and food-bearing trees that grow within the torrid zone should be found here. The products which are considered especially paying to the producer are coffee, copra, and the vanilla bean. Cotton has in the past been raised to quite an extent for exportation. A considerable quantity of oranges are shipped monthly to New Zealand. The orange trees receive no care whatever, but yield abundantly. Most of the land lies idle from year to year, or raises only weeds and trees.

In early days the Society Islands were ruled by native chieftains, who spent much of their time in planning campaigns and executing crusades against rival factions. At one time the warriors of Raiatea, under their daring leaders, brought beneath their sway the natives of surrounding islands. Their conquests extended as far as Tahiti, which lay 130 miles to the east.

During the years of early mission work, and up to the year 1844, the principal foreign influence in the group was British, and most of the foreign residents were from England. Through difficul-

ties in which the native government became implicated with French priests, the islands came under foreign rule. "The Society Islands, together with the Marquesas, Tuamotu, Gambier, Tubuai, the island of Rapa, the Wallis or Wea, and Howe Islands, form what is called the French Establishment in Oceania, under the control of a Commandant-General, who resides in Tahiti. Tahiti was taken possession of in 1844, and the various other islands were gradually encroached upon by the French, until in 1880 they became French possessions."—*Encyclopedia of Mis-*

sions. The present population of all these islands of the French possessions, and those of the Austral group, which are under the protection of the flag, is about 28,000, as shown by the government year book.

It was in the year 1797 that the London Missionary Society entered upon active operations in Polynesia, and despatched its first mission ship, the *Duff*, with a company of workers, to the island field. Several of these located in Tahiti. After nineteen years of trials and hardships, great results were manifested. In 1839 the following testimony as to the condition of society in Tahiti was borne by the



A Glimpse at Tahiti.—Population about 10,000.

captain of a whaler: "This is the most civilized place I have been in in the South Seas. It is governed by a dignified young lady of about twenty-five years of age. They have a good code of laws, and no liquors are allowed to be landed upon the island."

Five years later there was a change in the administration of affairs, concerning which the "Encyclopedia of Missions" bears the following testimony: "With the institution of the French Protectorate, the flood-gates of iniquity were opened. The people were corrupted by the influence of the rumsellers and other foreigners. The London Missionary Society mission was embarrassed and broken up, and withdrew from Tahiti and Moorea in 1852."

Whatever these people may or may not have been in the past, we know them to be needy of the bread of life to-day. Centuries of heathenism have bound many a poor native with evil habits as with chains of iron, that the power of the Gospel alone can break. The many pages of literature that our press on the island of Tahiti has turned out have found interested inquirers after truth, and thus our few laborers are given an abundance of work. Our brethren are endeavoring to instil right habits into the youth by taking several under their personal watchcare within their family circle. Any one who has ever tried the experiment knows that this line of work, along with other duties, requires eternal vigilance, and gives little time for rest or recreation. How our brethren are going to reach the 28,000 people who are scattered over a hundred or more islands, is puzzling to contemplate, unless they have more help. All of the above-mentioned islanders, speak the same language, and most of those who have reached years of maturity have learned to read.

The climate of these islands over which France exercises jurisdiction is healthful, tho of course debilitating to persons of weak constitutions and unaccustomed to the tropics. The malarial conditions of the New Hebrides and Santa Cruz Islands are not encountered here. Elephantiasis is the most common ailment met with aside from alcoholism.

E. C. CHAPMAN.



Seventh-day Adventist Church of Arua, Tahiti. Showing Elder A. J. Read and Native Deacons and their wives in front.

explorers chanced to sight the mountain-tops of unknown land, and, drawing nearer, in wonder beheld their brethren whom centuries of time and vast distance had separated from the rest of mankind. As the Lord had said, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations," evidently a divine hand was guiding the explorer, and bringing to light the nations that sat in darkness, that some from every "kindred, nation, tongue, and people" might be ready to meet their soon-coming King in peace.

The Society Islands, the most important

HOW THE BIBLE WAS SPREAD IN RUSSIA.

MANY of the ups and downs in the story of Bible circulation in Russia read like a romance. The leading details of this story we find in the *Kirchenzeitung* of Leipsic (No. 51), from which we select and translate the following data:—

In the first decade of the present century the Bible was practically unknown in Russia. It was indeed possible to secure German and Slavonic texts (the latter being the church language of the establishment, but not at all understood by the great majority of the people), and occasionally a copy in the Finnish, Polish, Lithuanian, or Esthonian languages could be met with; but in the Russian language there were no copies of the Scriptures to be had. In 1812 Napoleon invaded Russia, and the Russians, defeated in all the battles, were compelled to retreat. The Czar Alexander I. and his advisers were in despair. Only one man among those with whom the emperor associated remained calm and hopeful, and that was Prince Galitzyn. Finally the czar asked him the cause of his good spirits, and the prince drew out of his pocket a small copy of the New Testament, and informed his ruler that this Book was the source of his comfort and joy. The czar wanted to see the Book, but it happened to fall to the ground, and, in falling, opened at the ninety-first psalm, and the czar's eyes fell on the opening words of this psalm. Deeply moved, he asked for the Book, and became a warm lover of the Scriptures.

Soon afterward John Paterson, a representative of the British Bible Society, arrived in St. Petersburg and asked for permission to establish a branch in Finland. The czar not only granted the request, but also contributed 5,000 rubles toward the project, and further issued the order that in Russia proper, even while the French were yet in Moscow, a Bible Society on a large scale should be established, so that all Russian subjects could have a Bible in their own tongue.

In this way the St. Petersburg Bible Society received governmental approval December 6, 1812, and the czar himself became a member. The first meeting was held in January, 1813, when Prince Galitzyn was chosen president. The members were not only adherents of the state or orthodox church, but also Protestants and Roman Catholics. Especially were the Protestants active in the propaganda. In the same year a Bible Society—yet in existence—was established for the German Baltic provinces. In Moscow, too, a similar organization was effected, headed by the archbishop of that metropolis. As early as 1814 the various local societies were united into a general body, the Russian Bible Society, and among the new members were a number of Russian grand dukes. The outspoken object was to have every Russian family in the empire the possessor of a Bible. In order to secure a good translation into the Russian, the czar contributed 30,000 rubles and a stone building in St. Petersburg. In the year 1823 the Bible had already been translated into sixteen dialects of Russia, and 49,000 copies had been imported from abroad in addition to the 805,000 copies issued by the Russian society. There was no lack of funds. In the first ten years of its activity this society expended the sum of 3,687,000 rubles, and yet, as Prince Galitzyn

himself declared, the supply was not equal to the demand among the people.

An unexpected change came after the death of Alexander I. in 1825, when Nicholas I. ascended the throne. In the following year the new czar issued an edict dissolving all Bible societies in Russia, and refused to permit private printing concerns to circulate the Scriptures, and ordered that all the copies on hand in the depots should be sent to St. Petersburg, where their fate was to be decided by the Holy Synod, which body alone was to have the right of circulating the Scriptures. This body did practically little or nothing in this direction, and soon the matter rested altogether. In 1845 an English wholesale merchant in St. Petersburg, when requested to furnish a copy of the Russian New Testament, reported that it had been impossible for him to secure a single copy of either the Slavonic or the Russian Scriptures in that city, altho he had offered the highest price for such a Book, and that in Moscow too the supply was nearly exhausted. After a great deal of agitation, the Holy Synod decided that it would print 3,600 copies of the New Testament in the Slavonic



Moorea, Society Islands, one of the most picturesque islands of the South Pacific. Population, 1,400. The Pitcairn visited Moorea upon its first cruise. We have never had a missionary on the island for any length of time. The people have received considerable of our literature, and have asked for help. A coffee planter from New York, whom I met upon the slopes of those mountains, told me that his best help were the confirmed drunkards, as they would work well part of the week in order to have means with which to get drunk the balance of the time. How much they need to be taught habits of temperance and industry, the Lord only knows. E. C. C.

language, as it was thought this would supply the actual needs. Nor was more done at that time.

In the reign of Alexander II., Bible societies were again permitted to do their work in Russia, and in 1869 "The Society for the Spread of the Scriptures in Russia" was organized, and this association has in the twenty years of its existence spread more than a million and a half copies of the Bible or parts of the Bible throughout the empire. Headquarters and depots are at St. Petersburg and Moscow, and a network of colporters has been established in all the leading cities. In the year 1898 a Miss Hoerschmann, the daughter of a high officer, devoted herself entirely to the work of distributing the Bible among the prisoners, and has in this way disposed of 60,000 copies. —*Literary Digest*.

Mission Work in Persia.—From an article in the *Missionary Review* on "Educational Missionary Work in Persia," we cull this item:—

"The missionaries have not ventured to open any schools for Mohammedans. In Tabriz and Oroomiah the fanaticism of the people is so great that no Mohammedans attend the schools opened there for Armenians and Nestorians. In Teheran and Hamadan, however, many

Moslem children attend. The missionaries in the capital hesitated at first to take them, but the president of the late shah's council, the Amin-i-dowleh, requested it in writing, and now two-fifths of the boys and one-sixth of the girls in attendance are Mohammedans. Nasr-i-din Shah himself visited the schools several years before his death, to show the favor in which he held them. The girls' school especially interested him. After going over it thoroughly he was taken to the dining-room and kitchen. He had made no comment as yet, but then he looked about him admiringly, and simply exclaimed, 'Clean, clean!' In Persia at last he had seen two un-Persian things,—a just conception of woman, and cleanliness. It was only of the latter he spoke. Perhaps he not did see the former at all."

Hopeful Outlook for Cuba.—Is there reason to believe that the Cubans will accept the Gospel? The history of Dr. Diaz (Baptist) furnishes the answer. In eleven years he baptized 3,000 people with his own hands. He planted seven missions and put fourteen men to work. In that period he was in jail six times. The authorities did what they could to annoy and hinder him in his work. The people listened to his message. In the war his missions were scattered; his helpers have been put to the sword. At the present time there are about 1,500 of his converts left. What he did while under the ban shows what can be done in propitious circumstances. Hereafter it will be possible to build churches with steeples, and to preach the Gospel boldly and everywhere. The day for the Inquisition has passed; the Cubans will hear and believe and obey.—*Archibald McLean*.

Antichristian Education.—S. H. Kellogg, D.D., LL.D., of Landour, North India, says that "in India the need for educational institutions as a necessary part of the missionary propaganda, is the more emphasized by the fact that in a high and increasing degree the influential classes are coming more and more under the influence of the English language and literature, and in particular with all that is most antichristian in our modern scientific and philosophical literature. Such names as Huxley, Spencer, and others are as familiar to the educated classes in India as in America; and probably the greater number of those who have become more or less acquainted with English, have come to believe that these men have finally settled the question against Christianity and the supernatural, and they share the opinion of too many superficial skeptics at home that modern science is essentially and inevitably antichristian."

THE *London Lancet* concludes that "there is no career more lofty or honorable than that of a well-informed, capable, and courageous medical missionary. A few hundred of such individuals would powerfully affect the history of China, India, and Africa." Another authority says: "To illustrate the comparative need of medical missions in China, the *Inland Mission* publishes a black chart containing 4,000 white spots, to represent the number of qualified and registered medical men to every 2,500,000 of the population of the British Isles. In order to represent the proportion in China we should have to blacken all the spots except one. As one is to 4,000, so is the supply of surgical and medical skill in China to the supply in Great Britain."



LESSON III.—SABBATH, APRIL 15, 1899.

CALLING OF FOUR DISCIPLES; HEALING OF A DEMONIAK.

In and about Capernaum.

Matt. 4: 18-22.

18. "AND walking by the Sea of Galilee, He saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And He saith unto them, Come ye after Me, and I will make you fishers of men. And they straightway left the nets, and followed Him. And going on a little further, He saw James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them. And they straightway left the boat and their father, and followed Him."

Mark 1: 16-28.

16. "And passing along by the Sea of Galilee, He saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers. And Jesus said unto them, Come ye after Me, and I will make you to become fishers of men. And straightway they left the nets, and followed Him. And going on a little further, He saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets. And straightway He called them; and they left their father Zebedee in the boat with the hired servants, and went after Him. And they go into Capernaum; and straightway on the Sabbath day He entered into the synagogue and taught. And they were astonished at His teaching; for He taught them as having authority, and not as the scribes. And straightway there was in their synagogue a man with an unclean spirit; and He cried out, saying, What have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And the unclean spirit, tearing him and crying with a loud voice, came out of him. And they were all amazed, inasmuch that they questioned among themselves, saying, What is this? a new teaching! with authority He commandeth even the unclean spirits, and they obey Him. And the report of Him went out straightway everywhere into all the region of Galilee round about."

Luke 5: 1-11.

1. "Now it came to pass, while the multitude pressed upon Him and heard the Word of God, that He was standing by the Lake of Gennesaret; and He saw two boats standing by the lake; but the fishermen had gone out of them, and were washing their nets. And He entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes out of the boat. And when He had left speaking, He said unto Simon, Put out into the deep, and let down your nets for a draught. And Simon answered and said, Master, we toiled all night, and took nothing; but at Thy word I will let down the nets. And when they had this done, they inclosed a great multitude of fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes which they had taken; and so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their boats to land, they left all, and followed Him."

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

SUGGESTIVE QUESTIONS.

1. As Jesus walked by the seashore near Capernaum, whom did He see? Matt. 4: 18. See note 1. (Luke 5: 1.)
2. What were these men doing? See note 2.
3. For what reason did the Lord address one of these fishermen? Luke 5: 1, 3.
4. After His discourse, what did the Saviour ask Simon to do? Verse 4. (John 21: 6.)
5. What objection did Simon interpose? Verse 5. See note 3.
6. Tell what resulted from obeying Christ's command. Verses 6, 7.
7. Recognizing that a most wonderful miracle had been wrought, what did Peter do? Verse 8. See note 4. (Isa. 6: 5, 7; Dan. 10: 8.)
8. What assuring and comforting words were then spoken to Peter? Verse 10. (Matt. 4: 19; Jer. 16: 16.)
9. What four disciples were called at that time? Mark 1: 16-20. (Luke 5: 10, 11; Matt. 4: 20-22.)
10. Where did they first go? Verse 21.
11. How did Christ's words on that occasion affect the people? Verse 22. (Matt. 7: 28, 29.)
12. What interruption occurred while Jesus was speaking? Verses 23, 24. (Luke 4: 33, 34.)
13. With what words did Jesus rebuke this acknowledgment of His Messiahship? Verse 25. See note 5. (Acts 10: 18.)
14. What then took place at the command of Jesus? Verse 26. (Mark 9: 26.)

15. How was the scene regarded by those present? Verse 27.
16. How far did the knowledge of this affair extend? Verse 28.

Side Lights.—Luke 4: 31-37; "Desire of Ages," pp. 244-259.

NOTES.

1. "Sea of Galilee;" so called because of the province of that name which formed its western shore. It was also known as Lake Gennesaret, because of a most beautiful and fertile plain by that name, which bordered on one of its northwestern indentures; it was called the Sea of Tiberias, from the city of Tiberias, which was located on its western shore; and, in ancient times, it was called the Sea of Chinnereth, from a town of that name near it. See Num. 34: 11; Josh. 12: 3; 19: 35.

2. Some months before this, these men had voluntarily, but temporarily, it seems, joined themselves to Christ, as related in John 1: 35-42. No one had, as yet, fully united as collaborer with Christ. These men had listened to His teaching and witnessed His miracles; but, having also seen the combination of religious leaders against Christ, they had found relief in assuming their former occupation.

3. These were words only of discouragement. All night Peter had toiled in vain. "During the lonely hours he had thought of the fate of John the Baptist, who was languishing alone in his dungeon. He had thought of the prospect before Jesus and His followers, of the ill success of the mission to Judea, and the malice of the priests and rabbis. Even his own occupation had failed him, and as he watched by the empty nets, the future had seemed dark with discouragement."—*Desire of Ages*, p. 245.

4. Conflicting emotions overcame the erring disciple. He had, in great measure, lost sight of Christ's calling, of which he had been convinced a few months before. His was now the cry of self-loathing, as his true self of unbelief and unholiness was clearly revealed by the flash of supernatural illumination.

5. A strong expression, literally, "be thou muzzled." The Lord would not recognize this satanic testimony to His office and work. See "Desire of Ages," pp. 255, 256.



LESSON III.—SUNDAY, APRIL 16, 1899.

JESUS TEACHING HUMILITY.

Lesson Scripture, John 13: 1-17, R.V.

1. "NOW BEFORE the feast of the Passover, Jesus knowing that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray Him, Jesus, knowing that the Father had given all things into His hands, and that He came forth from God, and goeth unto God, riseth from supper, and layeth aside His garments; and He took a towel, and girded Himself. Then He poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. So He cometh to Simon Peter. He saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For He knew him that should betray Him; therefore said He, Ye are not all clean. "So when He had washed their feet, and taken His garments, and sat down again, He said unto them, Know ye what I have done to you? Ye call Me, Master, and, Lord; and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them."

Golden Text: "I have given you an example." Verse 15.

SUGGESTIVE QUESTIONS.

- (1) To what time of the earthly ministry of Christ does this lesson refer? (2) What did Jesus know at this time? What was His regard for His disciples? V. 1. Note 1. (3) What is said of Judas Iscariot at this time? What supper is here referred to? V. 2. Note 2. (4) What else did Jesus know? V. 3. (5) After He had sat down to supper, what did He do? Vs. 4, 5. Note 3. (6) When He came to Simon Peter, what did that disciple say? V. 6. (7) What did Jesus answer? V. 7. Note 4. (8) What then did Peter say? What was Jesus' reply to this? V. 8. Note

5. (9) Then how did Peter show a change of mind? V. 9. (10) What explanation did Jesus make? V. 10. Note 6. (11) Why did Jesus say, "Ye are not all clean"? V. 11. (12) After this what did Jesus do? Then what question did He ask the disciples? V. 12. (13) In what did they "say well"? Why? V. 13. (14) What obligation was laid upon them by His washing their feet? V. 14. Note 7. (15) How was this obligation emphasized? V. 15. Note 8. (16) How did Jesus show that this was a reasonable service? V. 16. Note 9. (17) Wherein lies the blessing of knowing these things? V. 17. Note 10.

NOTES.

1. "He loved them unto the end."—Nothing could quench the love of Jesus. He had "come forth from God," and "God is love." It was love that had actuated His mission to the earth, knowing all the consequences; hence a failure of His love would have meant a failure of His mission. Even at this critical moment, when He knew that before morning one disciple would betray Him, another would deny Him, and all would forsake Him, "He loved them unto the end."

2. "And during supper."—That is, the Passover supper having been begun, or having been prepared.

3. "He riseth from supper."—This action indicates some unusual occurrence not mentioned here, but Luke supplies the cause. He says, "There arose also a contention among them, which of them is accounted to be greatest." Luke 22: 24, R.V. This was an old contention, and the time was deemed opportune to settle the question by securing the place of honor at table, that is, the place next to the Master, or Host. The Lord, knowing that the ambition to be considered great was innate in the human heart, saw fit to establish by example a permanent lesson on the subject for the church: "Whosoever would be first among you shall be your servant." Matt. 20: 27, R.V.

4. "Shall understand hereafter."—If this service had been simply that of a common custom, as some contend, Peter would have known then what it meant; but he did not. There was no such custom as the host washing the feet of servants or of guests. It was a custom to give strangers water to wash their own feet. See Gen. 18: 1-4; Luke 7: 44.

5. "Thou shalt never wash my feet."—Peter's idea was that one in an exalted position should not stoop to serve inferiors. Peter was not yet converted (Luke 22: 31-34), and had not yet learned that "he that humbleth himself shall be exalted" (chap. 18: 14; Phil. 2: 5-9). Without such a lesson Peter might have made a pope; but after the experience of that night such an assumption would have been impossible to him.

6. "He that is bathed."—"Bathed all over. A different word from 'to wash,' that follows, which means to wash a part, as the hands or feet. A man who has bathed does not need to bathe again when he reaches home, but only to wash the dust off his feet; then he is wholly clean. So also in the spiritual life, a man whose moral nature has once been thoroughly purified need not think that this has been all undone if in the walk through life he contracts some stains; these must be washed away, and then he is once more wholly clean."—*Cambridge Bible*. We might illustrate in this way: The bathing illustrates the new birth; the washing of the feet, the cleansing from daily imperfections.

7. The obligation to continue this ordinance is established in that they (the church) ought (owe it) to wash one another's feet. The Lord emphatically laid this debt upon all, both by precept and example.

8. The example.—By the example the obligation is emphasized. "Ye should do as I have done;" in other words, "Follow Me." An example is always something to be imitated. An outward action is not imitated by a mere mental or verbal assent to its propriety.

9. A reasonable service.—Reasonable because the servant can not consistently be too proud to do anything that his master has done. On the contrary, the privilege of doing as his master has done should be esteemed a great honor. The final honor attached to Christian service will come of being like Christ (1 John 3: 1, 2), and we can not be like Him unless we follow His example.

10. "If ye do them."—The blessing comes not of knowing this ordinance, nor of professing to believe that it is all right,—it comes of the doing, of doing it by faith in the Word of the Lord. Failure to do is failure to believe, for the act is the only proof of the faith. So also of the knowledge; the man who knows God, will do whatever is commanded in His Word. If the Word says, "Ye ought to do this," he will do it. If the Lord says, "I have given you an example, that ye should do," he will do it without hesitation.



HIS LOVE.

O PRAISE the Lord, my Saviour;
He's very dear to me!
And would you know the reason?—
His love has purchased me.
And in His love I'm basking
Through all the livelong day.
I gladly wait His coming,
And watch and work and pray.
O, He is far more precious
Than any earthly friend;
So unto Him my praises
Do constantly ascend!

His service is far sweeter
Than any flowery field;
So unto Him my "members"
Most willingly I yield.

Then come, my blessed Jesus,
O Saviour, "quickly come,"
That I may be forever
With Thee at rest, at home!

ASA SMITH.

Deadwood, S. D.

"CAST THY BREAD UPON THE WATERS."

"Cast thy bread upon the
waters,
Ye who have but scant
supply;
Angel eyes will watch above
it;
You will find it by and
by."

MRS. PARSONS stepped into the church on the avenue for the first time. She had lately moved into the neighborhood, and it was with a feeling of dread she entered the strange church. She had been accustomed to the little humble mission church, where the people were in circumstances as humble as herself, and where she knew every one,—their trials, joys, and sorrows.

This morning she missed their looks of greeting, and a sense of loneliness crept over her as she sat in the cushioned pew, and felt the indifferent or inquisitive glances that fell upon her.

She was not dressed as most of the people were here, and the organ, and the singing, and the perfume, and the high stained windows, all seemed very grand and different from what she was used to. Somehow she felt out of place, and the blood tingled in her cheeks as if she was doing something wrong to sit here in this grand place.

But after the music ended, in which she did not catch a word of the song, the minister prayed. There was a soft rustling, as of moving garments and bowing heads; but Mrs. Parsons had always been used to kneeling, and so she arose and knelt before the divine Presence. It was then that she forgot all about the grand place and the grand people. She was before Heaven, before God, and learning

of the divine Master. The external, that men look upon, was swept away, and she realized that here were human hearts, full of need, so much the more if they did not realize it. Her prayer grew fervent and unselfish. She seemed a child without fear; for love casteth out fear; she reached up to greet her heavenly Father, and prayed that the dew of His love might distil upon the congregation, and that, if there was one lonely, humble soul to whom He could send her, to send her, and make her a blessing. Her heart had lost its fear, and her soul loved all.



"You are a stranger here too, are you not?"

When the prayer was over, Mrs. Parsons arose, strangely uplifted in heart. There was a smile on her lips, altho tears were in her eyes, and every word of the sermon fell as seed on good ground. The pastor preached from the beautiful text, "Cast thy bread upon the waters; for thou shalt find it after many days."

Mrs. Parsons' heart glowed. Was there a place for her to cast her bread? She had not a whole loaf—she had only a few crumbs. She knew how the hungry birds pecked at her humble window for her few morning crumbs. Were there souls that God would commission her to spread her bounty before?

When the service was over, and the congregation began to file out, a sense of discouragement fell over her. The people swept by, looking so self-satisfied, so haughty, and she was so humble, so little, so poor; she had nothing to give to these; they wanted nothing. The smile began to fade from her face. The

people hurried past her without a glance, and she timidly shrank back, that they might pass.

As she stood waiting, her eyes fell on a little woman as plainly dressed as herself, who seemed to stand back with the same embarrassment. She appeared like a stranger, for no one spoke to her.

"There," she said to herself, "if the Lord gives me a chance, I will speak to that poor, humble soul. Maybe she is one of the Lord's own."

Sure enough, as the crowd passed, she was brought close to the woman, and their eyes met. Mrs. Parsons' smile was cordially returned, and their hands clasped.

"You are a stranger here too, are you not?" said Mrs. Parsons.

"Well, hardly," said the lady. "I've been here for several weeks, but there are few who know me. How kind it was of you to speak to me; for I am very lonely!" The tears came to her eyes.

"Bless your dear heart!" said Mrs. Parsons. "Do you live near by?"

"I live several blocks from the church," said the lady. "How I should like to hear the afternoon service; but I shall hardly be able to walk back again!"

Mrs. Parsons looked her all over again. Yes, she certainly was not a rich woman, and would understand her meager store at home. The light flashed into her face.

"I've only crumbs," she said, "but they are the Lord's. They are all He has given me; but I am willing to share them. Could you not come home with me and take lunch? I have not much to offer; but we might both return to service this afternoon together. I live right near by."

"How kind of you!" said the lady. "I don't know but I can. There is no one to call me home to-day."

And so it happened that Mrs. Walters and Mrs. Parsons became acquainted. What a delightful visit they had together, talking of the Lord's dealings

with them, of the coming of His kingdom, and the work to be done! Mrs. Walters said that she felt her soul had been refreshed.

The humble repast was taken with joy and thanksgiving, and it was humble indeed,—just bread, butter, and sauce.

"Do you know," said Mrs. Walters, "I believe the great need among Christian people to-day is love. I remember how the early Methodists used to love each other. Why, we could scarcely break up after meeting, and there was the greatest freedom in our social services. We used to sing and weep together; but a cold formality now seems to keep souls apart."

"Yes, I have noticed it," said Mrs. Parsons; "I have felt it; but we must just learn of Jesus, and individually do as He did."

"I've been so impressed lately with the text, 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it

unto Me.' Wonderful, wonderful, precious thought! Who wouldn't do it for Him if He were here?"

"Yes; but He is here in every soul. The least is His. How the thought glorifies our humblest services; and to think in the judgment it will not be asked what great deed we have done for the world, but how we have treated the very least one!"

Mrs. Parsons and Mrs. Walters then related incidents of service where great blessings had come to them by what they had done in the name of Christ, for the least and the lowest, and parted the best of friends, after the afternoon service.

Mrs. Parsons was hindered from visiting Mrs. Walters, tho she had received many an urgent invitation. Mrs. Walters often dropped in after morning services, and never came empty-handed, for she knew that Mrs. Parsons, tho rich in faith, was poor in this world's goods.

They were both widows. Mrs. Walters, however, had only herself to look after, while Mrs. Parsons had five small children. How hard it was to make both ends meet; but somehow the Lord always provided in times of extremity!

Mrs. Walters made Mrs. Parsons promise that if ever she was hard pressed she would come and talk it over with her. The time came when poverty pinched harder than ever. Tessie, her youngest child, had been sick, and Mrs. Parsons had been hindered from doing the usual stint of work. The rent was not only due, but coal and flour were both gone.

"What shall I do?" said Mrs. Parsons. Then she remembered the promise she had made, and said: "I'll run over to Mrs. Walters. Perhaps she'll be able to think of some way to manage."

But Mrs. Parsons was not prepared for what awaited her. Mrs. Walters met her in an elegantly-furnished parlor, that betokened wealth and taste.

"You dear soul," she cried gladly, "so you have come at last; and I know something urgent has sent you over."

"Yes, but you do not live here, do you?"

"Indeed I do. Lay off your things, and stay to dinner with me."

"O Mrs. Walters, I always thought you were just a poor woman like myself! Whatever could you have thought of my audacity in inviting you to my humble home?"

"Audacity! That's a wrong word. I thought of your Christlikeness in doing it, and knew it would be counted as done to the least of His little ones. But, Mrs. Parsons, I see care and trouble in your face; now tell me all about it."

Mrs. Parsons told her timidly of the straits in which she found herself.

"This is just the opportunity I've been waiting for. Now, beloved, I have a fund put away for you. Don't say a word of thanks to me; rather let me thank God for the privilege of doing unto others as others have done unto me, and to have it counted as done unto Him."

Mrs. Walters pressed fifty dollars into her friend's hand. "It's all yours," she said gladly.

Mrs. Parsons was almost overcome, and looked wonderingly at the money, saying in her bewilderment, "Mine? mine? how is it mine?"

"Ah, Mrs. Parsons, do you not remember the text the minister preached from the first Sunday I met you? It was, 'Cast thy bread upon the waters; for thou shalt find it after many days.' This is the smallest part of the return of the good deed of love you did me. Angels some day will gem your crown with stars, and Jesus will say to you, 'As ye have done it unto one of the least of these My brethren, ye have done it unto Me.'"

"What returns He gives! Praise His name!" said Mrs. Parsons. "And if my return is so much, what will yours be?"

"He knows," smiled Mrs. Walters. "No reward can be sweeter than the peace and joy I feel within, knowing that you, dear friend, are lifted out of your perplexity, and that some of the bread you have cast upon the waters is beginning to return to you, after many days. Come, now, let us go down to dinner."

FRANCES E. BOLTON.

THE GOSPEL IN RATIONAL REMEDIES.

IN recent years methods of treatment have been popular wherein merely the symptoms of disease are smothered, and yet these symptoms are sentinels that would warn us of what is coming. The patient calls upon the doctor, and asks him for treatment, and after it has been given him, he is asked if he feels better, and he says he is better. But likely he is no better, possibly his condition is really worse, but the treatment of the symptoms is continued without an effort to remove the cause.

I believe God wants to impart to us the true principles upon which He desires the sick to be treated. We are to work in harmony with nature, and as we furnish the patient proper diet, pure food and water, proper ventilation, etc., it becomes a divine ministration, for God's life-giving power is in it. As we endeavor to bring to the patient pure air, we are bringing to him a part of God's power. As we learn how to apply these simple physiological remedies, we are simply learning to work in harmony with God. And in doing these things as He wants us to do them, we can consistently at every step mingle our prayers with our work, for God's effort to save the human being.

We may begin to speak softly to the sinner, to whisper to him, "Turn ye, turn ye, for why will ye die?" and then begin to point out the right way and ask him to walk in it. The sick one realizes that his eye was at first too dim to see the signal, and his ear too dull to hear the still, small voice, and therefore God had to speak louder through the disease, and thus lets him reap the result of his works—not as an arbitrary punishment, but as a *warning*. As he goes farther and farther into sin, He speaks to him through the avenues of pain, in a voice that is louder and more distinct than could be spoken to him verbally, or in any other way, and then he begins to recognize God. Just at that moment when his heart is oppressed and his body bruised and crushed, we can win him back to God and right. As you see the color coming to his cheek again, and as gratitude begins to spring up in his heart, tell him this was the chastening of a loving Father, who would gladly have spared it all. Mingle true principles with all this, which will lift him up, and not only him but all in the whole community who will heed it, and then he sees an opportunity to become a missionary to others as well. The true laying on of hands, the true anointing with oil, may be put in our hands, but we must have with us in our ministry the Spirit of God, the great restoring agent, for "it is God that healeth all our diseases."

If a man ever gets well it is because God restores him. God's life is in every man. Even now we may recognize the fact that every human being that we see, every manifestation of life that we see taking place about us, is simply God at work—yea, even in disease. But that energy, that vitality, that should be used in building us up into healthy and happy men and women, has now been diverted into improper channels because of wrong habits. It

is our work in treating disease to study what God is trying to do in the human body, and then co-operate with Him. That is true service; that is true prayer; that is service prayer, and should be mingled with all verbal prayer.

DAVID PAULSON, M. D.

THE POWER OF A SMILE.

A YOUNG man was once confined in a darkened chamber by a long and painful illness. The inmates of the house were distant relatives, and seemed to think that they were doing their whole duty toward the friendless youth by allowing him to remain there. They seldom went into his room, and his attendant was a sad-faced old woman, who never smiled.

The young man became despondent, and resolved to commit suicide. While he was writing a note telling his reasons for ending his life, a knock was heard upon the door, and a sweet-faced lady entered. She was a neighbor, and, hearing of his illness, had sought him out.

She smiled so sweetly that even before she spoke the young man gave up the idea of the crime which he had contemplated. She spoke a few encouraging words to him, and when she placed her soft hand upon his hot forehead in a motherly way, he broke down and sobbed like a child. She smiled again, and knelt in silent prayer by his bedside, with the sweet love token by which God spoke to him still glowing upon her bright, womanly face.

In that holy silence all his bitterness of soul left him, and there came an intense desire to seek and find Christ. The repentant one felt the presence of God's Spirit, and ere the smile faded from the face of the Christian woman, the loving Saviour had entered the open door of the seeking soul. In a week's time the young man left the dim chamber of pain and went out into the great world to do the Master's work.—*American Messenger*.

BEST WAY TO STOP CHOKING.

WHEN children get choked in eating or at play, the customary manner of relieving them is to slap them sharply on the back. This often sets the obstruction free, so that it can be swallowed. A medical authority says that a much better plan is to raise the left hand of the child as high as possible, and the relief comes much more rapidly.



PUBLISHED WEEKLY

By the Pacific Press Publishing Co.

(Entered at the Post-office in Oakland.)

Terms of Subscription.

Per Year (52 numbers), post-paid \$1 00
Six Months, 50 cts. Three Months, 25 cts.
To Foreign Countries, per year, \$1.50.

SPECIAL TERMS.

1. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$1.75.
2. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$2.50.
3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$3.00.

Sample copies sent on application.
All orders sent direct to the publishers, either for single subscriptions or for clubs, must be accompanied by cash. If credit is required, please order through your State Tract Society. Club rates and terms to agents sent on application.

Signs of the Times,
Oakland, Cal.

Instructions for Ordering.

1. REMIT by P. O. Money Order, Express Order, or Bank Draft on New York, Chicago, or San Francisco.
2. If paper money or silver is sent, register the letter.
3. Orders and Drafts should be made payable to the PACIFIC PRESS PUBLISHING CO., or to SIGNS OF THE TIMES.



OAKLAND, CAL., MARCH 29, 1899.

We send no papers from this office to individuals without pay in advance.

When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the "Signs" are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

CONTAINED IN THIS NUMBER.

Poetry.	
Watching, C. F. LADD	2
Christ Is Risen, C. M. SNOW	5
The Penitent's Cry, EMMA L. PARDON	11
His Love, ASA SMITH	14
General.	
Christ Our Passover, PERCY T. MAGAN	2
A Risen Saviour, L. A. HOOFS	3
The Power of the Resurrection, FRANCIS M. WILCOX	3
Withered Christians	4
No Resurrection, No Salvation, W. N. G	5
Life and Immortality, L. A. PHIPPENY	6
Crimes; Sins, G. W. COPELY	7
Editorial.	
The Memorial of His Resurrection	8
The Resurrection Day Imminent	8
The Evidence of the Resurrection	9
Outlook.—The Gospel and the End	10
Missions.—The French Possessions of Polynesia, E. C. CHAPMAN—How the Bible Was Spread in Russia	11, 12
International Sabbath-school and Sunday-school Lessons	13
The Home.—"Cast Thy Bread upon the Waters," FRANCES E. BOLTON—The Gospel in Rational Remedies, DAVID PAULSON, M.D.—The Power of a Smile	14, 15

As the centuries have come and gone, men have talked about the resurrection, they have written about it, and sung about it. But the momentous fact now presents itself to us that the great day is at hand. It can be but a very short time till the voice of the Son of God will wake the dead. How glorious it is to know that this is so!

The winter that is just past has been very remarkable for the severity and freaks of its weather. Great storms have raged all through the East, and the devastating tornadoes and earthquakes are now doing their work. Did you know that these things are a matter of prophecy? And did you know that what we have had so far is as nothing when compared with what lies just before us? We have entered the time when the earth will soon be broken down by the great upheavals of nature, preparatory to its great and final day of burning.

The resurrection number of THE SIGNS OF THE TIMES that we promised to issue about Easter is presented to our readers this week. All of the articles, with some minor exceptions, and the leading illustrations, were specially prepared for this number of the paper. Every one of them is particularly good, and will be a great help to all who will read and study them. There could be no more important theme just now than the resurrection; for the all-absorbing thought should be fixed in every mind that the great resurrection day is right at hand. The evidence upon this point is so complete and abundant that there can be no mistaking it. It is a divinely positive certainty.

"This is the victory that overcometh the world, even our faith." 1 John 5:4. Our faith is the victory. And he who has faith has victory. He does not have a partial victory, but he has "the victory that overcometh the world." That takes in everything against which we have to contend. And note that faith is the victory that *overcometh*. The overcoming is in the present tense. It is not a victory that *has* overcome the world or that at some future time *will* overcome the world, but that which *overcometh* the world *now, right this day*. We can not overcome the world in the past, for the past is gone forever. Neither can we overcome in the future, for the future is always ahead of us. To-morrow is always a day in advance. That which we call to-

morrow when it arrives is no longer to-morrow but to-day. "Behold, *now* is the accepted time; behold, *now* is the day of salvation." Put off your salvation and victory over sin until to-morrow and you will never be an overcomer. Attend to this work to-day and you are all right. Many professors lead a lame Christian life all the time because they do not get the decided victory over sin to-day. They are always going to lay aside this besetment and that bad habit, but they keep saying they will do it sometime in the to-morrows. But the to-morrows never come, and Satan is thus allowed to cheat them out of the blessed victories that God has for us to-day.

Speaking of the last days, the Master says, "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. Any great sign or wonder that we may see is not in itself an evidence that it is from God, the Source of all good. There is just one thing that will enable us to detect these "false Christs and false prophets," and be sure that their "great signs and wonders" are wrought by the evil power to deceive us. That one thing is the Word of God. Not the Bible in our home or carried in the pocket and unread and unheeded, but the Living Word of the living God brought daily into our minds by a continual study of His Book. And one who studies the Bible closely and believes what it says will always have the Light with him that will shield him from every one of the great deceptions. All others will be carried away by the many delusions prepared of Satan for these last days.

WORTHY SOCIETIES.

THE Bible Societies that have been formed within this century are indeed a marvel—not because of the mere fact that such societies have been organized, but because of the great work that has been accomplished by them. What will result from the nearly 300,000,000 Bibles or portions of the same that have been scattered during this century in nearly 400 languages and dialects, only eternity can reveal.

No other book has taken such a hold upon the people as the Bible. No other book has ever had anything like such a wide circulation. And in no age of the world has the Bible been so extensively circulated as during this century.

These multiplied millions of copies of the Book of God that are being sent into all the world will bear their fruit. There are some who will read them, and by reading them their faith will lay hold upon God, and they will be garnered as the jewels of His grace. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My Word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:10, 11.

Since God's Word by His own authority and decree is not to return unto Him void, but is to accomplish that whereunto He has sent it, can you see any connection between this unprecedented circulation of the Bible in this century and the Saviour's statement that "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come"?

The evidence of the soon coming of Christ is contained in the Word, as are also the warnings against the evils and deceptions in this time, as well as the "exceeding great and precious promises" that enable us always to triumph in God. And the Lord by His providence is placing that Word within the reach of all. None need be lost; none need be deceived. The Word of God is given freely and fully to enlighten all and show them the way of salvation.

Do not confuse the conditions of salvation. God has made them very simple. "With Him is the fountain of life." His life flows out to all the universe, through the channel of His holy law. It is "the law of the Spirit of life in Christ Jesus." Now if we are in perfect harmony with God's law, we shall receive of God's life. We shall live in the channel of life. We shall be borne upon the bosom of the river of life. We shall eat and drink of His life, and we shall place to the parched lips of the

thirsty, dying souls the water of life. "And the Lord shall guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water [from which the thirsty may drink], whose waters fail not." Isa. 58:11, R.V. It will all come, if we yield ourselves to God, and let Him work. That is simple, isn't it? Then do it.—*General Conference Bulletin*.

LOOK AND LIVE.

NOT through controversy and discussion is the soul enlightened. We must look and live. Nicodemus received the lesson, and carried it with him. He searched the Scriptures in a new way, not for the discussion of a new theory, but in order to receive life for the soul. He began to see the kingdom of heaven as he submitted himself to the leading of the Holy Spirit.

There are thousands to-day who need to learn the same truth that was taught to Nicodemus by the uplifted serpent. They depend on their obedience to the law of God to commend them to his favor. When they are bidden to look to Jesus, and believe that He saves them solely through His grace, they exclaim, "How can these things be?"

Like Nicodemus, we must be willing to enter into life in the same way as the chief of sinners. Then Christ, "there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Through faith we receive the grace of God; but faith is not our saviour. It earns nothing. It is the hand by which we lay hold upon Christ, and appropriate His merits, the remedy for sin. And we can not even repent without the aid of the Spirit of God. The Scripture says of Christ, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. Repentance comes from Christ as truly as does pardon.—*Mrs. E. G. White, in Desire of Ages*.

Church-Made Festivals.—It is a peculiar fact that all the church-made festivals or days of special observance are an imitation of noted heathen festivals. They all originated (as church occasions) in deference to customs that were popular when Christianity was made universal by law, and these compromises made it easy for pagan adherents to accept Christianity. The final settlement of Christmas on December 25 was practically an ovation to pagan custom. After being celebrated at various seasons of the year, it was finally fixed to correspond with the heathen winter holidays (Saturnalia, Jwenalia, Brumalia), and the pagan customs were brought over into it. So with the Easter holiday; it was patterned after the Teutonic goddess of spring, Ostera or Eastre. So with the Sunday as a religious institution; it was the day dedicated to the sun in heathen worship, and as a compromise with the heathen, when they were made Christians by law, it was given a place in the church instead of the seventh day, which God had "sanctified" and "blessed" as His memorial. All these church days were adopted from the heathen calendar of festivals in order the more easily to wean them over to the profession of Christianity. It was all done on the principle so often urged in our own time, that "it is the business of civil government to make it easy to do right."

We are indebted to the American Bible Society for the cuts used this week in our Outlook department, page 10. The American Bible Society in this country, and its sister institution, the British and Foreign Bible Society in England, are two institutions that deserve the support of Christian people everywhere. The address of the American Bible Society is Bible House, New York. William Foulke is the treasurer. Any one wishing to devote funds to the work of scattering the simple Word of God, without any note or comment, among all the peoples of earth, should send their gifts to Mr. Foulke at the above address. And we hope that thousands of our SIGNS readers will give of their means to help this very worthy enterprise. Just now money is needed to send Bibles to the Philippines, Porto Rico, and Cuba, in particular, and to all the heathen world, in general. Every one who has a knowledge of what the Bible does for those who receive it should esteem it a privilege to help in this good work.

STORIES, BIOGRAPHIES, AND TRAVEL



Jack the Conqueror

The story of ten-year-old poverty-stricken Jack Harold. His father and mother were dead, his aunt would not allow him to attend school, and yet he rose above these difficulties, and became an honored man. A capital story for boys.



Left with a Trust

Contains two good stories. The first is the struggles of a family, the head of which having gone, according to Baby Phil, "Away 'cross the big sea, and perhaps he'd tumble out of the ship and get drowned."



Letters from the Holy Land

An instructive series of illustrated letters from a traveler in Palestine to his children at home. A volume well calculated to interest children in Bible scenes.

Fiji and Samoa

An interesting description of these two important island groups of the Pacific, to which is added a collection of native stories and traditions. It also gives a short account of the terrible Samoan shipping disaster that occurred in 1889.



Tonga Islands

The customs, religions and superstitions of the natives of Tonga and neighboring islands; also an account of their tribal wars, how the Gospel was first introduced, etc.



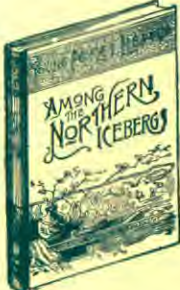
Two Cannibal Archipelagoes

Explorations and missionary effort in the cannibal islands of the Pacific. A volume of thrilling interest.



Life on the Kongo

A comprehensive history of that portion of Africa drained by the Kongo and its tributaries, together with numerous missionary incidents and experiences.



Among the Northern Icebergs

A brief sketch of the expeditions sent in search of the north pole by England and the United States.



Native Life in India

An eighteen years' experience in India by Rev. Henry Rice. An instructive and deeply interesting treatise concerning the manners, customs and social characteristics of this much-talked-of people.

Martin Luther

A most readable story of the life of this greatest reformer, at home, at the university, as a monk, as a priest, at Rome, at the Diet of Worms, and the closing scenes of his career.



John of Wycliffe

The life of this greatest "reformer before the Reformation" is one of intense interest, and is here told in a way that will inspire the reader to cultivate his opportunities and economize his time.



Savonarola

A graphic account of the life and martyrdom of this wonderful preacher of Florence. An inspiring book for young readers, and one that will be read again and again.



EACH OF THE ABOVE BOOKS IS ILLUSTRATED AND CONTAINS ABOUT 160 PAGES
CLOTH, 60c EACH, OR 12 FOR \$6.00; PAPER COVERS, 25c EACH

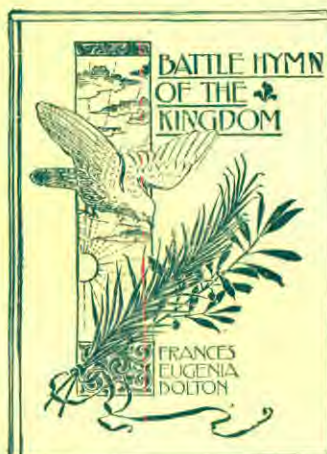
PACIFIC PRESS PUBLISHING COMPANY

39 Bond Street, New York City

OAKLAND, CAL.

18 West Fifth Street, Kansas City, Mo.

An Artistic Booklet



"Battle Hymn of the Kingdom" is an illustrated poem, written by Miss Francis E. Bolton. The poem is a very beautiful one, while the fifteen original engravings are of extraordinary strength and merit. The cover design is worked in green, silver and gold, and is very attractive.

Art Vellum, gilt top, 50c.
Leatherette, 25c.

Gift Volumes



The following little volumes are bound in white and gold, and are especially intended for those desiring inexpensive books of real worth for gifts. 35c each or six for \$1.80.

Secret of Gladness
By the Still Waters
The Christ-Filled Life
What Is Worth While
Girls, Faults and Ideals
Young Men, Faults and Ideals

Missionary Biographies



A profitable series of missionary books for the young people and the home. Price 75c per volume.

Griffith John, founder of the Hankow mission in Central China
Robert Moffat, the missionary hero of Kuruman
James Chalmers, missionary and explorer of Rarotonga and New Guinea
William Carey, the shoemaker who became a missionary
Bishop Patteson, the martyr of Melanesia
Samuel Crowther, the slave boy who became Bishop of the Niger
Thomas J. Comber, missionary pioneer to the Kongo
Missionary Ladies to Foreign Lands
John Williams, the martyr missionary to Polynesia
David Brainerd, the apostle to the North American Indians
David Livingstone, the light of Africa

PACIFIC PRESS PUBLISHING CO., Oakland, Cal.

39 Bond Street, New York City

18 West Fifth Street, Kansas City, Mo.

Agents are already at work on this book and meeting with excellent success.



THE PREVALENCE OF CRIME A SIGN OF OUR TIMES

Chapter Heading in HERALDS OF THE MORNING

A good agent wanted in every locality.



An Alley of Poverty, Chicago

From HERALDS OF THE MORNING

The Heralds of the Morning

BY A. O. TAIT

This book deals entirely with the significance of current events. Its subtitle is, "The Meaning of the Social and Political Problems of To-day, and the Significance of the Great Phenomena in Nature."

That serious problems, both social and political, now confront the world, no one doubts; that the elements themselves are participating in the general unrest is everywhere apparent; but that these are signs of the times is not so generally known, therefore this phase of the question is given special attention.

Actual occurrences illustrating such subjects as: "The Prevalence of Crime a Sign of Our Times;" "Judgment Is Turned Away Backward;" "The Social Vice;" "The Earth Is Filled with Violence;" etc., are cited, which indicate a far worse state of public morals than is generally thought to exist.

The terrible condition of the poorer class in our large cities is vividly set forth by the author and emphasized by the artist in a chapter entitled, "Ye Have Heaped Treasure for the Last Days."

"And the Nations Were Angry," is the title of a fully illustrated chapter on the stupendous preparations now being made for war.

"This Remarkable Century," relates more particularly to the wonderful inventions and discoveries of recent years.

There are other chapters—twenty-one of them—but they are all devoted to the one object of giving the significance of current events, and it will not be necessary to name them here. They are intensely interesting and of vital importance to every man, and woman, and child in the world. Remember, the book is less than a month old and is entirely unlike anything you have ever read.

It contains nearly 300 pages and over 100 illustrations, and is issued in two styles of binding:—

Cloth, with side and back title in gold \$1.25
Cloth, gilt edges and titles 1.50

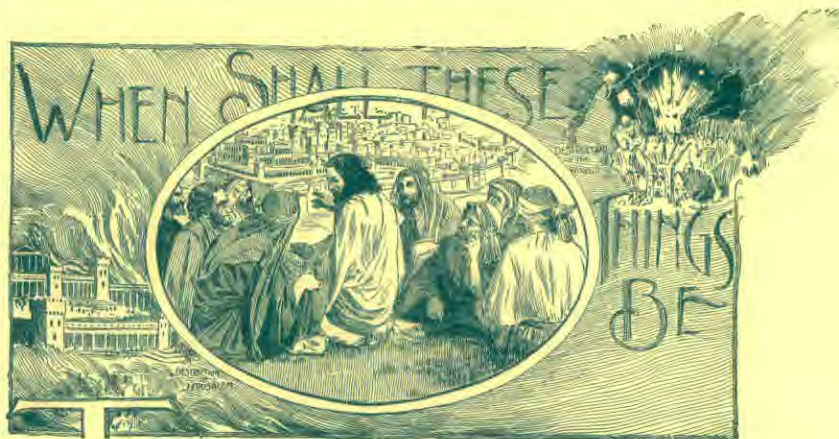
FIRST EDITION
10,000 COPIES



Actual Size, 6 1/2 x 9 inches

The Coming King

BY JAMES EDSON WHITE



Chapter Heading from COMING KING.

Christ is here shown to be the central figure in the plan of salvation, the Creator and Redeemer of the world, the Divine Lawgiver, the Leader of Israel, the Great Teacher, the Man of Sorrows, our Sacrifice, our Mediator, as well as "that Prophet" through whom comes to us definite knowledge concerning future as well as past events.

A considerable part of the book is devoted to the consideration of Christ's great prophecy as recorded in Matthew 24th chapter, and special attention is given to that portion relating to the persecution of the Church, darkening of the sun, falling of the stars, famines and pestilences, earthquakes and tidal waves, etc. Historical quotations showing the exact fulfillment of these predictions, are made in connection with each.

The author then discusses the significance of such present day topics as the amassing of wealth, labor troubles, distress of nations, coming conflict, etc., in a way that will attract and interest the reader.

Altogether it is a book that will inspire confidence in the Word of God, that will awaken many new thoughts concerning the Saviour and His work, that contains much valuable information concerning the times in which we live, and one that you will be pleased to have in your home and on your reading table.

It contains 288 pages and 180 illustrations. These illustrations are printed in colored ink and present a unique and attractive appearance. The bindings are:—

Cloth, plain edges \$1.00
Cloth, gilt top and title 1.50

THIS BOOK IS SELLING RAPIDLY

AGENTS WANTED EVERYWHERE



Actual Size, 6 1/2 x 9 inches



Position of Planets on Dark Day. Eclipse impossible

From chapter "Darkening of the Sun," in THE COMING KING

PACIFIC PRESS PUBLISHING CO., Publishers

OAKLAND, CAL.
39 BOND STREET, NEW YORK CITY
18 WEST FIFTH STREET, KANSAS CITY, MO.