

SIGNS OF THE TIMES

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

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MOSES AT THE BURNING BUSH.

THE life of Moses stands conspicuously in the foreground of the biographic pictures of notable men. Confronted at his birth by a law that demanded his immediate death, he became at once the special object of providential care. Loving, God-fearing parents were the instruments through whom was devised a

place it is said that "by faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." Stephen tells us, in Acts 7:23, that "when he was full

he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian."



"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush."

way of preserving the child from the tyranny of the king. The story of the ark of bulrushes, the adoption by the king's daughter, and early instruction by a faithful mother before being taken into the king's family, are familiar to all Bible readers. Beyond this the record gives us no detail until Moses was forty years old. We are told in a general way that he "was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts 7:22.

BUT at the age of forty years another bit of detail is given. This is told three times, namely, in Ex. 2:11-22, in Acts 7:23 and onward, and in Heb. 11:24-26. In the latter

forty years old, it came into his heart to visit his brethren the children of Israel." The record in Exodus 2 says that when he was grown, "he went out unto his brethren, and looked on their burdens." The details recorded show that this refers to the same time mentioned by Stephen and in the letter to the Hebrews.

WHILE visiting his brethren, "he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together; and

THIS brief detail calls for reflection, as, like all that was "written aforetime," it was "written for our learning." Rom. 15:4. Stephen says that Moses "supposed his brethren would have understood how that God by his hand would deliver them; but they understood not." From this it is evident that Moses understood it, and had given up his heirship to the throne for that very purpose. He had learned this while being instructed by his mother in his boyhood, while she was employed as his governess by the queen's daughter. He had remembered this, and had faith in it, deeming the further education he received in "the wisdom of the Egyptians" as peculiarly fitting him for the great work. From this point of

view his military skill would be especially valued by him. Going to his brethren as he did, and beginning his mission as he did, prepared even to smite with carnal weapons, shows his self-confidence, his trust in his own wisdom and skill. While he had faith in the righteousness of his cause—the freedom of God's people—he adopted the method of physical force. That his method was wrong was shown by the sudden fear that came over him when he was confronted with the probability of losing his life. When he returned to the task forty years later, he was not afraid to go right into the presence of the king. The reason of this change is a lesson of itself, to be studied by the reader at his leisure.

ARRIVING in Midian, Moses entered practically upon the second forty years' period of his life. Concerning position in this life, he went to the bottom and began anew. He hired out as a shepherd, and afterward married the daughter of his employer. Like Jacob, he tended the flocks of his father-in-law; but there is no record of his getting rich in this world's wealth. That he acquired a new spirit, however, is evident, for it is said of him that he was "very meek, above all the men which were upon the face of the earth." This was the result of his "industrial school" training under the hand of the Lord in the land of Midian. Thus was he fitted for that great work for which the Lord designed him from his birth, and for which "all the wisdom of the Egyptians"—scientific, social, political, and military—could not fit him.

At the end of this long term of instruction and humble experience in spiritual things, the record proceeds: "Now Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed."

WHEN the Lord saw that Moses turned aside to examine the bush more closely, He called to him and said, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Then He added, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Then Moses "hid his face; for he was afraid to look upon God." Then the Lord spoke to Moses concerning the afflictions of His people in Egypt, and declared that He was now ready to deliver them, saying, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt."

MOSES was not so confident of his ability now as he was in his younger days, and especially as he remembered how the people of Israel themselves did not recognize him as their deliverer. Now he asks, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" It was not until God had assured him of all needed assistance that Moses would consent to undertake the great work that had so long waited for his personal preparation.

Is it not possible that the work of deliverance "the second time" (Isa. 11:10-16) is being delayed because those who are appointed to the service have not yet the per-

sonal preparation,—the meekness, the humility, the self-denial, the self-distrust, and the implicit confidence in God's leadership,—that is essential to successful effort?

THE burning bush practically began the third period of forty years in the life of Moses; and here is illustrated the notable difference between the world's education and the wisdom which God imparts to the meek and humble mind, as a preparation for successful work in His cause. G.

THE ENMITY OF SATAN.

IN Nazareth Christ made the announcement that His work was to restore and uplift, to bring peace and happiness. He came to this world to represent the Father, and He revealed His divine power by giving life to the dead, by restoring the sick and suffering to soundness and health. He was in this world as the tree of life.

Satan is at war with Christ, the divine Restorer. His agents are leagued against the Saviour's work of elevating and ennobling man. The first death in our world was caused through the working out of Satan's principles; and ever since that time, Christ and His followers and Satan and his followers have been two distinct parties. Satan is ever seeking to imbue men with his own spirit and attributes, and those whose hearts are not subdued by the grace of Christ will be guided by the same spirit that decoyed the angels from the heavenly courts. Those who break the law of Jehovah and try to compel their fellow-men to obey man-made laws are in the service of Satan.

In Christ's words to the Pharisees and lawyers, and their conduct toward Him, are presented the distinguishing features of false religion. "He said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchers of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchers. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zecharias, which perished between the altar and the temple; verily I say unto you, It shall be required of this generation. . . . And as He said these things unto them, the scribes and the Pharisees began to urge Him vehemently, and to provoke Him to speak of many things; laying wait for Him, and seeking to catch something out of His mouth, that they might accuse Him."

On another occasion Jesus said to the Jews: "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered Him, We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever, but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill Me, because My word hath no place in you."

What stern truth is here spoken! How

many there are who boast that they are not in bondage to any one, when they are bound to the most cruel of all tyrants! They have placed themselves under Satan's training, and they treat God's people as he directs them to. How many there are who hear the word of truth, but hate the message and the messenger, because the truth disturbs them in their deceptive practises!

"I speak that which I have seen with My Father," Christ continued; "and ye do that which ye have seen with your Father." Two classes are plainly brought to view in these words,—the children of light, who obey the truth, and the children of darkness, who reject the truth.

In their bigotry and self-righteousness the Jewish teachers answered Jesus, "Abraham is our Father." "If ye were Abraham's children," Christ said, "ye would do the works of Abraham. But now ye seek to kill Me, a man that hath told you the truth, which I have heard of God; this did not Abraham. Ye do the deeds of your father."

Urged on by the accusing spirit of him whose advocates they were, the Jews answered, "We be not born of fornication; we have one Father, even God." How many there are who, like the Jews, call God their Father, and yet hate with intense hatred the word of truth!

"If God were your Father," Jesus said, "ye would love Me; for I proceeded forth and came from God; neither came I of Myself, but He sent Me. Why do ye not understand My speech? even because ye can not hear My word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." "Then took they up stones to cast at Him; but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by."

The converting, transforming grace of God changes the spirit and attributes of him who accepts the truth. He is imbued with the Spirit of Christ. Satan sees this, and he is filled with hatred against Christ and His servant. But there is no enmity between Satan and the human agent who has become so deluded that he wars against God and His holy law; for this is the very work in which Satan has been engaged since his fall.

God's people can expect nothing less than persecution; for their Master was persecuted, and He says to them: "The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also." "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor Me."

As Christ was being tried, Pilate placed Him side by side with Barabbas, saying to the people, "Whom will ye that I release unto you?" There they stood,—Christ the Son of God, and Barabbas the thief and murderer, bearing in his countenance the marks of Satan's attributes.

The priests and rulers persuaded the people to choose Barabbas, and in answer to Pilate's question the hoarse cry was raised, "Release unto us Barabbas." "What shall I do then with Jesus which is called Christ?" Pilate asked, and again, like the bellowing of wild beasts, the cry went forth, "Crucify Him, crucify Him." And all heaven heard the cry.

A messenger had been sent to Pilate by his

wife, with the warning, "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of Him." But Pilate did not heed the heaven-sent message. Instead, he used Christ's trial as an occasion of making friends with Herod. A corrupt confederacy was formed between the two rulers.

And when Pilate saw that he could prevail nothing against the multitude, he released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified.

Be astonished, O heaven, and be everlastingly ashamed, O inhabitants of earth! With sorrow and indignation the angels heard the choice made by the people and the sentence passed upon Christ. But they could not interfere; for in the great controversy between good and evil, Satan must be given every opportunity to develop his true character, that the heavenly universe, and the race for whom Christ was giving His life, might see the righteousness of God's purposes. Those under the control of the enemy must be allowed to reveal the principles of his government.

Those who see and obey the light of truth will be harassed and oppressed; for enmity will ever exist between Christ and Satan. If God had not interfered with Satan's evil working, men would have leagued against good in an alliance to dethrone God. Satan caused the fall of part of the heavenly angels by rebelling against God's law, and he is the instigator of every injustice done to God's children. He inspires his agents to do all they can to hurt Christ by bruising the bodies of His children. But God is present at every tribunal before which His children are called to stand. He marks how men condemn His servants and silence their voices. He records every act of injustice, every act of oppression. As the blood of Abel cried to Him from the ground, so the prayers of His servants who are imprisoned in dungeons or linked with the vile in chain-gangs, rise to Him. The cruelty done to God's servants is recorded as done to Christ in the person of His saints, and the time is coming when God Himself will avenge their wrongs.

John writes: "I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double." "And I looked, and, lo, a Lamb stood on the Mount Zion, and with Him an hundred and forty and four thousand, having His Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand. . . . These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God."

MRS. E. G. WHITE.

"It is no excuse to declare that we do not feel like performing a task. It may be our duty to feel like doing it."

KINDNESS has converted more sinners than either zeal, eloquence, or learning.—*F. W. Faber.*

WHY THE ELECT ARE NOT DECEIVED.

FOR 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.

The Saviour tells us that in the last days marvelous signs and great wonders will be seen, and that these things will have such deceptive power that if it were possible the very elect would be deceived. We find that the prophet John calls attention to this same wonder-working power in the book of Revelation. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." Rev. 13:13. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

These scriptures clearly show that, to all human appearance, the devil will have power to work miracles in the last days, and that in the last phase of this last-day wonder-working power even fire will be brought down from heaven. We must remember that angels were deceived in heaven, and that, with Satan's six thousand years' experience of perversion and deception, it is very clear that the elect must be in possession of superior discernment and discrimination in order to escape these deceptions. How, then, may we know that we shall be free from the deceptive influences of these signs and lying wonders?

This is the promise: "*And ye shall know the truth, and the truth shall make you free.*" John 8:32. The people of God must be searching for truth instead of watching for signs and miracles. Signs and wonders the devil will be able to produce, but *truth, divine truth*, has no connection with the powers of darkness. This is an age when people are looking for the miraculous. Even many professed Christians are asking now, what Herod asked of old, "Show us a miracle." Elijah's fidelity to God was vindicated by the miracle of bringing fire down from heaven, but in these last days Satan will reproduce this miracle for the accomplishment of some deceptive purpose.

Satan's deceptions in these last days will be so subtle, his miracles so marvelous and so nearly approaching the manifestations of the workings of God recorded in the Bible, that, if it were possible, as noted in the warning of Christ, even the very elect would be deceived. But, thank God, *it will not be possible, for the elect know the truth, love the truth, and obey the truth*, and the promise is, "*Ye shall know the truth, and the truth shall make you free.*"

It is the ability to discern truth by the *flavor of the divine spirit* that is in the truth, that renders the elect unsusceptible to the influence and deceptions of this last-day, master miracle-working power. The one great miracle which the elect of God should be eagerly seeking for is that miracle of transformation,—a transformation of character. True, other miracles will follow according to the promises of the Gospel commission. Satan can work apparent miracles, but this transformation of character from the sinful to the sinless is a work wrought only by the power of God.

Satan is well acquainted with many of the plans in the eternal purpose of God, and it is this knowledge which makes it possible for him to construct such deceptive counterfeits and to so successfully carry them out before the eyes of the world.

Dear reader, we must come to that place in our experience where the love of truth will be the thing uppermost in our minds and hearts.

We must come to that place where we will be able to deny any one or all of our senses in favor of principles which we know to be true. Truth, and only truth, can save from the deceptions that will be abroad in the closing of this world's history. Miracles are not to go before as an evidence of truth, but to follow after as a confirmation of the truth that went before. The miracle which God works in transforming the hearts of sinners, in bringing them out of darkness into the marvelous light of His truth, in breaking asunder the bands of the prisoners of sin, and setting free the captives of the arch-deceiver,—this great miracle of conversion is little appreciated by the world to-day, while at the same time we find the majority of even professed Christians eagerly calling for miracles, and expectantly watching for signs and wonders.

We shall only be saved from the deception of false miracles by having acquired a knowledge of the flavor of divine truth. This knowledge of the flavor of truth we get by accepting truth in the heart, by living truth in the life, by making truth our rule of action, by being sanctified by the truth. Having once acquired a knowledge of the flavor of truth, let us deny even our own eyes and hearing, and hold fast to those principles which the Spirit of God has borne witness to as truth. Truth, dear reader, and truth only, will save us from being deceived by the sophistries of the arch-deceiver.

W. S. SADLER.

FORCING MEN TO SIN.

SAID the Protestant princes at the Diet of Spire, referring to religious disputes, "In such difficult matters we must act, not with the sword, but with the sure Word of God; for as Saint Paul says, '*What is not of faith is sin.*'" If therefore we constrain Christians to do what they believe unjust, instead of leading them by God's Word to acknowledge what is good, we force them to sin, and we incur a terrible responsibility." If all Christians and all men in authority understood this truth, and would act upon it, there would never again be religious persecution.—*Bible Echo.*

CONTENTED, YET NOT SATISFIED.

CONTENTMENT is a Christian duty; satisfaction is not. Being contented is accepting one's present assigned place of toil and influence as in the ordering of God's providence. Being satisfied is taking it for granted that God has nothing better in store for one in the opening future. It is proper to be contented for the moment, but not to be satisfied for all time to come. As Robertson says, "Man's destiny is not to be dissatisfied, but forever unsatisfied." Let us therefore be ever unsatisfied while ever contented."—*S. S. Times.*

WHENEVER God asks you to do anything for him, do not reply, I am too busy. God and truth do not wait for lazy men, nor for idlers. He is always seeking for busy men; indeed, they are the only ones who accomplish anything worth the while, whether for God or man. The history of all God's work is filled with evidences of this truth. Men are called to greater duty because they are doing that which is less. "Thou hast been faithful over a few things," is the only ground on which any one may expect to be called to rule over many things.—*Sabbath Recorder.*

"It must astonish the angels to see how few people there are who get in earnest."

THE ORIGIN OF EVIL AND THE CHANGE OF THE SABBATH

A VITALLY-IMPORTANT QUESTION.

PROBABLY no point of Bible truth has been more prominently before the public for the last quarter of a century than the question of the day which Christians are bound to observe as the Sabbath. Altho the Bible plainly asserts that the seventh day was constituted the Sabbath of the Lord at creation (Gen. 2:2, 3; Ex. 20:8-11), the fact still remains that a transference of the Sabbath from the seventh to the first day of the week, at some time and by some authority, has apparently taken place; for not only the world at large, but the mass of Christian people as well, observe not the seventh but the first day of the week, while those who regard the literal teaching of the Scripture, and rest on the "Sabbath day according to the commandment," are strikingly in the minority.

Many, on the strength of this fact alone, have felt free to dismiss the matter without further thought or investigation, and have thus sought to excuse themselves in the violation of a considerable portion of plain Scripture teaching. Such an important item of religious belief and practise, it is argued, as a change in the Sabbath institution, would not have been suffered by an overruling Providence to occur. It is not reasonable to suppose, say the advocates of the Sunday sabbath, that the great body of Christians at any time could have been induced to alter their practise in the vital principle of religion without sufficient reason for so doing. Had it been possible, say they, for a few in any age to fall into an error so grave as a change of the Sabbath, they would have been promptly and deservedly rebuked by the church leaders, and the defect would have been remedied before the church to any extent had been estranged from truth by the misconception. This point will be considered later in the light of the Scriptures.

In our world, where all the once fair and glorious handiwork of God has been marred by sin, we can not accept the maxim, "Whatever is, is right." Everywhere is visible the sad desolation wrought by an invading foe. Wrong by usage is not transformed into right. Evil, tho time-honored, loses none of its cruel deformity. Sin, tho popular and pleasant as the fruit of the forbidden tree to our first parents in Eden, brings fatal ruin none the less surely. An error that resembles truth is made only the more dangerous, and is, consequently, the more carefully to be avoided, because of such resemblance. "God's immutable Word must ever be the standard by which all doctrines shall be measured; the Bible, and the Bible only, is the Christian's guide to eternal life."

That the Sabbath has been changed from the seventh to the first day of the week, is self-evident; but let us seriously consider "by what authority" the change occurred. Let us look closely and see "whose is the image and superscription" which the Sunday sabbath bears. To examine the origin of evil and its development in our world, to learn what bearing it may have on the question of the change of the Sabbath, is the object of this series of articles, and upon this investigation,

with the Bible before us, the reader is kindly invited to go with us in next week's paper.

H. C. GILES.

St. Johns, Newfoundland.

"THE EMPEROR-PRESIDENT" IN THE FOOT-PRINTS "OF JULIUS CÆSAR."

[In Three Articles. This is the Second.]

THIS epithet and sentiment, expressed in the *Pittsburg Post* of January 23, as noticed in a former article, is not simply a metaphorical expression but the prelude to a new order of things. It is the admission of truths and facts already established in principle. It is the herald of a new combination—a twin organization—an empire and republic.

This novel combination would have but one head or chief executive; in the republic he would act the part of a president; in the subject provinces or empire, the part of an emperor.

This seems to be the strong trend at the present, under the banner of imperialism. This was the exact policy of the Roman republic before the Roman Empire was reared upon its ruins. Julius Caesar and Pompey were the champions of imperialism, and attached province after province to their chariot wheels of conquest, until the whole world lay prostrate and submissive at their feet, and Julius Caesar, seated upon the dominant throne, was declared its first emperor. Tendencies now in operation in this present republic are precisely the same, and will in their course make an end again of republican institutions, and establish, if completed, a military empire at home and abroad. Free nations can not govern subject provinces and withhold from them the privileges enjoyed at home without forfeiting their own liberties. All may see this who are not deceived by empty names of a glorious past or affected with the selfish sight of greed to such an extent as to blind them to right purpose.

The very essence of imperialism is selfishness and greed—the love of power and gain. It aims at the destruction of individual liberty. It is an institution of favorites and cast-outs; an institution of partiality; an institution of exaltation for some, and abasement for others, in the application of its privileges and laws to its legal members. It is a germ principle, productive of oppression and discord. It is the announcement of the cessation of a republic and the renunciation of the fundamental principles and laws that contain the very essence and vitality of freedom.

No one will knowingly support such selfish, unjust, and liberty-destroying principles as are embodied in imperialism, except the politician who is bewitched with the love for power to domineer over his weaker brother, and the money king, who is filled with the spirit of greed. You will find these two exponents back of every such scheme throughout all past ages. The common people are made the slaves and tools of the politician, and are the unfortunate victims of the moneyed power. They are blindfolded through misrepresentations and invalid promises, and, being ignorant

of the vital principle involved or the voice of history upon this subject, are thus led to seal their doom by their own voice. And all this is done under a sanctimonious garb and in the name of a "Christian nation," and, professedly, for the advancement of its tenets. Look behind this disguising veil of lamblike appearance, and you will even now hear the voice and behold the full features of the apocalyptic dragon. Rev. 13:11, 12.

For more than thirty years the people who publish this paper, have been pointing out this departure from foundation principles, and its results. God's sacred Book predicted it. By faith this people have been preaching it. The world for years mocked and derided the very *idea*, and asked for the sign. We had no sign to give but the prediction in the Word of God. But now suddenly the *fact* has flashed before the public gaze, and stands before us in all its verity. The public is stunned and perplexed but to us as a people there is an anchor of hope let down deep into the prophetic Word of God, and we know that the anchor will hold, and that our rock is the Rock of Salvation.

All praise be to Him whose Word surveys the whole field of time, and sheds its light through the thick clouds of mystery and over abysses of infinite darkness to illuminate the scenes and events just before us. And thus is the divine obligation impressed upon the watchman on the walls of Zion to sound the trumpet of alarm loud and clear, warning the world of the impending danger. Well may the inhabitants of the land tremble, when God and man, earth and heaven, time and eternity, speak with one voice and teach the same truth. Well may the lonely pilgrim of earth, by these last landmarks of time, count his journey almost ended; he may lift up his head to behold his redemption drawing nigh; he may see the clear rays of light that illumine the few remaining dark hours of life, and that guide his footsteps on the way to that city for which Abraham looked, "which hath foundations, whose Builder and Maker is God."

This republic has followed and is following the Roman republic in its history, so that to-day the president is pointed to as walking in the foot-prints of Julius Caesar when he tried to maintain order among the inhabitants of the first and newly-acquired province of Gaul, and force upon them, without their consent, and against their will, the laws of a republic, through intimidation by the presence and influence of the sword. These were the last days of the Roman republic, and Caesar himself assumed the purple robe as the first emperor of the new empire. Yet it was in the days of Julius Caesar that the boast of the Roman people was that the republic would stand forever. It was then, when the republic had reached her golden era and was on the decline, that they thought they were still in their infancy of glory. They laughed at the very idea of the Roman republic going to pieces. The voice that sounded the danger-signal was hushed with the songs of a good time coming. They turned upon their couches of down as the honored children of Romulus. They measured the length of their statutes in their shadows of the setting sun. "A paradise of roses was pre-figured, but a wilderness of thorns was found." Thus they spoke, and so they slumbered and slept, unconscious of their fate so near at hand. They awoke too late, only to find themselves in the iron grasp of the iron monarchy of Rome. They killed their king, but the empire still remained. They killed the tyrant, but tyranny still survived.

This nation is singing the same false song of jubilee to-day. It too takes pride in the pa-

triotism and loyalty of ancestral glory, while in its own bosom is found only its prestige. Never was there such a feeling of security, never such a time of brilliant pretensions, boasting of progress, of achievements, and of a good time coming; but ere many to-morrows this people too will awake to find themselves in the iron grasp of a hideous monster of their own creation. Now is the time to foil the measures which will result in tyranny, and there will be no necessity to kill the tyrant. Now is the time to repudiate the tendencies and claim of empire, and set at liberty the subject provinces, and there will be no occasion to kill the emperor.

What will this nation have? Which will they choose? The prophecy of Revelation 13 has been divinely summarized in the declaration that this country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions. Then will Satan work marvelously, and the end of all things is near.

Do we not now see already marked out the course which the nation is to take? Has it not taken already the initiative steps to maintain an imperial government instead of a republic?

The principles of the Constitution and the Declaration of Independence are repudiated, defamed, construed, revised, questioned, and phrases inserted in order to operate imperial rule in the face of a national document, strictly republican in principle and declaration. Listen to some of the words of infamy hurled against the Constitution and the Declaration of Independence by representative men in this land. It is said that

governments derive their just powers from the consent of some of the governed. To-day there are those that wave the Declaration of Independence in our faces. . . . As to that hallowed document that declares that all governments derive their just powers from the consent of the governed, if that is to be literally construed, there never was a greater falsehood palmed off by the devil upon a credulous world.

That men must

resist the crazy extension of the doctrine that government derives its just powers from the consent of the governed.

That

the Declaration of Independence was a formal notice that the inhabitants of the colonies consented no longer to British rule.

That

it was simply their manifesto to European powers, and is not law.

That

a constitution, a national policy, adopted by thirteen half-consolidated, weak, rescued colonies, glad to be able to call their life their own, can not be expected to hamper the greatest nation in the world.

That government can be conducted

without the Constitution.

That

within the territory now owned by the United States, in spite of the thirteenth amendment and the war of the rebellion, slavery still exists, . . . and it is to be hoped that Congress, when it comes to act, will see the advisability of letting the present treaty stand as it is—at least for the present.

Have you read such expressions as the foregoing, and many more to the same intent? Do you not see tendency in every quarter to conduct all public affairs in accordance with this principle? Do you not even now see the apostasy and the repudiation of the Constitution and republican principles by this country? Do you not see the fact and recognize it?

A few years ago, when we told the people that this country would do this very thing, they

laughed and ridiculed the idea of its possibility; but now they not only admit the fact of it being here, but, under false prophecies of manifest destiny, they condemn the very ones who stand opposed to such a course of action, and warn of its results. In Congress its opponents are branded with high treason.

Many seem ready to repudiate anything dear and sacred, and willing to compromise with craft and false principles if it has any pretense of pecuniary benefit for them, no matter what loss it brings to others or what its train of evil consequences will produce in the future. Money! money!! more money!!! is still the cry. It is the universal passion and the all-absorbing thought in the circles of greed—from the highest officer who buys his place to the poorest plebeian who sells his vote. For money, judges give unjust decrees, and juries render corrupt verdicts. Lawmakers go into office bankrupt, and, with a salary of from \$5,000 to \$10,000 a year, they return with hundreds of thousands of dollars. Where do they get it?

To call into question the present order of things would shake the very foundations of society. To obtain money by any means, lawful or unlawful, is the sole object of well-nigh universal aspiration. Individual rights, sacred truths, and republican principles are bleeding at the shrine of liberty, and on its bosom is reared instead the altar of oppression, error, and corruption.

C. S. LONGACRE.

[The third article will appear next week.—Ed.]

FAULTLESS BEFORE HIS PRESENCE.

"FAULTLESS before the presence of His glory with exceeding joy." Jude, verse 24.

Jesus, the Author and Finisher of our faith, left His glorious home on high, took upon Himself the nature of sinful man, and, "for the joy that was set before Him, endured the cross, despising the shame," and, being made "perfect through sufferings," He is able to present you and me "faultless before the presence of His glory, with exceeding joy."

For this He had prayed the Father in the days of His earthly humiliation: "Father, I will that they also, whom thou hast given Me, be with Me where I am; that they may behold My glory, which thou hast given Me; for thou lovedst Me before the foundation of the world."

If the sinless Captain of our salvation, "in bringing many sons unto glory," is made perfect through suffering, how much more shall we, who are "of the earth, earthy," be purified by a like experience, so that we may be partakers also of the glory and the joy.

Yet whatever trial and suffering may be ours, in these days of our earthly pilgrimage, one glimpse of the glory, one taste of the exceeding joy, will richly repay us for all.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit."

AUGUSTA W. HEALD.

WHEN Satan first comes to tempt, he is modest and asks but little. He digs about and loosens the roots of faith, and then the tree falls the easier on the next gust of temptation.—Gurnall.

PRAYER is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and godwardness.—Hugh Miller.

DIVINE HEALING.

JESUS is the only Divine Healer. "Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103:2, 3.

There are many so-called divine healers in the world now, and there are many others of the same character not bearing that particular title.

Unless one is well acquainted with the teachings of the Bible on this point, he will be deceived.

Here are several scriptures worthy of consideration in this connection:—

"For 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.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." Rev. 13:13, 14.

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14. See verse 13.

It is certain that devils can work miracles, using human beings as mediums. Miracles, therefore, are no proof in themselves that the men or women through whom they are manifested are right in doctrine or practise. On this point is the danger of deception; and, in view of this very danger, Jesus says: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16:15. See also Rev. 7:13 and Rev. 19:8.

The garments here spoken of are robes of character. These wonders are to be wrought in the world just before Jesus comes.

Satan can make people sick (Luke 13:16; Job 2:7); can cause war (Job 1:15, 17); can cause lightning and cyclones to occur (verses 16, 19), and can craze men and animals (Mark 5:1-13).

Now if Satan can do all these things, he can also remove the affliction that he himself causes. This work, of course, has the appearance of real miracles, and the sufferer, thus relieved, is prepared to receive almost anything as truth that the medium may teach. Satan would be very willing that the subject of the miracle should believe that it was wrought by the power of God, if he could only thereby deceive one into believing a false doctrine that would destroy the soul. A Christian should rather choose to suffer on and abide the Lord's time, than be healed by Satan.

Those only who study the Bible with prayer, testing all doctrines and teachings by its infallible evidence, will be able to discern the wonder-workings of Satan now. Jesus says, "Watch and pray, that ye enter not into temptation."

Just before Jesus comes, when God's people have come into the perfect unity of the faith, in harmony with the Scriptures, wonders and miracles are to be wrought among them. Satan now seeks to forestall this genuine work of God in order to deceive and mislead the people. See Acts 13:8-11, and compare 2 Tim. 3:8 with Ex. 7:8-12.

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." 1 John 4:1.

Grandville, Mich.

A. SMITH.

NATURE has given us two ears, two eyes, and but one tongue, to the end that we should hear and see more than we speak.—Socrates.

THE NATURE OF MAN

THE BREATH OF LIFE.

(Continued from last week.)

LIFE, in the abstract,—the actual motor of consciousness,—is something beyond man's power to analyze. Its origin and subtle power place it among those things which lie beyond the precincts of human reasoning, where it must remain among the secret things of Him who has power to veil Himself and yet reveal the majesty of His power. The facts of life's existence and power may be observed and carefully noted, but the secret of its animating proclivities has never been fathomed.

There are denominated various kinds of life, plant, animal, etc.; but, after due study, all must finally be agreed that the life in all is the same so far as its mysterious virtues are concerned; for, let it depart from plant or animal, to science there is no known method of restoration. Then life in any form must have its seat of empire beyond the circuit of human thought. Its origin is absolutely divine.

But, altho life is of divine nature, it does not perform exactly the same functions for all alike. Possessed by trees and plants, it produces fiber, leaf, and expansion, but no power of locomotion. The lower animals have the power denied vegetation, yet are refused the social and commercial privileges of those still above them. Humanity is endowed with intelligent speech, yet, as already seen in the matter of life, there are some depths of knowledge to which it is not permitted to penetrate. Life, then, is not itself the knowledge; for if it were, its possession by man would give him all knowledge, even that which is infinite. Again, its possession by plants would also bestow upon them the power of thought. Further still, there could not be the difference now seen in the intelligence of men. Then the robust, vigorous, strong-bodied man would be the intelligent one, independent of cultivated powers, while the pale, weak, under-sized person would be far below him.

Life is, therefore, but the motive power conferred,—loaned by God,—that destiny may be wrought out in the way its possessor wills. When a being, whether animal or human, lays down life, he goes to the one common place,—back to the original element from whence he came. This is plainly set forth by the inspired wise man: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3:19, 20. Thus is established the fact that in the matter of life and death man is governed the same as every other creature. So far as observation goes, all are ready to testify to the truthfulness of the last statement of the sacred writer, but there has been some indistinctness of sentiment regarding the disposition of the animating power which leaves the body. Let us therefore linger a moment here.

In the formation of man the two elements of his make-up are distinctly noticed, and each placed in its proper setting: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life;

and man became a living soul." Gen. 2:7. Notice that a perfect man was formed out of earth, and then simply animated,—made a living creature,—by breathing into him life from God. In other words, man, complete in every part and function, was formed, yet lacking the animation by which the various parts were to be supplied with executive ability. This was supplied by the breath of God's life, which made man responsible to God for the use made of his creature functions.

Inasmuch as the perfect machinery thus created was to be operated by the motive power of God's being, it was certainly optional with God as to what that power should be permitted to do. He surely could not permit it to operate in violation of the perfect principles of His own being, for that would be to sanction wrong. He therefore restricted the use of that life, to be in harmony with his own divine will as exercised in heaven. So long as man was willing to do this, there was nothing in the law of his being or in the decree of heaven that could take from him the gift of that life. But the moment he should undertake to use the life of God to operate his functions contrary to God's will, it was then God's prerogative to take away from man the life by which he was misrepresenting his Maker.

As God joined together the earthly form and His own life, in order to connect Himself with His creation, and be seen through it, so when that creation no longer reflected divinity in the use to which it put God's life, it was necessary for the separation of the two to take place,—God to take back His own to Himself, as it was, and let the other resolve back to its original state. On this point man was put fairly on guard. Placing a test in the garden where man was enjoying God's life, the Lord said to him, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16, 17.

Thus the issue was squarely placed. In the man's mind, the life he possessed was not absolutely his, to do with as he pleased, but God's, to be used as He willed. It was also plain to him that when he should undertake to use God's life in wrong-doing, he would forfeit that life to God, whose life it was. So, then, as long as the intrusted life would be used by man to reveal and glorify God, it would be permitted to remain in his keeping, but always as God's own treasure.

But the story of man's disloyalty has been heralded to every part of creation, and its results duly noted: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. Man now comes into the world, and sooner or later he gives up the life that animated him, and lies down in silence. The separation of life and body, the final leave-taking of earthly scenes, is quickly passed, and, as already found, the body goes back to mother earth.

All this because the animating power of life refuses longer to tenant the earthly tabernacle. But what of its exit? Whither is it bound? and for what purpose? The story is a simple

one, and quickly told: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12:7. Thus when the dust goes back to be as it was, the animating spirit, by which it had moved, thought, and spoken, returns to God, the Giver. It having fulfilled its mission in extending probation to man, that he might signify his desire to serve God for the continuation of its privileges, it passes back to the great Fountain of life, the bosom of Jehovah. Ps. 36:19.

Had not the love of God provided a restoration of His life to those who signify a desire for it, the separation of God's life from the physical man would have been the end of all such connection. Indeed, God could not supply indefinitely to any one His own pure life with which to continue in sin and blasphemy. So, in order to regain God's life, man must break with sin, espouse the service of God, and so represent Him in the earth as the signal of desire to live forever with God. But man can not by his own goodness so fully represent God as to retain life perpetually. To receive it again as it was first given, it must be as a gift from God, its absolute Owner. Rom. 6:23. The process by which this is brought about must, however, be the theme of another paper.

J. O. CORLISS.

(Continued next week.)

WHAT WOULD HE HAVE?

I BOUGHT a little book from a Roman Catholic agent the other day, entitled "Father Damen's Lectures." In it were the following words concerning the Bible:—

If God had intended that man should learn His religion from a book—the Bible—surely God would have given that Book to man; Christ would have given that Book to man. Did He do it?—He did not. Christ did not say, Sit down and write Bibles and scatter them over the earth, and let every man read his Bible and judge for himself.

In astonishment I ask, What does Father Damen mean? Is it possible he objects to having the words that fell from the lips of our Lord recorded? Does he wish the lamp of life blown out? Surely this can not be. Surely the gentleman wrote those words in a moment of rashness or ignorance. I need not apologize for saying that Christ did say, "Write." Rev. 1:19.

According to Matt. 26:13, He intended that every word He spoke should be treasured and given to the world. He also said, "Why even of yourselves judge ye not what is right?" Luke 12:57. Surely Mr. Damen does not wish to deprive men and women of their God-given right to think and judge for themselves, nor prohibit searching the Scriptures as the Saviour commanded.

FLORENCE MARTIN.

An exchange gives an excellent rule with regard to the preparation of a preacher's introductions to his discourses when it says that, while the preacher may seek at the outset to produce a pleasing impression, "yet the perfection of his introduction, so far as he is concerned, depends upon the quickness and completeness of his disappearance from view, the audience meanwhile becoming absorbed with interest in the subject." There is a thought there for other speakers than preachers. The most telling discourses, whether delivered to audiences of thousands or of one, are those in which the man is effaced in his message, so that what he says appears not as his own wisdom, but as the Word of God.—*New York Observer.*

"IF YE LOVE ME, KEEP MY COMMANDMENTS."

WHEN we claim to love God, do we love Him with a head knowledge, and in such a way as it is popular with the world to say, "Certainly we love God." Or do we really love Him with all our heart, with all our mind, and with all our strength, as He commands us to do?

Christ says, "I am the Vine, ye are the branches." Are we so completely engrafted into the Vine that the life of Christ can so thoroughly circulate through us that we can live and grow as the new buds that spring forth in the thrifty vine in the warm sunlight of summer?

Have we the light of the Son of God in our hearts, our words and actions, in our very lives, so that the light will shine out to others to help them on their way to happiness? Of what account are we here if we are not helping some one else?

We should each one help many others. We are all teachers in life's great school. We should not be slothful and care *only* to get saved, and miss the rewards given according to the deeds done in the body.

We need not think we can slip along through this life and not set any example for others. I tell you, nay. Others are watching us closely to see if we act out what we profess. O God, help us to watch and pray that we enter not into temptation, or set an ungodly example for others to follow! Do we? Let us turn on the search-light, and examine ourselves and see if the self in us is fully burned out with holy fire.

Have we asked God to take the self all out of us, *His temples*, and fill us with Himself? Have we asked Him to abide and walk in us as He has promised, and live out His life in us, and to let us shine for Him and Him only? Are we willing for Jesus' sake to become as nothing to this world, to be a peculiar people? Are we keeping every commandment of God? He says:—

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

Are we more particular about keeping *one* than *all* His commands? It is correct and right that we should keep the seventh-day Sabbath holy from sunset to sunset, and not speak our own words or think our own thoughts on His holy day. But it will not please God if we attempt to keep the seventh day holy, and grieve His Holy Spirit by failing to regard some other commandment. Let your communication be as it becometh the saints of God. Let your yea be yea, and your nay be nay, for whatsoever is more than this cometh of evil.

"As He which hath called you is holy, so be ye holy in all manner of conversation." 1 Peter 1:15.

This means every word, every day, and in all places. Do we so?

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48.

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4. And when ye pray, believe that ye shall receive the things for which ye ask, and they shall be given you; for a wavering man is like the waves of the sea, driven of the winds and tossed; let not that man think that he shall receive anything of the Lord.

Have we presented our bodies "a living sacrifice [not when we come to die], holy, acceptable unto God, which is your reasonable service"? Rom. 12:1.

Entire consecration sweeps the whole man

into a lively, self-sacrificing, reasonable, holy, acceptable service to God. It is based on God's mercies. Every one should make this unreserved consecration.

Have we charity for every one, even in other churches? "The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." 1 Tim. 1:5. This is the divine order: (1) A good conscience, (2) faith unfeigned, (3) a pure heart, (4) the *charity* of the thirteenth chapter of 1 Corinthians,—the perfect love that perfectly fulfils the law.

Are we worrying and fretting ourselves because of the trials and unrighteousness of this life? God says, "Fret not thyself because of evil-doers." Are we casting all our care upon Him; for He careth for us? 1 Peter 5:7.

"O, why do you carry your burden alone,
That burden so heavy to bear?

Why under its weight do you labor and groan,
When Jesus is saying in tenderest tone,
My child, cast on Me every care?

"Go tell all your troubles; He'll give you relief
Whenever on Him you depend.

This blest 'Man of sorrows, acquainted with grief,'
To the cries of His children will never be deaf,
If only in faith they ascend.

"When sickness or pain shall distress He will heal,
Or else give you strength to endure,
For our Saviour, who suffered, will tenderly deal
With His own stricken children if they will but kneel
And ask this Physician to cure.

"Then go to Him always, whatever befall,
If sickness or sorrow or care,
If pain should distress you, or sin, tell Him all,
At the foot of the cross humbly, trustingly fall,
And leave every burden right there."

Marietta, O.

ABBIE S. COX.

SOME PERSONAL REFLECTIONS.

WHEN Jesus called His disciples "the salt of the earth," He showed that they had power, in His Spirit, to make men *thirst* for righteousness.

To BE "the light of the world" is to enlighten men concerning the work of God in creation, redemption, and salvation. It is to stand clearly and firmly on the Lord's side. In this work some Christians do not seem to desire to be more than a tallow dip. Men and brethren, live up to the privileges of your powers. Be bright and shining lights.

PRIVATE interpretations of Scripture are responsible for all errors and schism in religious belief. Allow that God is wise enough to say what He means and honest enough to mean what He says. Then you will see that He tells the plain, simple truth in what He says, and all believers will be of one mind—one faith. Unity of the faith does not come by compromising points of doctrine. A compromise is a union of what you believe to be true with what you do not believe to be true. It is a vain attempt to unite faith and unbelief. It is a wedding at which the devil presides.

TAKE the Word of God. It says, "Thy law is the truth." It surely is so, for God spoke it. "*Sin* is the TRANSGRESSION of the law," or truth! "By the law [truth] is the KNOWLEDGE of sin." That is so. The law does not give a knowledge of *how to do* sin, but a knowledge of sin. Thus it is a school-master to bring the sinner to Christ for pardon, salvation, righteousness, life. "The law of the Lord is perfect, *converting* the soul." Unbelief keeps the people guessing as to what is coming next. It breeds worry, vex-

ation, disappointment, despair, and death. Trust the wisdom and honesty of God, and take Him at His word. He knows the kind of creatures He has to deal with, and gives us His Word in simple language.

SELF-SATISFACTION is not the witness of the Spirit of God with our spirits that we are His obedient children. It is not a guide to obedience. Happiness, or a clear conscience, is the fruit of obedience to every *known* duty. Self-satisfaction has no aspirations, but is a listless indifference to the origin and end of life. It is spiritual death.

CONSCIENCE is not the law-making body of the soul, but the judiciary at whose bar the soul brings itself for trial concerning obedience to *known* duties or laws. The judgments of an unstified and enlightened conscience are true premonitions of our standing at the judgment-bar of God. Don't trifle with the voice of conscience, nor mistake its office.

THE *one mission* of Jesus to this world was to "save His people from their sins." "Thou shalt call His name Jesus." He came to save men from their transgressions of His law, not to abolish the law, and leave them dead in trespasses and sins. Abolish the law, and life has no safeguard, no protection. By a knowledge and remembrance of His life, His law would be imperishably written upon the fleshy tables of our heart. There it would effectually work as leaven, to give life and purity to the entire soul.

C. T. SHAFFER.

Washington, D. C.

"NEVER a day is given
But it tones the after years,
And it carries up to heaven
Its sunshine or its tears;
While the to-morrows stand and wait—
The silent mutes by the outer gate."

QUESTION CORNER

[From time to time we will reply under this head, if deemed advisable, to such candid inquiries as may be sent us. Correspondents wishing a reply to their questions must give their full name and address, not for publication unless they wish, but as an evidence of good faith on their part, and to give us opportunity to reply by letter if deemed best. It is always well to inclose stamp. Let the questions be short and pointed, and such as may be answered in limited space. The questions will be numbered continuously.]

1021. Mrs. A. L. S. Mark 9:46, 49.—The expressions, "the worm that dieth not" and "the unquenchable fire," are terms symbolic of utter destruction. Compare Isa. 51:6-8; 66:24; Jer. 17:27; 2 Chron. 36:19-21; Matt. 3:12; Luke 3:17. It will be seen that the worm *devoured* the carcasses, and the fire consumed what it preyed upon; and the worm would not die, nor could the fire be quenched, until each did its work. Salt (verse 49) is an element indicative of preserving power, a token of God's saving covenant. It was a law that with "all thine offerings thou shalt offer salt." See Lev. 2:13; Num. 18:19. For the salting or testing with fire see 1 Cor 3:13; Isa. 33:14, 15.

1022. E. W. R. Bible Laws.—(1) "Is it not true that the Bible is made up of both Church and State laws? If so, why should we [not] accept it as being of God? (2) If God is the same yesterday, to-day, and forever, why should not we continue the law, including its penalties, in our time? (3) Ought we to continue the Paschal feast according to the commandment in Ex. 12:14?"

1. "God is spirit." "The law is spiritual." That is eternally true. The laws of God are not Church and State laws in the sense of such laws in human government. God as King is altogether a different government than men assuming to rule in the place of God.

2. One of the great lessons for all time of the theocracy in Israel is that there can only be a government of God among a converted people. God is the same, but He knew that His rule would not prove successful unless the people absolutely yielded to Him. If every soul now would completely yield to God, we would need no other law. But spiritual obedience can not be enforced.

3. Many of the things in ancient Israel were types, among which was the Passover. When the shadow reached the substance, when Christ, the true Paschal Lamb, died (1 Cor. 5:7), the shadow, the type, ceased.



SUNDAY AT THE PARIS EXPOSITION.

A DESPATCH from Washington says that the President has sent instructions to United States Commissioner-General Peck, at the Paris Exposition, to see that the American section is kept closed on Sunday during the exhibit as far as possible. Mr. Peck will not take final action in the matter until after he has conferred with the Paris authorities.

Keeping the American exhibit closed at the great Paris Exposition will give some people a great text with which to expatiate on how good this world is getting, etc. But those who know about the canteen evil in this government, and about all the rest of the wickedness and political corruption, will not need to be told that such acts as closing the exhibit on Sunday (even if Sunday were the Sabbath) savors of almost anything else rather than the Spirit of the real Christ.

The enemy of all truth is determined that Sunday shall be thrust upon the people, whether they like it or not. But while he is doing this, the Lord is urging the true Sabbath upon the consciences of men, and very soon all will have taken their stand for or against it. There is much involved in this Sabbath question, and many are liable to make the mistake of thinking that it does not amount to much, or else of allowing their prejudices to keep them from learning the real truth of the Bible upon the subject. The Sabbath commandment reads thus:—

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

The foregoing is the Lord's own version of the Sabbath question. And it would be absolutely impossible to make that commandment give any sanction whatever to Sunday-keeping. Sunday is not the Sabbath, and, no matter what our views or prejudices to the contrary may be, the indisputable facts stand there just the same. It is better to stand with God, even tho we have to be in the minority, and be right, than to risk the consequences on such a vital matter.

"NATIONAL REFORM" EXEMPLIFIED.

It is a well-known fact that error, no matter how well disguised or how conscientiously maintained, will show itself at times and in ways that leave no doubt of its character, and that ought to convince even the simplest mind. Its most ardent advocates will sometimes make admissions or present illustrations that, it would seem, must convince even themselves of the fallacy of their positions. A case in point is the admissions of the National Reform organ, brought out in a recent presentation of the South African Boer question. The editor admits that the Boers are National Reformers, the admission being in these words:—

"The fact that they entered years ago into a public covenant with God to take His Word as their ultimate law in civil affairs has intensified the sympathy of many of the friends of Christian civil government for this remarkable people. It is not surprising that descendants of the old Scottish Covenanters should feel themselves powerfully drawn toward the heroic warriors of the Transvaal, who bear in many respects a striking resemblance to the heroes of the Scottish Covenants, nor that this sympathy should in many cases be still further strengthened, especially for President Kruger, by the uncompromising stand which he is known to have maintained for the exclusive use of the Scripture psalms in the worship of God."

The National Reform movement in the United States originated in the Reformed Presbyterian or Covenanter Church, "descendants of the old Scottish Covenanters;" and one of their leading purposes has been to have this government do just as the Boers have done, "enter into a public covenant with God to take His Word as their ultimate law in civil

affairs." Now this same National Reform organ from which we have quoted gives in the same article some direct testimony as to the character of the National Reform Boers who have so long been under a "public covenant with God to take His Word as their ultimate law in civil affairs." In the first place, they enslaved the native Africans until compelled by Great Britain to emancipate them for a certain sum of money, about \$10,000,000. But we will give what is admitted by publications as aforesaid. It is testified by Dr. David Livingstone, the noted African missionary and explorer:—

"One of the difficulties with which the mission had to contend was the vicinity of the Boers of the Cashan Mountains. I have myself seen Boers come to a village, and, according to their custom, demand twenty or thirty women to weed their gardens. These poor creatures, accordingly, proceeded to the scene of unrequited toil, carrying their own food on their heads, their children on their backs, and instruments of labor on their shoulders. 'We make the people labor for us,' said the Boers, 'in consideration of our allowing them to live in the country.' . . . It is difficult to conceive that men possessing the common attribute of humanity [and these Boers are by no means destitute of the better feelings of our nature] should set out, after caressing their wives and children, and proceed to shoot down men and women whose affections are as warm as ours."

In the same connection another quotation is given from Doctor Livingstone, as follows:—

"During that time [eight years of his missionary labors] no winter passed without one or two tribes in the East country being plundered of both cattle and children by the Boers. The plan pursued is the following: One or two friendly tribes are forced to accompany a party of mounted Boers, and their expeditions can be got up only in the winter, when horses may be used without danger of being lost by disease. When they reach the tribe to be attacked, the friendly natives are ranged in front, to form, as they say, 'a shield;' the Boers then coolly fire over their heads till the devoted people flee and leave their cattle, wives, and children to the captors. This was done in nine cases during my residence in the interior, and on no occasion was a drop of Boer blood shed."

Now this is the people, and this the practical working of their government, who "years ago" made just such a "public covenant with God" as the National Reformers are urging this government to make. And the testimony as to the practical working of the "covenant" is given by the National Reform organ, which speaks of the Boers as having "many noble qualities, especially their devout and prayerful spirit and their reverence for the Word of God." And this same organ concedes, after a very elaborate discussion of the subject, that Great Britain has the right side in the present dispute.

Yes, we will admit that the National Reformers of America, with such a "covenant with God" in the Constitution, would not do the identical things that are charged up to the National Reformers of South Africa. Perhaps they would not do the identical things that are charged up to the "old Scottish Covenanters" when they had political power; but they do claim the right, when they shall have gained the power, to *tolerate* or not to tolerate in the land any other classes of people than themselves. People who make such claims will be very apt to exercise the principle when the power comes their way. According to the testimony we have adduced from a National Reform source, the Boers exacted pecuniary remuneration for allowing the natives to remain in their own country. So the National Reformers of this country would assume to make conditions on which other people should remain in the United States. Here is language uttered by leading exponents. The *Christian Statesman*, the organ to which we have alluded in this article, said in its issue of Oct. 2, 1884:—

"Give all men to understand that this is a Christian nation, and that, believing that without Christianity we perish, we must maintain by all means our Christian character. Inscribe this character on our Constitution [that is, make the "public covenant with God," to which we have hereinbefore alluded]. Enforce upon all who come among us the laws of Christian morality."

Enforcing Christian morality upon people is something that God Himself does not do, much less commission fallible men to attempt it. The very thought is a most despotic conception. But here is another National Reform utterance that makes conditions of toleration even heavier than those with which the Boer National Reformers are accredited. It is from a speech of Dr. Jonathan Edwards, delivered in a National Reform convention held in New York in 1873:—

"Tolerate atheism, sir? There is nothing out of hell that I would not tolerate as soon! The atheist may live, as I have said; but, God helping us, the taint of his destructive creed shall not defile any of the civil institutions of all this fair land! Let us repeat, Atheism and Christianity are contradictory terms. They are incompatible systems. *They can not dwell together on the same continent.*"

This is National Reformism, but it is not Christianity. Atheism and Christianity did dwell together when Christianity was represented on earth by its very Head. Jesus Christ mingled with sinners of every type, ate and drank with them, tolerated them even among the twelve, and finally died for them. And He commissioned His disciples to "follow Him." The class that met His direct denunciation were the National Reformers of His time—the scribes and Pharisees—those who had made "a public covenant with God," but persistently violated it, both in letter and in spirit, by their intolerant self-righteousness.

RELIGIOUS INTOLERANCE IN RARATONGA.

INTOLERANCE and oppression always go with error, with men who either do not know the theory even of the truth, or, knowing its form, reject its spirit. This has ever been marked as regards the Sabbath question. The Pharisees of old had "the form of knowledge and truth in the law" respecting the Sabbath, but they did not have the spirit of the law. The law was to them a thing without, not a living principle within. Hence they persecuted Jesus because He did not keep the Sabbath in *their* way. The Sunday institution, having its origin in sun-worship, has always had connected with it a spirit of intolerance. Good men observed it, and have been good men, accepted of God, in spite of error. Having the rest of Christ in the heart, they were charitably disposed toward all. Erroneous, unwise zeal makes persecutors of even these. And as the Sabbath question is agitated more and more, as the Spirit of God stirs up hearts to investigation or duty, there will be increased religious legislation and persecution.

Just now Raratonga and surroundings are in the throes of a religious revolution. When discovered and evangelized the natives were taught to keep the seventh day, believing it to be the first. Recently, as the truth of the question has been laid before the people, they have learned that they were observers of the true Sabbath, the Sabbath observed by Jesus Christ. At this point came in the spirit of traditional Sunday intolerance. The missionaries and other mistaken men secured a law requiring a change of day, demanding that the people of the islands shall put their week one day ahead, and worship on Sunday instead of the Sabbath.

The nations, those who are really Christians, do not take kindly to the idea, and an oppressive, intolerant spirit has been aroused on the part of the Sunday advocates, even to the extent of giving orders that a new meeting-house used by the non-Sunday-keeping natives be burned.

While we regret the strife, we are glad of the agitation. It is said that the natives have done more hard, independent thinking during the last few months than for years. This is good.

Nor is this all due by any means to the work of seventh-day missionaries, because the excitement, the unrest, the opposition to unreasonable and oppressive laws, are manifest in entirely new districts where seventh-day people have done nothing. Why will not the representatives of the L. M. S. put themselves on the side of the truth as it is in Jesus? The society's native paper argues that the Lord is not particular as regards any one day; He requires only a seventh part of time. Then why not leave the natives free to choose which seventh?

Let the friends of the truth pray for the cause in Raratonga.

CUBA TO PAY FOR HER FREEDOM.

AN Associated Press despatch, under date of March 6, is as follows:—

"Representative Levy, of New York, to-day introduced a resolution in the House directing that the Collector of Customs for the island of Cuba be instructed to deduct from the monthly receipts of the island twenty-five per cent. of the total amount collected, until the total sum expended by the United States on behalf of Cuba during the war with Spain and since, shall have been paid.

"The resolution places the cost of the war with Spain at more than \$300,000,000, besides \$3,000,000 to effect disarmament of the Cubans, and the cost of since maintaining an armed force in Cuba to preserve order and administer affairs. The deduction of twenty-five per cent. of the island's monthly receipts is to continue until our total expenditures are reimbursed, or provision for settlement of the indebtedness of the island of Cuba to the United States shall have been made between the government of the United States and the island of Cuba."

THE DOCTOR HYPNOTIZED HER.

A DIVORCE has just been granted in this city that should have more than passing notice. The wife's own confession of the history of the case is to the effect that she was called some time since to the bedside of her sick mother in a distant State. The doctor that was in attendance upon her mother hypnotized her and thus brought her under his influence so that she could not resist him. The result of it was the violation of her marriage vows. She said that she knew the bad deeds that the doctor was leading her into, but she had no power to resist him. When she came home, she made a confession of the whole matter to her husband, and said that she was thoroughly sorry and penitent. Her husband thought best to file a divorce suit, and the woman did not resist him, but told the same story in the court that she had told to her husband.

Much has been said in favor of the great value of hypnotism in the medical profession. But, as we pointed out in an article some time ago, a thing can not be good that can be so readily prostituted to the purposes of evil. If any one will stop to think of it calmly, he must see that hypnotism can not come from a good source, and it is to be avoided as you would avoid the bubonic plague. Both are a curse—an unmitigated evil. No person should ever submit his will to the hypnotist, for as soon as he does so he places himself in the hands of a power that will lead him he knows not where.

Neither should any one be deceived by the notion that it is impossible for any one who desires to do so to resist the power of the hypnotist. Every one who says that in the strength of God he will not come under any such thing as hypnotism, has nothing whatever to fear from it. It can have no possible power over him, and he should know it every minute. The workings of hypnotism are but just begun, and it can scarcely be realized now what we will have to meet from this quarter as time goes on.

T.

A "HEAVENLY BIRTHDAY."

ONE of the latest additions to the vocabulary of the Spiritualist or immortal-soul doctrine is the expression "heavenly birthday." The anniversary of one's death is called his heavenly birthday. Two such anniversaries—one of a once prominent man, and one of an equally notable woman—have recently had extended notice under the new appellation, in quite pretentious Christian papers.

It is true that every real Christian must needs have had a heavenly birthday in order to have become a Christian. "Ye must be born again." "Except a man be born again, he can not see the kingdom of God." One's conversion, or birth of the Spirit, is a birth into the kingdom of heaven, and might be deemed a "heavenly birthday;" but if that change be not effected until death, it does not speak very highly of one's professed Christianity during life-time. Not only so, but if the heavenly birth be not a conscious fact before the death of the individual, his chances of ever having a "heavenly birthday" are gone forever; for "the dead praise not the Lord, neither any that go down into silence." Ps. 115:17. "In death there is no remembrance of Thee; in the grave who shall give Thee thanks?" Ps. 6:5. "For the grave can not praise Thee, death can not celebrate Thee; they that go down into the pit can not hope for Thy truth. The living, the living, he shall praise Thee, as I do this day: the father to the children shall make known Thy truth." Isa. 38:18, 19.

-G.

HARRY SAVAGE LANDOR, an English explorer and writer, sees a serious outlook for England in the military preparations which Russia is making on the borders of Afghanistan and Persia. Mr. Landor declares that Russia is massing 250,000 troops on the borders of this country, and that the recent declaration of the ameer of Afghanistan in regard to his undying friendship for England and hatred of Russia, was undoubtedly an oriental blind, designed to lull England into a feeling of security while he planned with Russia for England's undoing in that quarter. Russia has railway connection with Samarcand, and the roads of Afghanistan are declared by Mr. Landor to be in good condition for marching troops to India's borders. India has had to supply many men for the war in South Africa, and it is admitted that her native troops could not stand against the Russians. Russia, says this writer, is stronger than ever before, and stronger than England has supposed her to be. Thus are events ripening for the final struggle, and only heaven's commissioned agents are now able to keep the peace of the world until the work of God is finished in the earth.

S.

A DESPATCH from London under date of March 12 sums up the British losses in the South African war as follows: "Killed, 2,418; wounded, 8,747; died of disease, 1,029; missing, 3,483; total, 15,677. How much better it would have been if all these persons could have lived to bless mankind, and to enjoy the pursuits of peace rather than to have died in war! And how thankful should the Christian be all the time that his King is the Prince of Peace! In His realm there is nothing but peace. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23. And let the glorious news be sounded to the end of the world, that every prophecy, and all the striking events in the world to-day, are sounding the certain message that Jesus is coming very soon in the clouds of heaven, to destroy all sin, and to begin His everlasting reign of righteousness and peace. The thought of it is soul-inspiring. Let every one hear, and get ready for the time, for it is nigh at hand.

We have often heard those who advocate Sunday laws and such like principles disavow any desire to compel people to go to church. But here is something that is closely akin to it. A strange minister, says the Mt. Vernon, Ohio, *Visitor*, recently applied for the use of the town hall in a village in Northern Ohio, to be informed that "the churches have laid in a petition before the town council not to have them let in any stray ministers to preach in the hall, as they had churches for that purpose, and if people wanted to hear the Gospel they must come to their churches to hear it." That is not exactly saying the people must go to church, but it is saying they must go to some of the churches or be denied the Gospel in that town—to the extent of the influence of the churches and town authorities. The principle is the same. Query: Could the people hear the Gospel if they did go to churches where such a spirit predominates? "Master, we saw one casting out devils in Thy name; and we forbade him, because he followeth not with us."

THE British House of Commons has authorized a loan of \$175,000,000. This is occasioned, of course, by the South African War. War is not only destructive of life, but it uses up lots of means, and destroys, almost as if swept by fire or flood, the property that represents years of toil, in the country where the armies are operating. How all these things should lead us to pray, as never before, "Thy kingdom come, Thy will be done in earth as it is in heaven"! The kingdom of Christ is the kingdom of peace and love. Neither war nor cruel hate will be there. How our hearts swell with joy as we see the sure signs all about us that the coming of Christ is right at hand; that He is about to establish His everlasting kingdom; and that soon, very soon, all strife and bloodshed will be eternally put away!

ON March 13 Lord Salisbury replied to the joint note of Presidents Steyn and Kruger refusing the conditions of peace which were named in that communication, namely, the independence of the two Dutch republics, and plainly intimated that the only solution of the present trouble was in the surrender of the Boers and the extension of British sovereignty over all of South Africa.

ON March 12 a company of British troops were charging a position held by the Boers, and the Boers threw down their arms, held up their hands, and showed the white flag, thus indicating that they had surrendered. An English officer advanced to receive their surrender, when a volley was fired into him, and he, and several other men, were killed. This is not the first instance of the kind, and Lord Roberts, as the result of this action, has telegraphed to President Kruger and President Steyn that if this thing is repeated he will instruct his troops to pay no more attention to the white flag. War is bad enough at its best, and it is to be hoped that this further barbarity can be averted.

THE contention in Kentucky over the governorship has broken out afresh during the past few days, and it has been feared that there would be much more bloodshed before they would get through with it. Rival bodies of troops, representing the two political factions, are encamped at the State capitol, each expressing determination to fight for their positions. As we go to press, the trouble is reported to be quieting down, and it is to be hoped that the fighting is at an end. But the matter is not settled, by any means, and it is hard to tell what will be the outcome of it.

THE trend of modern education is indicated in a statement of a local daily to the effect that a certain young man, "a recent graduate of the Oakland High School, will enter the Northwestern University of Chicago. — is an all-round athlete and made an enviable record as a hammer thrower and hurdler, while a member of the Academic Athletic League. An article published in the Chicago *Times-Herald* of December 28, gave the young man a complimentary notice. It says the college expects to secure in him one of the best athletes in the country for its track team."

REPORTS from the Philippines state that the island of Panay is still overrun with armed natives, who murder and pillage the peaceful inhabitants at will. A measurable degree of peace is maintained in the villages which the Americans have garrisoned; but there are not troops enough to garrison all the towns, and scattered bands keep the inhabitants in continual terror. General Otis has advised the government that the Philippines are no place for American women, not even for the wives of officers, and advises that no more be allowed to come.

THE presidents of the two Dutch republics having endeavored in vain to induce one or more of the continental powers to act as intermediaries between them and England for the conclusion of peace, have turned to the United States, and President McKinley has directed that the peace proposals of the two republics be cabled to the English Government. It is stated that in this the United States will act simply as an intermediary and not as a mediator.

A BILL passed the United States Congress on March 6 directing the Secretary of the Interior to secure a bond on the Mammoth Tree Grove and South Park Grove, California. These groves contain some of the great giant trees of California, and this action is with a view of having some of them preserved from the woodman's ax. We are glad to see that the prospect is so good for some of these fine old specimens to be preserved.

THE fund raised by the people of this country for General Lawton's widow has reached the handsome figure of \$98,432.07. It was formally transferred to her at the Riggs National Bank, Washington, D. C., on March 6, by General Corbin, the treasurer of the fund.

THE National Finance Bill, the principal feature of which is the establishment of the gold standard, passed the House on March 13. As the Senate has adopted the conference report, the bill requires but the President's signature to become law.

AN explosion of dust or fire-damp in a mine near Thurmond, West Virginia, on March 6, entombed about fifty persons. Only ten of these have been taken out as yet, and seven of the ten are dead.

THE Appeals Court of Paris has confirmed the decision of the lower court, ordering the dissolution of the order of Catholic priests known as the Assumptionist Fathers.

THE expense to the United States Government up to the present time in prosecuting the war in the Philippines is \$48,928,060.



LOVE'S SERVICE.

ARE you sowing seeds of kindness,
Scattering with a hand of love,
Healing sinners of their blindness,
Working for the God above?

Do you use what God has given,
Use it as the Master wills,
Lighting souls the way to heaven,
Saving them from sin that kills?

Has He called you to self-giving?
Has He bid you work for love?
Know that giving is true living;
Do the will of God above.

Elliotville, N. Y.

J. S. LEONARD.

AMONG THE CHINESE IN HAWAII.

A RESIDENCE of two years and a half among the Chinese in Hawaii, living not only among them, but, to some extent, with them, has created in the writer an interest in the "sons of Ham" at least commensurate to the curiosity he had always felt toward them while without opportunity to form their acquaintance. My experience confirms the words of another: "It is remarkable, but interesting, that the longer the foreigner resides in China (or among the Chinese), the better he likes the people. They improve on acquaintance."

The Chinese man is an exceedingly interesting piece of humanity when once you begin to learn him. While to many he is the synonym of all that is queer, ludicrous, and even contemptible and repulsive, yet when you come to know him he is found to possess traits which in both quality and quantity are a rebuke to his pretentious critic. That he is peculiar, none will contradict; but that he has a right to be, no one will deny. That he carries these peculiarities, with but little modification, wherever he goes, is evident to the most careless observer. That the Chinese man of China is Chinese still, in Hawaii, in California, in Australia, in South America, need hardly be said.



Affectionate, Lovable, and Unselfish.

But that the immutable Chinese man has become more mutable in Hawaii than in California, or perhaps other countries, is not only apparent, but it is easily accounted for in the fact that in Hawaii, prior to its annexation to the United States, he had been more freely admitted, and even now enjoys greater freedom of intercourse with the white man in industrial, social, and civil lines. The facility with which he acquires the trades of a civilization higher than his own, and the alacrity and success with which he pursues them, can not but command the admiration and respect of those from whom

he learns them; and this, together with the readiness and grace with which he adapts himself to the usages of society, so unlike his own, forcibly argues that he is susceptible to the influences of a higher life and is capable of obedience to its principles, if only he is once convinced that it will be for his good to be so. Herein the missionary indulges hope that the power of a godly life, lived in constant association with one that, if not actually seeking for it, is at least sensible to something better and nobler, may conceive in it the germ of a life shaped to holier ends. Not even the Chinese man is wholly depraved, nor lacking in those natural traits which, under the operation of the Holy Spirit, will constitute him a true "son of heaven."

In Hawaii the Chinese man comes in daily contact with the practical life of those whose profession is higher than his own. There a



A Leading Chinese Merchant of Honolulu—Brilliant, Progressive.

constantly changing population of twenty-one thousand has opportunity to consider, and does consider, what there is in the white man's business or religion that is superior to its own. When a stranger comes among them, he is subjected to the time-consuming, but nevertheless effectual rule of being tacitly observed till he has proved himself true friend or wily foe. Meanwhile he is treated to every courtesy, and given ample opportunity to make manifest his real motive in being among them. Once established in their confidence, your field is open.

W. E. HOWELL.

ENGLAND AND INDIA.

WHEN so many are condemning England to-day, the following from Rev. Alfred Bayley, a Congregationalist clergyman of this city, who spent several years in India as a missionary, may be worthy of reading:—

"We found, among other things, the vast amount of benefit which the Englishman has brought to India. It is all very well for men like Dharmapala to come here and tell us that thousands of natives are killed by wild beasts every year because the English Government will not allow them to carry firearms with which to defend themselves against these mon-

sters. Dharmapala knew that that was a lie; for, while the mortality in India from snake bites and wild beasts reaches 40,000 or 50,000 annually, the truth of the matter is that the theory of transmigration is the great cause of this. It stands to reason that if a man believes that the wild beast or the snake which is about to spring upon him is his great grandmother or grandfather, who has been reincarnated since passing from this life, he is not going to murder his progenitors in cold blood, even tho they may be about to murder him, and even the great Buddha himself, the founder of this theory, gave himself in one of his many lives to feed the hungry tigress and her cubs.

"The common schools, the colleges, the universities, the hospitals, the schools of medicine, science, and agriculture, all bear testimony to the Englishman's attempt to elevate this Eastern race. The famine that prevails now would prevail over a far greater area if it were not for his energy in trying to stem its yearly visits. The canals and railroads which can now carry water and food to the famine-stricken districts, prevent its ever being bad, as it has been in the past, when there were no such facilities for transportation, and I have no doubt that in time the problem will be solved. Individual men or companies may have made money out of India, but not the British Government itself, to whom it has always been an expense."



Amiable and Teachable.

FAMISHED INDIA.

MISS MARION TAYLOR, first vice-president of the California Conference Woman's Foreign Missionary Society, has received a letter from Lillian E. Marks, a medical missionary at Ajmere, Rajputana, India, appealing for aid for the starving native Christians in that district. After reciting the terrible effects of famine and plague there during the last four years, the letter says:—

"Once more famine is upon us. This year the affected area contains 50,000,000 inhabitants. Rajputana, which, comprises sixteen States, ruled by rajabs, or native princes, and contains a population of 12,000,000, is the center of the distress. The Methodist Episcopal mission has 3,400 Christians scattered through this territory. The heathen will not help them. They are dying of starvation. They look to the missionaries, and we are helpless unless Christian friends come to our aid with substantial assistance. Hundreds of children are left fatherless and motherless. Many have been forsaken by relatives. The other day a man killed his little boy, roasted, and ate him. When caught, he said, 'My stomach did it.' We plan to give employment to as many as possible."

We have an important medical mission established at Calcutta, India, from which point our workers go inland, reaching as much territory as possible. They are sorely in need of funds to use in this trying emergency. Any one desiring to donate for this important work should send their means to the treasurer of our Foreign Mission Board, W. H. Edwards, rooms 1905-1907, 150 Nassau Street, New York, N. Y.

T.

A YOUNG man from Persia who is in attendance at Victoria College, in Toronto, often addresses meetings. He speaks of the benefits that came to us through the Gospel compared with the Mohammedan religion of his country, and believes that our privileges are great. The speaker intends to return to his native country in about a year, and will engage in missionary work.

It is not often that religious converts are quoted in the market, but the *Baptist Missionary Magazine* estimates from a comparison of church statistics that Methodist converts cost \$42.08 apiece; Baptist, \$47.52, while Congregationalists and Presbyterians come high, averaging respectively \$176 and \$232 each.—*Ex.*

THROUGH changed conditions, it has frequently been said, the Indians will rapidly die out; but information received at the Indian Bureau shows that this is an error. There are now about three hundred thousand Indians in the United States, and it is evident that they are increasing in numbers.

AN Indian mission church in Santee Agency, Neb., gives to missionary enterprises outside the church an average of more than nine dollars a member each year, and for its own home expenses, and to spread the Gospel among the Indians, more than eleven dollars a member each year.

OUR WORK AND WORKERS.

THE annual camp-meeting of North Pacific Conference has been set for May 17-27, at Portland, Oregon.

IT has been decided by the Chesapeake Conference Committee to hold a camp-meeting in Baltimore, Md., June 21 to July 1.

A NEW church organization has been effected in Buffalo, N. Y., known as the Second S. D. A. Church, with a membership of twenty-one.

UNDER date of March 5, Brother D. E. Scoles writes that since last October over twenty persons have accepted the faith under his labors in Missouri Conference.

A CHURCH of seventeen members has been organized at Norwich, N. Y., by Brother J. W. Raymond. The ordinance of baptism was celebrated in the First Baptist Church.

FROM Roseburg, Oregon, there comes the report of the addition of four members to the church, and a like report comes from Riddle. These reports are from Brother B. C. Tabor, in the *Visitor*.

THE dedication of the new house of worship at Stoughton, Wis., was attended by Brother Wm. Covert, president of the conference, and a number of other State laborers. A good interest was manifested on the part of the citizens of the place.

TWO HORSES and half the necessary money have been donated for outfitting a colporter wagon in Montana. As a session of the conference has just closed, we expect to hear that the whole enterprise has been provided for. A wagon-load of truth traveling through the country, in charge of a competent colporter, can not fail to find interested readers.

WITH one helper, Miss Sadie Needham has been selling the *SIGNS* in Seattle, Wash. They sold 344 copies in six weeks, going out only once a week. Sister McMartin, who labored for a time in San Francisco, has returned to Portland, Oregon, to continue the *SIGNS* work. She expects to dispose of 50 to 100 copies weekly. A brother in Pueblo, Colo., delivers sixty copies every week in addition to his regular work.

BROTHER D. T. FERRO writes to the *Visitor* that Sister Woolsey's Orphans' Home at Tacoma, Wash., is in a distressing condition, owing to a visitation of smallpox. "There are over twenty small children in the home, and the source of supply is to a considerable extent shut off. Sister Woolsey has never called for help before, and would not now if she were not forced to do so. Her address is Mrs. Kate Woolsey, 1151½ Tacoma Avenue, Tacoma, Wash."

In the *Nebraska Reporter* of February 14 there is a letter from Sister Annie Knight, who went to Gitano, Miss., from Battle Creek, Mich., to engage in teaching. She began work in a log cabin, something over a year ago, with twenty children, only five of whom knew the alphabet. Her letter reports the completion of a comfortable lumber house, 24x16 feet and porch, on forty acres of land of her own, which is to be used as a school farm. In her letter she returns thanks to the persons, eighty in number, who donated the means to build the house.

A REPORT of labor in the *Workers' Bulletin* says: "One prominent liquor dealer and his family have been converted, and he is now preparing to enter the work among the Germans. At the time of his conversion he had over two thousand dollars on his books which he had been trying to collect. When people who were able to pay tried to dodge their debts, he would hold malice against them. After his conversion he took his accounts before the Lord, and asked Him to take every wrong feeling out of his heart. On getting up from his knees, he said, 'Now, Lord, none of these men owe me anything, I have left it all with Thee.' After that his testimony in social meeting had the right ring."

THE Workingman's Home and Vegetarian Restaurant, recently started in Springfield, Mo., gave a free dinner to the poor of the city, March 1, which was partaken of by 300 people. Brother D. P. Zeigler, who has charge of the enterprise, says: "We came here the 1st of January, since which time seven persons have united with the church. The mission was opened to the public February 14." One of the daily papers gave an extended notice of the dinner, as also of the work of the mission. It says: "The tickets for the dinner had been distributed all over the city, the ministers, relief officer, and other persons acquainted with the needy families of the town assisting in this benevolent cause."

PROGRESSIVE work for the season has been arranged by the Texas Conference Committee. We note that a tent is to be placed in Houston, with Brother D. U. Hale in charge, and that a camp-meeting will be held there at a time yet to be fixed. Another tent goes to Marshall, under Brother J. N. Sommerville and A. G. Bodwell, with a camp-meeting in contemplation. Also that a camp-meeting be held at some point in Central West Texas, preceded by the labors of Brother T. W. Field. The regular State camp-meeting will be held at Dallas, if suitable arrangements can be made. Brother H. W. Woodruff is to continue his labors in the northwestern part of the State, where he has recently met with considerable success.

FROM the *Advance*, of Wellington, N. Z., we clip this bit of intelligence:—

"Dr. F. E. Braucht arrived in Auckland on February 1, and, after a short stay in that city, went to Christchurch, where his family have remained during his absence. New Zealand is to be congratulated on account of securing the services of a God-fearing, conscientious physician, one who will treat disease with rational remedies. The Foreign Mission Board and all acquainted with the work feel that the doctor can ill be spared from Samoa, where he has established a sanitarium, and secured a large practise. We can show our appreciation of his coming by our influence and means given to assist the doctor in starting his work. If any of our friends need the services of a good physician, they should correspond with Dr. Braucht. They can also recommend him to their suffering friends and neighbors. For the present, address him at 71 Hereford Street, Christchurch."

THOSE who look up the actual membership of the Seventh-day Adventist Church, as given in denominational statistics, in order to learn the extent of the influence wielded by the truth this people advocate, are sure to be deceived. There are a great many people not members of this church who hold to the main distinguishing views of the church, and of whom no account is taken in reports. Our laborers are continually finding them or hearing from them in places where they had not known that true sympathy existed. The last number of the *Tennessee River Watchman* gives reports from two isolated companies conducting Sabbath-schools and studying the truth from the Bible and other literature that has come to their hands. From one of these companies comes to the president of that conference this information: "There is some interest to hear our faith presented, and it will be no trouble to get a place to hold services in when you come."

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ANNUAL MEETING.

THE regular annual meeting of the Society of the Seventh-day Adventist Church of Oakland, Cal., will be held at the house of worship, corner Twelfth and Brush Streets, Wednesday evening, April 4, 1900, at 7:30 o'clock. A general attendance of resident members is desired. By order of the president.

E. A. CHAPMAN, Secretary.

PACIFIC PRESS PUBLISHING COMPANY.

THE annual meeting of the stockholders of the Pacific Press Publishing Company, a corporation organized and existing under and by virtue of the laws of the State of California, will be held at the office of the company, corner of Twelfth and Castro Streets, in the city of Oakland, county of Alameda, State of California, on Monday, the 23d day of April, A.D. 1900, at 9:30 A.M., for the purpose of electing a board of seven directors, and transacting any other business that may properly come before the meeting. By order of

C. H. JONES,

President of Pacific Press Publishing Company.

T. A. KILGORE,

Secretary of Pacific Press Publishing Company.

THE TALENTS. By M. C. Wilcox. A brief essay on "The Parable of the Talents," showing that the talents represent the various gifts of the Spirit which God bestows as he will upon those who are consecrated to him, with the duties and blessed privileges involved therein. *Bible Students' Library*, No. 77; 16 pp., price 2 cents.



THE NOBLEST MEN.

THE noblest men that live on earth
Are men whose hands are brown with toil;
Who, backed by no ancestral graves,
Hew down the woods and till the soil,
And win thereby a prouder name
Than follows king's or warrior's fame.

The workingmen, whate'er their task,
Who carve the stone or bear the hod,
They wear upon their honest brows
The royal stamp and seal of God;
And worthier are their drops of sweat
Than diamonds in a coronet.

God bless the noble workingmen,
Who rear the cities of the plain,
Who dig the mines, who build the ships,
And drive the commerce of the main!
God bless them! for their toiling hands
Have wrought the glory of all lands.

—Teacher's World.

CHARACTER BUILDING.

IN considering the subject of child training, the parent and teacher should stand in much the same relation to the child. The child's first teacher should be the parent, who should continue to be his teacher long after he has ordinarily been turned over to the school.

There is no individual in the world who has more opportunities for properly directing the development and growth of the child, than has the parent. If he be a thoughtful parent, who is a student of his own nature and disposition, he can readily see in the child the great effects of heredity. Not only this, but he can also understand and direct the environments and influences surrounding the child, as can no one else. It should be borne in mind that heredity and environment are the two great features which go to determine the character of the child. By heredity is meant those tendencies of mind and body which are given to the child from many ancestors, through his parents. By environment is included every external influence which touches the life of the child in any way. Until the child goes from under the parental roof, the parent has almost absolute control of his environment.

The majority of children are sent to school years before they should be. It is a serious matter to let a little child go out from the sacred influences of his home to mingle with the influences coming from many other homes.

The children coming from any home are, generally speaking, a faithful representation of what that home is, and when parents send their little ones to the school, it is very much like sending them into other homes to receive their mould. Some one has said that we send the children to school to be instructed by the teacher, but they are taught by their mates, and never truer words were uttered. Of any one individual in a school, of course the teacher has by far the greater influence, but when you come to weigh against the teacher's personality, precepts, and life that of a great many of these little people, the balance turns in favor of the child's schoolmates, for they are living in the same plane with him, and are in touch with his life in a sense which the teacher is not nor can be. We may have teachers whose characters are spotless, whose influence is always helpful, whose control over her children

is magnificent, and yet the good work of this teacher will be practically undone by the bad influences and examples of the child's playmates. How necessary it is then that before the child shall go into such an arena as the school, his character shall have become so strong that he is reasonably sure of maintaining a successful contest against those forces which tend to drag him downward.

Character is quite often not very clearly defined. As a result, there is a great deal said about character that is indefinite. In a way, we all have a common understanding of what is meant by a good or bad character. People in general recognize that certain principles of honesty, purity, kindness, and many others which might be mentioned, are necessary elements of what is meant by a good character, and that the lack of these elements results in what is generally denominated an evil character.

Elements of Character.

Now character is very concrete, and possesses no abstract elements. I wish to give what seems to me to be the important elements of character, into which all other elements may come. They are—

health,
knowledge,
perseverance,
judgment,
right motive.

The definite order in which they are here named is, to my mind, the natural one in the development of the child. But it is the order of time, not of importance.

Of course we all recognize that the first element in importance in the character of the child is that of right motive. It is so important that it of itself is often considered the sum and substance of character. If one has a right motive, it is generally considered that he has a good character. But character involves the whole being. It is that which enables an individual to successfully meet and overcome the obstacles in life's pathway, and to live a practical life full of usefulness. It must be apparent, then, that something else is necessary other than right motive, for there are a great many people in the world whose motives are most excellent, but yet they do not accomplish very much that is of any special value, either to themselves or any one else. So, while "right motive" is here placed at the last of the list of elements of character, yet when we rank it in the matter of importance, we must place it first.

But it should be borne in mind that what is first in importance is not always first in time. We recognize this continually in our intercourse one with another, for we often keep back the most important item in a transaction until we have prepared the way for it by presenting others; so in ranking these elements of character in the child, we must recognize that certain subordinate elements are necessary to produce this, the most important of all, "right motive."

A First Consideration.

The health of every child is of the first consideration in the building of its character. If this is kept in mind, we have at the outset a concrete conception of character. With stomach disordered, nerves unstrung, and the

physical energies of the child in general depleted through a lack of fresh air, bright sunshine, good food, abundant exercise, and perhaps, above all, a cheerful home atmosphere, the mental organization of the child is bound to be awry, and he can not have a good motive. I do not think that it is putting it at all too strong when I say that with these unhygienic conditions of health, it is utterly impossible for the child to possess, in any satisfactory degree, any one of the other four elements of character.

Knowledge—What and How.

No discussion is necessary to convince the majority of thinking people that knowledge plays an exceedingly important part in character building. But of course by knowledge is meant good knowledge, that which is wholesome, elevating, and pure, and none other than this should ever be presented to the child. Knowledge is the accumulation of facts, but not only are the facts themselves of value in establishing a right character in the child, but the manner in which these facts are gotten is also of much importance.

It makes a great deal of difference whether the child is getting these facts to pass certain examinations and to meet certain definite requirements of the school or of society, or whether he is getting them as the result of a natural interest; whether they are to him isolated facts which he must in some way cram into his mind, or whether he sees that they all bear certain definite relations to each other; and, above all, whether he sees God and manifestations of His love in all things which he studies. I say that this very largely determines the effect of knowledge upon character.

Perseverance—Execution.

A child may have knowledge, health, right motive, and good judgment, but if he has not perseverance, these other elements are of but little value. By perseverance I mean not only the keeping at a thing, but the getting at it, the starting. That characteristic of the individual which enables him to not only plan wisely because of his knowledge and judgment, but to execute his plans after they have been made. Generally speaking, the child has little perseverance. He flits from one thing to another. His attention is easily diverted. It is therefore of the utmost importance that great care should be taken to have him persevere and complete his undertaking.

Good Judgment.

Judgment is the result of thoughtfulness, which in its turn comes from knowledge that has been rightly acquired through observation and comparison. Those who are older often forget that children readily observe, compare, and make deductions, or form judgments of his own. Because of this, the child should be taught to think and act for himself.

While we speak of these elements of character separately, yet it must be borne in mind that they are connected in various ways in nearly every act of the child. The character of the child is determined largely before he reaches the age of eight or ten years, and he should not be placed under the influences of others outside the home, as in schools, until that time when he can independently act upon right principles.

Parents and teachers have a serious work; for what they sow, the child reaps.

FREDERICK GRIGGS.

"THE real follower of Christ is willing to follow Him anywhere, and do it at his own expense."

THE CHILDREN.

IT is not an uncommon thing to hear people say that they have no love for children. Many more people are ready to declare boys an unmitigated nuisance, a necessary evil, perhaps, for the world in general, but creatures for which they have no use. In many families children are unwelcome. All sorts of expedients are adopted to prevent the advent of children into the family circle, even to murder of the innocent lives. Before birth an enmity is indulged toward children, and it is the first thing they have to meet when born. It may be assuaged to some extent by the appearance of the little helpless creature, but often it is allowed to remain in the form of cold-hearted indifference, if not in open hostility.

God accepts the responsibility of fatherhood to every creature born into the world, even when in the eyes of the law they have no right to be. In His book all their members are written. Under His eye the embryonic being is formed, and He intends that all, since they are thrust out upon the stage of human action without their consent or knowledge, shall share the full measure of parental love and protection. To deprive any child of these is a sin against God. It is most unfortunate to the welfare of society that an innate enmity should be fostered toward children by parents before their offspring comes into the world. While a great many parents will not know of what we speak, we speak of what we know when we say that a vast number of the children born in the world in these days come as unwelcome guests into the families which they invade. In such cases it will be a rare thing if the child ever gains the measure of love to which he is entitled, and the result will be a mutual estrangement between parents and child.

What wonder, then, that in recording the character of the times in which we live, the apostle should foresee and declare that children should be "disobedient to parents, unthankful, unholy," and that there would be an absence of even natural affection!

To insure a successful life it is essential to start right. But the child that is received ungraciously as he enters life, does not have a fair start, and it will not be strange if he turns out an Ishmaelite whose hand is against every man.

But while it is true that the prevailing pride and wickedness of this age are separating far apart the parents and their offspring, it is also true that the God who has foretold this state of things has also said that by the outpouring of His Spirit at the same time He will turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest He come and smite the earth with a curse.

Now is the time for Christian fathers and mothers to think of their children, and to seek their eternal welfare as never before. It always requires a much stronger effort to move in a right direction when the tide runs in the wrong direction. So now, when the hearts of many parents and children are sadly estranged, and a wide gulf is separating them, it will require an especial effort on the part of wise parents to stem the current and save their children. In my younger experience I can well remember having met a few parents who were, as I then thought, too solicitous for their children. They took, as I thought, too much pains to watch every feature of their lives. But time has shown me the wisdom of that course in every case where the watchcare was exercised with love. Children whose paths are carefully guarded by parents who are jealous for their lasting welfare, may be led at times by associ-

ates who are not thus blest, to chafe under the restraints. But let the godly parent persevere.

The time is coming when the children will call you blessed for doing what may now be sometimes a painful duty.

It is true that children have rights. They have a right to receive a careful training. This they can not have while they are allowed to have their own way. So the rights of children do not embrace the right to their own wills and ways. That is generally the wrongs of children and not the rights. But there are rights which justice ascribes to children. The principle of justice should never be violated to the injury of the smallest or weakest living creature. The parent who will trample underfoot the rights of his little children because he has the advantage of them in power or authority, is no better than a coward and a tyrant. How many children are compelled to submit to unjust punishment to satiate a parent's anger, when every principle of justice is violated by the punishment!

God will surely render for these things. He hears the sob of outraged fairness and the harsh tones of unreasonable command and fiendish scolding under which many a child heart is being turned to adamant.

Ah, here we have the root of the great overtopping evils of an age that is fast approaching the record of Sodom! It is probably too late to hope for a reform all along the line before Jesus comes. But it is not too late to let our influence for good be felt, first in our own family circle, and then, if it be felt there, it will extend in blessings to others around us.

In many respects the world needs reforming, but in none so sadly as in the neglect of parental child training. G. C. TENNEY.

OLD PEOPLE AND HIGH ALTITUDES.

THE London *Lancet* has sounded a note of warning against the dangers of high altitudes for elderly people. If at a height of more than 4,000 feet to 5,000 feet above the sea-level, a certain amount of strain is put on a normal heart, and by a rise of pressure indirectly also on the large peripheral arteries, must not this action be multiplied in the cases of heart troubles or in the cases of arteries with thickened or hardened walls? It is specially the rapidity of the change from one altitude to another, which must be considered as a call made upon the contractibility of the small arteries on the one hand, and on the amount of muscular force of the heart on the other hand, and if the structures in question did not respond to this call, rupture of an artery or dilation of the heart might ensue. In the case of people totally unaccustomed to high altitudes, it is desirable to take them by degrees, in two or three stages, with a stay of one or two days at the intermediate places.—*Scientific American*.

MR. CHAUNCEY M. DEPEW tells, through the New York *World*, of the sacrifices his wife made when he was a poor young man. He says: "In those times the girl would give up something to the man she loved. She'd make sacrifices; she'd accept chances. In these days, owing to the society usages, 'the higher ideals,' the general extravagance of New York life, she is greedy, grasping, selfish. Her eyes, her heart, are centered on money, money—nothing but money. The evil is growing. The days when a girl of society or of the upper class married a poor man because she loved him appear to have gone forever—except in the country towns."

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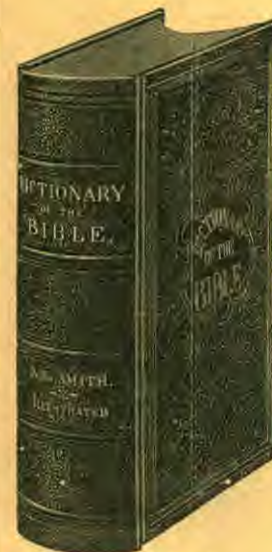
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LESSON I.—SABBATH, APRIL 7, 1900.

THE RESURRECTION ANNOUNCED.

Jerusalem, A.D. 31.

Lesson Scripture, Matt. 28:2-15; Mark 16:6-11; Luke 24:5-12; John 20:1-18.

(Matt. 28:2-15, R.V.)

2. "And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow; and for fear of him the watchers did quake, and became as dead men. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which hath been crucified. He is not here; for He is risen, even as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples. He is risen from the dead; and lo, He goeth before you into Galilee; there shall ye see Him; lo, I have told you. And they departed quickly from the tomb with fear and great joy, and ran to bring His disciples word. And behold, Jesus met them, saying, All hail. And they came and took hold of His feet, and worshiped Him. Then saith Jesus unto them, Fear not; go tell My brethren that they depart into Galilee, and there shall they see Me. "Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole Him away while we slept. And if this come to the governor's ears, we will persuade him, and rid you of care. So they took the money, and did as they were taught; and this saying was spread abroad among the Jews, and continueth until this day."

(Mark 16:7, 9-11, R.V.)

7. "But go, tell His disciples and Peter, He goeth before you into Galilee; there shall ye see Him, as He said unto you." 9. "Now when He was risen early on the first day of the week, He appeared first to Mary Magdalene, from whom He had cast out seven devils. She went and told them that had been with Him, as they mourned and wept. And they, when they heard that He was alive, and had been seen of her, disbelieved."

(Luke 24:12, R.V.)

12. "But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he departed to his home, wondering at that which was come to pass."

(John 20:1-18, R.V.)

1. "Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid Him. 3. Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together; and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet he entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon His head, not lying with the linen cloths, but rolled up in a place by itself. 8. Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that He must rise again from the dead. So the disciples went away again unto their own home. 11. "But Mary was standing without at the tomb weeping; so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if Thou hast borne Him hence, tell me where Thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turneth herself, and saith unto Him in Hebrew, Rabboni; which is to say, Master. 17. Jesus saith to her, Touch Me not; for I am not yet ascended unto the Father; but go unto My brethren, and say to them, I ascend unto My Father and your Father, and My God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that He had said these things unto her."

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. Describe the scene when the angel of the Lord visited the tomb of Jesus. Matt. 28:2, 3.

2. How did the accompanying glory affect the guards at the tomb? Verse 4. (Acts 12:7-10.)
3. When sufficiently recovered, what did members of the guard do? Verse 11.
4. What was done to keep the guards from revealing what they had seen? Verses 12-15.
5. Before it was yet fully light, who came to visit the sepulcher? John 20:1. (Mark 16:1, 2.)
6. Seeing the tomb unsealed, what did Mary do? Verse 5.
7. Upon receiving the word, what did Peter and John immediately do? Verses 3-8.
8. How did the view of the empty tomb affect Peter's mind? Luke 24:12.
9. What was the cause of his bewilderment? John 20:9. (Ps. 16:10.)
10. Where did the two disciples then go? Verse 10.
11. While Mary and others still lingered at the tomb, what happened? Matt. 28:2-7. Note 1. (Matt. 26:32.)
12. Who was specially named as one to be notified of the resurrection? Mark 16:7. Note 2.
13. After viewing the tomb, what did the women do? Matt. 28:8. (Mark 16:8.)
14. When the women went to announce the resurrection, what did Mary Magdalene do? John 20:11.
15. Upon looking into the sepulcher, what did she see? V. 12.
16. What question and reply passed between Mary and the angels? Verse 13.
17. Upon turning from the interview, who met Mary? With what result? Verse 14. (Mark 16:10.)
18. What conversation then followed? Verse 15. (Luke 24:16.)
19. How was Jesus made known to her? Verse 16.
20. To prevent joyful embrace, what admonition did Jesus quickly give? Verse 17. Note 3. (Matt. 28:9.)
21. Having thus personally met the risen Lord before all others, what did Mary then do? Verse 18.
22. How were her words received? Mark 16:9-11.

Side Lights.—"Desire of Ages," chapter 83.

NOTES.

1. EVIDENTLY the women were at first sight somewhat startled at the brightness of the Lord's messenger, but his assuring words gave them comfort. This incident well illustrates the surety of God's promise that when terror overtakes the wicked, it will not come nigh those who make the Lord their fortress. Ps. 91:1-8. This was especially true in the case of the women, to whom the angel said, "I know that ye seek Jesus, which was crucified."

2. AFTER Peter's cowardly denial of the Lord on the night of His betrayal, this word to send the message direct to Peter was an assurance that the Lord had already forgiven his wicked act. It is also one of the strong evidences of the Lord's long-suffering toward those who now commit folly under great temptation.

3. FROM this statement of the Saviour it is very evident that the thief did not ascend to the Father with Jesus on the day of the crucifixion. See Luke 23:43. The "to-day" of the promise must therefore refer to the time of making the promise, rather than to the time of its fulfillment. This would naturally be read from the text were the comma after the word "thee" to follow the next word, which might be done without violence to inspiration, since punctuation points are no part of inspiration, but a modern invention.



LESSON II.—SUNDAY, APRIL 8, 1900.

PRECEPTS AND PROMISES.

Lesson Scripture, Matt. 7:1-14, R.V.

1. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. 6. "Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you. 7. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets."

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TO CONTRIBUTORS.

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

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

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

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

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

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13 "Enter ye in by the narrow gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straightened the way, that leadeth unto life, and few be they that find it."

Golden Text: "Whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12.

SUGGESTIVE QUESTIONS.

- (1) In the Saviour's instructions to His followers, what command does He give? Why? V. 1. Note 1. (2) What will be the result to the one who judges another? Upon what does our treatment by another in great measure depend? V. 2. (3) In what way does the Saviour show the folly of criticising one another? V. 3. (4) In what other way does the Saviour express the same thought? V. 4. (5) What is a person who would attempt to do such a thing? What is his first duty? Having done this, what work may he then attempt? V. 5. Note 2. (6) Against what does the Saviour warn His followers? What might be the result to one who would attempt to satisfy swine with pearls? V. 6. Note 3. (7) What three things will the follower of Christ do? V. 7. (8) What will result to the one who asks? To the one who seeks? To the one who knocks? V. 8. (9) What two illustrations does the Saviour use to emphasize God's willingness to give what His children ask? Vs. 9, 10. (10) How does the Saviour apply the illustration? V. 11. Note 4. (11) What grand rule does Christ give us for the treatment of our fellow-men? V. 12. (12) What is the only safe gate for the Christian? To what does the other lead? What is said of this gate? V. 13. (13) For what reason are so many going in at the broad gate? What is the peculiarity of this gate? V. 14.

NOTES.

1. Judge not.—"Do not think yourself better than other men, and set yourself up as their judge. Since you can not discern motive, you are incapable of judging another. In criticising him, you are passing sentence upon yourself; for you show that you are a participant with Satan, the accuser of the brethren. The Lord says, 'Examine yourselves whether ye be in the faith; prove your own selves.' This is our work."—*Desire of Ages*. "It means to impute wrong motives, to put the worst and not the best construction on the actions or words of others. This command forbids us to sit in judgment upon the conduct of others, forming and expressing opinions upon that of which it is impossible for us to know all the facts."—*Peloubet*.

2. Then shalt thou see clearly.—Having had experience in getting rid of his own sins and faults, he is better able to help another in getting rid of his. In other words, his vision is not distorted or discolored by viewing his brother's faults through the spectacles of his own sins.

3. Neither cast your pearls before the swine.—"There are those who will only make a misuse of the highest and holiest things in religion. Their natures are so sensual, their hearts so hard, that they can not understand or appreciate the best things of God. It does not follow that we are to do nothing for them. There are some things even they can understand,—sympathy, loving-kindness, aid in temporal things, the love of Jesus Christ. By these we are to seek to change them into sincere men and Christians, and then they will understand the holy things and appreciate the pearls."—*Peloubet*.

4. How much more.—The difference is infinite. In Christ, God gave heaven's choicest gift. Then may we not expect that He will "with Him freely give us all things"? The greatest and best gift presupposes all the lesser ones.



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War as Now.—Mr. Sheldon says in his first editorial in the *Topeka Capital*: "The paper will declare its abhorrence of war as it is being waged to-day, not only in Africa, but in the Philippines and everywhere else." This we suppose refers to the motive of war, not its manner; for the present wars are very merciful as regards loss of life and care of the soldiers and wounded as compared with ancient warfare. But the motive of some later wars, that is a different thing.

A Prohibition Daily.—For six days the *Topeka Capital*, under Mr. Sheldon's régime, will be a prohibition daily. In his first editorial he says: "On the liquor question the paper will advocate the prohibition of the whole liquor business from Maine to California, and all around the globe. By prohibition I mean the total extinction of the curse of making, selling, buying, and drinking intoxicating liquors; its extinction by legal enactment, by personal, total abstinence, and by every form of State, home, church, and school education that Christians can devise." In this the friends of temperance will rejoice. The great question will be whether all moral effect will not be lost in the novelty and brevity of the thing.

How Is It?—The *Indian Mason* says:—

"Masonry is willing to help those in need, and speaks a word of comfort in time of trouble."
"Masonry is love, love toward man, love for the beautiful, brotherly love, love for the good, the honest, and the true."

Now these are excellent principles; but may we not inquire, "Are they true?" "Those in need" is a broad expression, embracing all needy ones. Do these come within the field of Masonic effort? We believe the order excludes young men in their non-age, old men in their dotage, and the crippled, maimed, and deformed, all of which, save the first-named, are peculiarly apt to be needy. Is Masonry willing to help all these needy ones outside of the lodge and outside relationships with lodge members?

Love is good; it is blessed. Love for man is divine. "Man" is a generic term, embracing all men, whatever their condition. Does Masonic love embrace all the race? Does it love those who are its enemies? Or are these the mere formal expression of lodge obligations?

The tendency to what is called "imperialism," manifest in overreaching and oppression, is not to be laid at the door of one man or one party. It is a tendency of the times; the weak bend before it; the strong sometimes resist with a counter-imperialism. In the end only the truly Christian will consistently oppose it; and he will withstand its tendencies, its imperiousness, its flatteries, and emoluments, not for himself; he will do it for the sake of others. He is free; and he whom the Son makes free is free indeed. He may be oppressed; he may be enslaved; he may be imprisoned; yet he knows a freedom higher than any civil government on earth can assure or secure him. What the SIGNS OF THE TIMES may say in pointing out this tendency in our own land is not from political considerations, but to show that this nation is fulfilling prophecy, and to warn men of its doom.

A WORLD-WIDE QUESTION.

THE Sabbath question is fast becoming world wide. It faces one in the individual life of every Christian, in ecclesiastical circles, in legislative halls, in courts of justice. Men can not cry it down. It is pre-eminently a Bible question. Here we find the origin and purpose of the Sabbath set forth in clear lines. We find it in no other book. A study of the question is, from every viewpoint, at all times profitable. In order to meet this need, the SIGNS OF THE TIMES will present the question during the present volume in two series of articles, in different aspects. The first series will begin March 28, under the general head "The Origin of Evil and the Change of the Sabbath." The individual articles will be nineteen in number. The following will show the wide scope of the series, and how emphatically the Sabbath question touches other vital questions:—

The Purpose of God,
Why Sin Was Permitted,
The Father of Lies,
The Mystery of Godliness,
The Fall of Satan,
One-third of the Angels
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Did Christ Change the Sabbath?
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A Striking Fulfillment,
The Source of Papal Authority,
"The Times" Changed,
How the Papacy Was Formed,
The New Religion,
The Ancient Apostasy a Type of the
Falling Away in the Church,
The Third Angel's Message.

Besides the above articles there are several other series, each article independent, which will begin soon. For the six months these articles run the paper is only 50 cents. Why not subscribe for your friend or neighbor?

"A SENSATION EXPLODED."

THE following, under the above head, will speak for itself; it appeared in the *Williamsport, Pa., Keystone Gleaner* of Feb. 22, 1900:—

"About four weeks ago a sensational account was published in the *New York Journal*, which was largely copied by other newspapers, of an event which occurred in Bradford County, this State. The article reflected upon Seventh-day Adventists. It was represented that a disgraceful scene occurred at a funeral service, which was attended by a 'crowd of Adventists.' The Adventists crowded around the coffin, and at the close of the service one of them, in a loud voice, commanded the dead man to arise. The community was said to be very much aroused over the affair.

"The affair has been carefully investigated, and it has been found that a mountain has been made out of a mole-hill. A young man, known to be peculiar in his habits, had been attending a general meeting of Seventh-day Adventists recently held in Bradford County, and, seemingly, was very much impressed by the spirit of the meeting. He, however, was laboring under a delusion, as he imagined that the Lord had called him to be a prophet. At the funeral above mentioned he went into the house when the undertaker asked if there were any friends who wished to view the body, he being the last person to go to the casket. While viewing the remains he seemed very much agitated, and in a very low voice he commanded the dead man to arise and forgive him. Only four or five persons heard him speak. The undertaker took hold of the young man and requested him to go out. He went quietly to the door, got into his buggy, and drove away. Only one Seventh-day Adventist was present, and he was a relative of the deceased. The whole affair was caused by this irresponsible person, and should not have been charged to the Seventh-day Adventists."

In the delusions of these last days there is one thing which will ultimately save, and only one, and that is "the love of the truth." And those who receive "not the love of the truth" will yield to the last great delusion, if they do not yield to earlier ones. See 2 Thess. 2:9-12. Knowledge of the theory of the truth will not then save from error; knowledge must be more than form. Neither will a spiritual frame of mind save. Thousands believe they have the Spirit of God, while they are living in utter disobedience to that Word which the Spirit inspired. There is one Voice, which, if we know, will enable us to discern all other voices. That Voice uttered the Ten Commandments from Sinai. That code of laws is eternal. If we know that, if it is written on our heart by the Spirit of God, we shall not be deceived. Every voice not in harmony with that law is false, however dulcet its tones. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

It Is Strikingly True.—An article in the *Saturday Evening Post* points out the fact, recently emphasized by Professor Hadley, of Yale, that there is a decided "decline of conviction" among public men. Oratory which moves men has declined. Men "desiring only to subserve in the most direct way the special and local interests confided to them," and to do it as expeditiously as possible, "resort to compromise and adjustment." Of course this will destroy decided conviction, and true eloquence can not live where conviction is wanting. This is especially true in the religious world. What contributed greatly to make Moody the man he was, was his intense conviction and earnestness. There ought to be thousands as earnest as he. Truly it is a sad commentary on religion when but a very few men stand out so prominently as men of earnestness and conviction.

The Age in a Cartoon.—A comical sheet, representing more sad truth than humor, portrays as a first scene in their respective studies, five noted men connected with an educational institution; their names, Professor Braynes, chemist; Mr. Voltz, inventor and electrical expert; Professor Nollidge, a writer on biology, zoology, etc.; Mr. Goggles, an erudite editor; and Mr. Diggum, leading authority in international law. The next view is a street scene where these learned men have met to have a little chat. While conversing, a heavy-weighted champion pugilist in loud-checked trousers and red sweater ambles along the street. After him comes a mad crowd of men of all descriptions and all ages, all well dressed, but so intent in overtaking the pugilist that they literally run over and trample down the learned professors as tho they were so many mud-turtles or wooden blocks. It is a good illustration of the sport-mad, blood-crazed world to-day. It is headed, "An Up-to-date Social Study." Is it overdrawn?

Articles from Mrs. E. G. White.—There are, we believe, no articles on practical godliness and religion more appreciated than those which Mrs. White contributes for the SIGNS OF THE TIMES. Beginning with our issue of April 18, the following will be printed from week to week till all are given to the world: "Christ and Nicodemus," "Changed into the Same Image," "The Power of the Word in the Life," "At Simon's House," "Ministry" (two articles), "Go Work To-day in My Vineyard" (two articles). These eight articles, contributed alone to the SIGNS, are full of precious Biblical instruction for all Christians.