

# SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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## THE LAW OF SICKNESS AND HEALING.

THE Gospel of Christ is the power of God unto salvation. Salvation means saving, healing. To heal a physical wound or disease is to save from something worse. To heal the disease sin is to save the soul from spiritual death.

THE Gospel of Jesus Christ is a complete Gospel. It saves to the uttermost; therefore it means power to heal, to make whole everything that is wrong, disabled, enfeebled, poor,

and nature's laws of right living are understood and complied with. Many seem to think that there is something very mysterious about the question of divine healing. There is, and there is not. There is connected with it the "mystery of godliness," which ought not, however, to remain long a mystery, as mysteries are ordinarily considered, to the true seeker after a Saviour. Then, this is of itself a matter of practical, common-sense living, and includes every detail of the life in its application.

and with His people. One evidence of this is the rapid rise of so-called faith healers and divine healers the world over. Satan always imitates the work of God, and his signs and wonders are proportioned to the importance of God's message for the time. But there can be, of course, only one divine process of healing, and, rightly understood, there can be in it no place for fanaticism. It is too bad that the subject has been so misunderstood, by even those who are honest at heart, as to cause doubts and ridicule to associate with it. But



"And when Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever. And He touched her hand, and the fever left her; and she arose, and ministered unto them." Matt. 8: 14, 15.

wretched, out of harmony with right generally, everywhere and forever, be the thing spiritual or physical, material or otherwise. That is the Gospel to-day. On God's part it is absolutely unlimited in its restorative and conservative powers. It is true that it is limited in this world, but only by man himself; for with man rests the power to limit it.

HUNDREDS, thousands, millions of poor folk, in and out of the church, are longing for healing of physical ills and infirmities. It is sad to think that physical sickness should exist among professed believers in an almighty and compassionate Saviour. But it does exist and will exist there until the law of spiritual healing

AGAIN, while there are many who can testify to mighty works of divine healing for themselves and for others, there are probably more whose faith is weak because they do not see the sick restored to health even after many and earnest petitions to this end; or doubts exist because some who have been marvelously healed, or claim to have been healed, fall again under the attacks of disease. Now, doubting one, be assured of this one thing, that if the sick is not restored to health, or the healed one becomes sick again, there is a very good reason for it, which it is our duty and privilege to know.

It is time for the Lord to work mightily for

that is the work of the enemy, who is glad to see confusion and sickness and suffering spread abroad. The Lord has said that His people "are destroyed for lack of knowledge." But it need not be so; let it not be so in your experience.

It is not stating the matter at all too broadly to say that the Lord can not intrust great blessings of health to ninety-nine one-hundredths of those who seek Him for health, in their present attitude of mind. Speaking with reverence, the Lord is not less wise than is man. A worthy man is approached by his son with the request for a large sum of money. The first question the father asks is, Son, what

do you propose to do with it? A discreet answer may be given, but the father, knowing the temptations that come to the inexperienced, and recognizing also certain defects of character or judgment in his son, replies that he can not at once confer the desired object, since to do so would mean disaster to the young man's career. He recommends first a training in this business, or that industry, until experience has prepared him to handle wisely large interests.

HEALTH is a priceless treasure. It is great riches. But the greatest danger to the man rich in worldly goods is the tendency to rest in the earthly security and protection and comforts they are able to purchase for him. He forgets his dependence upon God for life and its blessings. So is the danger to the man intrusted with rich blessings of health. Unless he has learned well, and learns daily, he will glory in his physical powers, and apply these powers to the attainment of selfish ends rather than to the service of God. And so the Lord, in His infinite wisdom, knowing the real primary need of the petitioner, often says, Son, receive first a training; give up this or that injurious thing or practise, that you may rightly use the great blessing which you desire.

THIS leads to the law in question in particular. All manner of disease and sickness is the result of sin. These evils are not arbitrarily placed upon the race, but are the natural consequences of a misuse of that which was originally given for man's good. Sin has passed upon the whole of mankind, and in varying degree, due to differing hereditary conditions and other circumstances, all feel the effects of disease. Now the working of the power of God unto salvation will redeem men entirely from sin and all of its effects. But it is true that while sins are forgiven now, the seeds of death in the flesh will not be destroyed until the Lord comes. This body of flesh will be corruptible until it is fashioned like unto His glorious body. Nevertheless, the principle of entire salvation holds good, and the Lord's will concerning His people in all ages is that they shall be delivered from the diseases that injure mind and body, and which afflict those who know not the Lord.

THE law of disease and healing thus becomes a very practical matter. A familiar text tells us that as a man "thinketh in his heart, so is he." That is the principle operating in the question of disease and health. Sin is primarily of the mind, and we might appropriately say that as a man sins so will his sicknesses be. But it is not enough to say that a man's diseases are proportioned to the degree of his violation of nature's laws, meaning by these the physical laws of his being. Nature's laws in man are twofold,—spiritual, of the mind, and physical, of the body, and the spiritual law is the governing one. Then, as the mind controls the body, it follows that the intent of sin in the mind will find expression in the overt act when the opportunity offers, and in time the attendant diseases and sicknesses will make their appearance.

BUT there is still more in the working of this law. The relation between the purposes of the mind and the effects upon the body is a marvelous one, but it is one well recognized, and is also well expressed in the words, " whatsoever a man soweth, that shall he also reap." To avoid the consequences of an evil thought, it is not enough for an individual to say that he will refrain from the physical or outward demonstration that would naturally follow. That

particular thing may not find an outlet, but the effect upon the mind is the same as if it did; for the mind is receiving a training in the wrong direction, and its evil purposes will find expression at other times and in other wrong ways. It is exceedingly dangerous altogether for the man to harbor even one bad thought.

IN the application of this law it might at first appear that all who are afflicted with sickness, professed believers or others, were great sinners. This statement would sound harsh; and it is pleasant to know, at least under these circumstances, that there are sins of ignorance, and that the Lord will correct these if the sincere believer will let Him do it. But this presents a very solemn subject for thought to every individual, to the professed follower of Christ in particular. Great as the demand may appear to be, it is nevertheless true that the Lord demands that His children shall be all they profess to be. He asks them to be perfect, to be pure, to be holy, even as is the Father in heaven. And, praise His name, it is their blessed privilege, as well as duty, to be all that, not by their own power or strength or wisdom, but by virtue of His grace, which is sufficient for all. It is the glorious privilege of the sons and daughters of God to live so close to Him, to be led so carefully and continually by His hand, that they will not make mistakes even. This means much prayer and meditation, constant walking with God. Is it too much? Will there be among the translated ones at Christ's coming one soul who will be less than that?

CAN you wonder now why it is that some one has fallen under the power of disease who was once wonderfully healed? There is no mystery about it, except the wonder, as the angels must look at it, why and how one can loosen his grip on the arm of the Lord. This grasp is a spiritual one, and when the mind wavers, when it lapses into carelessness, sickness of the body comes as the inevitable and natural outworking of law, and not as an arbitrary decree. We sometimes remark that the Lord permits the disease to come. True, simply because He does not interfere with the process; and He lets the evil come, as He did upon Israel of old, as a chastisement in order that it may have the salutary effect of arousing the wanderer to a sense of his condition, and bringing him back to his source of help and to his Redeemer.

DO YOU yet wonder why you are not healed in answer to prayer? Do not allow the thought to enter your mind that the Lord does not hear your honest petition. He does hear, but He is simply, in His wisdom, giving you experience, removing some defect of character, pruning here a little and there a little, until He can intrust you with what you desire, and what He longs to bestow upon you. Wait patiently for Him. If the time seems long and the way difficult, remember that this is often the course of faith's development. Wait in hope. "Let patience have her perfect work," which means *your* perfecting.

MANY can not or will not wait, and because the Lord can not teach them as He would be glad to teach them, they must endure the sickness and the suffering all their days. In such event the affliction acts as a continual corrector, to keep them humble and make them sensible of their dependence upon the Lord. Under all circumstances He is a faithful, merciful, all-wise, and loving Father. We are the ones who are so ignorant and blind and obstinate and stubborn that He can bestow upon us only

so few blessings, lest we rise in our pride, and work our own destruction.

THEREFORE, look up, despondent one. There is power for all things with Israel's God. He has power for healing for you, of mind and of body. If the reformatory process is slow, remember it is not the Lord's fault, but rather that you are under a divine training, and be glad. Do not be discouraged if you can not at once see what is the hindering cause. The Lord will reveal it in *His* time, not necessarily in yours. First of all, above all, get right with God, keep right with Him every moment, and believe that He knows all about you, far better than you know yourself, and be willing to be led and to be taught by Him in all matters of holy and sensible living.

His promises of old are still true: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." "And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Ex. 15:26; 23:25. Bring "into captivity every thought to the obedience of Christ." The law of perfect healing means, first of all, nothing short of this. There is more to it. Are you ready to comply with the preliminary conditions?

L. A. PHIPPENY.

#### VICTORY OVER TEMPTATION.

GOOD and upright is the Lord," says the psalmist; "therefore will He teach sinners in the way. The meek will He guide in judgment; and the meek will He teach His way. All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies. For thy name's sake, O Lord, pardon mine iniquity; for it is great. What man is he that feareth the Lord? him shall He teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the Lord is with them that fear Him; and He will show them His covenant."

The wilderness temptation which Christ endured was a personal conflict with the wicked one who had shown himself to be the author of sin. Satan was once a covering cherub in the heavenly courts, the angel next in power to Christ Himself. But he lifted himself up against God, and induced some of the angels to join him in rebellion. There was war in heaven, and Satan and his followers were cast out.

Expelled from heaven, Satan determined to set up a kingdom on this earth, and win man to his side. But Christ pledged His word that if man was overcome by temptation, He, the Son of God, would be his surety, that they might have a second trial.

Christ came to our world to stand where Adam stood, to endure the temptations which Adam failed to endure. In behalf of the beings He had created, who had through sin become a fallen race, He stepped from the throne which He occupied as Prince of heaven, and clothed Himself with the garments of humanity. He was to be tempted on every point on which man would be tried. After His baptism He went forth to the wilderness. For forty days and forty nights He fasted; then, when He hungered, Satan came to Him as though a messenger from the heavenly courts,

and tempted Him. In this contest Christ was at a disadvantage, for His strength was reduced by His long fast. The plan of salvation was so arranged that when Adam was tested, temptation was removed from him as far as possible. When Adam was tempted, he was not hungry. He had the opportunity of satisfying every need. But when Christ was tempted, He was faint from want of food. He was to qualify Himself for the office of Redeemer by successfully resisting every assault of the enemy. His power of resistance was to be an example for all who would hereafter be placed in trying positions.

Satan came to the Saviour with the words, "If thou be the Son of God, command that these stones be made bread." As he tempted Adam on the point of appetite, so he tempted Christ. He knew that if he conquered here, he could gain the victory in any temptation he might bring. Pointing to the stones lying around them, which resembled loaves of bread, he said, "If thou be the Son of God, command that these stones be made bread." Christ answered, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The enemy well knew the power of God's word. He knew that this word had supplied bread for the Israelites in their journeyings through the wilderness, and that the same word could supply the necessities of Christ. But this was not God's plan. He designed that Christ should be treated as man is treated. He was not to exercise miraculous power in His own behalf; for if He did, Satan would say that His test had not been a fair one, because He had made use of supernatural power; and that God should not require man to obey all His requirements if the effort to obey them would destroy life.

Satan had declared to his associate angels that he would overcome Christ on the point of appetite. He hoped to gain a victory over Him in His weakness. But Christ gained a complete victory over this temptation, thus placing men and women on vantage ground, where they can overcome as He overcame. Let those whose mental and moral power has become enfeebled by wrong-doing, seek the Lord earnestly, and they will gain the victory, even over long-established appetite. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

By the power of God, man is to firmly resist every temptation. The temptations which Christ overcame cover all the temptations that come to man. Each of these temptations marks a special crisis in the life. If man is overcome, Satan has gained the victory, and man has weakened his own power of resistance. But if the tempted one will lay hold of the strength of the Conqueror, he, too, will overcome. Christ said to His disciples, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

All who put their trust in God will come off more than conquerors. "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday. . . . The steps of a good man are ordered by the Lord; and he delighteth in His way. Tho he fall, he shall not be utterly cast down; for the Lord upholdeth him with His hand. . . . The salvation of the righteous is of the Lord; He is their strength in the time of trouble. And the Lord shall help them, and deliver them; He shall deliver them from the wicked, and save them, because they trust in Him."

After Christ had successfully resisted the first

temptation, "the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If thou be the Son of God, cast Thyself down; for it is written, He shall give His angels charge concerning Thee; and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone."

Satan desired Christ to become guilty of presumption by needlessly exposing His life. He did not repeat the whole of the scripture which he pretended to quote; he left out the words "to keep Thee in all Thy ways;" that is, to keep Thee in all Thy ways while Thou art in the path of duty. Had Christ presumed on God's mercy by risking His life to give Satan evidence of His Messiahship, He would not have been in the path of duty.

Satan knows that if he can persuade human beings to venture out of the path of obedience, he can lead them on and still on in his way. He knows that then he can induce them to follow his plans by presenting something to be gained by disobedience.

The second temptation also Jesus firmly resisted. "It is written again," He said, "Thou shalt not tempt the Lord thy God."

All should become familiar with God's Word; because Satan perverts and misquotes Scripture, and men follow his example by presenting part of God's Word to those whom they wish to lead in false paths, withholding the part that would spoil their plans. All have the privilege of becoming acquainted with a plain "Thus saith the Lord." God's commands and requirements are all calculated to promote industry, economy, temperance, and wisdom. When men yield to the temptation to disregard God's Word, they range themselves under Satan's banner. There are false shepherds who will say and do perverse things. Children should be so instructed that they will be familiar with God's Word, able to know when part of a scripture is read and part left unread, to make a false impression.

We are guilty of the sin of presumption when we defile our bodies. Paul declares, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Our bodies are a wonderful exhibition of God's incomprehensible skill and unceasing goodness. They are not to be trifled with. With all the power of a sanctified mind and a purified soul, they are to be consecrated to God.

Parents, warn your children against the sin of presumption. Teach them that it is presumption to educate an appetite for tobacco, liquor, or any hurtful thing. Teach them that their bodies are God's property. They are His by creation and by redemption. They are not their own; for they have been bought with a price. Teach them that the body is the temple of God, and that it is not to be made strengthless and diseased by the indulgence of appetite.

The Lord did not create the disease and imbecility now seen in the bodies and minds of the human race. The enemy has done this. He desires to enfeeble the body, knowing that it is the only medium through which mind and soul can be developed for the upbuilding of a symmetrical character. Habits which are contrary to the laws of nature, war constantly against the soul.

God calls upon you to do a work which through His grace you can do. How many sound bodies are there which can be presented to God as a sacrifice that He will accept in His service? How many are standing forth in their God-given manhood and womanhood? How many can show a purity of tastes, appetites, and habits that will bear comparison with Daniel's? How many have calm nerves, clear

brain, unimpaired judgment? Instead, thousands are to-day health-destroyers, self-made invalids, because of their disregard of the laws of health.

In the Ten Commandments God has laid down the laws of His kingdom. Any violation of the laws of nature is a violation of the law of God. The Lord has given His commandments to be a wall of protection round His created beings, and those who will keep themselves from the defilement of appetite and passion may become partakers of the divine nature. Their perceptions will be clear. They will know how to preserve every faculty in health, so that it may be presented to God in service. The Lord can use them; for they understand the words of the great apostle: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

MRS. E. G. WHITE.

(Concluded next week.)

### THE FLAG WITH NINE STRIPES.

THE chairman of the Boston school board, Mr. Gallagher, visited a school, and seeing an artistic drawing on the blackboard, asked what it was.

"Why, that is a flag," said the teacher.

"Of what country?"

"The United States flag, of course. It was drawn by one of our brightest boys."

"But," said the visitor, "I see there are only nine stripes on it. Now suppose you ask that bright boy to add four more stripes before you call it the United States flag."

A casual observer might not know the difference between a flag with nine stripes and one with thirteen, or between a flag with thirty stars and one with forty-five, but a flag is not the United States flag unless it conforms strictly to the United States law. It must be precisely according to the regulations that have been issued.

And if earthly governments are so strict and stringent in their requisitions and prescriptions and will allow nothing substituted for that which the army regulations prescribe, what shall we say of Christians who profess to change and alter and regulate the affairs of the church after their own will, mind, way, and fashion, without regard or respect to the commands, the precepts, the example of Christ and of His apostles?

To Moses it was said, when he was set to prepare a tabernacle, "See that thou make all things according to the pattern showed to thee in the mount." Ex. 25:40; Heb. 8:5. He was not to follow any whims or fancies of his own. The form, the shape, the dimensions, the materials, the methods, were all prescribed; nothing was left to chance, nothing to judgment. Everything must be done strictly according to the rules and patterns shown him in the mount.

Is it not possible that many a system which men have made may be no more the Gospel of Christ than a nine-striped flag is the flag of the United States? Is it not possible that men will find at last that many of their inventions have been mistakes, that many of their helps have been hindrances, that many of their improvements have been disadvantages, and that they will need to put them away before their work can be accepted of God?—*Armory.*



## THE ORIGIN OF EVIL AND THE CHANGE OF THE SABBATH

### WHY SIN WAS PERMITTED.

Number II.

THE time was when the monster sin was unknown in all God's domain. Its blighting breath had not withered, nor its crushing step marred, aught of beauty in any of the Creator's handiwork. The Almighty's fiat gave birth to world after world, each to take its appointed place in the great universe, and when the foundations of this world were laid, "the morning stars sang together, and all the sons of God shouted for joy." Job 38:7. The sole thought of all created beings was, in their blissful innocence, to honor and glorify their great Benefactor by offering unquestioned obedience to all His righteous will. Among all the innumerable host that surrounded the throne of God, "angels that excel in strength, that do His commandments, hearkening unto the voice of His word," no note of discord or murmur of dissatisfaction had ever arisen, no envious or jealous spirit had ever ruffled any breast, no evil thought or dark design had ever cast its blighting shadow over any life; but all was peace and happiness in heaven.

But there came a time when the all-seeing eye discerned in the heart of one bright being an intent that, ere its enormity should be fully disclosed and its iniquitous career terminated, many a heart would be pierced with woe, and many a life would go out in darkness. Here was the origin of sin, and this being, within whose bosom the foul purposes were first given birth, was the originator and prince of evil, the father of lies. John 8:44; Eze. 28:12-17.

#### Why Sin Was Not Abolished in Its Beginning.

To many minds the existence of evil is incompatible with the goodness and beneficence of a God whose name is Love. The fact that God permitted sin, with its dire results, to enter this world, rather than to put it down, by force if necessary, in its incipiency, is regarded by many as an indication that the Lord is arbitrary, not looking to the happiness and comfort of His creatures. But it is because God's character and the principles which underlie His government are not rightly comprehended that this misconception holds in so many minds.

There are some things that God, almighty tho' He be, can not do, because foreign to the infinite goodness of His character. "It is impossible for God to lie," because His character is Truth. It is likewise impossible for Him to force any of His subjects into obedience, because His character is Love. "God is love;" His government is a government of love, and all His requirements are the expression of love. It is because God is love and only love that He did not and, indeed, could not use violence to put down rebellion against His own government. Force and violence are not the instruments of love. "Love suffereth long and is kind." Hence if God should seek to use any other constraining motive than love toward any of His creatures—if He should attempt to move any to repentance save by His goodness—He would cease to be a God of love, and His law and government of love would at once be annihilated.

#### Probation Necessary.

God is love; His government rests on the principles of love, and His subjects must serve Him from motives of love. It is, therefore, not an arbitrary truth, but simply the statement of one of the essentially inherent principles of God's government, that "love is the fulfilling of the law" of God. And this love shown to God is simply the spontaneous response of love received from God. "We love Him, because He first loved us." Now, as love is the "bond of perfectness," and as our love is the same as God's, because received from God, and as His love is shed abroad in our hearts by the Holy Spirit, we are enabled by the almighty power of God, the Gospel, fully to keep the law of love, and to attain to the standard of perfection set forth by the Saviour when He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48.

Again: God being love, and His service being that of love, which can not be forced, but must spring from the free choice of the servant, it inevitably follows that the Creator must constitute as free moral agents those of His creatures whom He would make amenable to His moral government, angels in heaven as well as men upon earth, sufficiently instructed in the right, but free to choose the wrong at any and every step of the way. Created thus, free to choose the right or the wrong, it necessarily followed that they must be placed upon a period of probation, that their loyalty to their Maker might be fully tested, after which, if faithful, their place in God's favor would remain eternally secured.

Thus all God's creatures who are answerable to moral law were not only at the creation constituted free moral agents, but also their happiness was conditional upon their loyalty to their Creator. Then as now the way of peace lay in the path of unswerving obedience to all God's righteous requirements—righteous only because they are right, and right simply because they afford peace, joy, and life.

In this unrestricted freedom of choice and action, and in no other way, could there be perfect happiness, not alone for the creature, but for the Creator as well. Man on his part could not be perfectly happy unless at all times he should do that which was the result of his own free choice. He could not be eternally happy unless he should always freely choose the right according to God's standard, which alone is right.

On the other hand, God, for whose glory man was created, would not be perfectly glorified unless at all times man should freely choose the service of love, or perfect obedience to all the requirements of God's law of love. Hence, for the success of God's government, His subjects must not only be free to choose, but they must freely choose the right. Thus would perfect harmony and perfect joy pervade all the universe of God.

But for God's creatures to be free moral agents, as free to choose the wrong as the right, the Creator must take the risk of the possibility of sin, or the wrong choice by some individual at some time. Sin having once entered, the only power that the God of love

could use to reclaim the rebellious is the Gospel, for the Gospel is "the power of [love] God" to save the lost. In this way would the Creator show His subjects that He does love them, even to the giving of His own life for their salvation; and when God thus makes known to all the beholding universe the riches of His grace in His kindness to us through Christ Jesus, thus proving to a demonstration that God is love, that "love seeketh not her own" but others' good, that love is "the bond of perfectness," the greatest of all attributes, and that obedience to God is but a service of love, then all created intelligences will forever freely and fully choose for themselves the service of God and the character of God.

Thus will be fulfilled the promise: "Affliction shall not rise up the second time." "Tho' I have afflicted thee, I will afflict thee no more." Nahum 1:9, 12. Then will be realized the happy state, not simply of a world redeemed from sin, but of a universe forever secure from all approach of evil. Well then may be described the rapturous sound: "And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever." Rev. 5:13, R.V. But this will not be then in prophetic strain by an exiled seer in an island solitude, but it will be the swelling anthem of praise from the redeemed host of all ages, as they stand before the throne of God, saved,—forever saved.

H. C. GILES.

[The next article in this series will be entitled "The Father of Lies," a consideration of Satan.]

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

[In Three Articles. This Is the Third.]

IF Abraham Lincoln were permitted to rise from among the dead and examine the present apostasy from and repudiation of republican principles, would he not again exclaim with increased emphasis, "These are bad times, and seem out of joint"?

What would he say to those representative men who claim that it is their duty "to resist the crazy extension of the doctrine that government derives its just powers from the consent of the governed," and that from henceforth they must act upon the principle that "governments derive their just powers from the consent of some of the governed," and who say that "the Declaration of Independence, . . . 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," and 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," and that government can be conducted "without the Constitution," and, in the matter of supplying good government to people, "it matters little whether the ballot has much or little to do with the process"?

Would he not reply to those vicious interpretations of the Declaration of Independence, and to those subverters of the Constitution, as he replied once before in its defense: "The people of these United States are the rightful masters of both Congress and courts, not to overthrow the Constitution, but to overthrow the men who pervert the Constitution"?

Would he not exclaim to those who now claim to be hampered by the Declaration and Constitution as he exclaimed before: "The assertion that 'all men are created equal' [and that government derives its just powers from the consent of the governed] was of no practical use in effecting our separation from Great Britain, and it was placed in the Declaration, not for that but for future use; its authors meant it to be, as, thank God, it is now proving itself, a stumbling-block to all those who, in after times, might seek to turn a free people back into the hateful paths of despotism"?

Would he not write in letters of gold upon the standards of the oppressed but liberty-seeking people of earth everywhere the words he once uttered: "If there is anything which it is the duty of the whole people to never intrust to any hands but their own, that thing is the preservation and perpetuity of their own liberties and institutions;" that "the doctrine of self-government is right—absolutely and eternally right"?

Would he not inscribe in burning characters on the lintel of every threshold of the congressional halls those other words, dear to every true American, that "no man is good enough to govern another man without that other's consent. I say this is the leading principle, the sheet-anchor of republicanism. Our Declaration of Independence says so. . . . Allow all the governed an equal voice in the government, and that, and that only, is self-government. . . . When the white man governs himself, that is self-government; but when he governs himself and also another man, that is more than self-government—that is despotism. . . . In our greedy chase to make profit, . . . let us beware lest we tear to pieces even the white man's charter of freedom. . . . Feeling prosperity, we forget right—that liberty is a principle we have ceased to revere. . . . Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong. . . . To desert such ground because of any company is to be less than a Whig—less than a man, less than an American. . . . I do not for any cause propose to destroy, or alter, or disregard the Constitution; I stand to it, fairly, fully, and firmly."

Abraham Lincoln is dead and gone, but did there perish with him the true spirit of justice, loyalty, and freedom? The greedy spirit to make gain by any means, lawful or unlawful, has crushed out of the hearts of many American citizens, in this, the hour of temptation, every virtue of loyalty to constitutional restrictions and privileges, every sense of human justice and individual rights, and every well-spring issuing the pure essence of life, liberty, and happiness.

This is not theory, it is a fact, demonstrated in actual events. A thief knows that it is wrong to steal before he steals. Then why does he steal?—Because he entertains impulses of wrong in his heart until they outgrow those of right, and when the decisive hour of temptation presents itself, they break their guarded restraints, and the man becomes the slave of his own passions and desires. Republican forms of government are possible only, and can exist only, as long as the individual men of the government can govern their own lives on moral principles, and be the masters of their own appetites, passions, and inclinations; they can exist only while men are willing to stand by duty and principle in preference to pleasure and gain, and justice and freedom, rather than maternal expediency and political, domineering aspirations.

A republic is a government "of the people, by the people, and for the people." The gov-

ernment is "of the people," and the people are governed "by the people," "for the people;" that is, they are governed by themselves, for themselves. The stability and possibility of a republic lasts only as long as the Constitution and the spirit of its principles and life reign in the hearts of the people who compose the government. As long as the Constitution abides in the hearts of the people, it is "of the people" and "for the people," and they are willing to be governed "by the people;" but if in the course of time the hearts of the people should change and become different from those who framed the Constitution, it must follow also of necessity that the Constitution will no longer meet the wishes of the people. It is then no longer a Constitution "of the people," nor "for the people," and they are not willing to be governed any longer "by the people." In the very nature of the case, one of two things must change—the republic or the hearts of the people. If the republic is to stand, the hearts of the people which are at enmity with the Constitution must change, and revere it, and stand by it, "fairly, fully, and firmly."

A departure from this obligation, this privilege, this principle, means the downfall of the republic. Mark well, it is an established fact, shown in the declaration of representative men, that the greatest nation in the world is not going to be hampered by the Constitution drawn up by thirteen half-consolidated, weak, rescued colonies, and that they are going to rule the Philippines without their consent and against their will, that they will rule them "without the Constitution."

Do you not see that in reality and practise the Constitution and all the essence of a true republic have already fled out of the hearts of those who hold to these things? It is not the paper upon which the Constitution is written that holds a republic together, but the spirit that dwells within the hearts of its people and public servants. We might have a despotism under the name of a republic. Its appearances and pretensions may be profuse, but its real character and life gone. A noted historian writes: "So surely as a republic passes away, a despotism takes its place. It may be an elective despotism, but it is none the less a despotism. It may indeed be a despotism of the many—of the majority. . . . Shortly after this it becomes a despotism of a few. And at last, ere long too, it becomes a despotism of one."

With these axiomatic principles constantly kept in view, we will be able to see the utter impossibility of preventing this republic, if it continues and persists in its present onward course of imperialism, of conquests and subjections, from changing into a military empire. Another statement to be borne in mind is that long-established constitutional bulwarks are not to be swept out of existence by a momentary vote, but that, in every instance in the past, its change had to be ratified by the sacrifice of thousands.

If the records of history are worth anything, they do establish this fact and teach this lesson that the transition from a republic to an empire is a troublesome, fearful, and bloody transition. And why should all this be? A once liberty-loving people, and a liberty-seeking people, just emerging from tyranny, will not, under any compromise, allow themselves to be oppressed while their equals enjoy the increase of liberty which they have lost, and of which it is intended to rob them.

If the people were all Christians, they would endure oppression without a murmur, without dissent, unless the powers would come in conflict with the requirements of God and attempt

to rule conscience. But, as it is, the majority are not Christians.

Truly, honestly laying aside all political preferences and attachments, and making our decision upon what is absolutely right and humane, and standing by principle, virtue, and justice instead of party, greed, and material expediency, are we not obliged to say, and to say out of sorrowful hearts, "Justice standeth afar off, and equity can not enter"? The glory of the republic is departed, and its inhabitants live in thralldom.

The authors and propounders of American liberty, justice, and independence are dead and gone, yet their words survive, not in the hearts of the people, but on old paper. The Constitution's guardians seem to be at enmity with it and with all who hold to it. Truly, in the words of Abraham Lincoln, "its authors meant it to be, as, thank God, it is now proving itself, a stumbling-block to all those who, in after times, might seek to turn a free people into the hateful paths of despotism." The same is true of the Declaration of Independence.

You may ask, What is the good of writing all this? We see in it the handwriting of God. We see in it all, in the light of prophecy, the final sign of all signs which were to foretell the end of human history, and be the prelude of a time of trouble among nations such as never was since there was a nation. The storm is coming. Are you ready? If not, "*get ready, get ready, get ready.*" We not only want to know and get ready, but we wish to put these sacred truths upon fresh and new paper, and spread them like autumn leaves, so that honest hearts may be vivified and catch new rays of hope of the coming King and kingdom, at the end of this threatening universal catastrophe.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

"Follow peace with all men, and holiness, without which no man shall see the Lord."

C. S. LONGACRE.

#### THE DECEPTION OF FEELING AND APPEARANCE.

THE righteous man is content to live by principle, and know by faith that the results will be good, whatever the appearances.

The sinner lives by feeling, and is moved by impulse, and accepts nothing only as he is justified by the *immediate* sight. Socially, he is often entertained when he is amused; whatever intoxicates his mind for the moment satisfies him mentally. Morally, he judges his own goodness by the state of his feelings. To him the value of the religious service depends entirely upon the amount of enthusiasm that is present. Physically, he is willing to spend his money for that which is not bread, providing it will give him an *immediate feeling* of strength. Therefore any agent by which he can secure the heaviest mortgage upon his future nervous energy is by him considered to be the greatest remedy.

The Christian is willing to water with his own tears the seed which he sows in faith, and in due time he reaps a harvest which causes him unmeasured rejoicing.

The sinner looks upon his body simply as a harp the strings of which are to be played for his own selfish pleasure. He thus sows in joy, but, contrary to the Christian, he reaps in bitter tears. And, even while thus reaping, he is still so wedded to appearances and feelings that he is actually contemplating some means whereby he can extract a little more *temporary* pleasure out of his wrecked and nervous system, thus striving, if possible, to disguise the bitterness of the harvest which he is reaping as a result of his previous sowing.

DAVID PAULSON, M.D.



### THE NECESSITY FOR A NEW BIRTH.

BY becoming a sinner man lost access to the tree of life, and so was prevented from living forever in sin—an alien from God. It is evident that the original life force given to the first pair was not intended to supply *continued* animation; otherwise, access to the tree of life would not have been necessary for the continuation of life. It follows, therefore, that when man was denied access to the tree of life, his power to live forever was entirely cut off, unless he could in some way regain the approach to that spring of life from which he had been excluded by sin. Gen. 3:22-24.

To remain in sin was to be barred from the tree of life and finally to perish. But God so loved the race, degraded tho it was, that He gave His only-begotten Son, that *whoever* would believe in Him "should not perish, but have everlasting life." John 3:16. The plan was to restore, through Christ, that which would have been received from the tree of life had man not forfeited his access to it. Christ was therefore the "living Bread," or the "Bread of life," sent down from heaven, to restore life to as many as would receive Him. John 6:33-35, 50, 51. From Christ's life man may receive an *abundance* of life, which can come from no other source. John 10:10.

Having been created in the *image of God*, man's moral powers were of course made perfect. His ability to continue in being, with the faculty of enjoying the delights of holy companionship, were dependent on that divine life from God by which he first came into conscious existence. Gen. 2:7. But when, through sin, that life was forfeited, every faculty which depended on it for sustenance, fell under decay. When the life actually departed, the senses became dormant, because they were left without motive power. In order, therefore, for man to permanently regain the use of these, he must become possessed again of that very life which alone can restore the image of God in him; otherwise he perishes.

Had Adam and his posterity retained the privilege of eating from life's tree, and carried out the injunction to "multiply, and replenish the earth" (Gen. 1:28), the birth by an *earthly parent* would have sufficed by which to live forever, because of the continual supply of life afforded by the tree of life. But when the race was cut off from that, which was the only source of life, it follows that, if no remedy were provided, man could hope for no extension of life. The effect of the first birth into life having been lost through sin, man must be *born again*, or re-created unto eternal life, because God can not attach to the corrupt *old man* His own power of existence, as that would be to associate it with sin, the very cause of its withdrawal from the race after He had bestowed it upon our first parents.

The gift of God in Christ, in order to relieve man's unfortunate plight, must, therefore, be the gift of eternal life. Rom. 6:23. In other words, it must be the restoration of man to the privileges of the tree of life, that he may eat and live forever. "In Him was life; and the *life was the light* of men." John 1:4. As the *second Adam* (1 Cor. 15:45), Christ ap-

peared to restore that right which the first Adam lost to the race. Thus He was to be the medium through whom this right might be reclaimed.

In referring to the long-cherished promise of the Son of God to be the Saviour of the world, the prophet calls Him "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6. As the *everlasting Father*, He *begets* men unto a life that is more "abundant" than that received from the natural father,—*even everlasting life*. This was the point Jesus sought to impress on the mind of Nicodemus, when He said, "Except a man be born again, he can not see the kingdom of God." John 3:3. The ritualistic services of the Jewish Church, of which Nicodemus was a ruler, did not comprehend this thought. It knew nothing of that transformation by the life of Christ which restores the sinner to the relation of a son of God (John 1:11), and so the words of the Saviour were a deep mystery to the worldly ruler.

To be in sin is to be under condemnation to death, and so to be counted already dead, in the economy of God. Eph. 2:1. But through faith in Christ, who is our life, such may be quickened, or made to *live with Christ*. Verse 5. This life is forced upon no one against his will. If any do not desire to regain the life lost through Adam (Rom. 5:12), their choice will be respected, according as is indicated by the course pursued during natural life. But whoever accepts this *new birth* from Christ, the everlasting Father, receives as a *personal gift* that which the race lost by Adam's forfeiture,—*everlasting life*.

To reject Christ is to reject the life He brings to a destitute world, for the reason that there is no source of continued life beyond this state of being, outside of the gift of Christ. "This is the record, that God hath given to us eternal life, and *this life is in His Son*. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. How plain this statement, and how important one's choice in view of it! How comforting it is also to those who give up all for Christ, as the apostle says: "These things have I written unto *you that believe* on the name of the Son of God; that ye may know [be assured] that *ye have eternal life*." Verse 13.

Without the new life from above to create anew the lost power of man's mind, he can not possibly comprehend God, and so of course can not live forever; for God is a consuming fire (Heb. 12:29), which will devour everything not in His own image (Deut. 5:25, 26; 1 John 3:2). So, in order to become a *new creature*, one capable of appreciating the works of God, with power to continue forever in His righteousness, one must be *in Christ*, that is, born in Him, and live in Him continually. 2 Cor. 5:17-21. To know God and Christ is eternal life (John 17:3), but the mind must be renewed in order to prove what is acceptable to God (Rom. 12:2).

It being true that the mind depends on being *renewed* through the new birth, for the highest use of its powers, it is quite evident that without the everlasting life imparted by the new birth, the conscious use of the mind can not

continue forever. It also follows that when the natural life ceases, by which the mind is now operated, the mind's consciousness must also be suspended with it, until the loss of motive power has been regained. The further discussion of this point must wait for another paper.

J. O. CORLISS.

[The next article in this series is "Man's Condition in Death."]

### A NEEDED REFORM.

BY PASTOR H. P. HOLSER.

WHILE crossing the Mediterranean on an Italian steamer, I one day listened to the officer on the bridge giving orders to the engineer. As he called out, "*Piano*," the engine slowed down, indicating that the word "*piano*," as used in current Italian, means "slow" or "soft." This, of course, at once suggested to me that the instrument which we call piano is so named because it has soft tones; and this fact at once suggested why the instrument is called piano-forte. *Forte* means *loud, strong*; hence a piano-forte is an instrument on which can be produced not only soft and delicate but loud and strong tones.

How long I had used this word without thinking of its meaning! And of how many other words can the same be said! This fact reveals an important defect in our educational system,—a failure to teach people to *think, to investigate*. This defect is partly due to the character of our language. With all its good features, the English language is defective in originality; it contains too many foreign words; hence, we seldom know the origin of a name, or the reason why a thing is called what it is, without looking it up in the language from which it was taken. This is unfortunate, for it leaves us in ignorance of very common things; or, if we learn them, we must do so in a round-about way,—obtain by a long process what a child would know if the names were from every-day words of our own tongue, instead of foreign terms. For illustration, an Italian without education knows the meaning of musical terms used in English books which an American knows only after special study. An Italian youth knows what *dolce* means as naturally as an American child knows what *sweet* means. He knows that before he learns to read the primer.

The use of foreign names is but a relic of the old pagan system which flourished in Egypt, and which was continued in the Roman Church. The Egyptian priests endeavored to keep knowledge locked away from the common people; the Romish priests did the same by translating the Scriptures and performing church ceremonies in Latin only, a language which the masses could not understand. But the Reformation broke up this system and gave the Bible to the people in their own tongue. Would that the same reformation had taken place in every branch of learning and in the English language.

Such a reformation has for some time been taking place in the German language, partly due to the initiative of the present emperor. The effort is to replace all foreign words by pure German words. In former days, when the courts and elite of Europe used the French, many foreign words were introduced. In Germany the common word for "ticket" was the French *billet*. This has been replaced by the German word *fahrkarte* (literally, riding card); "bicycle," by *tahrrad* (riding wheel); "telephone," by *fernsprecher* (distance speaker); "phonograph," by *sprechmaschine* (talking machine), etc. But it seems to be difficult to settle on a substitute for the word "cigar;" of the

many suggested, *sargnagel* (coffin nail), seems the most appropriate.

In the same manner all foreign names might be eliminated from the English. As we are not accustomed to this, it would to many seem too common-place and homely; and this reveals an existing evil,—a lack of the simplicity which we find in the German and other languages. Lack of simplicity is simply pride; and pride always imposes needless burdens; it here lays on us the burden of learning by hard study of a dead language what we might know without further knowledge than a common use of our mother tongue. We take two or three steps to the fountain instead of one.

We call the flesh of sheep *mutton*. The word "mutton" is French, meaning sheep. When a child for the first time hears this flesh called mutton, he has no idea from what animal it came; he must be told that mutton is sheep; while a French child knows this without special instruction. Again, take the word "cotton," another French word. This name does not in itself suggest the origin of the cloth; but in the German the name conveys to the child an idea of its origin,—*baumwolle* (tree-wool). By this any German child would know on first hearing that cotton is cloth, made from a substance like wool which grows on a tree.

Another evil of this system of foreign names is that it does not cultivate the habit of thinking or inquiring for the reason or origin of a name. People fall into the habit of using terms all their lives without knowing their true meaning, or why a name is what it is. Few people know why the first day of the week is called Sunday. Were the present system of education such as to train the mind to think, and inquire into the reason for things, many would soon be led to discover the heathen origin of Sunday, and would thus be led to the Bible truth concerning the Sabbath.

It is a very common thing in America to think that Sunday is the Sabbath. But in Europe you will find that people are much more intelligent on this point. Nearly everybody admits without argument that Sunday is not the Sabbath, and that according to the Bible, the Sabbath is the seventh day of the week, or Saturday. May not this be due in part to the fact that these people use fewer foreign words, and hence better understand the meaning of the terms they use?

Tho we can not hope at this late day to reform our language, we can make a reform in education, both in the home and school, and constantly strengthen the habit of thinking, investigating. This habit once formed will lead us to avoid many commonly-accepted errors, and to find many precious gems in God's Word that we would otherwise never discover.

### THE PLAN OF SALVATION IS NOT AN EXPERIMENT.

A MATTER that is of the deepest interest to every soul is that the plan of salvation is not an experiment in a fallen world. The plan of salvation, through Christ, who is the embodiment of the wisdom and power of God, was laid in the beginning in the eternal purpose of God. He is the mighty God. He is no respecter of persons. Acts 10:34; 1 Peter 1:17. He changeth not. "I am the Lord, I change not." Mal. 3:6. "With whom is no variableness, neither shadow of turning." James 1:17. He is "the same yesterday, and to-day, and forever." Heb. 13:8. He declares "the end from the beginning." Isa. 46:10. These declarations are full of significance. This is His own witness concerning Himself. It is, then, but a just conclusion that the eternity of

God's purpose embraces the universe of worlds. The thoughts of God are not only "higher" than our thoughts, but "very deep." They are so all-embracing that they take in all the intelligences of all the eternal worlds, and cover duration from the eternity of the past to the eternity of the future.

We repeat again that the plan of salvation of a lost world, through the Gospel of Jesus Christ, which is the power of God unto salvation to all that believe, is not an experiment devised after the fall of this world, to meet an unexpected emergency, an unforeseen event, but it is the carrying forward of the same one eternal purpose of saving all the universe, if only the universe would believe. And all the universe of worlds believed, except this one world, and they are saved by that same power of God. And that same power of God, which is the Gospel of Christ, is still held out to all who will believe in this world, as the only means of their salvation. And it is a salvation, not only from the consequences of sin, but from sinning; for it a present salvation, as well as a future salvation.

Inasmuch as it is not an experiment devised to meet an unexpected emergency, but it is the carrying forward of the one eternal purpose of God in the presentation and manifestation of His creative power through Jesus Christ, there is no possibility of a failure. And this, the very existence of the eternal worlds declare. For, being able to bring into existence countless millions of worlds, and being able to hold them in their places, suspended in space, resting upon nothing less than the power of His word which brought them into existence, He is able, by the power of that same word, to recreate a fallen world, and that without any possibility of a failure. This He is doing. And this He will accomplish by the power of His own word, whether we believe it or not. Our unbelief makes no difference with the carrying out of the purposes of God; but it will make a very great difference with us, for we may or may not enjoy, according to our belief or disbelief, the eternal blessings of the final accomplishment of that purpose. For in the end, in the ultimate of all this controversy, it will be as good with this world as tho it had never fallen. And with all that believe to the saving of the soul, it will be just as good as tho they had never sinned; for we shall be like the angels of God. Praise be to His name.

H. F. PHELPS.

### THE FULNESS AND RICHNESS OF THE BIBLE.

ONE of the most remarkable points of difference between the Bible and other books is to be found in the fact that the more the sacred volume is studied the more novel and fresh do its teachings appear, while, in the case of other books, the ideas are mastered after a certain amount of time has been spent upon them. In other words, the Bible is inexhaustible, while the ideas of other books can be comprehended and exhausted. As has been well said of the Bible, the person "who searches most finds most to reward his pains." When we consider the fact that for ages this book has been studied by the wisest of men and women, and that millions of people diligently study its pages at the present time, we can not but be amazed that its treasures are still far from being exhausted.

Dr. H. Clay Trumbull has said, "Out of the Old Testament and out of the New a studious learner can ever bring forth precious things—both new and old." Prof. Calvin E. Stowe once said that, altho he had gone care-

fully over the Bible in the original languages more than a score of times, studying it verse by verse and word by word, he had never gone over any passage without finding some important truth that was new to him. "Never suppose," said he, in an address to Sunday-school teachers, "that you have yet gained in your studies the fullest meaning of the simplest text of the Bible." Said the great preacher, Charles H. Spurgeon: "After preaching the Gospel for forty years, and after printing the sermons I have preached more than six and thirty years, reaching now to the number of two thousand two hundred, in weekly succession, I am fairly entitled to speak about the fulness, and the richness of the Bible as a preacher's book.

There can be no difficulty about finding themes totally distinct from those we have handled before; the variety is as infinite as the fulness. A long life will only suffice to skirt the shores of this great continent of light. In the forty years of my ministry, I have only touched the hem of the garment of divine truth; but what virtue has flowed out of it! The word is like its Author,—infinite, immeasurable, without end. If you were ordained to be a preacher through eternity, you would have before you a theme equal to everlasting demands." Said Bishop Butler, "It is not incredible that a book which has been so long in the possession of mankind contains many truths as yet undiscovered."

Even infidels have testified to the fact that the Bible is an inexhaustible book. Heine, the great poet, in spite of the fact that he was not a believer in the divine origin of the Bible, said of the volume: "What a book! Vast and wide as the world, rooted in the abyss of creation, and towering up beyond the blue secrets of heaven! Sunrise and sunset, promise and fulfilment, life and death, the whole drama of humanity, are in this book."

But, while the Bible is an inexhaustible book, a child can read it with appreciation. Its most important truths—those relating to salvation—are not beyond the comprehension of the most simple mind, altho they are too deep for even the greatest minds to grasp in their fulness. As has been well said, the Bible "is a brook where a child may wade; it is an ocean where a whale may gambol."—*Union Signal*.

## QUESTION CORNER

**1023. A Generation. W. D. S.**—A generation has several meanings. Generally, the body of persons existing at the same time or period. The generation of Matt. 24:34 would be those who gave and among whom was given the last message to the world.

**1024. Matt. 24:40, 41. Mrs. S. P.**—This scripture shows the separation which will take place between the righteous and the wicked when probation is past. Compare with Luke 17:34-37. The plagues represented by vultures (see R.V.) will take or seize the wicked and leave the righteous. See Mal. 3:18. That will be the time when Christ leaves His mediatorial seat and stands up to reign.

**1025. Rev. 11:1-12. Mrs. C. E. T.**—The scripture is too long for explanation in this column. See "Great Controversy," vol. 4, chapter 15; also "Daniel and the Revelation." These books may be obtained at this office. There may be an article on the "Two Witnesses" in the SIGNS ere long.

**1026. War. M. B.**—The Lord is Ruler among the nations. He still uses nations to work out His will. He did the best He could under the circumstances with the nations of old, and specially the nation which was peculiarly His. He used them as His instruments in various ways. The instruction in Matt. 5:39 and 26:52 is addressed to individuals, not to nations. The nation of God now is composed of regenerated individuals of peace.

**1027. Divine Healing.**—We have no tract on divine healing. Read the article on the first page in this issue. There will, the Lord willing, be others before this volume closes.

**1028. 2 Cor. 5:8; Phil. 1:23; 2 Cor. 12:2, 4. Mrs. R. J. N.**—These texts require too much space to be answered here. Read the articles now printing on the "Nature of Man," by Mr. Corliss. Study the underlying principles. In those articles your questions may be answered.



### A SAD CONDITION AND GREAT NEED.

THE condition, and we say it sadly, is the back-slidden, low, spiritual condition of the professed Protestant churches. This is what the *Christian Advocate*, the leading organ of the Methodist Episcopal Church, has to say as to conditions in that great body, in its issue of February 15:—

"That the Methodist Episcopal Church, with nearly three millions of communicants and a vast army of Sunday-school scholars, should add less than 7,000 to its membership in 1899, is startling. That in the same period it should show a decline of 28,595 in those avowed and accepted candidates known as probationers, is ominous. Such a situation has not been frequent in our history, and when it has occurred the usual result has been to awaken the church to its need of divine assistance and concentrated work. In some such instances the year of drought has been succeeded by several years of extensive harvests.

"No reverent person can charge the decline to God, the Father Almighty, to Jesus Christ, His only Son, our Lord, or to the Holy Ghost, in whom the church ceaselessly declares its belief. It must, therefore, lie at the doors of every church. The only remedy is concentration upon the conviction and conversion of those whom the churches can reach through the preaching of the Word, meetings for prayer, praise, and testimony, the Sabbath-school, and direct and intense personal effort.

"While conferences are steadily declining, population in the same territory is increasing. In these conferences districts are weakening, and in these districts societies are becoming lifeless. This inevitably leads back to pastors and people. In the most fruitless churches there may be some who are doing all that man can do to build up the waste places, but the majority are indifferent; hence the decay."

Rev. W. S. Rainsford, D.D., Protestant Episcopal, of New York City, in a recent address in Philadelphia, said:—

"The church is not fitting herself to new conditions. The people don't want her, because away down in her soul she don't want them. Our clergy are narrow and ignorant. If we are going to be able ministers of the New Testament we have got to know our country for one thing. Wherever I go I see churches that are failures. You never see printed records of the failing, but you hear of the sudden collapse. What causes these failures?—Because the churches do not hold the fact that new times bring new duties. You don't suppose the church is absolutely right to-day. It is that spirit of life which means growth that the church wants. Church failures result not from lack of zeal or lack of earnestness, but because again and again the thing that is good in one age is not good in the next decade. New occasions have not taught the church new duties. Growth or death, choose which you will have. The living God's organization has to be the most vitally instinct with mind of any organization in the world." But it is not."

These testimonies might be greatly multiplied; but no careful spiritual observer of church life needs such evidence to convince him that

"The church has fallen, the beautiful church,  
And her shame is her boast and pride."

What is her need?—Regeneration in Jesus Christ. Says the *Springfield Republican* of March 9:—

"Nearly every religious denomination in Christendom is confessing its need of a revival in interest. The Greek Church of Russia and Asia Minor must be excepted from the start; there no pulse stirs; there everything has fallen into the stagnation of a formal religion, under the crushing influence of despotic States."

"There is a great disturbance among the managers of religion because they feel that in some way or other they are losing their hold upon the people. If they know why, they are very loath to confess it. We are told by Roman Catholics that the pilgrimages to Rome in this jubilee year proclaimed by the pope to round out the nineteenth century are falling far short of the numbers expected. This is the very season when the visitors should be most numerous; for now Rome is most wholesome. If the great Roman Church can not draw devotional throngs to St. Peter's and the Vatican, what Christian church can hope to hold on to its confessors? We hear of the great and astounding apathy of the French Catholics."

A committee of Methodist Episcopal bishops, C. H. Fowler, F. X. Ninde, and I. W. Joyce, says:—

"To-day our Methodism confronts a serious situation. Our statistics for the last year show a decrease in the number of our members. The lost ground is

paved with the dead. We are surrounded by powerful enemies. The attack is on every side. It is high time for every Methodist to take himself or herself to prayer and to call mightily on God for help."

Mr. Sheldon is moved to call for a revival in the paper he controls this week, as the only remedy for the condition of things in the religious world.

But, in the light of how the Word of God is regarded by many, very many leading divines, what hope is there of Gospel regeneration? The truth must come, if at all, through the Word. Begotten through the Word is the Bible mode; but men have lost faith in the Word. Ministers do not believe it. It is cut and carved and colored till it is unrecognizable.

And yet God's Word is the same to-day. Jesus Christ is the same. The re-creative power of the Spirit through the Word is the same. God has a living, growing progress in revelation in His Word, even the great threefold message of Rev. 14: 6-14, which is fitted for the needs of these times. And, praise God, some will heed it, and stand triumphant on the crystal sea. Others will go down, and so fulfil many prophecies of God's Word, such as Rev. 18: 1-4; 2 Tim. 3: 1-5, and others. Reader, in which class will you stand?

### IS THE PRESENT EDUCATIONAL SYSTEM A SUCCESS AS A CHARACTER BUILDER?

This is a serious question, worthy of serious consideration. Many educators believe that it is. Others frankly confess its defects. Measured by what State schools alone should seek to do,—develop good citizens,—increasing crime, lawlessness, and vice among the youth do not warrant the claim. Measured by a Christian standard, it can not be otherwise than failure, for Christian education is not, nor can it be, the work of the State. The object of this writing, however, is to let others speak rather than the writer. First of all, we can do but little better than to call attention to an article entitled "A National Crime at the Feet of American Parents," by Mr. Edward Bok, in the *Ladies' Home Journal* for January, 1900. The whole article should be read; we have not space for it here.

In Mr. Bok's arraignment of the system, he makes, he says,

"no attack on the teachers of this country, for I yield to no one in my admiration of the work which these noble men and women are doing. And from no class, I venture to say, will these words elicit a stronger approval."

"Special systems of 'marks,' which amount to prizes, are started, serving only to overstimulate the preternaturally bright child, who needs relaxation most of all, and to discourage the child who happens to be below the average of intelligence. It is cramming, cramming, cramming! A certain amount of 'ground must be gone over,' as it is usually called. Whether the child is physically able to work the 'ground,' does not enter into the question. And we do not stop even there; the poor children are compelled to carry home a pile of books to study, usually after supper, and just before going to bed. And that is about the most barbarous part of the whole system."

Some of the results of the system he gives in his first paragraph, as follows:—

"Do American men and women realize that in five cities of our country alone there were during the last school term over sixteen thousand children between the ages of eight and fourteen taken out of the public schools because their nervous systems were wrecked, and their minds were incapable of going on any further in the infernal cramming system which exists to-day in our schools? And these sixteen thousand helpless little wrecks are simply the children we know about. Conservative medical men who have given their lives to the study of children, place the number whose health is shattered by over-study at more than fifty thousand each year. It is putting the truth mildly to state that of all American institutions that which deals with the public education of our children is at once the most faulty, the most unintelligent, and the most cruel."

Here is another word on the moral side, the result of a popular education, quoted by Dr. Lyman Abbott, in a sermon delivered before Harvard University students:—

"I was brought up in an orthodox circle. My mother was a devout believer. I learned from her the Christian creed and the Christian Bible. I learned to pray; I had no doubts. I began my studies, and soon came to the conclusion that the world was not made in six days. Presently I discovered that man had been on the earth more than six thousand years. Then I reached the conclusion that he had come from the lower order of animals. Then I discovered that language was not broken up at the tower of Babel. I found reason to doubt on another of the so-called miracles of the Bible, until, at last, my faith is all gone. I do not know what I believe about the Bible, about myself. I do not even know whether I am immortal, or whether there is a God. O, that I could go back to the simple faith of my childhood! But I can not."

There are thousands of others making the same wreck of faith to-day in religious as well as State schools.

### DECLARED A DIVIDEND.

ON March 15 the Standard Oil Company paid a dividend of \$21,500,000. Of that tremendous sum, \$20,000,000 was paid out as a quarterly dividend of the company, and the remaining \$1,500,000 was paid by them for the Amalgamated Copper Company, which is controlled by the Standard Oil monopoly. That is an immense sum for just a quarterly dividend. It is almost four times as much as the interest on the United States national debt for the same length of time. Very little of the Standard Oil stock finds its way into the market, but such of it as was for sale, sold readily, after the announcement of that dividend, at 540 or 440 per cent above par. With the foregoing facts before you, please read carefully the following scripture:—

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5: 1-3.

You should be particular to note that the apostle says that this heaping together of treasure is to be "for the last days." And the Revised Version translates it "in the last days." Such figures as the Standard Oil Company presents, certainly show a heaping together of treasure that is not only remarkable but wholly unprecedented; for such dividends as that were never before declared by any corporation. And this heaping together of treasure by the Standard Oil Company represents only a part of what is going on in the world in this line. And the heaping together of wealth is only one of the signs which show that we are in the last days. The great array of evidence that we are in the last days is simply overwhelming in its strength and clearness. Every one should hasten to get ready; for the day is right at hand.

### WILL THE PEOPLE BE ADMONISHED.

REFERRING to the new United Christian party and its proposition to place none but Christians into political office, a New York exchange says:—

"There are Christians who know very little about the business of running civil government, and non-Christians who are well qualified in this respect. The only result of the success of this 'United Christian' political scheme would be that politicians would have forced upon them a strong inducement to profess Christianity and stand well with the church. Hypocrisy would flourish, and the church would be more and more leavened with the spirit of worldliness. The ideal state of the church is that described in the book of Acts [chapter 5: 1-14], where the hypocritical class were all afraid to join the church, having the fate of Ananias before their eyes, and only the sincere believers were added to it, and these in great numbers."

There is another fact in this connection that should be emphasized, and that is, there is no mention of these "sincere believers" seeking office, or in any way manifesting a disposition to control civil affairs. Therefore there was no inducement for men to join the church for political purposes. It was not until after the apostles and their contemporaries had passed away, that the "mystery of iniquity" (2 Thess. 2: 7) gained sufficient foothold to aspire to anything like a Christian political party. And when such a condition became predominant in the church, and she was able to wield, and showed the disposition to wield, a powerful political influence, even the emperor (Constantine) and the senate deemed it expedient to profess Christianity in behalf of the whole people. This was certainly a "United Christian party," as far as politics could possibly pose as Christianity, but it was far from being a party of



united *Christians*. This was so clearly demonstrated by the consequent and logical descent into the Dark Ages that it is surprising to see professed Christians deliberately taking a step which, if successful, must inevitably produce a like result.

With all the boasted enlightenment of the nineteenth century, it is just as impossible to nurture the "mystery of iniquity" (Church-and-State union) to-day without corrupting both as it was in those earlier days. A man can no more drink intoxicating liquors to-day without getting drunk than he could in any other age of the world. Neither can a nation drink the wine of a corrupt, place-seeking church without becoming drunken (Rev. 18: 1-4), and therefore unfitted for its legitimate sphere. Will the people of the United States be admonished by the history of the past and the prophecy of the future? or will they go blindly on, regardless of the things which Inspiration has "written for our learning"?

G.

#### ROME'S INTEREST IN THE UNITED STATES CONSTITUTION.

The appointment of Monsignor Sbarretti, of Washington, D. C., as bishop of Havana, is said to have been on account of his knowledge of the United States Constitution. This Constitution is just now an object of special interest to Rome; not that she loves its principles, for Rome is essentially monarchical in principle. Where it is expedient for her to appear favorable to republican government, there is the outward show of appreciation of republican principles. But any republic in which Roman principles are dominant, can be a republic only in name.

The benefit to the Roman cause of having a representative in Cuba well versed in the United States Constitution is not in having the principles of that Constitution inculcated in Cuba, but just the reverse. That was demonstrated at the commencement of the late war, when the papal blessing was given to Spanish troops and the cause of monarchy in Cuba. Her real interest in having a bishop in Havana acquainted with the U. S. Constitution is that of a client who employs an attorney well versed in the law, because his success demands a shrewd evasion of the law.

Rome has always opposed the public-school system of the United States; but, being unable to overthrow it, she is not averse to controlling the schools wherever possible, and does so to a much greater extent in many places than most people would suppose. So when she can manipulate a republic in the advancement of Roman interests, she finds it very convenient to appear favorable to the nominal principles of a republic. But just as a republic departs from republican principles, in the same proportion Roman principles gain the ascendancy. And *vice versa*: as the persistent, untiring spirit of Rome insidiously invades and pervades the councils of State in a republic—albeit the medium may be professedly Protestant—in just that ratio republican principles give way to monarchical principles. This is just what makes it possible for the "beast" with "two horns like a lamb" to eventually speak as a "dragon"; that is, to become entirely changed in character. That is how the people of the once lamb-like republican nation of the New World are finally induced to make an "image" to the "beast," or Church-and-State monarchical régime which the "dragon" had anciently set up in the Old World. See Revelation 13. "Can ye not discern the signs of the times?"

G.

A FEW days since the United States Government let the contract for 50 six-pounder guns of a new semi-automatic type. The gun has a capacity for firing 75 of these six-pound shells a minute. This is more than double the best record that has ever been made on any similar gun. We have been told that these terrible weapons of death would finally become so destructive that war would come to an end because no one would face them. But the facts are all to the contrary. The training of the soldier is that he must face death at any time that he is called upon to do so. And the greater the danger the greater hero he becomes. Such a training as this is calculated for nothing else than to prepare men to face anything—even to the most terrible instrument of death that this inventive age can produce. And, aside from all this, the prophecies tell us that the end of time is to be marked by a fearful spirit of war that will be stirred up in all the earth. One of these prophetic utterances is in the following graphic lan-

guage: "My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I can not hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled; suddenly are my tents spoiled, and my curtains in a moment." Jer. 4: 19, 20. The context of the foregoing scripture plainly shows that the divine seer was viewing the scenes of war that would mark these last days in which we live when he received the inspiration that caused him to pen such thrilling words. It is inexpressibly sublime to be living in the very times and viewing the very scenes that the Lord caused to pass before the prophets so many hundred years ago.

A DESPATCH from San Jacinto dated March 19 states that it had just been discovered that a part of Mount San Jacinto had slipped into a subterranean cavern. An earthquake on last Christmas day dislodged a territory covering 600 acres, at an elevation of 4,000 feet, and it slipped 150 feet lower than it had previously stood. The face of this newly-formed valley is thickly traversed with fissures and cracks, varying in width from an inch to six feet across, and it is not possible to see the bottom nor to sound the depth by throwing in stones. A young man was lowered 40 feet into one crevasse, and the bottom could not be seen by the venturesome youth. The great earthquake of December 25 has been succeeded by dozens of lighter ones, quite a severe shock having been felt there on the date of this despatch. Things like the foregoing are but the beginnings of the fulfilment of such words of the prophets as the following, "I beheld the mountains, and, lo, they trembled, and all the hills moved lightly." Jer. 4: 24. And if men are terrified as they see these things now, what will it be when they reach that near day that Isaiah describes as a time when "the earth shall reel to and fro like a drunkard, and shall be removed like a cottage"? But, amid it all, every one that trusts in the Lord will have a sure foundation. The promise is: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Ps. 91: 5-7.

In diplomatic circles the suggestion has been thrown out that the Hague Peace Congress has resulted so far in failure, and that even the limited program agreed upon will never be carried out. The basis for this view is the fact that up to this time it is not known officially that a single one of the powers represented in the conference has ratified the three conventions agreed upon there. The treaties themselves require that each of the participants in the conference shall be notified whenever the other parties ratify the conventions. No such notice has yet reached this country, and, so far as this government is concerned, only one of the treaties has been ratified by the Senate, and even in that case the formalities have not been carried to completion.

THE dowager empress of China is still making the strongest resistance she knows how to put forth against the encroachments of any foreign influences that are out of harmony with Chinese civilization. She is conferring honors upon her most active supporters that have not been conferred before for eighty years, and men who have been dismissed from office out of deference to foreign powers are being recalled. There is an intensity taking hold of the very weakest and most crumbling powers of earth that is truly phenomenal. God has revealed the meaning of it all in His Word. You should be studying the inspired Book closely, for momentous issues are before the world to-day.

DESPATCHES under date of March 14 state that another death from bubonic plague has occurred at Sydney, N. S. W., and two new cases of the disease have developed. And there have been twenty-three deaths from the plague in Buenos Ayres during the last two months.

THE British war loan is said to be very popular among the Britons who have some ready money by them, and already £335,500,000 have been subscribed.

THE labor organizations of Chicago propose to enforce the placing of the union label on all the coffins that are used in the cemeteries of that city. It is proposed to organize the grave-diggers and place them under the labor unions, and to require that they shall absolutely enforce this rule or decree. The grasping greed of wealth on the one hand, and the despotic rule of the labor organizations on the other, will soon place this world in a condition where it will be very difficult to live in it. Then how earnestly should every follower of Christ work and pray for the time to soon come when the Lord shall come to redeem the world from every form of tyranny and oppression!

NOTWITHSTANDING the evil has been going on for a number of years, it still seems strange, from the standpoint of the Federal Constitution, that men should be made criminals in the United States on account of their faith. But it is so. Brethren Rodney S. Owen and R. T. Nash have been arrested again at Amory, Miss., ostensibly for violating the Sunday law, but really because they observe the seventh day, the "Sabbath of the Lord." Were it not for the latter fact they would not have been arrested, the charges being the same on which they were previously arrested and acquitted.

A ST. PETERSBURG correspondent of a Berlin paper states that Russia is favoring the champions of Bulgarian independence so that she can the more effectually bring pressure to bear upon Turkey, to give the Russian Government exclusive railroad privileges in Asia Minor. The great effort that Russia is making to build railroads all through Asia is significant. It should be watched with interest by every one who is a close student of the events of these times.

MORE than \$100,000,000 worth of paper is produced in the United States annually. A third of this is used by the newspapers, and the wrapping paper used amounts to two-thirds as much as that consumed by the newspapers. About half as much is used to manufacture books as to print newspapers. Paper boards amount to 300,000 tons a year. Builders use 60,000 tons of paper, and 45,000 tons of wall paper is produced annually.

A REVOLUTION has broken out in Entre Rios, Argentine. The insurgents have already occupied three of the principal towns of the province. This is the field of Brother F. H. Westphal's labors, as will be seen by an illustrated article that will appear from him in our Missions department soon. In these trying times he, with all his associate laborers, will need our earnest prayers.

THE House Committee on Appropriations has reported a bill favoring the appropriation of \$7,093,748 for the purpose of carrying forward the plans of sea-coast defenses begun in this country in 1888. The report of the committee says that the scheme when finished will have cost \$112,197,267, and of this sum, \$46,971,013 have already been appropriated.

EXPERIMENTS are now being made at Sandy Hook proving grounds with a shell that is to do away with the necessity of the search-light. The shell is made to explode at a given distance and produce a great light, thus enabling objects to be seen without disclosing the exact location of the one discharging the shell.

PRESIDENT KRUGER, notwithstanding the many recent British victories, announces that the Boers will fight to the death. They will not yield, so he says, but must have their absolute independence or they will die in the struggle.

A CABLE despatch to the *Sun* says: "The distress caused by the famine [in India] is increasing in extent and severity. . . . There are now employed on the relief works in the famine-stricken districts, 4,810,000 persons."

THE Filipinos are reorganizing to renew their attacks on the United States authorities, and the indications are quite strong that there is some very serious trouble ahead there.

THE annual reports of the Indian agents show that there were more deaths than births among these aborigines of America for the past year.



## MISSIONS



### THE MOST BEAUTIFUL GREETING.

[J. H. V. B., in *Western Christian Advocate*.]

THE floweret standing by thy path,  
And brushing 'gainst thy feet,  
It is, if it doth touch thy heart,  
From God a greeting sweet.

And if the bird in tree-top sings,  
And makes thy-joy complete,  
So is that song which clearly rings  
From God a greeting sweet.

The morning glow, the evening shine,  
The river's silvery wave—  
These all can be, my child, for thee,  
A greeting which God gave.

In blossom's fragrance, zephyr's breath,  
He greeteth thee away,  
Who greeteth us we always thank,  
So thank your God each day.

### STATUS OF THE CHINESE IN HAWAII.

WHAT is the status of the Chinese in Hawaii? This question may be divided into two parts:

(1) What was their status prior to the annexation of Hawaii to the United States? (2) What is their present status?

To answer the first question in general terms, and in the language of the Hawaiian Chinese themselves, I will quote from a little document prepared by them in August, 1898, entitled "Memorial and Accompanying Data Presented to the United States Commissioners by Chinese, Resident in the Hawaiian Islands." The commissioners referred to were Senators Cullom and Morgan and Representative Hitt, of the United States, and President Dole and Judge Frear, of Hawaii, who were appointed by President McKinley to recommend legislation for the Hawaiian Islands. The memorial was printed five days after the raising of the American flag in taking formal possession of Hawaii for the United States, Aug. 12, 1898. Concerning the status of the Chinese in Hawaii, as viewed by themselves, it says:—

"Your memorialists would respectfully assert that under the laws of Hawaii they have, notwithstanding the fact that there never have existed treaty relations between the empire of China and Hawaii, fully and freely enjoyed the same rights and privileges in regard to person and property as the citizens or subjects of the most favored nation having treaty relations with Hawaii, with the exception that they have not enjoyed the privilege of political representation in the conduct of the affairs of the country."

In Hawaii the Chinaman is a welcome factor of the community. His person is guarded as sacredly by the courts of justice as is that of any other nationality. Compared with the Chinese in San Francisco, those in Hawaii are a very different people. "Their best race traits have had freer scope. They have had better opportunity to enter into the life of the people among whom they came, and into the civilization which surrounded them, and they have done so. The Chinese in Hawaii are an

integral part of the population, and suddenly to banish them or to deprive them of the position they occupy, would be a severe blow to the community life of the population."

They enjoy the same immunities in the holding of property as other races on the islands. According to the census of 1896, 195 Chinese owned real estate, and 758 owned the house they lived in, it being the custom among the Chinese, as well as among other nationalities in Hawaii, including the American, to build on lands held under long lease. The total assessment of Chinese property was \$125,274.31.

Tho not permitted to exercise the right of suffrage, they have been admitted to citizenship by naturalization. Since 1845, 722 applications for naturalization have been granted. Of these there are probably not more than 300 in the country at the present time. There have been about 1,600 children, out of a total of 2,234, registered at the foreign office as born in the Hawaiian Islands.

Socially the Chinese in Hawaii enjoy a free-



A Chinese Dooryard, Honolulu.

dom and exhibit an aggressiveness that are surprising to one who has been accustomed to look at them from this side of the Pacific. While the home and family life is conservative when measured by the American standard, and while it is not so widely established nor so well developed as that of other races, partially because of the limited number of women in the country, its privileges and progress are considerable. Tho it is not usual to see a Chinese man in company with his wife and children in public, yet women and girls move about upon the streets with measurable freedom, the poor on foot, the wealthier in carriages. On all state and on certain other public occasions, respect and courtesy to the Chinese are not wanting. At such times whites mingle freely with them, as they do on ordinary occasions in their places of business and assembly. There is a Chinatown in Honolulu, but many of their stores face or are adjacent to principal places of business among the whites; and one does not experience that social reserve in passing through the Chinese Colony of Honolulu that chills him in the Chinese quarters of San Francisco.

Morally, considerable advancement beyond that of which the Chinese are popularly supposed to be capable, has been made. Out of

a population of 21,616 are 953 professed Christians (837 Protestants, 67 Roman Catholics, 49 Mormons)—nearly 1 in 20. There are 2 Chinese churches, 1 American, 1 English, supported by the Chinese; a Chinese Y. M. C. A., the first of its kind in the world; a well-constructed hospital, prepared to treat patients in either the occidental or oriental systems of medicine; with a number of clubs and societies having special aims, some philanthropic, some social, some educational.

As to education, 9,364 (nearly half) are able to read and write; 527 (about 1 in 40) read and write English; 226 (about 1 in 100) read and write Hawaiian. Under the Hawaiian law education is compulsory between 6 and 15 years of age, tho attendance upon government schools is not required. About 200 Chinese children attend government school, and 475 independent schools.

As to occupation, 10,941 (about half the total population) are unskilled laborers, and have employment chiefly upon rice and sugar plantations. Others are rice, coffee, and sugar planters, fishermen, mechanics, drivers and teamsters, merchants, salesmen, doctors, law, bank, and government clerks, etc., to the number of 5,769. Thus it will be seen that out of a total of 21,616, 16,710 are engaged in some definite occupation.

From these statistics it is apparent that, with the exception of political suffrage and some minor privileges, such as admittance to certain docks or to go aboard oriental steamers, the Chinese in Hawaii are extended equal privileges with other races. That they have made intelligent and effectual use of these privileges is also apparent.

What is the present status of the Chinese as affected by the annexation of Hawaii to the United States? The operation of the "Chinese Exclusion Act," passed by the United States in 1892, has been extended to Hawaii, and is rigidly enforced through a special agent sent down to the islands by the Treasury Department. Some restrictions were placed on Chinese immigration prior

to annexation, but that is interpreted by some as a mere pandering to the American sentiment on the question, and a courting of Congress to hasten the acceptance of Hawaii's proffered hand. The Treasury's agent began his work by excluding even those Chinese who had received return permits from the Hawaiian Government prior to annexation. His action was not sustained by the Treasury, tho it worked a great amount of hardship before a decision on the matter could be secured from Washington. Quite a number entitled to land, and who had business interests in the islands, were sent back to China; others were held at the quarantine station for weeks, awaiting a decision on their cases; and cases like the following, which came under the writer's personal observation, were not uncommon. The wife of a leading merchant, who had returned with properly-accredited papers, was compelled to sit on the wharf for one or two hours, being made a gazing stock and an object of comment to the motley crowd gathered on the dock, and was finally put back aboard the steamer on which she came, and carried on to San Francisco, expecting to be returned to China.

Contracts with the plantation laborers are of three years' duration, and as many of these

men return to China at the expiration of their contracts, and as no more contract laborers can be brought in, one or two years more will suffice to put an end to Chinese contract labor service. In time this must affect the merchant class more or less, for many of the merchants handle Chinese goods only, and depend quite largely on the numerous laboring class for the consumption of their stuffs.

It remains to be seen whether the United States will in any way modify her legislation for Hawaii on the Chinese question. From all present prospects there is little hope that she will. But, altho the Chinese in Hawaii can not increase their numbers by immigration under the present law, they will ever remain an important factor in Hawaiian community life.

Honolulu, Hawaii. W. E. HOWELL.

**FROM THE PRESS COMMITTEE OF THE ECUMENICAL CONFERENCE.**

ONE of the special features of the Ecumenical Conference on Foreign Missions to be held in New York in April 21 to May 1, will be a missionary exhibit. Material is being gathered from every mission land in order to vividly present, through the eye, the social and moral conditions of the peoples among whom the missionaries are laboring. It will be the endeavor also to make it as far as possible a progressive exhibit, showing the results of a hundred years of missionary effort. It will combine a library and a museum, and will comprise publications of all kinds,—books, Bibles, and magazines from the field, in English and many other languages; maps and charts, pictures, models, curios in dress and workmanship, and objects of religious worship, such as idols and fetiches, all intended to illustrate the actual surroundings of the missionary in his work.

Germany and England already have very complete museums, but America is as yet deficient in this respect. In England these exhibits have proved not only helpful in arousing intelligent interest in missionary fields and work, but popular as well. Thus the Church Missionary Society has fine collections, which are sent about from city to city, where they are publicly displayed for a number of days, attracting in some cases as many as 50,000 visitors.

In order to secure the continuance of the exhibit of the coming conference as a permanent illustration of missionary endeavor, and also to furnish an opportunity for additions in years to come, a corporation has been formed, including Alexander Maitland, Esq., a member of the board of foreign missions of the Presbyterian Church and manager of the New York Library; the Rev. Edwin M. Bliss, D.D., of the New York *Independent*; Harlan Page Beach, Esq., of the Student Volunteer movement; the Rev. W. I. Haven, D.D., of the American Bible Society; Luther D. Wishard, Esq., representing the "forward movement" in the American board, and the Rev. H. Allen Tupper, D.D.

**NO SMOKING IN ABYSSINIA.**

THREE travelers, one of whom is an American, were in Abyssinia recently. One afternoon, after their midday coffee, they lit cigars. Hardly had they done so when an official, who was passing, informed them through an interpreter that smoking was prohibited in that country, and that it would be well for them not to indulge in the practise in public. The travelers took the hint. The use of tobacco,

they learned afterward, had been prohibited in Abyssinia since the year 1642. At that time priests were in the habit of smoking in churches, and the main object of the law then passed was to stop this practise. After a few years, however, the law was made applicable to all classes of the people, and to-day strangers in Abyssinia are politely informed that if they want to smoke they must go where none of the natives can see them or smell the seductive weed.—*San Francisco Chronicle.*

**OUR WORK AND WORKERS.**

AN addition of five to our ranks is a partial result of Bible-readings given in Camden, N. J., by Sister M. A. Neale.

THREE persons have recently accepted the truth under the labors of Sister R. F. Mead, at East Galway, N. Y.

ON the 11th ult., Brother L. W. Felter and wife, of Missouri Conference, left Kansas City for Guadalajara, Mexico, to engage in labor.

DRS. D. W. and EVA A. READ, lately connected with the Nebraska Sanitarium at College View, have gone to Salt Lake City to engage in sanitarium work.

THE brethren at Roseau, Minn., assisted by Brother J. C. Christenson, are finishing up the house of worship that has stood for several years in an unfinished condition.

TWENTY-EIGHT States and countries are represented in Union College, College View, Neb. So says Brother H. F. Phelps, in *Minnesota Worker*. The college has an enrolment of 475 students.

LINTONIA is a suburb of Yazoo City, Miss. Here the Southern Missionary Society have a school for colored children, which is proving a real success. The *Gospel Herald* for February reports an average attendance of 140, and the school is gaining a good reputation for order and efficiency.

ON the evening of February 22, Brother A. T. Jones, editor of the *Review and Herald*, addressed an audience of about four hundred people in Philadelphia, on the subject of "The Bible and the Ages." One object of the address was to raise funds to assist the Helping Hand Mission of that city.

A REPORT in *Echoes from the Field* from Brother W. Zeigler says that at Greeley, Colo., "the Lord has abundantly blessed the work, enabling us to gather together a number of scattered Sabbath-keepers, with some new ones. On January 7 we organized a church of forty-six members."

It is estimated that about \$100,000 will be on the pay-roll of the Foreign Mission Board at the coming annual settlement. It must not be understood, however, that this pay-roll covers all the foreign mission work that is done by the denomination. It does not take into account the self-supporting class of laborers.

EIGHT tent companies will operate in Kansas this season, one being for German work, and one in the interest of the Swedes. Plans have also been laid for five camp-meetings, as follows: The State meeting to be at Emporia, September 20-30; the others, for districts, to be held at Great Bend, May 31 to June 10; Wellington, July 12-22; Stockton, July 26 to August 5; Clay Center, August 9-19.

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At the recent district conference held at Kansas City, Mo., it was resolved to do "more work in the distribution of our literature, especially the SIGNS OF THE TIMES." Also, that "renewed efforts be put forth in the circulation of the *American Sentinel*, that the world may be educated in the right principles of religious liberty."

A CANVASSERS' institute is being held at the Woodland, Wis., Academy. Apropos of the academy, the *Reporter* says: "A new sewing-machine has just been added to the equipment of the school, and the experiment of making men's every-day shirts and overalls for market will be tried. A market has already been found."

At a recent meeting of the directors of the Southern Missionary Society, the following officers were elected: President, J. E. White; vice-president, E. A. Sutherland; secretary, F. M. Kellogg; treasurer, F. W. Halladay. The society is now erecting necessary buildings at Vicksburg and Yazoo City, Miss., for the conduct of its important work among the colored people. Those who desire to help in this educational and Gospel work can address Southern Missionary Society, Battle Creek, Mich., College Building, and be assured that they are helping a worthy enterprise.

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**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.

**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.



## UNAPPRECIATED.

A POET wrought with a busy pen  
At his table all day long;  
And day by day just above his head  
A bird caroled forth its song.

He took no thought of the singer sweet,  
Nor ever looked that way;  
Yet all unconsciously with his thoughts  
The bird-notes mingled aye.

For the liquid waves of that silver sea,  
Falling e'er on the poet's brain,  
Gave life to many a slumbering thought,  
Which awoke to a lofty strain.

So in and out, through his glowing verse,  
Ran the notes like a golden thread,  
But little he thought the brightness due  
To the singer above his head.

Alas, one morn, in his gilded cage,  
The bird lay still and cold!  
And the poet wrote, but he searched in vain  
For the beautiful thread of gold.

"Inspirer of my verse," cried he,  
"I knew thee not before,  
Thou wert an angel in disguise;  
O, would I had loved thee more!"

Too often we slight some gift of God,  
Till the lovely thing has fled;  
Our sweetest words are for deafened ears,  
And our garlands for the dead.

*Sergeant Bluff, Iowa.* VIOLA E. SMITH.

## APPEAL TO THE TENDER-HEARTED.

AT the creation of our world God did not design that the living creatures He formed should prey upon and devour each other. Such a condition of things, however, has been brought about by the entrance of sin. How proper, then, it seems that those who would be free from sin and return to the purity of Eden, from which the sinner was expelled, should adopt, so far as is possible in this world, the conditions of Edenic life.

Aside from physiological reasons, there are mute appeals to the tenderness, pity, and love, especially of womankind, to discontinue the use of flesh meats entirely, as an article of food, unless under exceptional conditions.

I am acquainted with a wealthy Roman Catholic lady who has abandoned the use of flesh meat, "for the reason," said she, "that every time I partook of it I thought I was sanctioning the bloody work of the butcher in preparing it for my table."

And that is the truth. Yet there are delicate ladies who would faint from sick hearts at the sight of the butcher's ghastly work, and who would much more recoil from staining their own hands with the life-blood of an innocent victim of a perverted appetite; yet they freely devour the flesh of these creatures after it is prepared.

I was once driving past a large pool of mud, when up jumped several hogs that I had mistaken for nearly buried logs, and, dripping with filth, they greeted me with a concert of grunts that a little girl said was "swearing." Well, I thought, with the filth scraped off and their foul flesh served on the table, how strange it is that delicate women will eat of it and call it "good"!

At another time I was driving past a half-decayed carcass of a cow, when a small hog

inside stuck his head out, covered with pink putrefaction, and grunted, as much as to say, "Good, good!" "Ah, young fellow," said I, "somebody will eat you by and by, and say, 'Good'!"

There is another phase of this question that compels attention, and that is the custom of women in wearing for adornment the plumes of birds. Women are generally regarded as being tender-hearted, and yet they sanction the killing of the beautiful songsters of the meadow and woodland by this vain custom.

One of the blessings of the immortal state is assured in the promise, "They shall not hurt nor destroy in all My holy mountain, saith the Lord." Isa. 65:25. Why not have a little foretaste of heaven here, and share it with God's beautiful birds and animals? It would make us more tender-hearted and heavenly-minded.

*Grandville, Mich.*

A. SMITH.

## COUNTRY LIFE.

THE groves were God's first temples." God speaks to the heart and mind of a child who lives in the country, in a far more positive way than He can to one who lives in the city.

The purpose of God is to bring to Himself every child born into this world. In this work He should have the co-operation of parents and teachers. But when we have the children so far removed from the environment in which He particularly manifests Himself, obviously the work is much harder. While it is true that many parents are so situated that it is quite impossible for them to have their children in the country, yet it should be the endeavor of every parent, each year, to spend some time with his children away from the bustle and noise, the excitement and overstimulation, of the city.

The country is the native home of every child, tho it is true that many of them do not live in the land of their nativity. The fresh air, beautiful sunshine, and fragrant flowers have a life-giving influence upon the developing child. Aside from this physical effect, there is the additional leading to worship and reverence, given by this same sunshine, fresh air, and flowers.

One element of every child's nature is that of worship. Every being seems bound by the laws of his nature to worship something. If the child is taught that the heavens declare the glory of God, and that the sunshine, fresh air, flowers, birds, and rocks are but means that God is employing to speak to them of Himself, he can but come to have a reverence for the Creator and Preserver of these wonderful things which bring so much happiness to him.

## Power of Unconscious Influences.

That which affects us most is that which we receive unconsciously. We receive more from the unconscious influence and association of our friends than by the direct effort which we may make ourselves to imitate them. So it is with the child in the country. As various flowers take from the soil sunshine, air, and water, just those elements which are needed to produce the particular form of life that they manifest,

rejecting all others, so will the child drink in from nature in all of its various forms, just those ingredients of character which are necessary for his individual needs. This should be qualified, however, by saying that the benefit which he derives or does not derive, will depend largely upon the attitude which his parents and instructors themselves take toward the works of God.

Every one in the world is seeking after pleasure, but few know what true pleasure is. This is due largely to errors in education. True pleasures, those which make up the life of mind, are, after all, the simplest and most unassuming. The man of wealth and leisure may traverse land and sea after happiness, and find it not, unless he takes it with him in his heart day by day. On the other hand, examples are abundant of men who have never been more than a day's journey from home, and yet whose lives are filled with contentment and happiness.

## God in Nature.

Christianity is the only source of the real happiness and enjoyment of this life, the only place from whence one may receive a philosophy that will meet the perplexities and annoyances incident to life, as they should be met. And when one knows that this religion embraces the love of nature, the soul is brought into closer contact with our Creator, and the ability to meet with and overcome the perplexities of life is greatly increased.

These perplexities of life are caused largely by one's thinking of himself. Every one should have some wholesome lines of thought, which will take his attention away from himself and center it in something else. What better can be suggested as a field of thought than the works of Almighty God? They are full of beauty and power, sweetness and grandeur.

But how few people there are in the world who see the works of nature at all, much less see the presence and love of God in these works! It requires education and training to notice and observe the things about us, and to take from these objects the lessons which they are endeavoring to teach us. This education comes to the child who lives in the country, if he has wise teachers, and this education leads him in the path of contentment, because it presents to him lines of thought and action which lead him outside of himself.

It can not be said there is more in the country to attract the attention of the child than in the city; probably there is less. But that to which he does give his attention in the country is wholesome, while in the city, or even in villages, this is not always or generally true. In the country everything lives for the child; in the city everything seems to live for itself. In this, the country teaches

## A Lesson in Unselfishness.

For the child the birds sing, the flowers bloom, the bees work, the blue sky bends down to kiss him, and the stars keep watch over him. Everything works for the good of something besides itself, and he can but unconsciously learn the lesson of unselfishness.

Further than that, there is also something for him to do with his own hands, in a sense which there is not in the city. Work is one of the greatest blessings which can come to childhood. Those children who learn this lesson early will correspondingly early develop strong characters, characters in which there is much of sunshine and helpfulness; for they have drunk it unconsciously in childhood. Give the child the country, where, unfettered by the trammels of modern civilization, he may be natural.

An old cart-horse, which had traversed the cobblestones of a great city, dragging his heavy cart after him, for years, was considered to have done his life's work, and was, therefore, turned out into a green pasture in the spring-time to spend his last few remaining days. He was old and stiff, but he caught the inspiration of the new life around him, lay down and rolled, got up, and ran from one end of the field to the other like a colt, nibbled a bit of grass here, sprang into the air, took a short run, nibbled a bit there, and, in short, acted as tho he were mad and beside himself. And he was beside himself. The old cart-horse had become his own self, because new life had come into him.

If the green grass, the fresh air, and the bounties of nature can so affect a poor, dumb animal, will it not correspondingly influence human beings? Give it a chance.

FREDERICK GRIGGS.

SCIENCE AND ENGINEERING NOTES.

IN a recent issue of the Scientific American there appeared some interesting and useful notes on various scientific topics, and from them we select the following for the benefit of the SIGNS readers:—

To open a [new] book properly, hold it with its back on a smooth or covered table. Let the front board down, then the other; now hold the leaves in one hand while you open a few leaves at the back, then a few at the front, etc., alternately opening back and front until the center of the volume is reached. If this is done two or three times, there will be no danger of breaking the volume.

The pine needles of South Oregon are being utilized. The needles are first boiled and then run between horizontal wooden rollers, which extract the juice. This is called pine needle oil, which is supposed to possess medical properties. The pulp is used as a medicated material for upholstering, and is also said to be a good substitute for horsehair. It is said that insect pests will not live in furniture that has been upholstered with pine needles.

Fish scales are being utilized in France, where a chemist has discovered that the scales may be used in the manufacture of artificial pearls, and our Consul at Lyons has found that the supply is inadequate, and that there is an actual demand for large quantities of the scales in his consulate, where good prices are paid for them. The scales should be sprinkled with salt as soon as they are removed from the fish, and packed in tin cans. Any specimens sent to Mr. Covert, at Lyons, will receive careful attention, and the results, with any suggestions that may be made, and particulars of price offered, will be duly reported. As the American sturgeon has the most beautiful and largest scales of almost any fish in the world, this may be of considerable importance to fishermen who engage in catching sturgeon.

A bill creating a new cabinet office has been favorably acted upon by the House Committee of Mines and Mining. It provides for a cabinet officer, to be known as the Secretary of Mines and Mining. He is to have entire charge of affairs relating to mines, and the Geological Survey will be placed under his care. The Secretary is to have the same rank and salary as other cabinet officers, and he is to have an assistant, who will have the same relative rank as the First Assistant Secretary of the Interior. Another mining measure which was acted upon favorably was for the establishment of mining experiment stations in each of the mining States, somewhat similar to the agricultural experiment stations, and provides for a government geologist, at \$3,500 per annum, and an assistant, at \$2,500 per annum, in the mining States. These officers are to furnish assays, conduct explorations of mining regions, and issue bulletins for the public.

Literal Translation of the Greek New Testament

ΚΗΙ, ΚΙΥ.

I CORINTHIANS.

459

13 'Εάν ταις γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκός ἢ κῶν ἢ κύμβαλον ἀλαλάζον. 2 'Καὶ ἐάν' ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐάν' ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη μεταστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. 3 'Καὶ ἐάν' ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐάν' παραδῶ τὸ σῶμά μου ἵνα καθύσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. 4 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη, οὐ ζηλοῦ, ἡ ἀγάπη οὐ κερπεύεται, οὐ φουσῶται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζεται τὸ κακόν, οὐ χαιρεί ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, πάντα σέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε ὅδε προφητεῖαι, καταργηθῶσιν, εἴτε γλώσσαις, παύσονται, εἴτε γνῶσις, καταργηθήσεται. 9 ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν. 10 ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. 11 ὅτε ἦν ἡ νηπιός, ὡς νηπιός ἐλάλον, ὡς νηπιός ἐφρόνον, ὡς νηπιός ἐλογίζομην, ὅτε δὲ γέγονα ἀνήρ, ἐπέθηκα τὰ τοῦ νηπιίου. 12 βλέπομεν γὰρ ἄρτι δι' ἰσούπτου ἠμαυρίσματος, τότε δὲ πρόσωπον πρὸς πρόσωπον, ἄρτι γινώσκωμεν ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθη. 13 νῦν δὲ μένετε πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα, μεῖζον δὲ τούτων, ἡ ἀγάπη. 14 Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε. 2 ὁ γὰρ λαλῶν γλώσσαις, οὐκ

men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself; it is not puffed up, it doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; it beareth all things, believeth all things, hopeth all things, endureth all things. 8 Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abide faith, hope, charity, these three; but the greatest of these is charity. XIV. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. 2 For he that speaketh in an unknown tongue speaketh not unto men, but

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(Specimen page of Interlinear Greek New Testament)

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LESSON II.—SABBATH, APRIL 14, 1900.

MEETING WITH THE DISCIPLES.

Jerusalem, A. D. 31.

Lesson Scripture, Matt. 28:9, 10; Mark 16:12; Luke 24:13-35.

(Matt. 28:9, 10, R.V.)

9. "And behold, Jesus met them, saying, All hail. And they came and took hold of His feet, and worshipped Him. Then saith Jesus unto them, Fear not; go tell My brethren that they depart into Galilee, and there shall they see Me."

(Mark 16:12, R.V.)

13. "And after these things He was manifested in another form into two of them, as they walked, on their way into the country."

(Luke 24:13-35, R.V.)

13. "And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus Himself drew near, and went with them. But their eyes were holden that they should not know Him. And He said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And one of them, named Cleopas, answering said unto Him, Dost Thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? And He said unto them, What things? And they said unto Him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered Him up to be condemned to death, and crucified Him. But we hoped that it was He which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb; and when they found not His body, they came, saying, that they had also seen a vision of angels, which said that He was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said; but Him they saw not. And He said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Believed it not the Christ to suffer these things, and to enter into His glory? And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself. And they drew nigh unto the village, whither they were going; and He made as tho He would go further. And they constrained Him, saying, Abide with us; for it is toward evening, and the day is now far spent. And He went in to abide with them. And it came to pass, when He had sat down with them to meat, He took the bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight. And they said one to another, Was not our heart burning within us, while He spake to us in the way, while He opened to us the Scriptures? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things that happened in the way, and how He was known of them in the breaking of the bread."

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

SUGGESTIVE QUESTIONS.

- 1. After Jesus had ascended to the Father and returned, to whom did He show Himself? Matt. 28:9.
2. What message did He deliver? Verse 10.
3. On what occasion did Christ appear in two of His disciples later in the day? Mark 16:12.
4. Where were these two journeying? Luke 24:13.
5. What was the subject of their conversation? Verses 14, 21.
6. While thus conversing, who joined them on the way? Verse 15.
7. How did He introduce Himself? Verse 17. Note 1.
8. Relate the conversation that followed. Verses 18, 19. (Deut. 18:18, 19; Isa. 9:6.)
9. What did the disciples say concerning recent events? Verses 20, 21. (Isa. 50:6; 53:6-12.)
10. What reports had been brought to them? Verses 22-24. (Luke 24:11-16.)
11. What response did Jesus make to this recital? Verse 25. Note 2.
12. What question did He ask them? Verse 26.
13. How did He expound the Scriptures? In whom did He show that they all centered? Verse 27. (Acts 8:27-35.)
14. As they drew near to Emmaus, what did Jesus do? V. 28.
15. Why did He stop with them? Verse 29. Note 3. (Matt. 13:21-23.)
16. Under what circumstances did He make Himself known to them? Verses 30, 31.
17. After the Saviour left them, what did they say one to another? Verse 32.

- 18. Where did they then go? Verse 33.
19. With what exclamation did the disciples greet them? Verse 34. (1 Cor. 13:3; John 1:42.)
20. What did the two report to the disciples? Verse 35.

Side Lights.—"Desire of Ages," chapter 85.

NOTES.

1. It seems from the conversation that these disciples were anxiously desirous to learn, if possible, what these events all meant to their hopes of their future. Jesus did then as He does now for every anxious inquirer,—draw near to give them that for which their soul longed,—a knowledge of His plan of salvation.

2. The English word "fools" as represented to have been used by the Saviour on this occasion, was not one expressing lack of sense, but rather a gentle reproof for their forgetfulness of Scripture declarations that they had been taught to cherish, which, if remembered, would have saved them from their perplexity. The sense of the text would have been as well preserved had it been translated, "O thoughtless man." The Revised Version reads, "O foolish men."

3. THEY "constrained" Him, that is, pressed Him beyond measure. They had not been satisfied with His brief words so cheering, but urged His presence. This desire for His presence caused Him to tarry with them, and gave Him opportunity to make Himself known to them. Their experience in this line may be ours, and will be when we become as importunate as they.



LESSON III.—SUNDAY, APRIL 15, 1900.

THE DAUGHTER OF JAIRUS RAISED.

Lesson Scripture, Mark 5:22-24, 35-43, R.V.

22. "AND there cometh one of the rulers of the synagogue, Jairus by name; and seeing Him, he falleth at His feet, and beseecheth Him much, saying, My little daughter is at the point of death; I pray Thee, that Thou come and lay Thy hands on her, that she may be made whole, and live. And He went with him; and a great multitude followed Him, and they thronged Him."

35. "While He yet spake, they come from the ruler of the synagogue's house, saying, Thy daughter is dead, why troublest thou the Master any further? But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe. And He suffered no man to follow with Him, save Peter, and James, and John the brother of James. And they come to the house of the ruler of the synagogue; and He beholdeth a tumult, and many weeping and wailing greatly. And when He was entered in, He saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth. And they laughed Him to scorn. But He, having put them all forth, taketh the father of the child and her mother and them that were with Him, and goeth in where the child was. And taking the child by the hand, He saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise. And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement. And He charged them much that no man should know this; and He commanded that something should be given her to eat."

Golden Text: "He is risen, as He said." Matt. 28:6.

SUGGESTIVE QUESTIONS.

- (1) Who came to Jesus while He was at the house of Matthew? What position did this man hold among the Jews? How did he approach Jesus? V. 22. (2) In what way did this man show his earnestness? What had caused him to visit Jesus at this time? Therefore, what request did he make of Jesus? What in his expression showed his faith in Jesus' power? V. 23. Note 1. (3) Was the request of Jairus at once complied with? How was He accompanied on the way toward the house? V. 24. (4) While Jesus was still speaking to the woman who had touched His garment, what word came to Jairus? Wherein did they show their lack of faith in the power of Jesus? V. 25. Note 2. (5) What reassuring words did the Saviour speak to Jairus? V. 26. (6) Whom only did the Saviour take with Him to the ruler's house? V. 27. (7) What was taking place at the house of Jairus when Jesus and His disciples arrived? V. 29. Note 3. (8) What question did Jesus ask of those who were mourning? What did He say in regard to the maid's condition? V. 29. Note 4. (9) How was this announcement received by them? What did Jesus at once do? Whom did He take with Him into the room where the child was lying? V. 29. (10) What did He do and say? V. 27. Note 5. (11) What was the result of the Saviour's command? How did this miracle affect the people? V. 27. (12) What charge did He give to those who knew of the miracle? What command did He give concerning the child? V. 43.

NOTES.

1. Lieth at the point of death.—In Matthew the record is that she was dead; but this does not imply

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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 oitentimes 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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a contradiction between the two accounts. "He [Jairus] knew that she could scarcely be living now; and yet having no certain notice of her death, he at one moment expressed himself in one language, at the next in another."—*Trench*. But the firm faith which he had in the Saviour's power is expressed in the words he uses, "Come, . . . that she may be made whole and live." The centurion had said, "Speak the word only, and my servant shall be healed." Both had perfect faith in Christ's power to heal; but the centurion realized that Christ could heal by His word as surely and as well as tho He were actually present.

2. **Why troublest thou the Master any further?**—They supposed that it was useless to attempt to do anything for a child who was dead. Jesus might heal diseases, but to conquer death was something they did not give even Him credit for power to perform; but He who had created the worlds, who had given life, was about to demonstrate His power to recreate and to renew life.

3. **He beholdeth a tumult.**—"There was always a terrible clamor at Eastern funerals; and the preparations had begun, for early burial was usual among the Jews."—*Schaff*. It was customary in the East for professional mourners to be in attendance at funerals, and these persons would vie with each other in mournful, dolorous ejaculations, accompanied with wailing, beating the breast, rending the outer garments, and tearing out the hair.

4. **Not dead, but sleepeth.**—We have a similar expression of the Saviour's in reference to the sickness of Lazarus. When the report came from the sisters of Lazarus that their brother was sick, Jesus said, "This sickness is not unto death;" and yet he died. "Then said Jesus unto them plainly, Lazarus is dead." Lazarus' sickness was not unto death in God's purpose; he was only sleeping, and Christ would soon awaken him. The child in the purpose of God was not dead; for the Saviour would soon bring her back to life. That death was to her and in Christ's plan only a sleep of short duration.

5. **I say unto thee, Arise.**—The same person who died, the whole person who died, was bidden to live again. The Creator, the One who had given her life and permitted her to lie down in death, gives her life again, and bids her come forth from death. Some have erroneously supposed that this was a demonstration of the immortality of the soul. But Jesus did not command the maiden to come back into her body. He did not say to the soul, Return. He took the dead, cold hand of the child in His own; He spoke to the inanimate form before Him: "Damsel, I say unto thee, Arise. And straightway the damsel rose up." The miracle rather demonstrates Christ's power to give life to all who believe in Him. It demonstrates that Christ is the Author of life; but there is in it no shade of proof of inherent immortality. Christ can not give immortality to man when man is already possessed of immortality. If man is immortal, he must live forever; but in order that man might live forever, it was necessary that Christ should come to this world and die. John 3:16. "I am come that they might have life." John 10:10. Man is mortal until Christ calls him forth from the grave or changes him at His appearing from mortality to immortality. 1 Cor. 15:51-54. Paul expresses it also in this way, "that mortality might be swallowed up of life." 2 Cor. 5:4.

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Good reports come to us concerning our Educational number. Those who have read it are delighted with it. A copy ought to be placed in the hands of every teacher in America.

Next week we give a further account of Sunday-law prosecutions in Mississippi, from the pen of Pastor R. S. Owen, the prosecuted. Our readers will be interested in it, we are sure.

The article in another column entitled "A Needed Reform," by Pastor H. P. Holser, was crowded out of our Educational number. It is just as good now. Words are things. They ought to be weighed, examined, known, before they are used.

The Eastern question centers no longer about the Dardanelles, but around the China Sea, and the nations just now most active in the matter seem to be Russia, the most eastern nation, and the United States, the most western. The Philippines would make the most eastern, but their constitutional status is not yet determined. But, however this may be, war clouds are ominous, and it is difficult to tell where the storm may burst. Evidently the Russian bear is well over his dream of peace.

Names and Names.—There are Christians and "Christians," there are republicans and "Republicans," there are democrats and "Democrats." As an almost universal thing when the SIGNS OF THE TIMES speaks of Christians, it refers to those who are truly Christ's, or those who profess His name, regardless of denomination. When it speaks of the denomination by that name, it indicates it by the connection. The term "republican principles" is used in Mr. Longacre's article not as referring to the Republican party, but to the vital principles connected with a republican government. A republican is one who believes in the principles of a republic; a democrat is one who believes in the principles of democracy. But it is possible for men to be called Republicans or Democrats who believe in the principles of imperialism. Their words and life reveal more than the name. The true republican will rejoice in republican principles wherever found, and repudiate the contrary. So, also, as respects the true democrat and democratic principles. Likewise the true Chris-

tian, by whatever name he may be called, will appreciate and follow Christian principles wherever found. In other words, he will follow Christ. It is well to discriminate between a mere name and the real thing. There is such a thing as having a *name to live*, and yet be dead.

God never arbitrarily separates Himself from man. It is man who by selfishness cuts himself off from the divine source of life and light and power. The Lord swears by His own life that He has no pleasure in the death of the wicked, but that the wicked should turn from his evil way and live. Eze. 33:11. It is the wicked way of the wicked which cuts him off from the life of God. Every soul will reap the fruit of his own sowing.

A paper devoted to monopoly-making says that it is safe to say that the bill now before Congress to abolish the tariff on newspaper and pulp "will never leave the Ways and Means Committee of the present Congress." We give the above simply as a piece of news. The question means much to consumers of paper, the price of which has increased tremendously during the last year. It will mean to many either the increase of subscription price or great loss. It means that to us.

## ARTICLES OF INTENSE INTEREST.

There will soon be published in the SIGNS OF THE TIMES a series of articles of more than ordinary interest, and this not alone from the subject-matter presented, but in the manner and style of their presentation. These articles will be upon the Spirit of God and the giving of that Spirit to the children of God.

These papers, eight in number, are from the pen of Pastor A. F. Ballenger, Washington, D. C. Those acquainted with the evangelical labors of the writer know that his style is not hackneyed nor his matter stale. The titles are as follows:—

The Fruits before the Gifts,  
How to Seek Spiritual Gifts,  
Miracles of Healing,  
The Gifts of the Spirit,  
Bestowal of the Gifts of the Spirit,  
Confirming Signs,  
"Why Marvel Ye at This?"  
Salvation for the Body.

These articles will show why there is not more power in the church of Christ, and also how to obtain that power. Every spiritually-minded soul will read them with gladness; and every reader of them will be instructed.

Snow and Flowers.—While a cold wave is sweeping over the great East from the Rockies to the Atlantic, burying field and lake in snow and ice, California is enjoying all the beauties of spring time, clad in robes of green, adorned and garlanded by an endless variety of wild flowers of every line. The vernal beauty of this great State has been emphasized to us by a recent business trip through a portion of two of its most beautiful sections, namely, Napa Valley and the valley of the Russian River. Our course was up the Napa Valley to St. Helena, over the divide to Healdsburg, and from the latter place to San Francisco by the California Northwestern Railway. It is a most inviting country, whether on hill or mountain, in valley or cañon. Monday morning we climbed the hill back of the Students' Home at Healdsburg, and drank in for a time the beauties of the landscape. Mountain and valley, hill and plain spread before us in one grand cyclorama, in which there was no monotony or sameness. The low-bending azure of the dome above, in which a few fleecy clouds were sailing as pleasure ships, the emerald carpet beneath, adorned with a flora as numerous as the stars and as variegated as the colors of a rainbow, while bunched like huge bouquets all over the broad expanse were the white or pink blossoms of prune and peach orchards, all united to make a picture to which no brush could do justice. And yet along the line of the above railway there are numerous views equally interesting, instructive, entrancing, and restful. "God made the country, while

man made the town." O ye country dwellers, be content; ye have pictures far surpassing all the works of art of which the city boasts, and glories and beauties which the city can never know! Learn from nature the great lesson that nature's God would teach.

Undesigned Prophecies.—Sometimes worldly men and nations prophesy in some act or chosen symbol, undesignedly, their future course and fate. The prophecy is, of course, but the outcropping of the spirit within, but it is strikingly prophetic of departed glory and bitter fruitage not dreamed of at the time of its giving. A noted instance in this nation occurred in 1892. In that year this government in its judicial, legislative, and executive branches, turned backward the wheels of progress and liberty, and committed itself to the principle of religious legislation. During that same year new dies were designed for certain coins. Compare the half and quarter dollar coins minted in that year and since with those of previous years. On the latter it will be seen that the face of the goddess is an American face; in fact, it was modeled after an American lady. That face is turned toward what on a map would be the west. It is with the light. The eagle on the other side is an American eagle. But on the coins of the above-mentioned denomination minted in 1892 and since, the face of the goddess of liberty is Roman, and turned against the light, toward the east, the characteristic attitude of sun-worshippers of all ages. The eagle on the coin is also Roman. And now, in this year of imperialism, here is another undesigned prophecy. The new registered gold bonds will all bear draped figures on each side, one representing the law and the other the genius of war. The first will hold a tablet bearing the word "Lex" [law]. The other figure will hold a firebrand aloft, and will have a battle scene for a background. "Law" and "war" are not "justice" and "peace." The coins and the bonds are prophecies of the future.

St. Helena Sanitarium and Healdsburg College.—We had the pleasure of a short visit recently to both these institutions. Sabbath, March 17, we spoke in the sanitarium chapel on the importance of knowing the True Shepherd's voice, and in the afternoon we met for an encouraging spiritual service with the board and department managers. Mr. C. H. Jones, manager of the Pacific Press, was also present. The main building has been enlarged and greatly improved since our last visit, adding greatly to the comfort, convenience, and well-being of guests and patients. One thing greatly needed in treatment rooms and for lighting purposes is an electric plant; and we are glad that this need is soon to be realized.

The institution has a good corps of physicians and surgeons, and its managers and helpers throughout are enthusiastic for the success of what the institution stands for,—the gospel of healing and health.

Sunday morning we had a delightful ride over Howell Mountain, and in the afternoon, through the courtesy of Mr. J. A. Burden, the manager of the sanitarium, a good team conveyed Mr. Jones and the writer thirty-two miles over the divide between the Russian River and Napa Valleys to Healdsburg. The college is prospering fairly, tho' just now its teaching force is somewhat crippled by the indisposition of Professor Ballenger, who is now at the sanitarium gaining in health. He accompanied us in our ride to Healdsburg. May the Lord bless these institutions, both of which are doing noble work for Him.

The first issue of the "Sheldon Edition" of the Topelca Capital starts out with a resolve and prayer by Bishop Vincent, on the first column of the first page. It is a good sentiment. But he who left his morning prayer till he received his paper, never prayed it. True, effectual prayers do not need such prompting.

It is not profession which is our effectual plea at the judgment bar of God; it is possession. It is not what we say we are; it is not what others say we are; it is what we are. The vital thing is in being, not professing. The being must precede even the doing. The right tree must precede the right fruit.

"The World's Crisis," the organ of the Advent Christian denomination, has come out in a new dress, and changed name. It is now the *Advent Christian Messenger*.