

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 WATER OF LIFE.

IT was at the side of the well-known well of Jacob that the Saviour gave utterance to the words: "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:13, 14.

At another time the Saviour said, "I am

graph that the text says that the Word of God is both "living and active." God's Word lives, and therefore it acts, it is pervaded with power. The natural eye does not detect life in the Word of the Lord, and therefore many do not recognize the fact that it possesses such an attribute. But you can not see life in anything; then why should you ask to see it in the Word of God before you will believe that the life is there? Can you see the life in the grain of wheat, or of corn, or of any other seed?

Lord can be received into any mind just as mere words. But they do not grow when received that way any more than seeds of grain grow without the proper heat and moisture. The soil may be ever so good, and the seeds may be planted ever so carefully, but with the heat and moisture lacking they will simply lie there, showing no signs of life. The fault is not with the seed.

Thus a great many men will receive the



"Now Jacob's well was there."

the bread of life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." John 6:35. The one who believes the words of Christ receives into his being the life and power of divinity. For the "words that I speak unto you, they are spirit, and they are life." John 6:63. "For the Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Heb. 4:12, R.V.

Do not fail to note in the foregoing para-

Yet if the seed is planted in good soil and properly watered and given the right amount of heat, it will soon show what remarkable life powers it possesses.

God's words are seeds of truth and spiritual power, and if they are given the proper conditions, they will grow just as wonderfully and just as surely as the seeds of grain that we plant in the soil. The soil in which these words of the Lord are to be planted is the human mind and heart. And that which serves as heat and moisture to make them grow is faith. "He that believeth on Me shall never thirst." John 6:35. The words of the

Word of God into their minds merely to make sport of it or to try to pick it to pieces. They make light of those who say that they are experiencing the realities of the life and power that the Word contains. They refuse to have faith in the Word, and yet think it strange that it does not act with power for them as well as it will for those who have confidence in it. What a strange inconsistency! O, that men would have faith in the living words of the Lord, so that they might experience its life-giving power!

The growth of the Word of God in the mind, and its consequent manifestations of

power, is the development of one of the purest principles of scientific truth. It represents the positive action of spiritual life. The law that causes the Word to grow in the mind where it is received by faith, is as certain to act as the law of gravity. If you throw a stone into the air, it will always return to the earth again. We say that the stone does this by the law of gravity. And any one knows that this law has never failed except where its Author has temporarily overruled it; and that only proves more fully the power and security of the law. Nobody expects anything else when he throws something into the air but that it will surely come down again. We say that it can not possibly fail. This is a truth that is grandly fixed.

BUT of all the sublime truths that it is possible for us mortals to know, aye, or for even the angels to know, there is none so great and so gloriously helpful as the positive truth that God's Word lives and is clothed with power. Receive that Word reverently into your mind, and it will grow into all the fulness of its every promise, and it will do it in every particular and in every case. What more could we ask? What more could be given? Meditate upon the Word all the time. Think carefully of these sublime truths. Let the Word have a chance, and it will never fail to do its wonderful work.

"LET the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Col. 3:16, 17. T.

"PAUL, A PRISONER OF JESUS CHRIST."

Philemon 1.

SOME thirty years before the date of this epistle to Philemon, Saul of Tarsus was actively engaged in the persecution of Christians, committing men and women to prison, thinking to do God service. But Jesus of Nazareth had revealed Himself to this fierce enemy, showing him how great things he must suffer for His name's sake. Henceforth Paul, the apostle of the Gentiles, fearlessly and faithfully preached the faith which once he destroyed.

"Paul the aged"—Paul the prisoner of Jesus Christ—bound by a Roman chain, confined behind the bars of a Roman prison, suffers for the faith of Jesus.

It is a matter of history that the members of the primitive church, with perhaps a few exceptions, suffered martyrdom, sealing their testimony with their blood.

Some have entertained the idea that persecution for righteousness' sake is a thing wholly of the past, but, in view of the prophecy of Rev. 13:15-17, we may know that in the last days the church of God will suffer persecution, and be brought into fearful straits, the decree of death being actually passed upon them.

Neither is this wholly a matter of prophecy, as once it was, for in the closing years of the nineteenth century, with all its boasted civilization, conscientious, God-fearing men have been arrested and served terms in jail or chain-gang, for obedience to the fourth commandment of God. Does it seem unreasonable that the faithful follower of Jesus should thus suffer?

Remember, then, the Saviour's words: "The servant is not greater than his lord. If they

have persecuted Me, they will also persecute you." John 15:20.

Remember, also, the words of Peter: "Beloved, think it not strange concerning the fiery trial which is to try you, as tho some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12, 13.

Remember the words of Paul, the "prisoner of Jesus Christ": "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

AUGUSTA W. HEALD.

Windham, N. H.

HE GIVETH PEACE.

ALONE at night with the Saviour
When the toil of the day is done,
My failures come flocking homeward
Like birds at the set of sun—
Home to a heart complaining,
Home to a crowded nest,
Home to a loft too welcome—
They perch for a night of rest.

This flock of a thousand feather
That nest in a heavy heart
Is brooding many a fledgling,
Its parents' counterpart.
I who have failed so often,
I who would fain do right,
Welcome these birds of sorrow
That nest in my heart to-night.

Kneeling there in the stillness
Of the hall of eternity,
A myriad recollections
Come hurrying home to me:
Here I forgot His presence,
And there I was quick in wrong;
Here I had shunned the weak one,
Or joined with the gossip throng.

Strive tho I may to tell Him
Of aught that my life has blessed,
My fledgling failures rustle
Deep down in their brooding nest.
Distracted, I can only falter
And cry in my soul's distress,
"O Lord, I am nothing, nothing,
I've nothing that Thou canst bless."

Hovering under the shadow
Of the failures that shut me in,
My soul cries out in anguish,
Crushed down by a sense of sin,
Tho still all I have to offer
Is ruined with frost and blight,
The peace of His holy presence
Comes down like the dew to-night.

Trusting in self is failure,
And weak grows the heart and cold,
And farther our dark ways wander
Away from the great home fold.
But coming to Him in sorrow
For sin and the faults we bring,
We enter the hovering shadow
Of His great protecting wing.

C. M. SNOW.

VICTORY OVER TEMPTATION.

[In Two Articles. This is the Second.]

AGAIN, the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me." Satan's expulsion from heaven had not reformed him. In this last temptation he touched on the subject of his fall from heaven. He had then become dissatisfied because Christ was preferred before him, and he now declared that if Christ would

acknowledge him as supreme, he would relinquish his claim to the world.

Christ had heard Satan's taunting words of scorn regarding His claim to be the Son of God: "Thou the Son of God—born in a stable, hurried off to Egypt for fear of being destroyed by Herod, working as a carpenter in an obscure town of Galilee! If at Thy baptism a voice from heaven said, 'This is My beloved Son, in whom I am well pleased,' why art Thou now helpless and starving in this wilderness? Why is the illustrious Son of God wandering, unhonored and unattended, among the wild beasts? Where is Thy retinue of angels? Where are Thy glory and honor?"

Satan now presented to Christ the kingdoms of the world in all their glory. The view was the most extensive upon which the eye could rest, and as they looked upon it, Satan said: "All this power . . . is delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be thine."

In the first temptation Satan had said, "If Thou art the Son of God." Evidence was now given him that Jesus was indeed all that He claimed to be. Divinity flashed through humanity as the Saviour said, "Get thee behind Me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." With such power were these words spoken that Satan left the battle-field a conquered foe.

Christ had gained the victory. Passing over the ground where Adam stumbled and fell, He had not yielded in a single point. The conflict was ended, and He was a conqueror. But the strain had been great, and He lay as one dying. "And, behold, angels came and ministered unto Him." Not only was food supplied to Him; supernatural restoration came. God sent His approval and commendation to revive His Son. How much the Saviour enjoyed the comfort brought to Him! His time of victory had come. He could accept the companionship and service of the angels, since they came unbidden by Himself, sent direct from the Father, whom He had honored by enduring the test under circumstances such as no human being will ever pass through. He had been given opportunity to take sides with the apostate foe of God, but He repulsed every temptation with the words, "It is written." Well might a voice from heaven declare, "This is My beloved Son, in whom I am well pleased."

The lesson taught by these temptations is for us all. The Captain of our salvation was made perfect through suffering. To-day the Lord tries men to see what characters they will develop. He tried the Israelites, that it might be seen what was in their hearts. Paul's character was perfected by trial. God is to-day trying the faith of every soul who claims to be in His service. When passing through trials, we may know that thus God is striving to lead us to know Him and place our trust in Him.

When we choose our own way, our own will, our own pleasure, when we follow our own impulses, we do not live as sons and daughters of God. We do not love God supremely or our neighbor as ourselves. We are robbing God. Our time, our service, our affection, our property, all belong to Him. When God's people bring to Him the willing offering of a faithful tithe, their faithfulness will be rewarded. But many who profess to give God all, make a reservation of themselves or of their property. God will accept nothing less than a spiritual priesthood who can bring Him an offering in righteousness. No selfishness is of Christ. Selfishness lies at the foundation of all sin. The time has come when it is for our present and eternal good to know the will of God for

ourselves. The path traveled by Christ is the only safe path for us to follow. The Saviour says, "He that will come after Me, let him deny himself, and take up his cross, and follow Me."

The prayer Christ offered to His Father, just before leaving His disciples, to be betrayed, rejected, and condemned, is for His disciples in all time. In this prayer He said: "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee; as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was."

It is not enough to have a theory of the truth. The mind must receive enlightenment from the Holy Spirit regarding the will of God. Then by his service man must bear witness to the light, according to his knowledge of God and of Christ. The Lord must be honored. His followers must trust in Him, believing that He is working in their behalf to bring them through trying places. In this God consults His own glory and their highest good. He seeks to give them an experience that will be of the greatest value to them.

Our knowledge of God and of Christ is altogether too meager. True knowledge of God is genuine and practical. Those who have this knowledge will not keep silent. They will communicate to others what they have received. They will make an entire surrender of the will to God, realizing that they are to reach higher and still higher, that they may give others the benefit of their experience as those who have been tried and proved through prayer and patience. We have been given to Christ by the Father, and no man can pluck us out of His hand. By Christ we are to be purified, made white, and tried. Our knowledge of God is to steadily increase. Christ says, "Ye are the salt of the earth." The heaven of righteousness in the life of believers is revealed by the words, the spirit, the deportment. True virtue is manifested in the daily life.

MRS. E. G. WHITE.

GETHSEMANE.

THEN cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with Me.

"And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt.

"And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation; the spirit is indeed willing, but the flesh is weak.

"He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done. And He came and found them asleep again; for their eyes were heavy. And He left them, and went away again, and prayed the third time, saying the same words."

"And there appeared an angel unto Him from heaven, strengthening Him. And being in an agony He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground."

"Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." See Matt. 26:36-45; Luke 22:39-47.

Here we have, in most solemn words, portrayed before us the awful conflict which the dear Son of God endured for us—the "just suffering for the unjust." And not only do we have a view of His suffering for us, but we are given bright hope that as He came off a conqueror, we too, through faith in the spilled blood, may conquer every besetting sin, and, having "suffered," "reign with Him."

Let us consider what Jesus here bore for us, and may we realize more than ever the cost of our redemption! Jesus had often visited this garden for prayer and meditation, but never with a heart so full of deep sorrow and loneliness as upon this occasion.

Throughout His life on earth He had walked in the light of God's presence. When in conflict with men who were inspired by the very spirit of Satan, He could say, "He that sent Me is with Me; the Father hath not left Me alone; for I do always those things that please Him."

But now He seemed to be shut out from the light of God's sustaining presence. Now He was remembered with the transgressors. The guilt of fallen humanity He must bear. Upon Him "who knew no sin," must be "laid the iniquity of us all." So dreadful does sin appear to Him, so great is the weight of guilt He must bear, that He is tempted to fear it will shut Him out forever from His Father's love. Feeling the terrible wrath of God against transgression, He exclaims, "My soul is exceeding sorrowful, even unto death."

Near the entrance of the garden He leaves all the disciples, except Peter, James, and John. These three seem to have been His closest companions. They had beheld His glory upon the mount of transfiguration; they had seen Moses and Elias talking with Him, and had heard the voice from heaven. And now in His great struggle He desires them to be near Him. But He could not bear that even they should witness His agony, so He said, "Tarry ye here, and watch with Me." Then He went a short distance, about a "stone's throw"—not so far but what they could both see and hear Him—and fell prostrate on the ground. He felt that He was being separated from the Father. The gulf was so black, so deep, so broad, that His Spirit shuddered before it.

But this agony He must not exert His divine power to escape. As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression. His sufferings are well described by the prophet, "Awake, O sword, against My Shepherd, and against the man that is My fellow, saith the Lord of hosts."

Christ was now standing in a far different attitude from that in which He had ever stood before. As the substitute and surety for sinful man, He was suffering under divine justice. He tasted of what justice meant. Heretofore He had been as an intercessor for others; now He longed to have an intercessor for Himself.

Where is Satan now? is he asleep?—Ah, no, he was putting forth his greatest efforts to destroy our Saviour! He now presses in every thorn to its fullest extent, and endeavors by every means within range of his supernatural possibilities to overthrow Christ. The conflict was terrible. Its measure was the guilt of His nation, of His accusers and betrayer, ay, the guilt of the whole world lying in wickedness. O! the sins of men, you and I included, weigh-

ing so heavily upon Jesus, were crushing out His life.

So terrible is the temptation to step aside, and let an ungrateful world bear its own guilt, that three times He uttered, in agony of mind and body, "Father, if it be possible, let this cup pass from Me." But this was not all the prayer. Had it closed here, man would have been instantly cut off from heaven. No; Jesus added, "Nevertheless not My will, but Thine, be done."

As the agony of soul came upon Jesus, "His sweat was as it were great drops of blood falling down to the ground."

How exquisite must this anguish have been, when it forced the very blood through the coats of the veins, and enlarged the pores, in such a preternatural manner as to cause them to empty it out in large, successive drops! Bloody sweats are mentioned by many authors; but none was ever such as this—where a person in perfect health (having never had any predisposing sickness to induce a debility of the system), and in the full vigor of life, about thirty-three years of age, suddenly, through mental pressure, without any fear of death, "sweat great drops of blood."—Clark.

It was now, during this fearful struggle, our Saviour having become weak, pale, and haggard in appearance, that the words apply, "His visage was so marred more than any man, and His form more than the sons of men."

In this awful crisis, when everything was at stake, when the destinies of the world trembled in the balance, the heavens opened, a light shone forth, and, amid the darkness of that solemn hour, a mighty angel came to the side of Christ. The angel came not to take the cup from Jesus, but to strengthen Him to drink it.

Where now are the disciples whom Jesus had sought twice for comforting words—when now He needs them to lift His fainting form and bathe His blood-stained brow—they who had just a short time before boldly affirmed that they were "ready to go with Him to prison and to death"?—Ah! they were asleep.

Let us search our hearts to see if we too are spiritually asleep. As with the disciples during those closing hours, this is the watching time. "Watch and pray, that ye enter not into temptation," is the admonition now given to God's people. But how many there are who, as were the disciples, are confident that they will pass through the times of trouble, who are now asleep! They are indifferent to the gracious calls being made. Time after time the gentle Spirit has appealed to them to awake, but they again fall back into the sleep of indifference.

Reader, ere long Jesus is coming to you, and may He not say, "Sleep on." For the disciples there was still hope, but when that word shall be spoken in this time, it shall mean eternal ruin; the angel of mercy will have taken her flight, never to return. Let us each take earnest heed to the words, "Watch and pray, that ye enter not into temptation."

BIRDIE WATSON.

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HOW TO KEEP THE SABBATH.

I SEE only one way to keep it, and that is God's way, from the going down of the sun to the going down of the sun. Timepieces are uncertain. The sun is faithful. God has so fixed it that if we move a hundred or a thousand miles east or west we know when the Sabbath begins and ends. If the day is longer or shorter, it makes no difference. How good God is, and how plain He has made Sabbath-keeping to poor ignorant human beings, who may not be educated and able to calculate latitude and longitude! The ways of God are plain to the heart which longs to walk in them.

S. A. CONNELL.

THE ORIGIN OF EVIL AND THE CHANGE OF THE SABBATH

THE FATHER OF LIES.

OF the first departure from truth among all God's creatures the Saviour gives the following testimony: "He [the devil] was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John 8:44. And again, "I beheld Satan as lightning fall from heaven." Luke 10:18.

Thus we see that he who is the prince of evil in our world (because that with him all forms of iniquity have had their conception) was at one time in heaven, *bright as the lightning*, "in the truth," whence he fell because by his own choice he departed from the station in which the all-wise Creator had placed him.

Before inquiring into the cause of Satan's fall it may be permitted us to examine a little further into the position he occupied in heaven. In Eze. 28:12-17, under the symbol of the king of Tyrus, we have the following description:—

"Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering; . . . the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness."

In Isa. 14:12 we have this further statement:—

"How art thou fallen from heaven, O Lucifer [“morning star,” Jewish translation], son of the morning! how art thou cut down to the ground, which didst weaken the nations!"

From these scriptures we learn the following facts concerning the place Satan occupied in heaven before he fell:—

1. He was a *created* being.
2. He was a cherub, an *angel* of high rank.
3. He was *full of wisdom* and *perfect in beauty*.
4. He was created perfect in all his ways, and remained so till *iniquity was found in him*, hence God was not responsible for his fall.
5. He was given a place upon the holy mountain of God, to walk up and down with authority in the midst of the stones of fire.
6. He was endowed with superior musical skill ("tabrets" and "pipes" were prepared in him) to lead the angel throng in their songs of praise in worshipful adoration before their great Creator. Thus when the foundation of the earth was laid, Lucifer, with his companion morning star, struck the joyful note, and "all the sons of God" followed in the shout of joy." Job 38:7.
7. He was Lucifer, which means the "light-bringer." He was anointed to stand in the presence of God to cover the throne with light and glory ineffable.

8. He was also a morning star in heaven. Christ was the Morning Star. "I Jesus have sent Mine angel to testify unto you these things in the churches. I am the Root and the Offspring of David, and the bright and morning Star." Rev. 22:16.

We see, then, that Lucifer was exalted in heaven more than any other angel, occupying a position second to God's only Son. That we may form a correct idea of Lucifer's exalted station let us here pause to notice the following facts: God said of Him, "Thou art the anointed cherub that covereth; and I have set thee so." When Moses received from God His law to guide and govern His people, at the divine command he made an ark expressly for its reception and safe keeping. Above, upon the ark, and serving as its cover, was the mercy-seat, a cherub standing on either end with outspread wings covering the mercy-seat, their faces looking inward and inclined reverentially toward the mercy-seat. "And thou shalt put the mercy-seat above upon the ark," was the command of God; "and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony." Ex. 25:21, 22.

The tabernacle, with its furnishings, was but a pattern of the things in heaven. Ex. 25:40; Heb. 8:5. Hence, while in the sanctuary on earth, God met with His people on the mercy-seat between the cherubim, so in God's dwelling-place in heaven, the true tabernacle, He sits upon the mercy-seat, the throne of grace, likewise between the cherubim. One of those cherubim covering God's throne was Lucifer, the light-bringer.

Let us next endeavor to learn the iniquity which was found in the heart of Lucifer, and the final act of transgression which caused his expulsion from the heavenly courts. It is not the purpose at this writing to attempt to fathom the depths of his iniquity, or to find a reason for its existence. Sin is an invader as unaccountable as it is unreasonable and dreadful. Our present object is simply, by the light which Inspiration sheds, to learn what we can concerning its workings, that we may be able the better to shun its foils in our own individual experience; for he in whose breast sin was first conceived is the "god of this world," in which we live, "the spirit that now worketh in the children of disobedience." Eph. 2:2.

And the same unholy ambition which lurked unrestrained in Lucifer's breast, and which led to his downfall, has, in the ages since, snatched millions, not alone of the children of earth, but from the inhabitants of heaven as well, from their God-given estate in a home of innocence, peace, and joy, and plunged them into misery and ruin as irretrievable as his own. Like the *ignis fatuus* hovering over some dismal swamp to decoy the unwary traveler, and ever receding as the unsuspecting victim advances, until his feet are hopelessly mired in its slimy depth, so at the present time are earth's teeming multitudes being lured on in the darkness by some phantom prospect of worldly gain, honor, or pleasure; and in the mad rush of the hopeless

chase, they are, by the same desire for self-exaltation and self-pleasing, being beguiled into eternal night and oblivion. O, the mystery of iniquity! "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

That we have not misstated Lucifer's ambition let us note the further statement of the prophet in the scripture above cited: "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the North; I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:13, 14. Note that Lucifer's desire was for the preferment of position without any regard to character. He did not say, "I will be like God,"—merciful and gracious, long-suffering, and abundant in goodness and truth. This desire to be like God in character is commendable, indeed it is the very essence of Christianity. Lucifer's determination was to be like the Most High in position, or, in other words, to occupy the throne of exaltation, which the Most High One holds, as the supreme Ruler of the universe. Alas! too often in the hearts of men does there arise the same selfish desire for self-aggrandizement and supremacy of position, and always, sooner or later, is it attended with the same disastrous result.

That Lucifer's desire was simply for the exaltation of position, note again the statement, "And I will sit also upon the mount of the assembly in the farthest end of the North." Isa. 14:13, Jewish translation. To realize the deep significance of this expression we have only to consider that the universal mode of indicating the direction north is up. We say, invariably, "Up north," "down south," etc. That is, north is used as an expression of exaltation; and the farthest end of the North would signify the highest degree of exaltation of which it is possible to conceive. Furthermore, the Scriptures abundantly prove that God's throne is in just that exalted place. "Great is the Lord, and highly praised, in the city of our God, in His holy mountain, a beautiful district, the joy of the whole earth is Mount Zion, the farthest north, the city of the Great King." Ps. 48:1, 2, Jewish translation. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place." Isa. 57:15. Said the angels in their joyful announcement, heralding the birth of the Saviour, "Glory to God in the highest." Luke 2:14. The declaration of the angel Gabriel to the mother of our Lord concerning the child Jesus, was: "He shall be great, and shall be called the Son of the Highest. . . . The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." Luke 1:32-35.

That God's exaltation is simply the exaltation of goodness is clear from the Scriptures. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place." Isa. 57:15. God dwells in the high place because He is holy. He is not merely high and holy, but He is high because He is holy. He alone is Most High because He alone is Most Holy.

H. C. GILES.

[The next article in this series is entitled "The Two Mysteries."]

"REMEMBER God in all the small things of your life and He will not forget you in the great ones."

THE great secret of success in life is for man to be ready when his opportunity comes.—*Disraeli.*



THE NATURE OF MAN

MAN'S CONDITION IN DEATH.

THE loss of dear friends by death seems the hardest of all hard things to bear. Who at such times has not, under the sense of utter loneliness, longed to receive from the departed an old-time look of recognition, or to hear some familiar word of friendship? But how impossible is such a thing! The lost one may be appealed to by voice, but gives back no response; he may be caressed, but the pale face returns no look of recognition. Every sense of the once animated organism has been suspended, and the form once so active and companionable, is in the rigid embrace of unconsciousness. That which causes uncontrollable grief at such times is the thought that no earthly skill is available by which to restore the lost senses to consciousness, and that they will no more be responsive to the environments of earthly attractions.

Under such circumstances there is but one source of consolation,—the never-failing Word of truth, which calls for all to refrain from weeping for the dead, in view of the fact that they will "come again from the land of the enemy." Jer. 31:16. Until that glad day we have only to trust the Lord's Word, and wait for their return from the "land of forgetfulness" (Ps. 88:10-12), that country where "the wicked cease from troubling; and there the weary be at rest;" where small and great are alike free from oppression and care (Job 3:17-19), and where no one has any concern about what takes place in earth or heaven (Job 14:20, 21; Eccl. 3:19, 20; 9:5, 6; Ps. 115:17; Isa. 38:18).

With a moment's candid thought, free from the bias of modern theological theories, these scriptures will seem reasonable and right. When one lies down at night, to be wrapped in quiet, profound slumber, his brain ceases to act, and he has no knowledge of or concern about what goes on during his sleep. He is entirely unconscious, unless disturbed in some way; then his thoughts again begin their course of action. This being true of natural sleep, it is not strange that in the sleep of death one should be dispossessed of the power of thought, and consequently of knowledge. The inspired Word, in fact, says of those who die, "They are as asleep." Ps. 90:5.

Of these the Lord says again: "But man lieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:10-12. When the water fails from the sea, it ceases to exist; when the flood dries up, it is gone. So it is with man when he gives up the life power by which his brain had produced thought; he has fallen asleep, and all his senses are suspended until life re-enters his inanimate body to revivify it, and clothe its brain with energy again to think. In this way alone is consciousness restored to those who have fallen under the power of death, which is the exact opposite of life, because it is the cessation of life.

In life alone rests the ability to think and appreciate environments. It has one source only, and that is the Author of the universe.

With Him is "the fountain of life." Ps. 36:9. Man's possession of life depends wholly upon this infinite fountain. He holds life purely as a gift of God, only so long as he uses it in a way to glorify its Author. Life being the only possible means through which man can enjoy the things of God, and so be able to render thanksgiving to Him as the Creator of his blessings, it follows that this must have been the object in first bestowing life. 2 Cor. 4:15; Rev. 4:11. A failure on man's part to render the required tribute would of course separate him from his Benefactor, and so from the source of life. This would cancel the gift of life to man, and so prevent him from using the highest power of heaven in the service of God's greatest enemy.

After sin separated man from the Source of his life, a plan was put in operation whereby man could continue his existence for a time, in order to give him opportunity to decide whether he desired the perpetual continuation of life or not. This expression of God's infinite love for the poor unfortunate race was seen in the gift of His only-begotten Son, that whosoever would believe on Him "should not perish, but have everlasting life." John 3:16. This is to say that those who do not receive Christ *do not have everlasting life*, but perish, and that in their own corruption. 2 Peter 2:12.

To believe in Christ, then, is to accept the renewed gift of life, which Adam forfeited for the race while in Eden. John 3:36. Notwithstanding, the decree of death visited upon the human family must be endured by all, and so all must go down into unconsciousness. 1 Cor. 15:22. But when the voice of Christ wakes the sleeping ones in the last great day, there will be two sorts of resurrection: one to life, and the other to condemnation. John 5:28, 29. Every one will come up in his own order, however,—those who are Christ's at His coming (1 Cor. 15:23), and those who are not will wait for a second resurrection (Rev. 20:4, 5).

At the sound of the Archangel's voice, which is the call of God to His own (Joel 3:16), the dead in Christ will arise to meet Him in the air, and so will ever be with Him (1 Thess. 4:16, 17). The voice of God then uttered will be the word that gives back to His people the life He first bestowed, but which had been forfeited through alienation from Him. As it had been breathed into man from God at the beginning, so the breath of His mouth, manifested in His word of command, must again bestow it, through the union of the once estranged sinner with the Lord Jesus Christ. But this can not be fully bestowed until all who will come to Christ are redeemed from the thralldom of sin, and the curse, which brought death, has been forever removed. Should that life be fully restored while probation remains, it might again be forfeited, as in Adam's case, and so the death of Christ be made of no avail.

It is of no force to say that the redeemed, having been freed from sin, could not be entangled with it again; for we know that Adam, made in the very image of God, and intrusted with life by the breath of God, when left to decide for himself between right and wrong,

chose the wrong and failed. It might be so again were men clothed with the same attribute, amid defiling sin. It is the wisdom of God displayed to withhold that boon from all until the destroying power over man is itself destroyed, when life may be restored to him without danger of it being lost again.

But while on probation men have this life by faith in Christ, who is their life, just as the minor child having property through the will of his father, tho having not entered on the full possession of it, can truly say, by faith in the word left by his father, that the estate is his. He will not come into full possession of it until a certain time stated by the will of his father, but in his faith he claims it, and builds the hope of his future on it.

So it is with eternal life. The will of God provides it for every one who becomes His child through Jesus Christ. As soon as one becomes a child he becomes joint heir with Christ in the promise, and by faith has the life, because Christ has it, and he is in Christ. True, he does not come into actual possession of it for himself until Christ, who is his life, shall appear, but then he will be permitted to appear with Christ in glory. Col. 3:3, 4.

J. O. CORLISS.

[The next article in this series will be entitled "The Necessity of a Resurrection."]

WHICH DAY DO YOU KEEP?

GOD declares Himself to be "I AM" (Ex. 3:14), not *I Was*, or *I Will Be*. Jesus said, "Before Abraham was, I AM." He existed before Abraham, and ever after. What He speaks, therefore, or commands, is the truth coexistent with Himself, unless He expressly declares limitations to His Word.

He spoke all the Ten Commandments from Mount Sinai. "He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:11. So, also, He that said, "Thou shalt not steal," said also, "The seventh day is the Sabbath." "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

When we read in the Bible that the seventh day *is* the Sabbath, it is God's Word to us; but if it is no longer the Sabbath, that Word is not true. It is daring presumption for man to attempt to stultify or contradict the Word of God. God is competent to proclaim His own law, and quite intelligent enough to make His meaning understood without the medium of human interpretation.

After the crucifixion and burial of Jesus certain holy women (Christians) "rested the Sabbath day according to the [fourth] commandment." Luke 23:56. They could not have rested *according* to the commandment if the moral law had been nailed to the cross the day before, and thereby been abolished. Those, therefore, who read the fourth commandment on that Sabbath day read the Word of God,—"*The seventh day is the Sabbath*," and it has read that way ever since. But professing Christians and people of no religious profession say that the first day of the week, or Sunday, is the Sabbath. Will God yield His judgment to theirs? In this matter they just as certainly contradict God as did the serpent who tempted our first parents in Eden.

The commandments of God and the commandments of men, in this matter, stand in antagonism. It is not difficult to understand what the issue will be. Reader, where stand you?

A. SMITH.

Grandville, Kent Co., Mich.



OAKLAND, CAL., APRIL 11, 1900.

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"THE TWO COVENANTS."

Bondage or Freedom.

WE have been asked for an explanation of the two covenants as illustrated in the allegory of Gal. 4:21-31. It is not an easy matter to discuss in one article the matter of the covenants, which the question opens up; but sufficient we think may be given to make the subject clear. The passage reads as follows:—

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory; for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband.

"Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free."

First of all, let us urge the reader not to consider the subject as one involved and difficult to be understood. We may tangle with careless hands, if we will, the most beautiful skein of silk, or with proper care and right desire we may find the clue and rewind its glossy threads. So it is with this allegory.

The solution lies not in some preconceived theory of the covenants, symbolized by the two women, but in a knowledge of the simple facts on which the allegory is based. These we will find fully recorded in the Scriptures.

1. When God called Abram out from his country, his kindred, and his father's house, He declared that He would bless Him, make his name great, and that "in thee shall all families of the earth be blessed." Gen. 12:1-3.

2. After the manifestation of his unselfishness with Lot, respecting choice of land, the Lord again told him: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered." Gen. 13:14-16.

3. Abram, seeing that he had no son, and, according to all human calculation, would have

none, concluded that he must adopt his steward Eliezer as his heir. To correct this idea, the Lord renewed His promise the second time. "And, behold, the word of the Lord came unto him, saying, *This [Eliezer] shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.* And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and He said unto him, So shall thy seed be. And he believed in the Lord; and He counted it to him for righteousness." Gen. 15:4-6. And then God confirmed this by a solemn covenant. But Abram's faith was yet to be tested. Sarai was humanly barren; and, as she and Abram questioned over the matter, they concluded in their unbelief that some other way besides the legal way must be devised for God to work. So Sarai concluded she would have to bear a son by proxy, and she gave her handmaid, a bondwoman, to Abram to wife. Abram, in unbelief, adopted the arrangement, and took Hagar to wife, who conceived a son, and in the vainglory of unbelief, despised her mistress. For this she was by Sarai driven out. Sarai laid the blame at the door of her husband. And, truly, if Abram had simply continued to believe, the unholy arrangement would not have been made. Genesis 16.

4. Again the Lord appears to Abram, enjoins upon him a perfect walk before Him, and the fourth time promises to "multiply" him "exceedingly," to make him "a father of many nations," changes his name to Abraham, and yet again declares, "And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Gen. 17:1-7. Then follows the ordinance of circumcision, the sign of God's covenant.

5. Once more the Lord promises, and this time with reference to Sarai: "And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son of her; yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her." Gen. 17:15, 16. Abraham's faith could not quite grasp this, and he reverts to his human arrangement: "Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee!" Verses 17, 18. Once more the Lord in His goodness declares that Abraham might know that the arrangement was not of human ordering, that salvation was not by fleshly schemes. "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish My covenant with him for an everlasting covenant, and with his seed after him. . . . My covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. And He left off talking with him, and God went up from Abraham." Verses 19-22. Surely the Lord has made it plain that the seed, which meant salvation, must come in *His way*, and by *His power*.

6. Once again to confirm his faith and rebuke Sarah's unbelief, the Lord comes to Abraham and Sarah and promises *the seed* at a certain time. Gen. 18:9-15.

7. At the time declared Sarah bore the promised son, and rejoiced greatly in God. He was duly named Isaac, and was circumcised. At a feast made when Isaac was weaned, Ishmael, the son of Hagar, mocked him. Abraham yet seemed to feel that in some way Ishmael, the fruit of *his* doing, the son of a bondwoman, should share in the heirship. Sarah's perception was clearer; she saw that such ideas would break up the home, and pervert the blessing of God. She therefore said to Abraham: "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was *very grievous in Abraham's sight* because of his son." But Sarah was right; for "God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, harken unto her voice; for *in Isaac shall thy seed be called.*" See Gen. 21:1-12.

Surely this is clear that the seed must be through the *lawful* wife, the *free* wife, according to *God's* law, and by the *power* of God. To demonstrate all this, and to perfect the faith of Abraham, came the great trial of Abraham's faith, recorded in Genesis 22, in which Abraham, in figure, received his son from the dead.

Now for the lessons, or some of the lessons, which the Lord would teach by this history.

1. The son born of the bondwoman was after the flesh. His mother was a bondwoman, unregenerate. So was her son. He was of the flesh. "They that are after the flesh do mind the things of the flesh;" and "the minding of the flesh is death." Rom. 8:5, 6, margin. "They that are in the flesh can not please God." Verse 8. "For if ye live after the flesh, ye shall die." Verse 13. "For the flesh lusteth against the Spirit. . . . Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:17-21. To be born of the flesh is, therefore, to be born in the bondage of sin.

2. This arrangement with Hagar, who bore the son after the flesh, is a figure of "the covenant of Sinai, which gendereth to bondage." What was the covenant at Sinai? It was a mutual agreement between God and Israel, in which the Lord made certain clear declarations as to what His will was concerning His people, and the people promised to obey. Here is the account: "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine; and ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, *All that the Lord hath spoken we will do.* And Moses returned the words of the people unto the Lord." Ex. 19:5-8.

It is an obvious fact that as a chain is no stronger than its weakest link, this covenant is no stronger than its essentially weakest prom-

ise. That promise was the promise of the people. They promised of themselves, after the power and wisdom of the flesh, to be all that God wished them to be. The same element of self-salvation was in it that was in Abraham's arrangement through Hagar. Abraham reasoned that the Lord, of course, would fulfil His promise, but He needed some of his human help after all; and so the unholy arrangement with Hagar was made. It gendered to bondage.

At Sinai, Israel after the flesh simply said, Let the Lord do His part, and *we will do ours*. They did not know God; they did not know themselves. They wanted the material blessings, but their hearts were not in harmony with God's voice and law. "The carnal [fleshly] mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

That this was the condition of Israel is shown by subsequent events. When, three days afterward, God's voice was heard and His law was given, the people said to Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." Ex. 20:19. Within the next forty days they were bowing to a calf of gold. Yet, if the people had known God, if they had been free from sin, His voice would have been the sweetest music. Instead of praying, "Let not God speak with us, lest we die," they would, like Moses, have been hungering and thirsting for more of God, pleading with a clear faith, "If Thy presence go not with us, carry us not up hence;" "We beseech Thee, show us Thy glory." The Lord knew the people needed a new heart. He knew that in their sins they could not bear His glory. His feelings were thus expressed: "O that there were such an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children forever!" Deut. 5:29.

What was the result of the people's promises?—Bondage, a deeper bondage in sin than ever. In themselves they had no power to do God's will. In *himself* man has no power to work righteousness. He is "impotent," "without strength," "is not subject to the law of God, neither indeed can be." Read the third and seventh chapters of Romans, and learn, reader, if you do not know it by sad experience, that man of himself is powerless to cleanse himself or work the righteousness of God. And every effort to save himself, or to help God out by human device, is of the Sinaitic covenant, and genders to bondage. For even Jesus, our Brother in the flesh, said: "I can of Mine own self do nothing." "The Father that dwelleth in Me, He doeth the works." But he who persistently builds upon his own foundation, or places as materials in his building the wood, hay, and stubble of human devising, is building a hopeless prison, under whose ruins he will be crushed.

"The Flesh Profiteth Nothing"—

That is the great lesson God would have us learn, first of all, by simple faith in His Word; but, if necessary, by the sad failure of all our flesh-laid plans.

4. So Jerusalem, of earth, stands a monumental failure of earthly, fleshly hopes. It stands for Abraham's effort to supplement God's promise; it stands for man's side of the covenant at Sinai; it stands for the king which Israel, after the flesh, would have; it stands for

the utter rejection of Christ and God for Barabbas and Cæsar; it stands for the utterly baseless hopes of those who are looking for the kingdom of Christ to be set up in Palestine through the return of the Jews; it stands for the utter hopelessness of all salvation by human works. This is the great negative lesson of the allegory.

5. "He [that was born] of the free woman was by promise." Whose promise?—Not man's in any way, but God's. It was wholly of God—in purpose, in plan, in arrangement, in power, in result. He was not a child of the flesh. The flesh had *no power* to bring him forth until the all-powerful word of the Creator was given. He was begotten of the Word. He was born of the Spirit. He did not bring forth Himself. There were no politics or expediency in it; the human instruments were simply willing subjects to God's working, co-operating by yielding, blessed by receiving, bringing forth the living fruit, not carving dead, cold forms by human effort.

6. "Ye Must Be Born from Above." Our spiritual birthright is heavenly. The kingdom of the sons of God is eternal. Jerusalem above is its capital city. There is our citizenship. The mother of the faithful brings forth no children to bondage. Her husband is Lord over all. His mighty, creative, and redemptive power sweeps the universe. Whom He "makes free is free indeed." These children may now be clothed in the weakness of flesh, but they are free in God. They may be sleeping in the grave; their record is on high; their life is hid with Christ in God. They may be bound with chains, suffering affliction, but they rejoice in the higher freedom from sin. The mother is represented as looking down upon them, travelling for the fulness of the greater birth, when the children shall all come home. That day draws on apace; the rejoicing is about to break forth. If we desire this freedom, now and eternally, we may find it by yielding all to God. He will do the work.

7. The new covenant is established upon "better promises," even the promises of God. It has no weak links. Every one is forged in the workshop of God, from His eternal power, wisdom, and love. Not one can fail. If the soul will but yield to Him, God will cleanse away his sins, will put within him a new heart and create within him a new spirit, will write His perfect laws by the finger of love upon his heart, and put them in his mind, and thus make him to know—to come into harmony with—Himself. That soul can keep God's law; he loves it. The new covenant brings forth to freedom, to love, to happiness.

"Now we, brethren, as Isaac was, are the children of promise." So it is with every one who has been born again. He may and will be persecuted, but this need not move him. Men may deny and blaspheme God; it does not change his love. Others may trample underfoot God's law; he can not do it, for it is enshrined in his heart. He loves the entire law. The Spirit which is in the law has made him a new creation in Christ. He is one with the law.

Praise God for all its blessedness. The child of the free woman obeys God, but it is the obedience of a regenerated heart by faith. He works, but it is God that worketh in him to will and to do of His own good pleasure. He is led of the Spirit, and therefore does not fulfil the lusts of the flesh. He sings, with the

psalmist, "O how love I Thy law! it is my meditation all the day." He exclaims, with his blessed Lord, "I delight to do Thy will, O my God; yea, Thy law is within my heart." With the beloved disciple he says, "This is the love of God, that we keep His commandments; and His commandments are not grievous." With Paul he declares, "I am crucified with Christ; nevertheless I live; yet not I, but *Christ liveth in me*; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." And to the power and wisdom and love of his blessed Lord he ascribes all the glory.

These are some of the lessons of the allegory of Galatians 4. Which shall we choose, human wisdom and effort, or God's word of power? bondage, or freedom?

QUESTION CORNER

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

1029. J. F. T. 1 Peter 3:19, 20.—Begin with the last clause of verse 18. Taking all together we have these facts: (1) Jesus was raised from the dead by the Spirit of God—"quickened by the Spirit." (2) This is the "Eternal Spirit," by which Christ preached to those who were "shut up" in the prison house of sin. See Isa. 61:1; Gal. 3:23. "He is Jesus Christ, the same yesterday, and to-day, and forever." (3) The disobedient ones specially named were those who lived in the days of Noah. (4) It was then that Christ preached to them through Noah, a "preacher of righteousness" (2 Peter 2:5), co-operating with the Spirit of Christ (Gen. 6:3; 1 Peter 1:11); and all this "when once the long-suffering of God waited in the days of Noah, while the ark was a-preparing." Christ's Spirit strove then; Christ's preacher preached then, using the sword of the Spirit. Christ was in all. The saving of those through the flood, the bringing of them from one world to another, is figurative of baptism, the emblem of the resurrection, the passing from a world of sin to a world of righteousness, from a world of death to a world of life.

1030. 1 Cor. 5:5.—This scripture applies to the church collectively, acting "in the name of our Lord Jesus" and "with the power of our Lord Jesus Christ." The word "fornication" means in the Bible unlawful intercourse between the sexes, adultery, fornication, incest.

Rev. J. R. Miller, we presume may be reached by addressing him at Philadelphia, Pa.

1031. J. M. W. Rom. 7:1-3.—The scripture here referred to is not given as a law regulating marriage; it presents a generally understood human law as an illustration of spiritual things. The question of divorce is not brought in. If a woman was legally divorced from her husband for just cause, he is not then her husband. As long as he is her husband, she is bound to him. She can not legally marry another; if she joins herself to another man, she is an adulteress. As long as the man is united with sin, he is bound by sin. He can not unite with Christ. Sin must be destroyed by the man dying to sin, leaving the sin in the grave, and the new man raised to union with Christ. See the whole matter set forth in Rom. 6:1-11. He who is united to Christ can not be in union with the world.

1032. J. J. W. Matt. 25:32.—The scripture has reference first to the separation in the judgment—the examination of cases and the passing of sentence; and (2) to the last great day, at the end of the thousand years, when all shall appear before God. See Revelation 20.

1033. J. J. W. Rev. 20:6.—This verse refers to the resurrection of the righteous, which takes place when Christ comes. See 1 Thess. 4:13-18; also 1 Cor. 15:51-55; Acts 24:15. The resurrection of the wicked occurs at the close of the thousand years. Isa. 24:22; Rev. 20:5.

1034. F. A. A. John 14:12.—The scripture reads as follows: "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." Just as long as Jesus was in the world, the faith of His disciples centered in His physical person. Their faith was limited by the sight of partial unbelief. When He went away, He poured out His Spirit upon a church with enlarged faith; upon disciples who realized that God had all power to give even to the humblest man. Jesus would have wrought still greater works had not the unbelief of His people hindered. When that unbelief was put away, when the whole being was yielded to God, we have the result manifested in the work of Peter and Paul. Acts 5:15; 19:11, 12. And yet the greatest miracle of all was the conversion of many souls.



SUNDAY DESECRATION—THE REASON.

AMONG the contributions in the Topeka *Capital* of March 14 (Sheldon edition) is a solicited report on "Sunday Observance," by Wilbur F. Crafts. The readers of the SIGNS will be interested in this review by the foremost advocate of Sunday observance by law:—

"To the Editor of the *Capital*—

"You have asked me to report on the above subject at a time when the sabbath is more attacked from the front and rear than ever before. Its worst foes are those of its own household, Christians who patronize Sunday trains, Sunday newspapers, and Sunday mail. One often hears a preacher speaking openly of going on a Sunday train, which is run in violation of both human and divine law. Churches advertise in Sunday papers that are also violations of both codes. Sabbath-schools adjourn fifteen minutes before church to leave time to sandwich a visit to the post-office in between the services. In a New York village I recently heard a Methodist preacher say that communion would be in the evening because so many of his members worked in the paper mill in the earlier hours of the sabbath. Thousands of persons are received into church membership while they are breaking the sabbath laws of heaven and earth, on the ground they might lose something if they refused. What fools the martyrs were who lost life rather than do wrong!

"With such news coming in from the churches we can not expect much from those who represent the State. The telegraphic despatches report that the national Democratic committee journey to Milwaukee on Sunday to see what facilities it could offer for the next Democratic convention. These are not sinners above all other politicians in regard to the sabbath. The Post-office Department during this administration has steadily rejected the local option plan of closing post-offices on the sabbath, which Mr. Wanamaker inaugurated and Mr. Wilson followed. And recently the Postmaster-general recommended such a change in the eight-hour law for postal employees as would make it apply to the sabbath as well as other days so far as postmasters chose to require full time on that day. A protest, made at the suggestion of the undersigned, has quashed this effort of the department.

"Business is encroaching more on the rest day. Even in Pittsburg, the best of large cities in this matter, Sunday work is increasing in the mills, even those that are earning forty millions a year not being content to give their men the full benefit of the sabbath.

"The most inexcusable of the new attacks on the sabbath is that of the golfers, who are mostly people of abundant leisure, who play too much already. And yet a Connecticut court has held that Sunday golf is not illegal.

"The greatest victory for the sabbath this year was the swift suppression of the novelty of Sunday papers in London. Two rival daily papers issued Sunday editions. The nobility, including even the sporty Lord Roseberry, and the workmen, joined in condemning this attack on the British sabbath. Business men withdrew advertisements. Workingmen bought other papers, which advertised 'no Sunday paper,' and thus in a few weeks both Sunday papers were suppressed. The contrast with the supine weakness with which we have said, 'The Sunday paper has come to stay,' ought to arouse us to a new and ceaseless battle for rescue of our half-lost sabbath.

"There has been some good fighting here and there. Baltimore is, at this writing, battling against a special bill in the Maryland Legislature to make other exceptions than 'mercy and necessity,' which would destroy the fairness of the law, and so cut out its very heart, as New York, in contrast with Pennsylvania, illustrates. People will despise a law which says that one may sell tobacco while another may not sell books.

"The Philadelphia Sabbath Association has been closing up some of the small shops that have disregarded the law in Pittsburg, and a civic league of young men from the young people's society auxiliary to the Reform Bureau, is checking the very beginnings of sabbath-breaking in that exemplary city.

"The best omen for this and all other Christian reforms is that stalwart Christian literature is in such enormous demand. It surely indicates that the great 'plain people,' in whom Lincoln so much trusted, tho' fooled by the political oligarchy so often, are seeking light on the Christianizing of society.

"WILBUR F. CRAFTS,

"Supt. of the Reform Bureau,

"Washington, D. C., March 10."

It is well to note that among the chief desecrators of Sunday are professed Christian observers of Sunday. Their example is tenfold worse than any worldling's can be. The trouble is there is little con-

science behind Sunday observance, because there is no scripture upon which conscience can rest. True, men attempt to use the fourth commandment to support the day, but the application is false, and eventually reacts upon the user. If men only had God's Word to support Sunday observance, they would ask no other law. They take the best they can get, human legislation, always, if effectual, ending in injustice and oppression.

IS ROME BECOMING LIBERAL?

In these last days it is becoming quite common to rejoice over the growing affinity between Catholicism and the Protestants. This condition is taken as a token of Christian unity, and that the world is growing better. The New York *Christian Advocate* quotes F. Marion Crawford (not approvingly, however), who, in writing from Italy concerning Leo XIII., says:—

"We have, nevertheless, so far advanced upon the rough times that religious warfare is a thing of the past. We may even venture to hope that all extremes or virulence in feeling and speech are at an end between the different denominations of those who believe in one God."

That there is an increasing tendency to compromise differences, especially in Great Britain, Germany, and the United States, no one will deny; but which party is doing the compromising? It is Rome's boast that "Rome never changes," and how could "infallibility" change? On the other hand, we have heard the sentiment expressed in a Protestant pulpit, by a noted Protestant professor, that the Reformation was a mistake; and the speaker was indorsed by numerous ministers of various Protestant denominations.

Who, then, is making the advance, that the relationship is becoming so much more cordial than in former times? Is it not Protestantism in apostasy? For true Protestantism can not change its principles any more than the principles of Roman Catholicism can change. There are loud claims that Rome is becoming more liberal, but quite recent documents show that where in some countries there is a surface showing of liberality, it is not a matter of fundamental principle, but of expediency. Here is a decree of the pope, issued as late as 1881:—

"The supreme excommunication, reserved as the special prerogative of the pope, is hereby pronounced against all those who give their names to the heretical sects, of whatever denomination, who take part in their religious services or listen to their preachers, who print the invitation to these services or the subject of the discourses. They commit moral sin who go to sing or play in Protestant churches, the publishers who print Protestant books, and the architects, contractors, masons, and laborers who work in the construction, repairs, or decoration of any Protestant church. Parish priests are hereby instructed to see that no one will work for Protestants."

Later still, in the year 1899, the Vatican organ expressed the propaganda's opinion of Protestantism in these significant words:—

"The evil plant of Protestantism, which in the fifteenth century poisoned England, half of Germany, and a part of Switzerland, had as cultivators, as all well know, the corruption of the customs of the people and the favor of perverse governors, who, infected by moral rottenness, might truthfully be termed the negation of God. Every time these generating causes were accentuated, then the evil plant flourished, and every time that the sacred civilization of the Roman Church regained its place, then the evil tree was seen to wither up and disappear. This has been the history for four centuries. To-day the iniquitous schism is nearly at an end. When the so-called pastors of its more than hundred sects meet each other, they laugh among themselves, as did the ancient augurs of paganism. England and Germany are speedily returning to the mother church. Only a few shanties of refuge are left to heresy in the remote parts of the far-away Americas, from which the propagandists, parasites, and epileptics of Europe draw some encouragement at the sound of dollars. Our beautiful and beloved Italy, first among the nations, has never obeyed the internal teachings, but has denied the false prophets who came to sow discord among us."

Rome sees the trend of professed Protestantism

Romeward, and sees its consequent weakening. We are in "perilous times" (2 Tim. 3:1-7), in the days of deception, when the enemy of souls is working "with all deceivableness of unrighteousness" (2 Thess. 2:10). For this reason the masses of professed Christianity see the church and the world walking together, and imagine that the world is being drawn to the church, when, in reality, it is the church going over to the world. And for the same reason they see Protestants walking hand in hand with Rome, for political purposes that are purely Roman in principle, and imagine that Rome is advancing toward Protestantism.

It is a matter of prophecy that compromise between Protestantism and Rome means a Protestant-republican "image" to the Roman power. It is a matter of history that every concession of Protestant principle means so much recouping of Roman prestige. It has been demonstrated right in our own country that departure in any degree from Protestant-republican tenets, no matter what the pretext, redounds to the advantage of Rome. When Protestantism clasps hands with Rome, it is only to be drawn over to the Roman banqueting house.

Protestants should beware of the delusion, no matter from what source, that Rome is becoming more liberal, or that "we have so far advanced upon the rough times that religious warfare is a thing of the past."

CHICKENS DIE OF CONSUMPTION.

THE subject of tuberculosis in all its various forms, is receiving a great deal of attention at the present time in medical journals, as well as in the columns of the press in general. It is found that the disease is not only very greatly on the increase in the human family, but also that it is spreading to almost all forms of animal life. That the chicken is subject to the disease is very evident from the following paragraphs that appeared in a recent issue of the Portland *Morning Oregonian*:—

"CORVALLIS, Or., February 24.—Of striking interest are the results of an autopsy, held in the bacteriological laboratory at the Oregon Agricultural College, on the remains of a chicken. The fowl died of consumption. The heart, lungs, and intestines were a mass of tubercles that ranged in size from as small as a pinhead to as large as a walnut. Each tubercle, of course, was filled with countless numbers of tuberculosis bacilli. The liver, in particular, showed the ravages of the disease. In color and character it was not unlike the section of peanut taffy, the tubercles being represented by the nut kernels in the candy.

"The fowl came from a farm near Corvallis. Half a dozen chickens on the place had died of apparently the same disease. The strange fatality among her fowls interested the owner, and she took the sick chicken to Professor Pernot, at the college, in the hope of finding a name and a cure for the disease. In four days after it was brought to the college, and before the character of the disease had been determined, the chicken died. Professor Pernot at once proceeded to hold a post-mortem, with the results here noted.

"Strange to say, the lungs were found to be but slightly affected with tuberculosis. There were a few tubercles in these organs, but it was evident that the bacilli had reached the lungs, not through the windpipe, but from the digestive and other internal organs. This was the opinion both of Professor Pernot, bacteriologist of the station, and of Dr. Withycombe, vice-director. The deduction that followed was that the fowl contracted tuberculosis from something that it had swallowed as food. Subsequent investigation showed that some time ago a person residing very near the place from which the fowl was brought, had died of consumption. The college authorities believe that the chickens contracted tuberculosis by swallowing sputum expectorated by the consumptive. The case is remarkable on account of the train of speculation naturally aroused as to what might be the results of such cases. Whether chickens affected with tuberculosis, transfer bacilli to their eggs, is said to be an open question.

"Professor Pernot secured photographs of the diseased organs, which will be mounted for use in farmers' institutes as an object lesson, showing the necessity of cleanliness. Portions of the affected parts have been sent to Washington, where, as well as at the local station, careful study is being made of the conditions."

It is the object of the SIGNS OF THE TIMES to keep before the world the great fact that all that belongs to this old earth is rapidly crumbling into decay. Everything points to its speedy dissolution. Such facts as those set forth in the foregoing paragraphs serve to emphasize this most forcibly.

Incidentally a strong admonition is given to depart from the unnatural habit of eating the flesh of birds and animals. A wrong system of education has

taught men that they can not live without animal flesh. But a greater mistake never was made, and it was never so dangerous to continue to propagate this error as now; for all the animal world is groaning under disease, and to eat the flesh of these animals is to invite the most terrible diseases into our systems, and to bring us to a sure and untimely death. This is not a subject to be turned aside by a little scoffing. It is both serious and vital, and demands our most careful thought and most intelligent action. The Word of the Lord should be studied most carefully in connection with the subject; for it is only by the power of that Word, no matter how correct we may try to be in other lines, that we can be kept through the perilous times upon which this world has entered.

T.

THAT MISSISSIPPI CRIMINAL AGAIN.

THE readers of the SIGNS who have seen the account of our trial for Sunday work at Amory, Miss., will doubtless be surprised to learn that another chapter has been added to the history of the case. We had supposed that our acquittal in the justice's court would be the end of the matter, and in ordinary cases of criminal offenses it would have been. But while railroads and steamboats are allowed to run all lines of their business at full blast on Sunday, and much other Sunday work is being done without any interference, yet for an observer of the seventh day to be seen in his garden on Sunday using a hoe, is so serious an offense in the eyes of zealous advocates of Sunday laws that it is not to be passed by with an acquittal of one jury.

When Bible arguments for Sunday fail, then there is a great zeal for the laws of the land. "Our laws must be respected," say they. But after the case is tried in court and the defendant acquitted, their zeal for Sunday leads them to disregard the law of the land, and they try to bring the Sabbath-keeper into another court for the same offense, which the law expressly forbids. So we were summoned to appear before the circuit court at Aberdeen to answer again for the same charge.

Our case was called up in due order March 13, upon which we stated to the court that our case had been tried and we were acquitted in the justice's court at Amory, and asked that our case be thrown out of court. When the witnesses came, they were questioned on that point, and as they confirmed our statement, the case was dismissed at once.

In these trials we have realized the presence of God in overruling all to His glory. We have improved the opportunity to disseminate the principles of religious liberty by circulating literature, and we hear many express themselves as favorable to these principles. Among these expressions we have the following, signed by the leading men of the community:—

"To Whom It May Concern.

"WHEREAS, An effort is being made by certain parties to bring hardships upon a class of conscientious Christian people known as Seventh-day Adventists, by repeatedly arraigning them before the courts for the most trivial acts of labor which they may have done on Sunday, after having rested the seventh day, which they believe to be the Sabbath;

"Therefore, We, the undersigned, do hereby express our disapproval of any such course as will lower the dignity of our State, by thus using it as an instrument of persecution.

"Adopting the language of George Washington, we believe that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience."

R. S. OWEN.

PROSTRATION OF SOCIETY WOMEN.

THE evil effects of fashionable society life are very apparent from the facts set forth in the following paragraph from a recent San Francisco *Chronicle*:—

"The long strain of the social season is beginning to make alarming inroads on the health of prominent hostesses. Several times during the past week dinners have been practically suspended on account of the sudden illness of those seated around the board. At a dinner given Thursday by the Swiss minister, Mme. Calvo, wife of the minister from Costa Rica, became indisposed at the table and fainted before aid could be rendered. Mme. Hengelmüller fainted at a dinner given by the Secretary of State, as did Mme. Assis-Brasil at a dinner given by Assistant Secretary of State and Mrs. David J. Hill. At a ball at the German Embassy Thursday night more than a score of ladies were taken ill. One Cabinet

hostess gave a dinner of sixteen covers last week, and only five of her original company sat down to the feast. Miss Wilson and Miss Cassini are among the most prominent of the younger set who have temporarily withdrawn from social duties."

A DECEPTIVE PROSPERITY.

THE details of the American foreign commerce, ending with February, show a remarkable increase. Every few months we get reports of the great increase in the commerce of this country. Ordinarily this ought to indicate great prosperity, and the discontent of the laboring man ought to be at an end. But such is not the case. The smoldering embers of discontent were never more ominous, and the conflagration that may break forth was never more greatly to be feared. This world is in the grasp of the powers of evil. You can not meet a man anywhere who does not deplore the political corruption that is polluting the world everywhere and hurling it to the ruin that inevitably follows decay. Vice is brazen with boldness, and crimes of every description defy justice and laugh at the idea of retribution. Can a just God look upon such a condition as this with indifference? Will He not arise and execute justice in the earth?

We should not be blindfolded by the theories of those who, with frenzied voices, are telling us that we are on the eve of general prosperity and universal peace and good-will. The material that is in the world now could not build anything but the exact opposite of such a happy condition. Let the Lord be heard in His own words as He speaks to us of this time. He says: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung." Zeph. 1: 14-17.

There can be no mistaking the time to which the foregoing scripture applies. Neither can there be any mistaking that it is describing scenes that are all about us, and that will be greatly intensified in the days that lie just before us. Be not deceived. Stand in the light of God's Word.

T.

A MILLION-DOLLAR FEE.

THE wonderful possibilities as well as achievements in the way of suddenly coming into the possession of large fortunes in these times is quite strikingly illustrated in the bit of news that was sent out a few days since in regard to the size of the fee that Attorney James B. Dill received for the services rendered by him in bringing about the Carnegie-Frick steel combine. He received, so it is reported, \$1,000,000 for that one transaction. Mr. Dill is still a young man, and began his career as a reporter.

These great combines and corporations give wonderful opportunities for a few men to grasp fabulous sums of wealth in a very short time. But how about the great mass of humanity who are left to one side to suffer, while these few are surfeited with an overabundance? Men may theorize and speculate upon the subject, but the correct light in which the matter should be viewed is very plainly set forth in the Word of God. Hear His words, as recorded by James:—

"Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5: 3-8.

Observe that the foregoing scripture not only speaks of the heaping together of treasure in the last days, but it also speaks of the cries of the laborers. This is a most striking prophecy of the capital-and-labor troubles that have been the vexation of the closing years of this century, and that promise

to bequeath to the incoming century the most terrible troubles that the world has ever known. The oppression of the rich, as well as their heaping together of treasures, is most clearly pointed out in this prophecy. But the Lord does not direct us to any political or social remedy for the evil. There is none to offer. But the bright hope is held out, "Be patient therefore, brethren, unto the coming of the Lord." It is to the coming of the Lord that we are to look for relief from the evils of this present time. That great event is the one hope before the world. It promises complete deliverance for every one who receives it.

Injustice and crimes of every sort and description will continue to increase, and it will soon be impossible to be relieved from the oppression and perils that will hover about us on every hand, except as we are kept by the all-powerful hand of Jehovah. And in the midst of these evils and oppressions let us heed the admonition, "Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door." James 5: 9.

T.

For the present, diplomacy seems to have gained a triumph in the matter of the "open door" policy of trade in China. What a glorious thing it would be if every dispute in this world could be settled good-naturedly by arbitration, rather than by resorting to arms! All those who truly submit to the Prince of Peace will have their difficulties settled by Him in that way. But, no matter what the beliefs or hopes of any may be in regard to the triumphs of arbitration in the affairs of this wicked world, we know from the sure Word of God that the conditions of strife and turmoil and war will grow worse and worse, until the nations of the whole world, driven on by the furious impulses of demons, will make their wild rush for the great and final battle of Armageddon. We pray for the success of the great-hearted men who are doing all they can by peaceful measures to stay the tide of evil and murderous war that is pressing like a furious storm upon the world. They are instruments of God in doing this work. But their success will not be in the final settling of peace upon this world of evil impulses; that good time of peace is reached by the second coming of Christ, at which time all evil will be destroyed, and all who persist in wrong-doing will have to perish with their wrongs. The Lord is certainly using statesmen now to hold these evils in check, as already stated. It is all for the purpose of giving men a chance to repent and get ready for the great consummation of all things, which is right at hand; and after this work that these statesmen are now doing is fully accomplished, it is our earnest prayer that they may have their eyes so fully open to the perils of this time that they will see that their only hope is in the sheltering hand of Jehovah, and, ere it is too late, they may make sure that their bark is anchored in His secure harbor.

THE reports of the suffering from famine in India still continue to come in. Most harrowing accounts of the destitution and distress in Puerto Rico are also reaching us. Added to these is the wail of hungry men and women that is coming from those who are destitute of food in Hawaii. These are but a few of the beginnings of the great distresses that will sweep this whole world in these last days. Satan is seeking to ruin every one in all the earth, but the Lord has provided a shelter for all who will seek it. In these times of peril, are you in the harbor that is sheltered by the omnipotent hand of Jehovah?

THE law passed by the Chickasaw Indian nation providing that white men must pay a license fee of \$1,000 to marry Chickasaw Indian girls, went into effect on March 26. The law also provides that the white man who is a candidate to marry a Chickasaw girl, must prove that he is of good moral character.

ALL the talk of planets in certain positions affecting persons and the world, is astrological nonsense. God rules over all. His power still controls the heavens. Read Isaiah 40, and be comforted.

A BRITISH cruiser has been ordered to Taku, China. The reported reason for this action is that the country around Tien-tsin is greatly disturbed, and a British missionary has been killed.

RABBI ISAAC M. WISE, who was probably the most distinguished leader in the Reformed Jewish Church, died at his home in Cincinnati on March 26.



GOD KNOWS.

He knows the path we ought to tread,
In gladness, pain, or sorrow;
He metes all change with loving hand,
To-day and for the morrow.

He knows the work that each must do
Before our toil is ended;
Then let us trust and wait the while
Our wills with His are blended.

With each new day He gives us grace
To bear the world's cold frowning,
But when is past our life of toil,
There'll come a day of crowning.

BERT RUSSELL.

CHARACTER OF THE CHINESE.

A FEW days ago I was asked this question, "Can you love the Chinese enough to go and work for them?" My answer was, "I can not help loving them;" nor do I think any one else could who has had daily association with them for the sole purpose of doing them good. No one responds more quickly to kindness than the Chinese man; and none make more faithful and constant friends when you have once entered into their confidence. In spite of the popular contempt for the Chinese, and the generally-entertained opinion that they are far inferior to the ordinary mortal, there are just as amiable, honest, and intelligent creatures among them as among any other race. More than this, there are characters among them that are gentle, lovable, and affectionate, who not only elicit your admiration, but command your love and incite an interest to lift them out of the moral and physical degradation, in spite of which many of them exhibit these noble traits.

A man is not to be measured so much by the absolute rule of right as by what he is under the circumstances and environments of his life. I have often felt rebuked by the patience and unselfishness of the Chinese school-boy. Could the contempt that is generally held toward the Chinese man be once laid aside, and could he be taken for just what he is and what he will prove to be under proper treatment, much of the race prejudice cherished against him by Europeans, and especially by Anglo-Saxons, would disappear.

It is not to be supposed that what has been said of the estimable traits of the Chinese applies to them universally, or as a rule, or even in very large proportion; but because a man wears a cue, eats rice with chopsticks, and lives in uncanny places, it is not justifiable to conclude that he is wholly depraved, or that he is not worthy of our prayers, our labor, and our love.

It is true that the Chinese man is in a state of terrible bondage—to superstition, to idolatry, to custom, to avarice.

His superstition will not permit the physician to mutilate the body in any way; consequently surgery can not be practised ordinarily, the Chinese man preferring death to losing or deforming even the smallest part of his body. The reason for this is found in his belief that physical imperfection in this life is not removed

in that which is to come. The same superstition forbids dissection after death; hence the Chinese ignorance of his anatomy, and perhaps his lack of interest in the study of physiology in English schools.

One of our schoolboys, while at play, fell from the limb of a tree to the ground, sustaining no injury except a little fright. On being sent home, his father came immediately to the school-ground and offered a burnt sacrifice on the spot where the boy struck the ground, in order to appease the evil spirit which he believed caused the boy's fall.

Another schoolboy sickened and died; and for days afterward no other boy could be persuaded to sit in the seat previously occupied by the boy who had died, believing the seat to be infested with evil spirits.

In the ordinary progress of school one boy will often refuse to sit on a seat made warm from contact with the body of another, for fear the other's spirit will be imbibed.

Nearly every Chinese man wears a ring of ivory or other material on his wrist or arm, as his talisman, it being the more effectual if it comes from some unknown or mysterious place.

His idolatry is polytheistic. He sees a god in every tree and cloud and mountain. If the tree is struck by lightning, it was inhabited by a bad god; if it affords protection in a storm, its god is good. If the earth-quakes, the god of the mountain is angry, and must be appeased by sacrifice and oblation.

Chinese customs, are proverbially ancient and rigid, and conform in

many remarkable features to Bible customs and usages, yet with such essential differences that they can usually be regarded as just as great perversions as the worship of a distinct god in every object of nature is a perversion of the worship of the God that created the heavens and the earth; or as evil is a perversion of good.

Their avarice is as deep-seated and penetrating as the root of evil would naturally be in those who are so fully without God that they have no power to oppose its evil and tyrannical sway.

On the whole, there is so much to admire, and yet so much to be corrected, that the conclusion is inevitable that there is no more attractive and yet needy subject for missionary effort than is the Chinese man.

W. E. HOWELL.

WITHIN FOUR WALLS.

[A Missionary's Story.]

MISS SPENCE, of the London Missionary Society at Benares, had taken me one morning to see some of her zenana pupils. We went to several houses, all alike in principle, though richer or poorer in contents—men's apartments in front, the women's

in the most secluded part of the house—mother-in-law, young wives, daughters, and children shut up within four walls.

"Do you never go out?" I asked them.

"No."

"Would you not like to go?"

"Yes."

"Surely you must have been sometimes?"

"Once I went down the Ganges to bathe," a pretty young wife told us.

"She went in *pardah*," explained the elder woman, "went in a shut-up *palki-gari* early, very early, in the morning before it was light. She was back before the sun-rose. No one saw her."

We looked around at the court-yard, at its mud floor and walls, its irregular doors leading into a few small rooms. The place seems quite a poor one; the rooms are low and dark, almost unfurnished—no rugs or carpets, chairs or tables, pictures, sofas, ornaments—nothing but rough, unpapered walls, cooking utensils, and a bed or two. Here these half dozen women spend their lives—the old mother, the blind girl, the two young daughters-in-law with their children—grind and eat, bathe and sleep, sit together and gossip. The neighbors who have called in to listen to the Miss Sahiba live in just such another place next door, within four walls.

We were waiting here for Ranees—waiting for her to dress—for her, at least, and her husband. It had been an unexpected triumph. We had called in to see her, had climbed the narrow stairs to her tiny bedroom (furnished with nothing but a bed), and had found pretty Ranees dressed in a simple, half-transparent *sari*, and beaming with delight at our visit. She is the only woman in this Brahman house, a house as poor as it is proud, and spends her life in cooking and doing what small housework is wanted in the narrow quarters she, her husband, and her husband's two brothers occupy. The father-in-law lives elsewhere usually, but is very fond of Ranees, and had actually told Miss Spence one day that he would allow her to visit the mission house sometime; but the promise was a dead letter, excuses being promptly made whenever fulfillment was proposed.

To-day, however, we pressed the husband—a slight, weak-looking creature, but devoted to his wife, whom he calls Ranees (queen) in compliment—to carry out the promise, and by dint of long persuasion had succeeded.

"She will not see a man?"

he queried anxiously.

"No, no; there is no man at the zenana house."

"She must not be seen from the street."

"You shall come with her, Kashi. You shall see her safely shut up in the carriage, and close all the windows yourself."

"Well," he conceded at last, after a long hesitation and discussion, "come back in fifteen minutes and we will be prepared."

Fifty minutes or more had passed on other visits, and now we came back to the narrow alley, in through the short passage to the hot little back yard, with its ruinous mud walls, through a breach in which a bit of the next-door yard is visible.

"Ranees!"

A sound of shuffling upstairs. No one answers.



A Spiritually-Minded and Ever-Reliable Chinaman.



A Chinese Who Has Accepted Christ—Congenial and Intelligent.

"Ranee!"

A pause.

Presently the husband appears on the small balcony. "I am putting on my clothes," he remarks.

"We have waited more than fifteen minutes, Kashi."

"Ah, Miss Sahiba, we possess no clocks."

Ranee's brilliant face looks smilingly over the light railing. They have both bathed and oiled themselves, and rearranged their hair with special attention. She is dressed in two delicate muslin *saris*, one over the other, each gayer than the one beneath, and daintily bordered with black. Over all she wears a soft pink *chaddah*.

After some more delay the husband comes downstairs. "I have put on my best clothes," he remarks affably.

It is easy to smile approval, and rather difficult not to laugh at the odd figure he presents, with his naked brown feet and legs surmounted by the usual bunch of white stuff, the *dhoti*, worn by the Hindu gentleman, plus a sky-blue shirt and European waistcoat, whose striped cloth front and cotton back are surmounted by yards of fine white muslin loosely twisted like a lady's scarf about his neck.

The anxious face of the young Brahman appears above the whole. "You are sure, Miss Sahiba, that she will not see a man?"

Not till we are seated in the *palki-gari* with every shutter closed, his younger brother inside with us and Ranee, and he himself upon the box, is Kashi satisfied, if then. The jolting roads jar the carriage shutters an inch or so apart as we drive, and Ranee glances shyly out; but the brother, a lad of twelve or fourteen, hastily shuts them up. Her momentary vision of the great world is over.

How that graceful Indian woman, in her jewelry and muslins, her lips dyed scarlet with the betel she was chewing, her brilliant dark eyes flashing with delight, enjoyed that dull drive in the hot darkness of the *palki-gari* and the few minutes allowed her in the mission house!

The ladies dared not offer afternoon tea. To eat with us would have broken her caste; to suggest such a thing would have been a *faux pas*. The husband was on tenter-hooks lest some man should appear, and in about five minutes hurried her away back into the covered trap, and across town to the little side way, where she lives within four walls, cooking every morning in her tiny kitchen, waiting on her men-folk, cleaning up the little house, looking forward daily to the missionary girl's visits, trying hard to learn to read, and praying for a son.

"I pray to all the gods, and now since you have come I pray to Jesus also," she would say.

"But the gods can not hear you. You should pray to Jesus only."

Ranee looks up with her soft, wistful eyes—the message is so new.

An elephant, almost life size, was painted on the lower wall of the last house we went to, a large, commodious, rambling place, with a half dozen men lounging in one of the court-yards in the midday *siesta*, and apparently no women anywhere. On a sort of lower roof, open to the hot sky, we found at last the two girls we had come to see, young, gentle-mannered creatures, who could not speak a word of English, and had not been visited much yet. We sat down on the baked-mud ruins of some old cooking places; Miss Spence brought out a primer, and the two girls pressed close to us with solemn, interested faces. Soon they were

patiently attempting to spell out syllables and understand the pictures and meaning of the page, lost in a painful struggle with the mysteries of print.

The younger, a shrewd, thin child of perhaps thirteen, not married yet, strange to say, was the sharper of the two. Her companion, a placid-looking young wife, gazed with hopeless eyes upon the primer, and seemed to take in little of what was said of Christ, tho she evidently liked to have us there. Puzzling out the letters, her brown finger on the page, her dark young head bent earnestly over the task, she sat in front of me, her knees pressing unconsciously against mine, her little sister-in-law, equally intent beside her, making a table of my lap. We could not stay long with them; the glaring heat of the afternoon sun warned us that time was passing.

It was so hard to go, so hard to look at those young faces, with their questioning, sad eyes, seeing them thus for the first and only time, unable to express to them the blessed truth of which one's heart was full, never to see them again until the great day.

"I have hardly ever visited these girls," said Miss Spence, in explanation of their evident ignorance and anxiety to learn. "There are so many houses! We can not visit any of our zenanas oftener than once a week, and we can not undertake to visit all the homes to which we are invited."

We rose to leave. The two girls watched us, looking sad and puzzled.

"Come back soon," said the little one.

Soon! Shall we ever go back?

We said good-by, and left them there in the women's quarters, finding our way downstairs through the rambling Hindu house till we came to the painted elephant at the entrance.

I looked back. They were standing, silhouetted against the hot Indian sky, wistfully gazing over the parapet of the roof into the inner court-yard, across which we had passed. I shall never forget those faces, the dumb pleading of the eyes that followed us, the pathos of their ignorance, and of their willingness to learn. Within those four walls we left them waiting, waiting for Christ—for you.—Miss Lucy E. Guinness, in *Regions Beyond*.

ECUMENICAL CONFERENCE ON FOREIGN MISSIONS.

New York, April 21 to May 1, 1900.

THIS will be the largest missionary conference ever held. For ten days over 2,000 delegates from all mission fields will consider the great problems of missionary work, reviewing the past and gaining encouragement and counsel for the future.

What is said there will be of interest to every one whose heart is in the great cause of foreign missions, whether as a worker in the field, or as a supporter, counselor, and sympathizer at home.

It is inevitable that the number of those attending the conference should be very limited, and of those who come no one can be present at the sixty and more meetings that will crowd the ten days.

That the need of all may be met and that the substantial value of the conference may be preserved for future consideration, the Executive Committee have decided to publish a report under the title:

Ecumenical Missionary Conference.

This report will be published in two volumes, handsomely printed and bound. The material will be carefully prepared and edited, so as to exclude nothing essential, and include nothing non-essential, and will be in three parts:—

I. The Story of the Conference, Its Origin, Conduct, and Personnel.

II. Contributions of the Conference, Papers, Addresses, and Discussions.

III. Appendix, including (1) a list of Foreign Missionary Societies, with official addresses; (2) the Organization and Roll of the Conference; (3) a Summary of Missionary Statistics; (4) a Selected Bibliography; and (5) an Index.

This report should be in the hands of every pastor and every missionary worker, and in the library of every church, Sunday-school, and Christian Endeavor Society. It will cast a flood of light on the problem of missions, and it will bear testimony to the power of the Gospel to uplift fallen humanity and establish Christian society.

That the volumes may be within the reach of all, the retail price has been fixed at \$2.50. Persons subscribing before May 1 will, however, receive them for \$2.00. Send word at once to the Publication Committee Ecumenical Missionary Conference, room 823, 156 Fifth Avenue, New York City.

OUR WORK AND WORKERS.

THE baptism of five candidates at Grand Junction, Colo., is reported by Brother L. H. Proctor. The rite was celebrated in the Christian Tabernacle.

ON a recent visit to Beaverton, Oregon, Brother R. D. Benham preached five times and baptized four candidates. The baptistry of the Baptist Church was kindly loaned for the occasion.

MARCH 24 Brother J. W. Bagby baptized six candidates, and organized a church of thirteen members, at Williams, Cal., where Brethren F. D. Gautereau and Ernest Bond have been laboring.

A GENERAL meeting for the Scandinavian laborers on the Pacific Coast was held at Monitor, Oregon, beginning March 29. Brethren L. P. Jacobson and Andrew Brorsen represented the work in California.

SEVEN members were recently added to the church at Ventura, Cal., by baptism. The ordinance was administered by Brother S. Thurston, at Santa Paula. Twenty have now been added to the Ventura church since last conference meeting.

THE *South African Sentinel* is now printed by the new printing department of Claremont Union College, and its mechanical appearance is very much improved. The journal is a good representative of the cause in its important field. It contains thirty-two pages, large magazine form, is published monthly, and the subscription is 4s. 6d. per annum. Address, 28a Roeland Street, Cape Town, South Africa.

A REPORT in the *Illinois Recorder*, from Brethren J. P. Henderson and W. M. Lewsadder, says: "The Lord continues to bless our work in Jerseyville. Up to this time forty-six persons have signed the covenant to 'keep the commandments of God and the faith of Jesus.' One lady from St. Louis while visiting with her widowed mother accepted the Sabbath and went home in the love of a newly-found Saviour."

THE following extract from a letter is a good, whole-souled testimonial. We find it in the *Tennessee Watchman*: "You ask how I like the SIGNS OF THE TIMES? I think it is the best family paper I have ever read. I am not a member of the Adventist Church. There is no Adventist Church in this locality, and no Adventists that I know of. I would be glad if there were. I believe what the Adventists teach is the truth."

ELDER W. M. HEALEY reports the baptism of five candidates at Los Angeles, Cal. In the same report (to the *California Missionary*) he makes this timely suggestion regarding the practicability of church schools. Referring to the one at Centralia, he says: "The church is learning some wholesome truths by its experience with the school. The church school may be of great value to the parent as well as to the child. It will often show the errors of parents in the training of their children, for their short-comings in the home are pretty sure to be manifest in the church school, more so than in the public school, because the child feels more liberty; it is more like home. The work of the Spirit is to point out our errors, and when we turn from them, then it comforts us. The Lord is blessing the Centralia church."

THE Educational number of the SIGNS OF THE TIMES is doing much to bring before the world the true principles of education, and it is the aim of the publishers to make the paper an educator indeed, especially with regard to the bearing of current doings and teachings of the world and the church upon the fulfilment of prophecy. It is not the signs of *past* times that are of urgent importance to-day—excepting as they practically illustrate the universality of cause and effect—but it is the indication of things happening in *our* day, the signs of *our* times, the warnings of the Spirit of prophesy against that which will arise in these *latter* times, to which the paper is designed to call attention. In carrying this prominent feature of the last message of God to the world (Rev. 14:9-12) the "everlasting Gospel" in all its phases is not to be lost sight of, as without that remedy for existing evils in both Church and State, the warning against those evils would be superfluous and fruitless.



THE CHILDREN.

WHEN the lessons and tasks are all ended,
And the school for the day is dismissed,
And the little ones gather around me,
To bid me good-night and be kissed;
O, the little white arms that encircle
My neck in a tender embrace!
O, the smiles that are haloes of heaven,
Shedding sunshine of love on my face!

And when they are gone I sit dreaming
Of my childhood, too lovely to last;
Of love that my heart will remember
When it wakes to the pulse of the past,
Ere the world and its wickedness made me
A partner of sorrow and sin;
When the glory of God was about me,
And the glory of gladness within.

O, my heart grows weak as a woman's,
And the fountains of feeling will flow,
When I think of the paths steep and stony
Where the feet of the dear ones must go;
Of the mountains of sin hanging o'er them,
Of the tempests of fate blowing wild!
O, there is nothing of earth half so holy
As the innocent heart of a child!

They are idols of hearts and of households,
They are angels of God in disguise;
His sunlight still sleeps in their tresses,
His glory still gleams in their eyes.
O, those truants from home and from heaven,
They have made me more manly and mild,
And I know how Jesus could liken
The kingdom of God to a child!

I ask not a life for the dear ones
All radiant, as others have done,
But that life may have just enough shadow
To temper the glare of the sun.
I would pray God to guard them from evil,
But my prayer would bound back to myself.
Ah, a seraph may pray for a sinner,
But a sinner must pray for himself!

The twig is so easily bended,
I have banished the rule and the rod;
I have taught them the goodness of knowledge;
They have taught me the goodness of God.
My heart is a dungeon of darkness,
Where I shut them from breaking a rule;
My frown is sufficient correction;
My love is the law of the school.

I shall leave the old house in the autumn,
To traverse its threshold no more;
Ah, how shall I sigh for the dear ones
That meet me each morn at the door!
I shall miss the "good-nights" and the kisses,
And the gush of their innocent glee,
The group on the green, and the flowers
That are brought every morning to me.

I shall miss them at noon and at eve,
Their song in the school and the street;
I shall miss the low hum of their voices,
And the tramp of their delicate feet.
When the lessons and tasks are all ended,
And Death says, "The school is dismissed,"
May the little ones gather around me
To bid me good-night and be kissed.

—Charles Dickens.

child involves the study of the workings of this mind. The child's mind is entirely different from the mind of the adult, but the parent or teacher is very apt to look at the mind of the child through his own, and to deal with the child as tho he were years in advance of childhood days. James Whitcomb Riley beautifully touches this point:—

"The child heart is so strange a little thing—
So mild, so timorously shy and small,
When grown-up hearts throb, it goes scampering
Behind the wall, nor dares peer out at all!
It is the veriest mouse
That hides in any house,
So wild a little thing is any child heart!

"Child heart! mild heart!
Ho, my little wild heart!
Come up here to me out o' the dark,
Or let me come to you!"

It certainly takes effort and study on our part to comprehend what passes in the mind of a child. He is observing phenomena on every hand that are absolutely unaccountable to him. Here is one cause of childhood fears, and if, instead of becoming impatient with the foibles, fears, and alarms of childhood, we would take time to explain to them something about the objects of which they are afraid, they would, instead of having developed an unreasonable fear of these objects, become interested in them.

One of the Great Things

which a child has to do, in order to develop properly, is to learn to distinguish himself from that with which he comes in contact, and to discover his proper relation to that with which he associates. A little babe does not recognize its hands and feet as a part of itself, but is as much or more amused with them as it is later with its dolls and toys. Remarks of children are continually showing that this is true. The most effective way to enable a child to properly discover his relation to the world is to show him what there is in the world, and to give him the philosophy of all that is taking place around him. By this I mean to show him the God that animates and moves all.

Perhaps not the least feature of child training is that of controlling and directing the will. It is the will of children that perplexes instructors and parents, for they are full of it; in short, wilful, and it is well for every child that this is so; for the will is the controlling element of one's nature.

But the will itself is capable of education, and the way to control the will is to educate the will. The will of the child should never be broken, for a child with a broken will is worse than one who is halt or maimed or blind. He is like a bird with a broken wing. The way to break the will of the child is to take away his power to choose; for, in one sense of the word, this power of choosing is the child's will.

We should deal with children as God deals with men and women. He gives them

The Right to Choose between Good and Evil.

So the child should have this right. I do not mean by this that we should set him in the midst of an environment in which evil abounds, in order that he may develop sterling qualities of character there, for under these circumstances he will most certainly fail to develop such a character as we should wish. There is

enough of evil in his young nature, and in the midst of any environment that he can be placed in, in this world, to give him continually opportunities to choose, be this environment the very best that could possibly be selected.

The child may be given to understand that if he does wrong he is to suffer the consequences of this wrong, and this is the very way that God deals with us. When, for illustration, the parent says to the little boy, when he is inclined to be stingy with his sister, that he is to be liberal or be denied certain things himself, that parent has set before the child the privilege of doing right and enjoying such benefits as right-doing will give him, or of doing wrong and suffering its consequences. But after the two roads are placed before him he needs line upon line and precept upon precept to encourage him to do right.

The training of the will, of the power of choice, constitutes the strongest feature in the training of every child.

The Will Is to Direct and Control

the desires and whims of every individual. A properly developed will gives to every boy and girl a feeling of noble independence, which constitutes true dignity. Such a sense of independence is a virtue. It is this that gives him a just appreciation of his relation to the world and all therein. Bishop Vincent very aptly illustrates this point in speaking of "Tom." "Tom" is the average young boy or girl. Mr. Vincent says:—

Now for the radical lessons which Tom must learn. He must be taught to consider himself a person and not a thing, a cause and not an effect. There is current an idea which receives its support from weak fiction, cheap lecture platforms, and even from shabby pulpits—the idea that men are the creatures of circumstances and environment, that evil tendencies are the result of the choice of a great-grandfather. Tom must learn that he is in the world for the purpose of overcoming heredity, breaking through environment, and putting circumstances underfoot, and he must stand as a man, not a thing. I take great stock in a boy who is courageous enough to assert his principles in spite of "the fellows;" such a boy is a power and not a piece of putty.

Knowing that he is a power, Tom must be taught to be independent and to earn his own way. And this applies to girls as well as to boys. I detest tramps, rich and poor. When Tom has learned to be independent himself, he will respect others who have to earn their own way in the world. Again, Tom's teachers must teach him that he, being a power, and independent, should not forget the law of interdependence. That is why I like the school. It brings future citizens together on an equal footing. It is a good thing for broadcloth and homespun to sit side by side; it doesn't hurt homespun, and it does broadcloth good.

Tom's most effective teacher, when the boy is between the ages of fourteen and twenty-one, is the man for whom he works and who pays him money. Here Tom's parents have a responsibility. They must choose his employer wisely. Finally, I would say, never give Tom up. If his teacher is cross and sarcastic, take up a missionary collection and send that teacher to the north pole. Remember that some boys do not mature until they are twenty-five, and some men have astonished the world at fifty. The stupid schoolboy of to-day may be the valedictorian at college, the statesman of future years. It sometimes takes the Almighty Father eighty years to get a good grip on a human soul. Therefore I say, Tom's teachers at home and in society should never give Tom up.

Every parent and teacher in order to study the child must study themselves. This world is full of work, and to do this work properly requires a strong will, and that boy and girl has been given the best inheritance that can be given in this world, when they have been trained to use the will to work in the right spirit, and for the right purpose.

FREDERICK GRIGGS.

"THE man who does most without a good motive will have most to regret."

THE TRAINING OF THE CHILD'S WILL.

IN speaking to a class of young teachers, James A. Garfield once said, "Study the child rather than the book." No greater truth concerning child training was ever uttered. Children are never studied enough by their parents or teachers. One reason for this lack of observation lies in the fact that the child possesses a mind, and that the study of the

THE SIGNIFICANCE OF PAIN IN THE CHEST.

PAIN is always a cry of nature that she is being abused. The significance of pain depends upon two things, the intensity of it, and the part of the body it is in.

A small pain in the foot or knee may be of very little consequence. It may result simply from overexertion, or a slight bruise. That same amount of pain in the eyes, or the throat, or over the heart, may signify that there is some serious trouble.

A severe pain in the knee is not to be overlooked; it may indicate tubercular disease of the knee-joint, and thus in reality be a very important symptom.

But there is one part of the body in which the existence of pain generally produces considerable anxiety, and that is when it occurs in the chest. Pain in this region may be due to three different diseases:—

First, it may be in the lung itself. Pneumonia generally causes a very severe pain.

Second, it may be located in the pleura. The pleura is a membrane or sac covering the surface of the lining and also lining the inside of the chest wall. There may be a congestion which causes these two membranes to adhere. When a man has pleurisy, the pain is nearly always the most severe at the end of a deep breath.

Third, the pain may be due to an intercostal neuralgia in the chest wall.

If the following suggestions are borne in mind, they will often throw some light on the cause of a pain in the chest. If a man has pneumonia he will have a high temperature, with more or less difficulty in breathing; if he has pleurisy, there will only be a slight rise of temperature, and a sharp pain in taking a full breath, but no pain on the outside of the body. If he has intercostal neuralgia, there will be severe pain under the ribs, which is increased by pressure, but no rise of temperature.

So pain in the chest may be either due to pneumonia, to pleurisy, or to intercostal neuralgia, or to a combination of these troubles.

DAVID PAULSON, M.D.

ONE WAY.

I HAVE always been sensitive to cruelty to animals; therefore, one day some years ago, when I heard the unmistakable sickening thud of blows and a furious voice, I ran to the door. I knew what I should see, two horses with quivering nostrils and frightened eyes and straining wet flanks, a loaded wagon fast in the mire, and a man with a cruel whip lashing the horses in vain.

There they were, all three, and on the sidewalk, either side of the muddy road, the usual half dozen advisers. Advisers and man had lost their tempers.

"Don't beat those horses," shrieked a woman, "or I'll call the police!"

"It's a wicked shame to be so brutal," cried another; "you'll kill the horses!"

"Say, you'll never get out without unloading, or another pair of horses!" This from a man between the puffs of his cigar.

An undistinguishable chorus of pity and indignation made a background for these louder remarks, and, even through my own anger, I had a perception that the man was getting a drubbing as well as the horses. Not a word said he, except to his horses. But he heard, and he felt, and he grew more furious every moment. One of the poor beasts tugged with every muscle at each shout; the other had, apparently, abandoned the effort in despair, and

gave no sign beyond the tremor of his limbs when the lash fell.

I felt a sting of anger and pity at the sight; and then I saw my brother coming down the street. "Now," I thought, "it will be all right. Nat will thrash him, if he does not stop." For hadn't Nat very recently returned from the University of Heidelberg, where he nearly fought a duel? It didn't even seem necessary to me, who knew how kind Nat was to dumb animals, to appeal to him; I only called, "O Nat, come here!"

He came, took in the scene in one quick glance, and then, to my intense astonishment, instead of a stern reproof and a threat to give him a thrashing with his own whip, Nat shouted in a positively friendly tone, "Want a little help?"

The man nearly dropped his whip; he stared sullenly, but with a new expression, at the speaker. In a minute Nat had turned up the rims of his new light trousers, had found two boards, and somehow got all the men on the sidewalk behind them prying the wagon out of the hole, and without another blow the horses had pulled it safely over the bad place and were on firm ground again.

"Another time you get into the mud," said Nat cheerily, "don't whip the horses; get the fellows on the sidewalk behind your wagon to help you."

"Well, I'm very much obliged to you," said the man. "I guess I got madder than I needed to."

"That was quicker than sending for the police or even beating the man, don't you think, sis?" said Nat.

Nat has forgotten all about the episode, but I have not. Many a time have I rescued a beaten animal from the whip, not by reproaching, but by helping the harassed man who was beating because he didn't know anything else that he could do.

Once, after a teamster and I, on a country road, had together pried a wagon out of the mud, I said, "Now you'll remember next time, won't you, that a stick under the wheel is better than a whip on your horse's back?" and we both smiled, while he answered, "Yes, lady, I will; but I guess I'd have gone on licking the mules if you'd 'a' scolded me instead of lending a hand."

So I suppose that the moral is that it is better to lend a hand than to scold, and that a kind act may have a longer life than its doer's memory.—Octave Thanet.

NEW MAP OF PORTO RICO.

"THE shape of Porto Rico on our maps is aggressively square, unnaturally mathematical, and is an exception among islands, which are apt to be of most irregular shape," says the *Scientific American*, "and our new possession is now being charted anew, and the appearance of it on the new maps will be something of a surprise. The appearance of the east coast line will be profoundly modified. Before a twelvemonth will have elapsed, the shape of the queer parallelogram will be changed. The straight up and down east boundary will prove to slope off gradually to the northeast. It is considered that this error in the shape of the island was due partly to lack of scientific knowledge on the part of the Spaniards and partly to a desire to keep commercial rivals at a distance."

THE man who tries to defend himself by saying that he gives as much as somebody else, knows that he is not giving half enough.—Ram's Horn.

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LESSON III.—SABBATH, APRIL 21, 1900.

UNBELIEF OF THE DISCIPLES.

Jerusalem, A.D. 31.

Lesson Scripture, Mark 16:12-14; Luke 24:36-48; John 20:19-29.

(Mark 16:12-14, R.V.)

12 "And after these things He was manifested in another form unto two of them, as they walked, on their way into the country. And they went away and told it unto the rest; neither believed they them."

14 "And afterward He was manifested unto the eleven themselves as they sat at meat; and He upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen."

(Luke 24:36-48, R.V.)

36 "And as they spake these things, He Himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And He said unto them, Why are ye troubled? And wherefore do reasonings arise in your heart? See My hands and My feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones, as ye behold Me having. And when He had said this, He showed them His hands and His feet. And while they still disbelieved for joy, and wondered, He said unto them, Have ye here anything to eat? And they gave Him a piece of a broiled fish. And He took it, and did eat before them."

44 "And He said unto them, These are My words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the Psalms, concerning Me. Then opened He their mind, that they might understand the Scriptures."

(John 20:20-29, R.V.)

20 "And when He had said this, He shewed unto them His hands and His side. The disciples therefore were glad, when they saw the Lord. Jesus therefore said to them again, Peace be unto you; as the Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost; whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain, they are retained."

24 "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe."

26 "And after eight days again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and see My hands; and reach hither thy hand, and put it into My side; and he not faithless, but believing. Thomas answered and said unto Him, My Lord and my God. Jesus saith unto him, Because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed."

SUGGESTIVE QUESTIONS.

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

1. How did the eleven receive the statement of the two disciples who met Christ on the way to Emmaus? Mark 16:12, 13; (Luke 4:33-35.)

2. What then took place to confirm their testimony? Luke 24:36.

3. For what did Jesus reprove them? Mark 16:14.

4. How did the Saviour's presence affect the disciples? Luke 24:37. See note 1. (Mark 6:49.)

5. What did Jesus then do to convince them of His identity? Verses 38-40.

6. How did this view of the Saviour affect the company? John 20:20. (John 16:22.)

7. In the midst of their exceeding joy, how did their minds act? What further demonstration was made on the Saviour's part? Luke 24:41-43.

8. Of what words did He remind them? Verse 44. (Luke 18:31-34; 22:36, 37.)

9. What did Jesus then do? Verse 45.

10. Why was it necessary for the disciples to have this miraculous enlightenment? John 20:21. (John 17:17, 18.)

11. How was this purpose accomplished? Verse 22.

12. What work would the reception of the Holy Spirit enable them to do? Verse 23. See note 2. (Acts 3:6; James 5:15; Acts 5:1-11.)

13. Who of the disciples was absent on this occasion, and so lost the valuable grace bestowed? Verse 24.

14. When told by the others what had happened, how did he receive the testimony? Verse 25.

15. Some days after, when Thomas was with the others, what occurred? Verses 26, 27. (1 John 1:1.)

16. Upon Thomas expressing satisfaction with the demonstra-

tion, what reproof did the Lord administer to him? Vs. 28, 29. (2 Cor. 5:7.)

Side Lights.—"Desire of Ages," chapter 84.

NOTES.

1. THE reason for their terror was that through unbelief they were unprepared to meet Jesus. This incident revived in their minds the superstitious view which the Jews had received from the pagans in regard to spirits.

2. "Jesus, in giving the disciples their first commission, had said, 'I will give unto thee the keys of the kingdom of heaven; and whatsoever thou [referring to responsible men who should represent His church] shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.' In renewing the commission of those to whom He had imparted the Holy Ghost, He said, 'Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.' These words conveyed to the disciples a sense of the sacredness of their work, and its tremendous results. Imbued with the Spirit of God, they were to go forth preaching the merits of a sin-pardoning Saviour; and they had the assurance that all heaven was interested in their labors, and that what they did on earth in the spirit and power of Christ, should be ratified in heaven."—*Spirit of Prophecy*, vol. 3, p. 244. See also "Desire of Ages," chapters 45 and 84.



LESSON IV.—SUNDAY, APRIL 22, 1900.

THE CENTURION'S SERVANT HEALED.

Lesson Scripture, Luke 7:1-10, R.V.

1 "AFTER He had ended all His sayings in the ears of the people, He entered into Capernaum."

2 "And a certain centurion's servant, who was dear unto him, was sick and at the point of death. And when he heard concerning Jesus, he sent unto Him elders of the Jews, asking Him that He would come and save his servant. And they, when they came to Jesus, besought Him earnestly, saying, He is worthy that Thou shouldst do this for him; for he loveth our nation, and himself built us our synagog. And Jesus went with them. And when He was now not far from the house, the centurion sent friends to Him, saying unto Him, Lord, trouble not Thyself; for I am not worthy that Thou shouldst come under my roof; wherefore neither thought I myself worthy to come unto Thee; but say the word, and my servant shall be healed. For I also am a man set under authority, having under myself soldiers; and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard these things, He marvelled at him, and turned and said unto the multitude that followed Him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole."

NOTE.—In connection with the study of the lesson it will be well to read Matt. 9:27-34, Mark 2:23 to 3:19, and John 5. The lesson section includes the lesson and the parallel account in Matt. 8:5-13.

Golden Text: "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Ps. 103:13.

SUGGESTIVE QUESTIONS.

(1) When the Saviour had finished His sermon on the mount, to what city did He go? V. 1. (2) What case of needed healing was at once brought to His attention? What was the condition of this man? What is recorded of the centurion's regard for his servant? V. 2. Note 1. (3) Whom did he send to Jesus? With what request? V. 3. (4) What did these men do when they found Jesus? What did they say in reference to the case? V. 4. Note 2. (5) What reason did they give why Christ should gratify the centurion's wish? V. 5. (6) What did Jesus do in reference to the matter? What message did the centurion send to Jesus before He reached the house? What was the centurion's feeling in regard to his own worth? V. 6. (7) For what other act did he consider himself unworthy? But in what words did he show his great faith in Jesus' power? V. 7. (8) By what clear argument did the centurion show the reasonableness of belief in divine healing? V. 8. Note 3. (9) How was this message regarded by the Saviour? What did He say in regard to it to those who accompanied Him? V. 9. (10) What did the centurion's messengers find on returning to the house where the sick servant lay? V. 10. Note 4.

NOTES.

1. A certain centurion's servant.—A centurion was a Roman officer, captain over a company of men, numbering about one hundred. All Palestine was at this time under Roman military government, and garrisons were established in various towns. This

officer was doubtless connected with the Capernaum garrison. Something of the nature of the man may be drawn from the attachment for his servant, his slave, and the fact that he was so solicitous for his servant's recovery. The position which he took in reference to the Jewish religion, while an officer of the Roman army, shows the real worth of the man's character; for the Jews were despised by the Romans.

2. He is worthy that thou shouldst do this.—The Jewish leaders were very anxious that Jesus should do what the centurion requested, because of the favor which the centurion had shown to them. They wished to retain that favor, and would use the centurion's attitude toward them as an argument why Jesus should heal the servant if He could. Note the difference between their estimate of the man and his own estimate of himself, as shown in verses 6 and 7. "The Jewish leaders who recommended the centurion to Christ, had shown how far they were from possessing the spirit of the Gospel. They did not recognize that our great need is our only claim on God's mercy. In their self-righteousness they commended the centurion because of the favor he had shown to 'our nation.' But the centurion said of himself, 'I am not worthy.' His heart had been touched by the grace of Christ. He saw his own unworthiness; yet he feared not to ask help. He trusted not to his own goodness; his argument was his great need. His faith took hold upon Christ in His true character."—*Desire of Ages*.

3. I also am a man set under authority, etc.—"As I represent the power of Rome, and my soldiers recognize my authority as supreme, so dost thou represent the power of the infinite God, and all created things obey Thy word. Thou canst command the disease to depart, and it shall obey Thee. Thou canst summon thy heavenly messengers, and they shall impart healing virtue. Speak but the word, and my servant shall be healed."—*Desire of Ages*.

4. Found the servant whole.—Christ had spoken the word, as the centurion had expected. Jesus said to the centurion, as recorded in Matt. 8:13, "Go thy way; and as thou hast believed, so be it done unto thee." It seems that the latter part of the message given to the Saviour before reaching the centurion's house was delivered by the centurion himself. The account in Matthew clearly indicates that this officer himself met the Saviour, and addressed Him and was addressed by Him.

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

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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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Literal Translation of the Greek New Testament

XIII. XIV.

I CORINTHIANS.

459

13 'Εάν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν
If with the tongues of men I speak and
ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἢ ἥχων ἢ
of angels, but love have not, I have become brass, or a tinkling
κύμβαλον ἀλαλάζον. 2 'καὶ ἐάν' ἔχω προφητείαν, καὶ εἰδῶ
a cymbal 'clanging. And if I have prophecy, and know
τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, 'καὶ ἐάν' ἔχω
'mysteries 'all and all knowledge, and if I have
πᾶσαν τὴν πίστιν, ὥστε ὄρη 'μεθιστάνειν, ἀγάπην δὲ
all faith, so as mountains to remove, but love
μὴ ἔχω, 'οὐθέν' εἰμι. 3 'καὶ ἐάν' 'ψωμίσω' πάντα τὰ
have not, nothing I am. And if. I give away in food all
ὑπάρχοντά μου, 'καὶ ἐάν' παραδῶ τὸ σῶμά μου ἵνα 'καυθῇ-
my goods, and if I deliver up my body that I may be
σμαι, ἀγάπην δὲ μὴ ἔχω, 'οὐδὲν' ὠφελοῦμαι. 4 'Ἡ ἀγάπη
burned, but love have not, nothing I am profited. Love
μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη οὐ ζήλοῦ. 'ἡ ἀγάπη' οὐ
has patience, is kind; love is not envious; love 'not
περπερεύεται, οὐ φουσιούται, 5 οὐκ ἄσχημονεῖ, οὐ ζητεῖ τὰ
'is vain-glorious, is not puffed up, acts not unseemly, seeks not the things
ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζεται τὸ κακόν, 6 οὐ χαίρει
of its own, is not quickly provoked, reckons not evil, rejoices not
ἐπὶ τῇ ἀδικίᾳ, 'συγχαίρει' δὲ τῇ ἀληθείᾳ, 7 πάντα στέγει,
at unrighteousness, but rejoices with the truth; all things covers,
πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 'Ἡ ἀγάπη
all things believes, all things hopes, all things endures, Love
οὐδέποτε 'ἐκπίπτει.' εἴτε 'δὲ' προφητεῖαι, καταργηθήσονται;
never falls; but whether prophecies, they shall be done away;
εἴτε γλώσσαι, παύσονται; εἴτε γνῶσις, καταργηθήσεται.
whether tongues, they shall cease; whether knowledge it shall be done away.
9 ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν.
For in part we know, and in part we prophecy;
10 ὅταν δὲ ἔλθῃ τὸ τέλειον, 'τότε' τὸ ἐκ μέρους κατ-
but when may come that which is perfect, then that in part shall be
ἀργηθήσεται. 11 ὅτε ἡμῖν νηπίος, 'ὡς νηπίος ἐλάλουν,' 'ὡς
done away. When I was an infant, as an infant I spoke, as
νηπίος ἐφρόνουν, 'ὡς νηπίος ἐλογίζομην.' ὅτε δὲ γέγονα
an infant I thought, as an infant I reasoned; but when I became
ἄνθρωπος, 'καταργηκὰ τὰ τοῦ νηπίου, 12 βλέπομεν γὰρ
a man, I did away with the things of the infant. For we see
ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, 'τότε δὲ πρόσωπον πρὸς
now through a glass obscurely, but then face to
πρόσωπον.' ἄρτι γινώσκω ἐκ μέρους, 'τότε δὲ ἐπιγνώσομαι
face; now I know in part, but then I shall know
καθὼς καὶ ἐπεγνώσθην. 13 νυνὶ δὲ μένει πίστις, ἐλπίς,
according as also I have been known. And now abides faith, hope,
ἀγάπη, 'ταῖς τρία ταῦτα, μείζων δὲ τούτων ἡ ἀγάπη.
love, these three things; but the greater of these (is) love.
14 Διώκετε τὴν ἀγάπην' 'ζηλοῦτε δὲ τὰ πνευματικά,
Pursue love, and be zealous of spirituals,
μᾶλλον δὲ ἵνα προφητεύητε. 2 ὁ γὰρ λαλῶν γλώσσῃ, οὐκ
but rather that ye may prophecy. For he that speaks with a tongue, not

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, is not puffed up, doth not itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth in the truth; beareth all things, believeth 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 prophecy. 2 For he that speaketh in an unknown tongue speaketh not unto men, but

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The test of our loyalty is not in heeding God's message of yesterday, but in heeding God's message to-day.

The test of character is NOW. The present is all we have. Give up present sin. Accept God's present cleansing, present help, present light. Do present duty; there is no other. Live in the present. "To-day if ye will hear His voice, harden not your hearts." "Now is the acceptable time."

In our Missions department this week will be found a notice of the report of the Ecumenical Conference on Foreign Missions, to be published in two volumes. We think, as is suggested in the report itself, that every minister, church, and missionary society will find these volumes a great help. It will be noticed that all who subscribe for them before May 1 will get them for \$2.00 instead of \$2.50, the regular retail price.

The Mind—the Will.—In another column is an article containing excellent suggestions respecting the study of a child's mind and the training of the will. These are necessities, as the article well sets forth. But we would like to supplement the thoughts there presented by saying that the only being in all this universe who understands the workings of the human mind is God, the Creator; His Word, therefore, is the best book in the world on psychology. Again, the use of the will is all-important. But the only way that the will can be properly trained is by submitting it to God's will. The only way man can be independent is to be dependent upon God. The only way he can be free is to be God's servant.

James Creelman cables from San Juan, Puerto Rico, under date of March 19, to the San Francisco Examiner: "I looked to-day on the most sorrowful sight ever seen on American soil. Vast multitudes of merchants, bankers, planters, and laborers, headed by the mayor of San Juan and the president of the Chamber of Commerce, walked in death-like silence, like a great funeral procession, to the palace to ask the American Government not to make the American flag the symbol of oppression in American territory. . . . Meetings are held to-day in all the cities and towns of Puerto Rico. . . . Meanwhile special prayers are offered in all the churches. This morning, for hours, I watched American men

with tears in their eyes distributing relief to hundreds of white, trembling widows and orphans. Hundreds of women in the mountains are almost naked."

To-day a bright young man, at the end of a long debauch, stood before me and asked, "Do you think there is hope for such as I am?" We told him that we did. There is hope for every one in Jesus Christ. "But," he continued, "it seems a little unjust; my father and grandfather were both hard drinkers." "Yes," we replied, "but God 'giveth more grace.' Jesus Christ 'is able to save to the uttermost.' Where sin abounds, grace does much more abound. 'Wherein they [all the gods of evil] dealt proudly, He was above them.' It matters not how great the sin, there is hope in Jesus Christ. He is a great Saviour."

A STRANGE APPEAL FOR SUNDAY!

The last issue of Mr. Sheldon's experiment of a "Christian daily," the Topeka Capital, was dated "Saturday evening, March 17, 1900." Apart from its advertisements its reading matter is composed almost wholly of quotations from the Bible, under the general head, "The Bible: the Basis of Our Christian Civilization." Mr. Sheldon has an editorial on the first page on "The Saturday Evening Edition," in which he descants at some length on the divine origin of the sabbath and its benefits, and the propriety of one paper a week being distinctly religious. He tells us that no Sunday work was done on that issue by pressmen, mailing clerks, or carriers. All this for Sunday, which Mr. Sheldon observes.

To impress the idea of Sunday-keeping upon others, he fills two columns of his first page with quotations from the Bible. These are from Gen. 2:1-3; Ex. 16:23-30; 20:8-11; 23:10, 11; 31:12-17; 34:21; 35:1-3; Lev. 16:29-31; 19:30; Dent. 5:12-15; Neh. 10:28-33; 13:15-22; Isa. 56:1, 2; 58:13, 14; Jer. 17:21-27; Eze. 20:12-16; Amos 8:4-8; Matt. 12:1-8; Mark 3:1-6; Luke 13:10-17; 14:1-6; John 5:1-18. The quotations are from the Revised Version.

Now here is the remarkable thing: these quotations, severally and collectively, one and all, concern but one day, namely, the Sabbath, the seventh day of the seven, and have no application to the first day of the week, or Sunday.

Why did Mr. Sheldon use them? Why did he not quote those scriptures which enjoin Sunday observance?—For the very simple reason that there are no such scriptures. All Sabbath commandments, all instruction as to the observation of the day, pertain to one day alone, the seventh day of the cycle, the Sabbath of the Lord. They can not by any means be applied to Sunday without a wresting of the Scriptures. It is a strange appeal. It is as tho a man should make his whole argument for the nomination and election of Mr. Bryan as an appeal for the re-election of Mr. McKinley. It is as tho a man should appeal for the completion of the De Lesseps Panama Canal as an appeal for the Nicaragua Canal.

When Mr. Sheldon issued two papers on Saturday, March 17, he issued both on the day which Jesus Christ observed as the Sabbath, nay, more, which He made in the beginning, which He commanded forever.

If true Sabbath reform is desired, why will our friends base it upon a lie? A counterfeit bill or coin may pass current among men, and it does not matter greatly in a commercial way; but God's laws are eternal realities. "Every plant which My heavenly Father hath not planted," says Jesus, "shall be rooted up." Sunday is not of God's planting. The false by use can never become true. The base can never become the pure. The counterfeit can never become the genuine. The first day of God's week can never become the seventh day—His day of rest.

We know that men have been ignorant of this in the past. Tradition and custom have blinded the minds of millions of honest souls. But now God calls men back to Him. "Fear God, and give glory to Him; . . . and worship Him that made heaven, and earth."

The Only Standard.—The following is printed in defense of straight prohibition voting. The principle is just as applicable in all the concerns of life. How refreshing it would be if every Christian would abide by the principle: "(1) A Christian voter ought to do RIGHT. (2) Educate everybody to do RIGHT. (3) Support the Prohibition party so long

as there is no other, RIGHT. I must do right. That is the beginning of Christian citizenship. The ego is the temple of the Logos—the secret place of the Most High. I can not teach until I have been taught. I can not know in advance the far results of interacting social forces. I can only listen to the voice of the Eternal, and He deigns or dares to tell me but one thing, 'This is RIGHT,' and for myself, by faith, I add the postulate, 'This will win.' But 'the times and the seasons are in His hands.' So, then, the longer and complexer is the purpose, the closer I must stick to this first course of my building." And we add, Amen.

"Gehenna, the Rubbish Heap."—The Sunday School Times, in a recent article under the above heading, thus speaks of the Valley of Hinnom (Gehenna), used in the New Testament as a symbol of the doom and place of punishment of the wicked. The above paper says:—

"That valley had been defiled, in the times of the Jewish kings, by the foul and cruel worship of Moloch. Rabbinical tradition tells us that, after the return from the captivity, it was given over to be a place where all that was useless, foul, and corrupt was consumed. It was the rubbish heap of a great city, where the fires never went out, and where the vulture came from above and the worm from beneath to their scavenging work. To be flung into that valley was to be stamped as worthless and useless, as incapable of any service to man or to beast."

This is true. We consume what is "worthless and useless." "Gehenna" is a symbol of utter destruction, where the destroyers, symbolized by worm and fire, will not cease till their work is accomplished. Yet men would have us believe that God preserved "the worthless and useless" to all eternity! What for? Paganism is responsible for the idea.

The Spirit of Republicanism.—We praise God for the spirit of equality, the spirit of true republicanism, the spirit of true democracy, which yet exists in America. An evidence of this is given in the Outlook department, in an article, "That Mississippi Criminal Again." Through the unholy traditions of the past, Sunday laws exist in most of the States; but as long as true republicanism survives among the people, these medieval laws are practically inoperative. It is only the imperial spirit, the spirit of caste, of inequality, which makes Sunday laws and other oppressive measures operative. But before the imperial trend strong men are bowing to-day, and, according to the Word and the signs, it will not be long ere it will dominate the land. Many will awake to the deception too late.

An Open Door.—We presume that Chinese wish an open door in the United States, which the United States refuses. On the other hand, the United States just now seems to have succeeded in forcing "an open door" in China. But however open the doors of earth may be, there is one open door for all—Chinese or American, Filipino or Puertorican, and it opens to glorious and eternal possibilities and realities. Our Captain and Brother has gone before and opened it; and He sends back word to every soul, "I have set before thee an open door [“a door opened,” R.V.], and no man can shut it." Reader, will you enter?

A TIMELY PAMPHLET.

A GREAT deal is said in these days of "much talk" on the subject of Christian patriotism and Christian citizenship. Very much is said far from the truth. Very much is only theory at best. Yet it ought to commend itself to every Christian that the only place to find out what Christian patriotism and citizenship are, is the Word of God, Christ's teaching.

A pamphlet has just been issued which goes to the root and origin of the matter. It is entitled "CHRISTIAN PATRIOTISM," and is written by Alonzo T. Jones. It is No. 15 of The Bible Student's Library. The pamphlet consists of seventeen lucid chapters, beginning with man's duty to God, and the origin of the State, and tracing the great question of the relationship of Church and State, from the beginning of earth's history to the present day. It not only presents the true principles, but the demonstration of the truth of the principles in the history of the people of God. The truth of the true is demonstrated both by departure from its principles and adherence to them; and this book shows the demonstration of the true in both respects. It ought to have a million circulation. Its price is fifteen cents. Address this office, or any of our branch offices.