

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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"THERE THEY CRUCIFIED HIM."

By Llewellyn A. Morrison, Toronto, Canada.

WHERE rough Golgotha's ramparts rise
Without the "city gateway,"
I stand, beneath the Syrian skies,
And, lo! there cometh straightway
A throng, who lead a virgin's Son—
Their hate-tipped tongues deride Him—
Thorn-crown'd, cross-burdened, and undone;
And "there they crucified Him."

They strip, and spike Him to the wood,
While traitors taunt and chide Him,
'Mid oaths and curses, tears and blood;
And "there they crucified Him."
I marvel when I hear Him pray,
With pleading gaze above them;
For as I listen He doth say,
He does so truly love them,



I wonder at the awful scene,—
The pregnant passions swaying,
The darksome deeds that so demean,
Still fouler lust bewraving.
I see the soldier stern and cold,
The boaster who denied Him,
The low-browed ruffian, bad and bold;
And "there they crucified Him."
I hear them cry, "Away with Him,"
And gnash their teeth upon Him,
While vicious villains, gaunt and grim,
Exude their vileness on Him.

"Forgive them, Father, they forget,"
Those murderers beside Him,
Unheeding still, refuse Him yet;
And "there they crucified Him."
The day shrank into night at noon,
Appall'd at human blindness;
The dead sprang free from death's long swoon,
Thrill'd by His loving-kindness;
All heaven shone out, in Him revealed—
Nor hate, nor hell could hide Him;
The veil was rent and love unsealed,
Yet, still, "they crucified Him."

"CHANGED INTO THE SAME IMAGE."

THE Lord would have His chosen workers like their Pattern, who came to reveal God by living His law. Those who bear the vessels of the Lord are to be clean, their characters untainted, their influence uncorrupted, their names registered in the Lamb's book of life, men and women who are recognized in the heavenly courts as laborers together with God. The apostle Paul exhorts us: "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." Unless those who believe the truth realize their obligations as followers of Christ, unless they understand the high principles which should be brought into their work, their light will not shine amid the moral darkness of the world. The true Christian will do all in his power to rise to the highest achievements. He will live in unity with his fellow-men, and will be a convincing argument to the world in favor of the grace of Christ.

The Saviour says, "He that will come after Me, let him deny himself, and take up his cross daily, and follow Me." He who will commence at the lowest round of the ladder and ascend, keeping heaven always in view, will become rich in heavenly treasure. God's Word is to him a mine of wealth. By bringing earnestness and self-denial into his ministry, he is making provision for an eternal reward. Those who follow Christ in self-denial will bear the fruit the Saviour bore, and even when their life shall close, the seed scattered by the trees of the Lord's planting will be multiplied to the praise and glory of His name. Men and women who will live the faith in its purity, and consecrate their powers to the development of Christian character, will be a power for good; for the true goodness of unselfish deeds will shine out in their lives.

"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." God calls upon those who have talents to act their part in preparing a people to stand in the great day of the Lord. His workers are to be clad in all the armor of God. To be converted one day under the Holy Spirit's working is not enough. Let the Spirit of God cleanse the soul temple day by day. Let Jesus in. He invites you to receive Him. Covetousness and the other evils that dominate your lives are not such precious traits that you should be unwilling to part with them. I know that we have not risen to the height of our possibilities; for self is cherished as tho it were pure, untarnished gold. There are heights which we have not reached,—heights which, if we do not reach, we shall be "found wanting."

Let us pray more, and eat the words of life. Unless there is a deeper work of grace in mind and heart, unless we reveal true Christian charity, we can never see the face of God. Deny self, and take upon you Christ's yoke. Then the Lord will greatly bless you. The judgments of God are in the land. He is sending them upon men by land and by sea. While time still lasts, cease from cherishing pride and self-indulgence. Seek the Lord while He may be found; call upon Him while He is near. Humble the heart before God, and pray that He will reveal Himself.

Through His inspired apostle, Christ has shown us what the character will be when imbued with the love of Christ. "Charity

suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." This example is given us that we may know the heights we may reach in and through Christ. The standard He presents is perfection, and through His merits we may attain to this. We come short because we are content to look at earthly things rather than at heavenly.

What others may do, what others may say, what others may think of you, will not change God's thoughts toward you. He that doeth righteousness is righteous, and the opinion of men will not change His character. You have a heaven to win. Christ gave His own life that you might obtain the peace and rest and love of God. Keep looking to Jesus, who loves you, and whom you are to love. Invite the heavenly Guest to abide with you.

We have no excuse for remaining in spiritual weakness and poverty. God's Word declares: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Every provision has been made, and it rests wholly with us whether we will believe the words of God.

We must have a knowledge of God by living experience. If we follow on to know the Lord, we shall know that His goings forth are prepared as the morning. Christ calls upon us to be filled with all the fulness of God. Then we can truly represent the perfection of the Christian religion. "Whosoever drinketh of the water that I shall give him," the Saviour declares, "shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Christ wants us to be co-laborers with Him. When we are emptied of self, He will give us His grace to impart to others. The two olive branches, which through the two golden pipes empty the golden oil out of themselves, will surely supply the cleansed vessels with light and comfort and hope and love for those who are in need. We must render God more than fitful service. But we can do this only by learning of Jesus, cherishing His meekness and lowliness of heart. Let us hide ourselves in God. Let us have confidence in Him. Let us abide in Christ. Then we all "with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory,"—from character to character. God does not expect impossibilities from you or me. Beholding Him, we may be changed into His image.

Let the spirit be cleansed from all earthliness, all unholy, uncharitable thoughts. Let the words be clean, sanctified, vivifying, and refreshing to all. Be not easily provoked. Let the praise of God be in your hearts and upon your lips, that no evil thing may truthfully be said of you. God says you may govern yourself. He has provided the aid of the Holy Spirit, that you may put on Christ, and build up a pure, beautiful structure, in which God can delight. Sit in serious, earnest judgment on your defects. Look to Jesus. He gave His life a sacrifice for your sins, that He might present you pure and spotless before the

heavenly universe. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, . . . full of grace and truth. . . . And of His fullness have all we received, and grace for grace."

MRS. E. G. WHITE.

"THE TIME IS AT HAND."

CHRISTIANS, Israelites indeed, citizens of the heavenly kingdom, have no time to engage in the political affairs of this sinful world. Their Master says, "Follow Me," and the one who does that will have no time for political conflicts or controversies.

Jesus Christ was the busiest Man in the world during His ministry, and His time was all occupied in doing the will of the Father which sent Him. Yet He did not in any way concern Himself with the manipulation or the consideration of political matters. Then it was not the Father's will that He should do so; and the servant who steps aside to engage in these worldly conflicts, or to endeavor to reform in a political way the evils of this world's governments, is not following Christ, and, therefore, is not doing the Father's will.

"Jesus Christ came into the world to save sinners" (1 Tim. 1:15), and not to regulate their civil affairs, either public or private (Matt. 22:15-22; John 18:36, 37; Luke 12:13, 14; 10:40-42). That He had not time for anything but the work which the Father sent Him to do is manifest from the fact that His legitimate work crowded upon Him even on the Sabbath day. John 5:10-17. Yet He said, "I must work the works of Him that sent Me, while it is day; the night cometh, when no man can work." Chapter 9:4.

The work that He was sent to do was constantly pressing upon Him, so much so that at times He and His apostles had not time to eat; and when they attempted to take a day's recreation, the multitudes followed them and demanded their attention. Mark 6:30-44. But He finished the work that He was sent to do without doing any political work at all; therefore, aside from the fact that He had not time for it, we have this evidence that it was no part of His work.

In emphasis of this principle we have the further fact that He sent His disciples to labor just as He had. "As Thou [the Father] hath sent Me [the Son] into the world, even so have I also sent them [the disciples] into the world." John 17:18. The commission (Matt. 28:18-20; Mark 16:15-18) limits their work to the line in which the Master worked. The apostle Paul said to the Ephesians, "I have not shunned to declare unto you all the counsel of God" (Acts 20:27), but he had said nothing about political duties. He, like the Master, finished his work (2 Tim. 4:7) without taking any part in politics or attempting any political reformation. Furthermore, His last advice to Timothy, and through him to other ministers, was, "Preach the Word."

Now if, in the time of Christ's earthly ministry, His time was necessarily all absorbed in the work the Father sent Him to do, because the time was coming when no man could work, how much nearer is that time now! And how much greater need for the people of God to give themselves exclusively to the work which the Master has commissioned them to do,—the work of saving individual souls, who may have a place in His kingdom when He comes to destroy (not to reform) all earthly governments, and to establish His own. "The time is at hand."



THE ORIGIN OF EVIL AND THE CHANGE OF THE SABBATH

THE FALL OF SATAN.

WE are now prepared to follow Lucifer in the execution of his rebellious designs. Notice with what secrecy he begins his work. Not with the open frankness of an honest purpose did Lucifer say, "I will ascend into heaven, I will exalt my throne above the stars of God; . . . I will be like the Most High" (Isa. 14:13, 14), but secretly, in his heart, with that subtlety with which wickedness has ever sought to disguise its ugly deformity and cover up its baleful results.

Said Jesus: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up [ascendeth] some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. . . . The thief cometh not, but to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd; the good Shepherd giveth His life for the sheep." John 10:1-11.

There are two ways. One is Christ, the way of self-denial, which leadeth unto life, and few there be that find it. The other is the "broad" way of self-exaltation and self-pleasing, which leadeth unto destruction. This is the other "way" which Lucifer in the beginning opened up. Thus he became the thief and robber, to kill the subjects of God's government, and to destroy the peace and harmony they possessed in blissful innocence.

"I will exalt my throne above the stars of God." This was the first step in Lucifer's scheme of self-exaltation. As has already appeared, Lucifer himself was one of the stars of God; hence the stars here symbolize the angels. Lucifer then aspired to rule (exalt his throne above) the angels. We have already seen that jealousy of Christ was the prime motive in instigating Lucifer to rebellion. The command of the angels of God had been bestowed upon Christ; for in 1 Thess. 4:16 we read that "the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first." And in John 5:25 it is said that the dead are raised by "the voice of the Son of God." It is clear, then, that the Archangel is the Son of God. This honor Lucifer coveted, and he resolved to gain it.

There are other and more important motives which prompted this ambition on the part of Lucifer; these will be noticed later. "I will sit also upon the mount of the congregation ["assembly," Leeser's translation], in the sides of the North ["in the uttermost part of the North," R.V., "in the farthest end of the North," Leeser's translation]." Isa. 14:13.

And when Lucifer should realize this he would be "like the Most High." Let us stop here to study this step in Lucifer's program, that we may better appreciate the blind, frenzied zeal which was inspiring the covering cherub, and which was destined to cast him from the heights of heaven down, hopelessly down to hell, the uttermost sides of the pit. Verses 12, 15.

What is the congregation over which Lucifer

would rule, and what the mount on which he aspired to sit? These questions are easily answered. Obviously, the "assembly" is the great host of God's children, "the general assembly and church of the first-born, which are written in heaven." Heb. 12:23.

Now as to the "mount" of the assembly, which, it will be remembered, was situated "on the sides of the North." In Ps. 48:1, 2 the following testimony occurs: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the North, the city of the great King." What mountain is located "on the sides of the North"? *Answer*—Mount Zion, the mountain of His holiness, the city of our God. To this seat of supreme exaltation, therefore, Lucifer aspired to rise.

But this is not all. Mount Zion, in the scripture just quoted is declared to be "the joy of the whole earth." When will this be realized?—"For, behold, I create new heavens and a new earth. . . . But be ye glad and rejoice forever [unto all eternity, Leeser's translation] in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people." Isa. 65:17-19. From this, then, it appears that Lucifer's scheme comprehended not merely the rule of the church for a little time here in this world, but "unto all eternity" in the world to come.

Amazing as it may appear, it was, therefore, Lucifer's bold project to secure for himself the allegiance of the angels in heaven, and the church of Christ on the earth, and, lastly, to dislodge from His throne the Ruler of the universe, and to possess for himself the sacred precincts of the holy city, the Jerusalem of Jehovah, and make it the center of his usurped authority "unto all eternity."

Mount, or mountain, is a well-known symbol in the Scriptures representing power. To sit on the mount of the assembly would be to be exalted as the Ruler of the assembly. Let this point, then, be carefully noticed. Before Lucifer could hope to occupy that seat of supreme honor, which was beautiful for exaltation, the joy of the whole earth, the heavenly Jerusalem, the mother of us (the church) all, he must first be recognized as the head of the church here in the earth.

Again, we have seen that God was to make known to the universe through the church His manifold wisdom. To defeat this plan, Lucifer must in some way get control of the church here in the earth. This, therefore, was the great objective point in Lucifer's whole scheme—the essential feature of his mysterious program, to the accomplishment of which all his "traffic" was to be directed.

An additional reason for Lucifer's design to control the angels will now be appreciated. It was God's plan that angels should be "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. 1:14. This was the channel of communication between earth and heaven. These were God's messengers, by whom He would send supplies of heavenly grace to His trusting children on the earth.

If Lucifer could induce them to join him in rebellion, he could hope not only to intercept the communication between earth and heaven, thus cutting off the supplies of grace that God would send His children, leaving the church here in the earth weak, deprived of spiritual, heavenly companionship, an easy prey to his deceptive arts, but, by getting control of the angels, he would make them his agents in his own nefarious scheme, working through them to draw away the church from Christ, and thus subvert the whole government of God.

H. C. GILES.

[The next article in this series is "One-third of the Angels Join Lucifer in His Rebellion."]

SHOULD CHRISTIANS PAY TITHES?

THE word "tithes" means the one-tenth part. "All the tenth in Israel" was given by God to the Levites "for an inheritance." Num. 18:21. It was given to support the Levitical priesthood, who ministered in the tabernacle and in the temple during the old dispensation.

The tithes were given of fruit and of seed (Lev. 27:30) and of all things (2 Chron. 31:5). We are told by the wise man to "honor the Lord with thy substance, and with the first-fruits of all thine increase." Prov. 3:9.

The law to support the ministers of the sanctuary or temple on earth is explicit and was well understood by the Hebrews. When the types and shadows were fulfilled, and the veil of the temple was rent in twain, and the necessity for the continuation of the Levitical priesthood ceased, did the necessity of paying tithes cease also? It was certainly no longer obligatory to support by tithes an ecclesiastical function that God had clearly indicated had fulfilled its purpose.

The Gospel era gave a new message to the world. Messengers were to go "into all the world, and preach the Gospel to every creature." Mark 16:15. Does God want the ministers of the Gospel to be supported by tithes, as He directed the maintenance of the priests officiating in the earthly sanctuary?

The Two Tabernacles or Temples.

The Scriptures speak of two tabernacles or temples, one in heaven and the other on earth. The tabernacle built by Moses was a pattern of the true tabernacle in heaven. "And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount." Ex. 26:30. When it was no longer necessary for the tabernacle to be moved from place to place, the Lord gave David the plans and specifications of a permanent temple, to be erected in Jerusalem by his son Solomon. "All this, said David, the Lord made me understand in writing by His hand upon me, even all the works of this pattern." 1 Chron. 28:19. This shows that both the tabernacle built by Moses and the temple built by Solomon, after the pattern given them by God, were direct representations in design and furnishings of the true temple in heaven—"a greater and more perfect tabernacle, not made with hands." Heb. 9:11. "The true tabernacle, which the Lord pitched, and not man." Heb. 8:2.

The Two Priesthoods.

As there are two tabernacles, so there are also two priestly orders. The one is the Levitical priesthood, that was ordained to officiate in the tabernacle and in the temple on earth. Num. 1:50. The other is the priesthood "after the order of Melchisedec."

Christ is our High Priest. "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens."

Heb. 8:1. "Christ being come a High Priest of good things to come." Heb. 9:11.

Christ and Melchisedec.

Melchisedec was not Christ, but he was a priest-king, a type of Christ, our High Priest in the courts of heaven. "For that after the similitude of Melchisedec there ariseth another priest." Heb. 7:15. Note the parallel. The word Melchisedec means "king of righteousness." "Being by interpretation king of righteousness." Heb. 7:2.

Isaiah, in speaking of Christ, says, "Behold, a King shall reign in righteousness." Isa. 32:1. "And this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23:6. Melchisedec was king of Salem. Heb. 7:1. Salem in Hebrew means "peace," "king of Salem, which is, king of peace." Heb. 7:2.

Christ is "the Lord of Peace." 2 Thess. 3:16. He guides "our feet into the way of peace." Luke 1:79. His name shall be called "The Prince of Peace." Isa. 9:6.

Melchisedec was "priest of the most high God." Heb. 7:1. "By so much was Jesus made a surety of a better testament." "The Lord swore and will not repent, Thou art a Priest forever after the order of Melchisedec." Heb. 7:22, 24.

Tithes to Melchisedec and to Christ.

Abraham paid tithes to Melchisedec when he returned from the slaughter of the kings; and by that act "Levi also, who receiveth tithes, paid tithes in Abraham" (Heb. 7:9), thus showing that the Levitical priesthood who received tithes from their brethren, actually paid tithes with their brethren, in the person of their father Abraham, to Melchisedec, who represented Christ as priest. It is evident, therefore, that the tithing system did not originate with the establishment of the Levitical priesthood. Gen. 14:20; 28:22.

Did the obligation for paying tithes cease when that priestly order had finished its mission in the tabernacle and temple on earth? The fact of Abraham, as the father of the blessed, paying tithes to Melchisedec, the representative of Christ, plainly shows that it is the obligation of every Christian to do as his father Abraham did.

By paying tithes to help support the ministry the Christian declares his faith in the fact that Christ died, arose from the dead, ascended into heaven, and is now officiating as his high priest in the presence of God. By being Christians we are reckoned as children of Abraham. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. When we accept Christ as our Saviour, we are then the children of Abraham. Abraham paid tithes to the one who represented the priestly office that Christ was to fill. We, his children, should pay tithes to Christ as our high priest. As the church, the body of Christ, is the immediate recipient of the tithes, God considers that they are paid to *Him*, and if we fail to pay an honest tithe, we are guilty of tithe-stealing; stealing not from man but from *God*. "Will a man rob *God*? Yet ye have robbed *ME*. But ye say, Wherein have we robbed Thee? [Answer] *In tithes and offerings.*" Mal. 3:8.

The Reward.

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

Is not this promise good enough and large

enough for every follower of Christ to pay to Him an honest tithe and to give liberal offerings? CYRUS SIMMONS.

THE GOD OF LOVE.

"NOT for your sakes, O house of Israel, . . . but for Mine own name's sake." The love of God is self-originated. In it, as in all His acts, He is His own motive, as His name, "I am that I am," proclaims. It is inseparable from His being, and flows forth before, and independent of, anything in the creature which could draw it out. Men's love is attracted by their perception or their imagination of something lovable in its objects. It is like a well, where there has to be much work of the pump handle before the gush comes. God's love is like an artesian well, or a fountain springing up from unknown depths in obedience to its own impulse. All that we can say is: "Thou art God. It is Thy nature and property to be merciful."

"God loved the people." The bed-rock is the spontaneous, unalterable, inexhaustible, ever-active, fervent love of God, like that with which a mother clasps her child to her maternal breast. The fair flower of this great thought came through Judaism. Let no man say that the God of love is unknown to the Old Testament.—*Alex. McLaren, D.D. in Christian Commonwealth.*

THE HOME OF THE SAVED.

THERE'S a beautiful haven, a home of delight,
Where sorrows ne'er enter, nor shadows of night,
But all things are perfect, resplendent in light,
In that beautiful home of the saved.

Rev. 21:25.

There's a beautiful river by faith I see,
Whose sweet, crystal waters flow boundless and free,
'Neath the evergreen boughs of that life-giving tree,
In that beautiful home of the saved.

Rev. 22:1.

There are beautiful mansions awaiting us there,
The great Master Builder has gone to prepare.
In the grandeur of earth there is naught to compare
With that beautiful home of the saved.

John 14:3.

The redeemed of the Lord in their garments of white
Shall join in glad anthems with angels of light,
And the praise of their Maker, their chiefest delight,
In that beautiful home of the saved.

Rev. 7:9.

From loftiest mountain, or verdure-clad plain,
I hear the sweet echo, repeat the refrain;
For this blood-purchased land will forever remain
The beautiful home of the saved.

Isa. 66:22.

Spokane Wash.

MRS. E. R. LEWIS.

REDEMPTION.

GOD so loved the world, that He gave His only-begotten Son, "a ransom for all," "that whosoever believeth in Him should not perish, but have everlasting life."

All need redemption, for all have sinned. Before sin entered, Adam was a free man. By yielding to sin he became a bond-servant, and all his children, the human family, with him were sold under sin.

But God in His great love for those alienated from Him, provided redemption for them all. None are passed by. All are sold; all are purchased back.

The price paid is the highest that can be given. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold; . . . but with the precious blood of Christ." Man sold out for a moment of pleas-

ure, but it took all that heaven could give to buy him again and restore him to his former estate. The high price paid is God's valuation of that which man sold for nothing.

But none need remain in bondage to sin. There is deliverance for all. Christ "gave Himself for us, that He might redeem us from all iniquity." It is not a partial redemption; it is complete, from *all* iniquity. "Sin shall not have dominion over you."

Freedom from sin is not all there is for the redeemed. "God sent forth His Son, . . . to redeem them that were under the law, that we might receive the adoption of sons." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "If a son, then an heir of God." Precious privilege, dearly bought, yet how little esteemed of men!

"Christ hath redeemed us; . . . that we might receive the promise of the Spirit through faith," "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The life of Christ was a living example of the fulfilling of the righteousness of the law. We are redeemed that we might receive the promise of the Spirit, and thus be able to live just as Christ lived. "Thou wast slain, and hast redeemed us to God by Thy blood," "that we should be holy and without blame before Him in love; . . . to the praise of the glory of His grace."

"Behold, now is the accepted time; behold, now is the day of salvation." Now is the time to open the heart's door to Him "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." "Behold, I [the Redeemer from all iniquity] stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him." Rev. 3:20.

It is not that we need to cry to God to redeem us—that He has already done so far as His part is concerned—but we need to seek Him most earnestly for hearts that are willing to receive all that He is more than willing to give to us.

With outstretched hands, God pleads with His sin-burdened, wandering children, "Return unto Me; for I have redeemed thee." With unwearied patience He calls, "Come unto Me;" "I have redeemed thee; . . . thou art Mine."

But all do not accept of redemption at the hands of God. They choose rather to continue in bondage to sin. Of such the Infinite Heart of love and pity has said: "Ye will not come to Me, that ye might have life." "How often would I have gathered thy children together, . . . and ye would not!"

"To-day if ye will hear His voice, harden not your hearts," but come to Him who has bought you with a price. Ask, and receive of Him that which He would give you, eternal redemption. Then, in gladness of heart, you can sing:—

"Redeemed, how I love to proclaim it!
Redeemed by the blood of the Lamb;
Redeemed through His infinite mercy;
His child, and forever, I am."

J. LOUISA IRELAND.

"THE rate at which the Zulus can travel upon an emergency is astonishing. Some will go as many as fifty miles in six hours; eight miles an hour is an ordinary pace."

"SEEK for God as keenly as you seek for gold and you will soon find Him."

"FAITH is the hand wherewith we take everlasting life."



THE DYING THIEF.

ONE of the most interesting incidents in connection with the crucifixion of Christ was the conversation He held with an outlaw who was, with Him, suffering the penalty of Roman law,—death on the cross. Two thieves were there, in fact, one on either side of the suffering Saviour, each occupying a cross of his own. Every indignity and cruelty that could well be thought of was, by the soldiers, heaped on Christ. Their fiendish work done, they sat down before their Victim quietly to watch His movements under the agony He carried. During the momentary hush of those who stood gazing at the death struggle of the Son of God, there were some passers-by who stopped, and, looking up at the cross, recognized the central figure, and, wagging their heads in mockery and contempt, railed out, "Ah, Thou that destroyest the temple, and buildest it in three days, save Thyself, and come down from the cross." Mark 15:29, 30.

This was the signal for other bystanders,—the chief priests and scribes,—who took up the refrain, saying: "He saved others; Himself He can not save. Let Christ the King of Israel descend now from the cross, that we may see and believe." Strange as it may seem, this cry from the religious leaders was taken up by one of the thieves, who, looking at Jesus, blasphemously said, "If Thou be Christ, save Thyself and us." Luke 23:39. It mattered not that he was equally under condemnation with the Son of God, the spirit of the time controlled him, and the ruling passion was too strong to be resisted, even in the face of death. What so hardened his heart at the time, no one can truly say, seeing that those who suffer together under the same sentence generally sympathize with each other. Such railing from a criminal dying at His side was, however, another drop in the cup of bitterness our Lord was called to drink on that memorable day.

The unfeeling words of the blasphemous criminal, tho received in silence by the suffering Christ, were not permitted to pass unrebuked by the other malefactor. "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this Man hath done nothing amiss." This was a bold confession to make in the face of so much blasphemy. Not only does this condemned one acknowledge his own guilt, but reveals his faith in the righteousness of Christ, and the injustice of His condemnation.

More than this, his next utterance betrayed a deep knowledge of Christ and of His earthly mission. Where he learned it all we are not able to say; he may have been an unknown listener in some roadside audience, where the Saviour discoursed on the nature and extent of His kingdom when redeemed. It may be that in tenderer years his heart had been touched with the prophetic references to the meek appearance and uncomplaining patience of the coming Messiah, and the glowing description of His future kingdom. Be that as it may, when he witnessed in the suffering Victim of the cross the very character which indicated

Divinity, his heart quickly responded to the revelation, and, turning his face toward the sacred Sufferer, he cried out, "Lord, remember me when *Thou comest* into Thy kingdom." Luke 23:42.

Few have perhaps stopped to analyze the faith of this dying culprit. Up to this time he had for years been wayward, going from bad to worse, until, under the laws of the land, he was paying the penalty of his crimes with his life. Beside him was dying Another, under the same law, upon whom was being heaped ignominy and shame by the scoffing multitude, because He had called Himself the Son of God, and Heir to the throne of heaven. To every one but an implicit believer in the divine personality of this Sufferer under the civil law, the scenes then being thrown upon the shifting canvas of history would have put upon His every claim the stamp of falsehood and deception. How could any such claim as His be established in the face of certain death?

To unregenerated minds the logic was convincing; the death of the Pretender would scatter to the winds all the rumors of His miraculous works, and no more would be heard of His claims to the Messiahship. To openly recognize One and adhere to Him in the face of such disparity, was truly remarkable. This was not done, either, ignoring the fact that death would take the Son of God away from earth—from the kingdom He had come to redeem. But the faith of the penitent thief looked beyond, to the *return* of the Lord to earth, not as a sacrifice for sin, but as a King sitting on the throne of His glory. Heb. 9:28; Matt. 25:31. The thief had no expectation of being with Christ during the interval of death, as his petition shows, but desired that at Christ's coming, when the great indignation for sin was past, he might be remembered, and called forth from the grave. Job 14:13; John 5:28, 29. So he said, "Lord, remember me when *Thou comest into Thy kingdom*," that is, when Thou interest upon the possession of Thy redeemed inheritance.

His faith met a quick and appreciative response from the dying Prince: "Verily I say unto thee, To-day shalt thou be with Me in paradise." Had human hands not placed upon this text the mark of apostasy, it would have been a direct answer to the earnest petition of the believing thief. As it has been made to read, it promises something that the thief did not ask for, and which it was not possible, as events proved, for Jesus to give, or the thief to receive.

In the first place, Christ did not go to paradise that day. Paradise is in the third heaven, and contains the tree of life, which stands on either side of the river of life, a stream flowing from under the throne of God. 2 Cor. 12:1-4; Rev. 2:7; 22:1, 2. Paradise is therefore in the very presence of God. But on the third day after Christ's promise to the thief, just after He was raised from the dead, He forbade Mary to touch Him, for the reason that *He had not yet ascended to the Father*. John 20:11-17.

How, then, has the promise of Christ to the thief been so distorted out of harmony with the general narrative of those days?—In this

way, simply: Originally the Scriptures were written in a solid block without spaces between the words, and so of course without punctuation. Not long before the translation of the Scriptures into English, our present marks of punctuation were adopted. The translators, believing in the doctrine of man's natural immortality, placed the comma *before* the word "to-day," instead of after it, thus changing the meaning of the words of Christ. An examination of the text quickly shows this. For convenience, its insertion in both forms is made. "I say unto thee, To-day shalt thou be with Me in paradise." With the comma as here placed, the text gives the thief a transfer to paradise the very day on which he hung on the cross—something he did not ask for, and, as before said, that which Christ could not possibly give, since, three days later, He Himself said He had not yet been there.

The other form of placing the comma makes everything consistent: "I say unto thee to-day, shalt thou be with Me in paradise." In this case the word "to-day" simply makes the promise emphatic. *To-day*, when my enemies have nailed Me to the cruel cross of shame, have cast lots upon and divided My raiment among themselves, as tho I were a common felon; *to-day*, when even the influential rulers of the land deride Me and mock My dying agonies; *to-day*, when darkness reigns abroad, and even the Father has seemed to turn His face away from Me; *to-day*, when everything seems to give the lie to My words—in the midst of all this thou hast believed, therefore, I say to thee *to-day*, I will reward thee; thou shalt be with Me in paradise.

This was but a case of simple yet appropriating faith. The dying malefactor went down relying upon the fulfilment of his request, when the Lord should return to His kingdom, exalted above His enemies. Luke 19:11, 12, 15, 27. It was the same faith that sustained the martyr apostle in his closing hours, as expressed by his dying testimony: "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. 4:6-8.

When Christ comes in His second advent, then the sleeping dead will hear His voice and live, and the living righteous will be caught up together with them to meet the Lord in the air, and so, that is, in this manner, will all go to be with the Lord. This makes the Lord's coming an event to be longed for. This gives rich interest to the fulfilment of those prophecies that proclaim His coming near. May the reader study these with deep interest, and so prepare for what is to be revealed at the soon coming of the Master. J. O. CORLISS.

[The next article in this series will be entitled "The Plea of the Condemned Rich Man."]

WHERE humanity has a desperate need, and God can find a man a fit conductor of His light or power, He always supplies that need. God must have a man willing to lay down his life for another, and brave enough to dare all costs that the blessings may come to them, before we are sure of the needed help. Such men are as needful conductors of divine power as the wire is to the electricity. The divine battery of love and help is always so charged that a right conductor in the right place to-day as surely brings divine help as at any previous age of the world.—D. C. Kelley, D.D., in *Homiletic Review*.

A BAPTIST AND THE SABBATH.

A FRIEND sends us a copy of the *National Baptist Flag* containing an article entitled "The Christian Sabbath," with the sub-title "SIGNS OF THE TIMES and the Tacoma Baptist on the Sabbath." It is written by J. Lewis Smith, D.D. We are requested to reply to it.

The contention of the writer is that Sunday-keeping was not brought in through the Catholic Church, or Constantine; in question form, "Did Constantine or the Catholic Church Originate Sunday Observance among Christians?" And the principal attack is against Apples of Gold Library, No. 45, "Historical Facts and Incidents Relative to the Sabbath and the Sunday."

1. Now, in the first place, it is not contended, nor has it been by the SIGNS OF THE TIMES, nor is it by the tract, that Sunday-keeping leaped into the Christian church all at once, full-fledged. Like all other error, it came in gradually. It was not at first in any way considered obligatory. Sunday observance of a sort came in early; for the apostasy began in the apostles' days. 2 Thess. 2:3-7; 1 John 4:1. But the custom was not established till years later, through the united influence of both Church and State. Dr. Smith endeavors to make the simple statements of these facts by the SIGNS, appear as contradictions. The contradictions all lie in the inconsistencies of an apostate church.

2. The writer says that he "agrees with every word" of Neander's statement that "the festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect; far from them and from the early apostolic church to transfer the laws of the Sabbath to Sunday." Now if Dr. Smith and the *Baptist Flag* agree with every word of that, they certainly do not believe in a Scriptural Sunday, or so-called first-day "Christian sabbath;" for if it "was far from the intentions of the apostles" or the early church to establish any such institution, as Neander declares, and Dr. Smith believes, all the authority Sunday has in this matter comes from an apostate church, a church which, in its purposes as respects Sunday, was "far from the intention of the apostles." Dr. Smith says, "Everybody knows there is no divine command in the New Testament for Sunday-keeping." Then why does Dr. Smith contend for it? Baptism is clearly based on explicit scriptural injunction and example; where are these for Sunday, or the first day of the week?

3. But says Dr. Smith:—

Neither is there any divine command in the New Testament for Saturday-keeping.

But were these inspired men and the early churches commanded to keep the Jewish seventh day?

And for answer our Baptist brother goes to Neander, and Justin Martyr, and other of the "fathers" of Dr. Smith's unbaptistic practises. Why did he not go to God's Word? Why did he not take the commandments spoken by the Son of God on Sinai? Ex. 20:8-11. Why did he not take the words of Christ, that He came not to change this law even so much as to a jot or tittle; and that it is easier for heaven and earth to pass than one tittle of the law to fail? Matt. 5:17-20; Luke 16:17. Why did he not take the words of Jesus, "If thou wilt enter into life, keep the commandments" (Matt. 19:17); "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love" (John 15:10); and the words of John, "He that saith he abideth in

Him ought himself also so to walk, even as He walked" (1 John 2:6)? Why does he not take Paul's words that the Jews knew God's "will," because they were "instructed out of the law," and that they had "the form of knowledge and of the truth in the law"? See Rom. 2:17-23.

The only difficulty was that they were trying to keep the law with carnal hearts, which were at enmity with God, the Lawgiver. Rom. 8:7. Why does not Dr. Smith refer to the text, "Do we then make void the law through faith? God forbid; yea, we establish the law"? Rom. 3:31. And there are a multitude more of kindred expressions, such as James 2:8-12; Rev. 14:12; 1 John 5:3, etc.

Why not turn to the Bible for what was commanded of God concerning the law and the Sabbath? We turn to Neander, the great church historian, for custom and usage of post New Testament times; but for apostolic times why not go to the apostles?

4. Again, Dr. Smith tells us:—

Your "Historical Facts" say that Tertullian, A.D. 200, was the first father who, without doubt, applies the term Lord's day to Sunday. Doesn't the Didache of the Apostles, written nearly 100 years before Tertullian, speak of Sunday as the Lord's day? You didn't know that, did you? Doesn't Clement of Alexandria, A.D. 194, speak of the Lord's day? He wrote before Tertullian, didn't he? Doesn't Dionysius, bishop of Corinth, A.D., speak of the Lord's day? If you do not know these facts, read up. Don't blunder any longer.

No, sir, we do not know them as "facts," now. And we, right here, ask Dr. J. Lewis Smith to tell us just where these statements are found. We have no idea that he will do it. If the reader wishes to look up all that is said about Sunday or Lord's day in the fathers, he would do well to consult Andrews' "History of the Sabbath," or "The Fathers of the Catholic Church," in which all these various claims are candidly discussed. Statements are one thing; facts, another. Will Dr. Lewis quote the statement and give the work from which he takes it, the edition, and page? Then we will show him and others the kind of authority Sunday has.

5. Our Baptist brother contends from the authority of certain commentators that the Lord's day of Rev. 1:10 refers to the first day of the week, the day of the Lord Jesus Christ. Let us see if this is true. That is, according to the Lord's own Word and the Lord's own example, what is the Lord's day? It is not a question to be settled by common usage. Many counterfeit bills pass because well worn, but they are not the less counterfeit; and, if brought to test, the fact of their continued use has no bearing with the honest official. The bill, judged by government standard, is false; it must go. So the Lord's day must be tested by government standard. This standard is not the corrupt semi-heathen "fathers of the church." They may be brought forward to sanction every error which has ever cursed the church. The standard of God is His Holy Word. According to that standard, what is the true Lord's day? (1) Jesus Christ was the Creator of all things. John 1:1-3; Col. 1:16. (2) He, the Son of God, made the seventh day in the beginning "holy unto the Lord." Gen. 2:2, 3. (3) "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. (4) Christ, whose Spirit spoke through the prophets (1 Peter 1:11), calls it in Isa. 58:13, "My holy day." (5) Jesus says, "The Son of man is Lord also of the Sabbath day." Mark 2:28. (6) Finally, He Himself observed that day as an example. John 15:10; 1 John 2:6. Therefore, according to the standard of the Lord's Word, according to the example of the Lord, what day is the Lord's day? In the light of

the judgment, and of that Word which shall either acquit or condemn you in the judgment (John 12:48), reader, how would you answer the question?

Now it must be evident that to him who believes God's Word, and believes that Word to be a sufficient guide in moral duty, not only has Sunday observance no authority in God's Word, but the people who originated it had departed from that Word.

6. Dr. Smith again says:—

To my statement that all the early Christian fathers observed Sunday as the day on which Christ rose from the dead, not one word in rebuttal is submitted. They did observe the first day of the week as the Lord's day.

This is true as regards a portion of the so-called "Christian fathers." Jesus says, "Call no man father upon the earth." The true Bible Christian's Father is God. The Founder of the Christian church is Jesus Christ, the Foundation of apostles and prophets; and the teaching of any "Christian father," whoever he may be, that is not in harmony with the Foundation, is but wood, hay, and stubble. It is still true, as stated in "Historical Facts," that "the first early 'father' who, without doubt, applies the term 'Lord's day' to Sunday is Tertullian. On that day he tells us that fasting or kneeling was unlawful. They traced on the forehead the sign of the cross, and made offerings for the dead in connection with Sunday observance."

This is one of Dr. Smith's orthodox "Christian fathers." Eusebius, another "Christian father" and bishop, admirer and flatterer of Constantine, says ("Commentary on the Psalms," quoted in Cox' "Sabbath Literature," vol. 1, p. 361): "And all things whatsoever that it was duty to do on the Sabbath, these we [Constantine, Eusebius, and other bishops] have transferred to the Lord's day, as more appropriately belonging to it."

But previous to this, and long after, many Christians paid no regard to Sunday as a holy day. It was not till the beginning of the sixth century that the opinion began to spread abroad that Sunday labor was sinful, the Third Council of Orleans (A.D. 538) condemning such opinion. A council was held by King Gunthrum, in Mascon, Burgundy (A.D. 588), and this council warned Christians to "keep then the Lord's day." (Morer's "Dialogues on the Lord's Day," p. 265.) Another council was held at Narbon (A.D. 590), which threatened confiscation and banishment to those who would not keep the Lord's day. (*Id.*, pp. 265, 266.)

This shows how the early Christians observed it. On the other hand, those were anathematized who continued to observe the Sabbath. And Sir William Domville says: "Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to His apostles."—*Examination of the Six Texts Supplement*, pp. 6, 7.

And very much more might be said. Sunday observance rests (1) upon the old heathen custom of sun-worship; (2) it was brought into the church as a holy day through these half-converted heathen philosophers and backslidden Christians. (3) Constantine greatly helped it by the first law for Sunday observance found on record. (4) This was supplemented by church decrees. And the church which did all this was apostate, the beginning of the apostasy which ripened into the Papacy. Those Christians who most faithfully served God had no learned disquisitions to offer, and the most of their writings have perished from the earth; but their record is on high.

No better can be done than to close this

article in the words of Dowling: "The Bible and the Bible alone is the religion of Protestants." X.

SPIRITUAL REST.

COME unto Me, all ye that labor and are heavy laden, and I will give you rest.

Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30. If the presence of Jesus means rest to the weary, the heavy laden, the distressed, the heart-burdened, to be out of His presence means that all these burdens must be borne alone. How often do those whose load seems more than they can carry, seek human sympathy, perhaps pouring their troubles into the ear of one whose heart is already overburdened and knows not where to find rest! This can not bring relief. There is no remedy within the reach of humanity for this heart trouble, save the one offered by the great Physician.

How tenderly does He address every sick soul! How simple and yet how efficacious is the remedy! "There is no peace, saith my God, to the wicked," but "He [Christ] hath borne our griefs, and carried our sorrow;" yea, "the Lord hath laid on Him the iniquity of us all." Having borne the burden of our guilt, He now desires to take it from our weary shoulders.

In the world of medicine there are many so-called remedies administered which, instead of removing the disease, simply deaden the sensibilities to pain, and so lower nature's flag of resistance, leaving the sick in a worse condition than before, tho they may feel much better for the time. So it is in the spiritual world. Knowing that many would seek relief from the burden of sin, the great deceiver has proposed many remedies. But unless these remedies agree perfectly with the great Text-book, we may know that they are not of heavenly origin. They are simply efforts to quiet an awakened conscience till the seeds of death have brought forth their awful harvest. "They have healed also the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace." Jer. 6:14.

The way to true peace is found in the words of the meek and gentle Jesus, "Take My yoke upon you." The yoke is an instrument of service. Cattle are yoked, and the yoke is essential that they may labor effectually. By this illustration Christ teaches us that we are called to service as long as life shall last. We are to take upon us His yoke, that we may be co-workers with Him.

But how shall we serve Him and so find His rest?—"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16. The "old paths" and the "good way" are the ways of God's commandments. Verse 19. "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18.

In the presence of Christ there is soul rest. But to be in His presence is to walk with Him; it is to serve with Him; for He says, "Take My yoke upon you, and learn of Me." To walk and serve with Jesus are to keep the Father's commandments; for when His life-work was finished, Jesus said, "I have kept My Father's commandments, and abide in His love." John 15:10. Further, it is to delight in this law, to have it written in the heart: "I

delight to do Thy will, O My God; yea, Thy law is within My heart." Thus spake Jesus through the mouth of David. Ps. 40:8. One of the "exceeding great and precious promises" by which we become "partakers of the divine nature," is the following: "I will put My laws into their mind, and write them in their hearts." Heb. 8:10. "Therefore, the yoke that binds us to service is the law of God. The great law of love revealed in Eden, proclaimed upon Sinai, and in the new covenant written in the heart, is that which binds the human worker to the will of God."

It is the love of self that brings unrest. But this is the carnal mind—the mind of the flesh. "To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Rom. 8:6-9. Where the Spirit of Christ dwells, self is renounced, and instead of seeking to be served, the life is spent in loving service. The burdens are rolled at the feet of Jesus, and in His service there is sweet rest. We then find that, truly, His "yoke is easy," and His "burden is light." He who walks in the way of God's commandments is walking in company with Christ, and in His love the heart is at rest. Blessed rest! Who would not enjoy it?

As the heart is yielded to God, and the will is swallowed up in His will, there is perfect peace and quietude. In perfect acquiescence there is perfect rest. As through Jesus, and in His presence we enter into rest, heaven begins here. Thus the joy of Christ—His joy of knowing that He was walking in the full approbation of His Father—is fulfilled in us. And, altho we may pass through the deep waters of affliction, we know that they shall not overflow us; or through the fire, we shall not be burned, and the flame shall not kindle upon us, for He is with us. Isa. 43:2. "Thou wilt show me the path of life; in Thy presence is fulness of joy; at Thy right hand there are pleasures forevermore." Ps. 16:11.

Liverpool, England. E. E. ANDROSS.

ARE THEY COMING TOGETHER?

WE have frequently pointed out that the principles of Roman Catholicism and Protestantism are absolutely irreconcilable, and that Roman Catholics stand now just where they did in medieval times. If either party is yielding—and it is evident that this is the case—it is the party of professed Protestantism, which, after all, is not Protestantism. The following, from a recent issue of the *Christian Advocate*, presenting an editorial from the *New York Sun*, is worthy of careful reading:—

A few weeks ago the *New York Sun* denied the allegation that its very able editorials, religious, are written by a Roman Catholic. Justice Brewer, of the United States Supreme Court, who has appeared several times in the role of a prophet, but on close inspection appears, like many modern prophets, to be predicting merely what it would please him to have happen, says, "It is not unworthy of notice that the ancient enemies, Catholicism and Protestantism, are drawing closer together," and declares that "the history of the past should be ignored, and each should shake hands and join in the common effort to further the common cause of a common Master."

Upon this the *Sun* says editorially:—

"The Church of Rome, surely, has neither abandoned nor in any degree lessened its claims; it still

offers to Protestantism no possibility of unity with it, except on the condition of yielding to its authority and rendering allegiance to the papal supremacy. Within a very few years the pope, by refusing to accept the validity of the Anglican orders, has practically pronounced the whole Church of England heretical, schismatic, and destitute of an apostolic foundation for its ministry. The only terms Rome offers in the nineteenth century are the same as those it offered in the eighteenth century, and they will be the same in the twentieth century—unconditional surrender.

"The present pope, Leo XIII., is not one step closer to Protestantism in 1900 than was Pius VII. in 1800. Nor is Protestantism, in its spirit, distinctive features, its very genius, any closer to Catholicism now than it was then. The strongest Protestant tendency at present seems to be to an even wider separation than in the past, for the new school of Biblical criticism, now so powerful in Protestant theology, tends logically to the exclusion of all such supernatural authority as the Church of Rome asserts. Protestantism is growing more rather than less distinctively Protestant; it is more insistent on the right of private judgment and more intolerant of the domination of church authority. Meanwhile Catholicism insists not less stoutly on that authority than it did in the days of the Reformation; it has shown no shadow of yielding. Individual Protestants, craving such spiritual control, may pass over to the Church of Rome, but Protestantism, in the exercise of its asserted private judgment, is now further from it than ever.

"The difference is deep and radical, full of great significance, and, as we have said, can not be bridged over by any gush of sentiment. The two can never come together except by Protestants yielding and becoming Catholics, or Catholics turning into Protestants. You might as well try to mix oil and water as to attempt to bring these two radically conflicting and diametrically and essentially opposing religious systems into harmony, without the complete surrender of the one to the other; and the twentieth century will not lessen that impossibility by one whit."

This is absolutely true, and such sentiments as those of Justice Brewer, tho quite common, are of the same sort as those which have betrayed a large part of Protestantism, at the other extreme, into the hands of the Unitarians, anti-supernatural Biblical critics, and even avowed agnostics. If the twentieth century obliterates distinctions between Protestants and Roman Catholics, the latter will swallow up individual Protestants in ever-increasing numbers; while at the other extreme agnosticism will flourish, and many of the most spiritually-minded Protestants, distracted, will react into various forms of fanaticism; and worse, though different, forms of confusion than those that have marked the well-defined conflicts of the past, will leave a large majority of the population of adult years drifting into worldliness or agnosticism, protected from suspicion and unpleasant embarrassment by politic silence.

This is not prophecy, but conclusions based upon an "if." To say that *if* dynamite is ignited there will be an explosion, is not prophecy but truth.

CAPTAIN LEARY, the American ruler of the island of Guam, is to be recalled. The reason of his recall is said to be that he has issued too many decrees. It was one of his decrees that sent a certain Catholic church official away from the island. Another decree forbade all Catholic feast-day demonstrations, and abolished concubinage. Two of his decrees prohibited the selling of intoxicating liquors in the island or the importation of liquor. It was necessary that the government should recall Captain Leary in order to be consistent with its own position on the canteen question. Of course Captain Leary had no right to forbid feast-day demonstrations, unless the demonstrators undertook to compel American citizens to uncover and bow down in the presence of the procession, as they attempted to do some months ago in New Mexico.

At a recent meeting of the California State Spiritualist Association, former President Newman declared that Spiritualism had now permeated every organization in the world, and filled the pews of the churches. The preachers, he said, had been compelled to preach the philosophy of Spiritualism, and he named several prominent divines who had declared their belief in its doctrines.



A SIGN OF THE TIMES.

AN oriental standard of honesty is developing rapidly in the great nation of the Occident. Those acquainted with the Chinese character tell us that it is not considered wrong to steal small sums, or even large sums, from one to whom they are proportionally small. We used to be taught that stealing in itself is wrong in the very least. The principle itself is evil and subversive of all righteousness in whatsoever degree exercised.

That principle is manifest in this country in peculations from the national State or municipal governments, from railway companies or other great corporations. The matter of such stealing is treated so lightly that from a moral view it is painful and alarming.

In nothing has this tendency been more manifest in a national way than in the demands upon the government for pensions. Now in this we have nothing to say against any deserving, honorable applicant for a pension. Those who are disabled or have become afflicted in the service of their country deserve recognition by their government. We are speaking of false claims and allowances as a sign of the times, as reported in reliable journals. For instance, the "floor correspondent" of the *Independent* tells us that "nine thousand [pension] bills of various sorts have been introduced into the House this session." To the committee on invalid pensions were referred 3,600 of these. How will they ever get through them? One afternoon "the House, in spite of opposition by Mr. Loud, succeeded in disposing of ninety-six pension cases. Mr. Loud had the boldness to declare that ninety-five per cent. of the pension cases reported here for action should never receive the favorable consideration of any legislative body." But they received the favorable consideration of Congress, and so will many more. How truly is *Isaiah 59* reflected in public proceedings to-day!

NEWS IN THE BIBLE.

THE newspapers sometimes tell us things as *news* which were told by prophets of the Lord hundreds or thousands of years ago. From an editorial article in the *Tribune*, of this city, we take the following expressions:—

"It is noticeable how suddenly and almost completely all the talk of fresh and far-reaching wars has come to an end. A few weeks ago the despatches would have us believe that it was only a question of perhaps days ere the flaming torch would be waved on high.

"Now, however, all is apparently as calm and serene as the proverbial mill pond. With the exception of the continuation of the struggle in South Africa and a skirmish every now and then between the American forces and the remnants of Aguinaldo's army in the Philippines, not a sound of discord is heard.

"One does not have to go far to find a reason for all this. The powers are in mortal fear of one another, and it is this and this only that keeps the balance of peace."

Concerning the days before His second advent, the Lord Jesus Christ spoke these words: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth *distress of nations, with perplexity*; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27. The fear of one another on the part of the leading nations, their distrust of one another's loudest protestations of friendship, their dread of unseen complications, their financial straits, all combine to increase the "perplexity" which the Lord foresaw, and which is not new or unexpected to the believer in His Word. And the student and believer of the Word knows that the winds of warfare are held in check by the angels of God, until the work of the Gospel shall have been accomplished. See Rev. 7: 1-3.

But another expression in the same article from

which we have quoted indicates also the feeling of security indulged by the world when there comes a temporary lull in the storm:—

"These are the main reasons, therefore, why the threatening war clouds have drifted far away, and why there is little likelihood that they will form again in a manner productive of trouble."

And this sense of security is also foretold in the Scriptures. Concerning it Paul writes: "Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5: 1-3.

There are many items of reliable news in the Scriptures of truth concerning the times in which we are living. And that such intelligence is of invaluable importance is assured by the fact that God published it so far in advance of actual occurrence. The most important medium of current news is the Word of God. G.

IS IT FREEDOM OF THE PRESS?

A DESPATCH from Manila under date of March 26 says:—

"*La Patria* and *El Liberal*, Spanish organs of the extreme Filipino party, have recently been publishing articles inimical to the military government. General Otis has suppressed the former journal for sedition, and imprisoned the editor, at the same time issuing a warning to the members of the extreme party that they should observe greater moderation."

It has been the boast of this country that it allowed the most absolute freedom of speech and the press. Every one has freely talked just what he believed, and those who did not believe in the same way have had the fullest freedom to enter the arena, get as large an audience as they could, and tell as widely as possible their contrary views.

But it has always been the policy of a kingdom or an empire to suppress those who spoke things contrary to the views of the reigning power. The king or emperor does the thinking and planning for the nation, and every one else is to keep still. Such actions as this of General Otis ought to enable any one to see that this country has adopted the régime of royalty, and is no longer standing by its principles of republicanism. This act in the Philippines may seem like a small thing, but no people ever had their freedom taken away from them all at once. It is by almost imperceptible degrees that freedom is taken away and the yoke of oppression and tyranny is fixed upon the necks of men.

The last part of the thirteenth chapter of Revelation is a prophecy of this United States. That prophecy states that the time will come when this nation will speak "as a dragon." It will even go so far as to proclaim a decree of death against those who will not submit to the worship of the Papacy. This is a simple matter of prophecy that the SIGNS has kept before the world for more than a quarter of a century. We have seen evidences all along that it would soon be fulfilled in all its startling particulars, but now the actual workings of the fulfilment of it are right before our eyes as never before. The course that this nation has adopted will soon bring in a civil despotism, without which there never could be religious tyranny to any great extent.

We have had Sunday laws on the statute-books of the nation for many years, but they have not been enforced to any great extent, because the freedom of the republican principles of the Constitution have so anchored the hearts of men that they could not be driven to give their consent to any form of religious intolerance. There have been a minority that would banish every person who does not believe that Sunday is the Sabbath, and who teaches that Saturday, the seventh day, is the rest day of Jehovah. But this minority have not been allowed to act out their sentiments, because of the great majority that

have held to the principles of republican freedom. Yet Satan is planning with a deep-laid cunning. He will get men used to tyranny by degrees. He will touch them in points that are not so vital to them as their religion, and by gradual processes he will prepare the world for the greatest delusions and the most oppressive tyranny that have been known to all history.

The events and conditions of to-day should be studied the most closely, for prophecy is fulfilling with increasing rapidity. But a very short time is allotted to the full development of the things that are now before the world, and the Lord's coming is right at hand. There is no possible mistake about this. Every one in the world should know that the second coming of Christ is even now just before us. The few moments that we have left in which to prepare for the event are much more than golden. T.

STARTLING, IF TRUE.

THE following, copied from the *Christian Work*, by the *Living Church*, into their issue of March 31, 1900, presents a startling picture of the irreligion of one of our most populous cities:—

"Miss Helen Clark, director of the Mott Street Evangel Band, this city, told a startling story at the Methodist ministers' meeting a few days ago, and has since supplemented it with an interview in a morning paper. If the half of what Miss Clark says is fact, the city of New York is the best field in the world for mission work. Sixty-five per cent. of the inhabitants of the city, it is claimed, are entirely without religion. That does not mean they are without the Protestant religion only, but that they are neither Christians, Buddhists, Jews, nor Mohammedans. The city of Tokyo is mentioned by way of comparison, that being a heathen metropolis of considerable extent; but if the figures are accurate, the pagan population of this metropolis of New York exceeds by 100,000 that of Tokyo—that is to say, in this city there are 1,300,000 people who never bow the knee to Jehovah, no, not even to Baal or Ashtaroth.

"These reports, we may add, have a peculiar timeliness, because New York is anticipating for this spring the assembling of the most powerful and representative missionary conference, the most really ecumenical, ever brought together. What could be more appropriate than that this center of heathenism should gather delegates from all the world to discuss means for enlightening the world? What an added incentive to missionary work it must be to a devoted disseminator of Gospel seed, to know that while he is planting the fertile soil of India or China, the stony ground of the seventh, tenth, and thirteenth wards are behind him!

"To stand aloof while such disclosures are being made, and refer to the alleged facts as matters of interest only to members of church societies, is as short-sighted as it is fallacious. If it is true that a large majority of the people in all the boroughs of Greater New York are heathen, most, if not all, of them given over to ignorance, to vice and crime, then it is high time for the Christian and all right-minded people of New York to arouse themselves and meet the duty of the hour—or who shall say what peril may not confront them in the future?"

If these statistics are true, they present a dreadful picture, one which points to a time similar to the days of Noah. Think of it! sixty-five per cent. openly irreligious, a hundred thousand more in New York City without religion of any sort than there are pagans in Tokyo, Japan! Of the other thirty-five per cent., some are Buddhists, some are Mohammedans, some are Jews, and a large percentage are Roman Catholics. The rest are scattered through the various Protestant denominations, and many while professing to be Christians show by their life that they are not converted.

And yet this is one of the most enlightened cities of America. Its churches and educational centers are legion, but, according to the statements narrated above, it is almost wholly given over to the synagog of Satan. Shall we conclude that New York City contains more sinners in proportion than other congested centers of population?—Hardly. And in the face of all this we are told that this is a "Christian nation;" and some talk of the speedy conversion of the world, and a dawn of righteousness which will cover the whole earth! We are convinced, not only from observation, but from the teachings of the Bible as well, that there will never be a "Christian nation" on this earth till the Saviour comes, and the "righteous nation which keepeth the truth"—the redeemed—enter the city of God. The millennium, or world's conversion, is but a figment of the imagination. A time of trouble such as never was hastens on instead. G. B. THOMPSON.

Rome, N. Y.

SWEAT SHOPS.

SWEAT shop is a term that is applied to a class of dens in which human beings work for the very smallest pittance on which they can live. To bring the evils of this system again before the readers of the SIGNS, we quote a few paragraphs from a report recently made by Mrs. Ellen M. Henrotin, before the Industrial Sub-commission, in Chicago:—

"There are 13,000 men, 11,000 women, 500 boys, and 1,600 girls engaged in the garment-makers' trade in Chicago. The unorganized condition of this trade brings about peculiar results. The boss sweaters, contrary to the general belief, are growing poor as a result of the constant reduction in prices.

"Of the thirty-six shops visited a year ago, we found one-third had moved, which in itself shows poverty. At another place visited I found a woman, assisted by a consumptive-looking girl of sixteen years, finishing overalls, at ten cents a dozen pair. This finishing consists of turning up the bottoms, working the buttonholes, and sewing on the buttons. This woman had three children attending school. She and the girl worked continually, and the two earned thirty-five cents a day.

"Young girls are subjected to much harm in these trades. The enormous number of girls from 16 to 20 years of age employed in this capacity is appalling and certainly is a menace to the future generation."

Another witness before the same commission said:—

"The evil of the sweat-shop system is the irregularity of the work. Poor people work night and day for two months, then business becomes slack, and they do nothing for three or four months."

Think of the misery that comes to a family that has to pay rent and buy fuel (or rather freeze for want of fuel in a cold place like Chicago) and clothing and provisions with but thirty-five cents a day! And then consider further that this income is not regular. They may be driven with work for a short time, and then have to do without for a much longer period.

All of this suffering is in one of the principal cities of a land that boasts that it is "Christian." It is in a city that contains professors of Christianity who have incomes of millions annually. It is in a city where it is eloquently taught that the time for the millennium is at hand, yes, that it has even already begun.

Now ask yourself the serious question, Is it like Christ to enjoy all the luxuries that millions of dollars bring, and pass with closed eyes every day in a luxuriant equipage right by the very doors of such destitution and suffering? The Son of God devoted His life to ministering to the necessities of the poor and needy, and in this He set an example for all who should ever follow Him. And is not the Christianity a mere name, a hollow hypocritical profession only, when it passes without concern the sufferings of these poor "sweated" workers?

It is true that some hearts are touched, and they are doing all they can to relieve the distress. But there are so few who feel any concern over the matter that it is impossible for them to supply all the relief that is needed.

One of the darkest sides of this picture is that many of those who are exacting such grinding labor from these poor people make the claim of being Christians. And when the number of Christians is counted, these go in among the rest to swell the sum as it appears in the lists of the statistician. But can such people be called Christians indeed? No follower of the real Christ can find a heart in him that will grind any one, much less those who are so poor as to be helpless.

Then is it not perfectly evident that the facts in the case do not warrant any one in saying that we have reached the dawning of what is popularly known as the millennium? This world was never so full of grinding greed and covetousness. The outlook for the conversion of the world was never so dark as now. But he who really studies and understands the prophecies knows that covetousness, and the oppressing of the poor by the rich, are among the things that are to especially mark the last days. Any one who is at all acquainted with the Lord's dealings with the children of men, knows perfectly well that He can not much longer endure the conditions of wickedness that are filling this whole world with such deep distress. He will surely fulfil His promise to send His Son to this world the second time, and that glorious day can not long be postponed. We should not be blinded by any false theories, but

should hasten to get ready to meet the Saviour at His coming. The time is right at hand. Everything shows it.

THERE is much being said about the rush of business, and that we are to have a period of prosperity and good times. But what is the foundation for such statements? There are strikes and rumors of strikes in Chicago; there are strikes and rumors of strikes in New York, Mount Vernon, Newark; and so it goes. There is an immense amount of smothered-up discontent in the land, and can there be any settled prosperity while such conditions exist? And let it be ever remembered and told everywhere that we are in the time of the end of this world's history, and there will be no more settled good times for this world till the coming of the Son of man in the clouds of heaven. At that time all who have learned from Him how to do the right will enter upon an eternity of prosperity and good times. But all who are not prepared will be drowned in the most intensely remorseful despair. All who are deceived into looking to this world for good times will be awfully disappointed; for we are at the time of the end, and the most fearful experiences that the world has ever known are just before us. These days that are now allotted to us should be spent in earnest, careful preparation for the great events that are right upon us. This preparation should consist of the deepest and fullest repentance and consecration on our own part, and then in earnestly carrying to every one in the world the message that Jesus is about to come in power and great glory to destroy all sin, with every unrepentant sinner.

GUILFORD, Connecticut, a town of 6,000 inhabitants, having more money in its treasury than was necessary for its municipal expenses, has decided by vote to collect no taxes during the coming year. The town officials are receiving many letters from professors of political economy, asking how it is done. The secret, peculiar, but enviable condition is in the fact that Guilford is a prohibition town, and that what officers the town has see to it that the liquor law is enforced. For five years the tax rate has been only one cent on a thousand dollars, and the police force consists of a few special constables. Thus is shown the folly of the idea that in order for a town to pay its bills, it must share in the profits of the liquor business by demanding from the liquor dealers a portion of their illegitimate gains.

THE forces of the South African republics are showing much activity in the immediate vicinity of the British armies, both in the Orange Free State and in Natal. The loss of thousands of draught animals and cavalry horses has seriously impeded the progress of the English. The necessity for winter clothing also serves to keep back the British advance. Engagements of minor importance are continually taking place wherever the opposing forces come in touch with each other. The enforced idleness of the British is acting as a tonic to the Boers, and many of the Free State burghers are rejoining the Transvaalers, some voluntarily, and some through fear of violence at the hands of their countrymen.

THERE is a strong hint of the fact that war is still on in the Philippines in the urgent requests of Generals Young and Bell for more troops to enable them to hold the territory to which they have been assigned in those islands. The Filipinos have broken up their commands into small parties, which are terrorizing the peaceful natives, and occasionally attacking the towns garrisoned by the Americans. A town within four miles of Manila was the scene of one of these attacks a few days ago. The rainy season is about beginning, in which very little campaigning is possible for the American troops, and what is attempted will be accompanied by the most discouraging hardships.

THE circulation statement of the Treasury Department for the year ended April 1, 1900, shows more money *per capita* in the United States than for any previous year. The total amount of money in the United States during the year past was \$2,021,274,506, or \$26.12 for each individual. But the fact that the greater portion of this is in the hands of the few very wealthy men, trusts, and syndicates, who are heaping up their treasure at the expense of the masses and doubling their facilities for doing it, takes away any feeling of gladness which the statement might otherwise bring to the common people.

THE Senate has passed the Puerto Rico Tariff Bill. In the language of Senator Bacon, this is "the first law passed by this republic declaring that the people for whom Congress has legislated are not citizens of the United States." From the ungranted but earnest petitions of the Puerto Ricans for free trade with the United States, it is certainly evident that they are being governed without their consent.

IN a recent lecture in New York City Ira D. Sankey stated that the well-known writer of hymns that have cheered the hearts of so many, Mrs. Fanny Crosby, is now over eighty years old, and is both blind and destitute. She is living in New York, and Mr. Sankey proposed that half of the proceeds of his lecture be given to her.

SINCE January 1 the American army in the Philippines has lost 19 officers and 229 men, killed and wounded. During the same time the Filipinos have lost 2,879 killed, wounded, and captured, besides 3,051 small arms and 165 pieces of artillery. This report does not include deaths from disease in the hospital.

THE continuance of war in South Africa is having a demoralizing effect upon the natives. The Ashanti tribes have armed themselves and are fighting each other. Disturbances of a similar nature are taking place in Swaziland, and among other tribes, while respect for "white man's law" is rapidly waning.

THE great granite dam across the Colorado River near Austin, Texas, broke on April 8, and the rushing water that came down the river valley swept to destruction everything in its path. The exact loss of life is not known, but is placed at nearly 100. The property loss will amount to over \$2,000,000.

ANOTHER prehistoric city, covering several hundred acres, has been discovered near an Indian village in the State of Oaxaca, Mexico. The ruins are almost completely covered with earth, but the excavations so far made seem to indicate that the discovery is of considerable archaeological importance.

THE *Union Signal* reports that the W. C. T. U. Convention recently held in Calcutta, India, was most successful and encouraging. Let the good work of the women in spreading the principles of Gospel temperance continue to spread to the farthest and darkest corners of the whole earth.

ON April 3 General Cronje, the captured Boer commander, left Cape Town in company with 1,000 other Boer prisoners, for the island of St. Helena. The Boers are threatening to send the British prisoners to Koomatipoort, the worst fever town in the Transvaal, as an act of retaliation.

ON the same day that Queen Victoria was being enthusiastically greeted in Dublin, Ireland (April 4), the life of the Prince of Wales was attempted at a railway station in Brussels, by a youth of fifteen years. The shot flew wide of its mark, and the boy was captured.

PORTUGAL'S permission to England to transport men and war supplies through Portuguese territory from Delagoa Bay to the Transvaal is arousing considerable animosity in both France and Russia, and is condemned by the press of both these countries.

SO MANY American soldiers in the Philippines have been rendered insane by the exacting service there, or driven to suicide, that a resolution was introduced in the House of Representatives on April 9, asking that investigations be made in reference thereto.

AT a school-boys' pro-Boer rally held in Philadelphia on April 9, a resolution of sympathy with the Boers was signed by 22,000 boys. This resolution was intrusted to a fourteen-year-old boy, who will undertake to present it in person to President Kruger.

ANOTHER attempt has been made in Congress to reopen the question of governmental support of sectarian schools for the Indians. It was in the form of an amendment to the Indian Appropriation Bill, and was defeated by a vote of 30 to 16.

IT is stated upon good authority that England spends \$5,000,000 a year on the game of football, and that she is responsible for 70,000 chests of opium being sent to China from India.

IT is reported, on what seems good authority, that Mrs. George Dewey has left the Catholic Church and re-entered the fold of the Episcopalians.



THE RETURN OF THE SPRING.

If you wait for the breath of the lilacs
To tell the return of the spring,
And must see the red breast of the robin
To know the glad note he will sing;
If you hear not his song, clear and happy,
Inwoven with ev'ry warm breeze
That floats joyously up from the Southland
To bring the green back to the trees;
If you see not the hue of arbutus
In every pink-tinted cloud;
If you see not, 'mid lingering snowdrifts,
That jonquils and crocuses crowd;
If you smell not the breath of the flowers
Ere yet they have started from earth;
If you feel not the sap when ascending,
And know not the violet's birth;
If you see but the first pussy-willows,
In silver-gray hoods that they wear,
And you feel not the thrill of your childhood,
The dropping of years and of care—
You will miss all the message of spring-time,
And hear not her footsteps advance
By the paths known of birds and of blossoms,
With sunbeams and youth all a-dance.
—Sarah E. Sprague.

IMPRESSION AND EXPRESSION.

ANY impression upon the mind of the child can not be said to be complete and satisfactory until he is able to give expression to the same. One reason that children fail so often in turning to a good account the instruction which is given them, both at home and at school, is because it is not sufficiently impressed upon their minds. They are told something, either in the form of instruction or admonition, *once*, and then they are expected to remember that which is told them. But the Bible does not put it in that way. It says that it is line upon line and precept upon precept; "here a little, and there a little;" and, indeed, it is necessary to repeat over and over again counsel and instruction which we give children.

I would not indicate by this that I think we should tell a child to do a thing several times before we get him to move, but, rather, that we must remember that a child's memory is not a long one, and that when he comes to do the same thing later on, he may have to be reminded. If parents and teachers would have a child give expression, or, in other words, repeat what has been said to him, it would often be found that the impression he had received was not a correct one. If it is accurate, it will tend to remain in the mind of the child very much more permanently.

The activities of the child should be employed. He is not simply a passive, receptive being. Paul puts this in its true light when, in speaking of the development of Christian energy and strength, he says: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." We are to work out what God works in. This is a vital principle of all development. The majority of men in the world do not live up to their ideals. They set for themselves tasks which they never perform. They determine upon careers to which they never attain. They day dream and build air castles. To know the right or to be

impressed is one thing, and to do the right or to give expression, quite another.

Thus the matter of impression and expression and their relation to each other touching the little affairs of childhood, assume great proportions in the affairs of manhood and womanhood. We see the relation of impression and expression early illustrated in children at school, who, when asked some question in reference to their lesson, often reply that they know the answer, but can not tell it. As a matter of fact, they do not know it if they can not tell it, or at least it can be safely said that their knowledge of it is of no benefit whatever to themselves or any one else. That which we know we can generally tell and perform.

But this is also true, that in attempting to tell or perform that which is not perfectly clear in the mind, our own understanding of it is clarified. This is illustrated by the fact that people have begun to argue with others upon some subject, politics, religion, or otherwise, not being perfectly sure of the positions which they were attempting to maintain, or that those positions were right; but, as the argument progressed and they gave expression to what thoughts they had, more thoughts upon the same subject came to them, and before long they were exceedingly certain of that which at first they asserted with a very doubtful mind. It would seem that any parent or teacher would only have to call experiences of this kind to mind in order to at once realize this great educational truth, a truth which is full of importance to the physical, mental, and moral development of the child.

No child can grow physically without activity, neither can he grow mentally or spiritually without activity; and if our education and training of the child were more a drawing forth process than a pouring in and cramming method, we would have far more effective results.

A child is told to do an errand. He is not asked to tell what he is to do. He makes mistakes in performing his work, and, perhaps, is punished as the result. This is largely due to negligence on the part of the one giving instructions to the child. While he apparently gave attention, yet some other thoughts crowded themselves in with the instruction. These thoughts were, in all probability, related to that which he was to do, and yet they tended to make him confused, and consequently he forgot or interpreted his instruction wrongly. Accuracy is one of the most necessary elements in the development of character. Its lack is generally the result of failure of expression. We heard, we saw, we thought, but we did not give forth.

Children have very vivid imaginations, and, consequently, imagination plays its part in twisting the instruction. Here is one cause of children's lies. They are often accused of falsehoods, when, as a matter of fact, the spirit of falsehood is the furthest from them. Their apparent falsehood is only indefiniteness,—ideas not clearly defined. Cultivating accuracy of expression overcome a multitude of these evils—accuracy in observation, description, reproduction, drawing, music, story-telling, or whatever forms of activity most nearly touch the child and strike at the root cause of his carelessness.

But how are we to know that the child is accurate?—Simply by having him make, draw, or talk,—doing in all of its various forms.

Disobedience and carelessness in children more often result from carelessness on the part of teachers and parents than from any other source whatever. Children are told to do certain things, and then, after the impression has been made on the mind, the instructor feels that his duty is done, and leaves it entirely to the child to carry out this instruction, instead of seeing that the child does it as directed, after having clearly stated what he is to do. We have no right to require a child to walk in a way that is not clear to him, and, as a general rule, when the way is clear to him his own natural activities impel him to walk therein.

FREDERICK GRIGGS.

A MESSAGE TO MANILA.

Travels Three-fifths the Circuit of the Globe.

TO PAY practically twenty-five dollars for a brief ten-word message to the Philippines may seem extravagant, but when one reflects that it travels three-fifths of the distance around the globe in completing the journey, passing under the direction of half a dozen different companies, the cost seems far from exorbitant.

The ordinary course of such a message would be from New York to Cape Breton, Nova Scotia, thence to Heart's Content, Newfoundland, where it dives under the Atlantic, to reappear on the coast of Ireland. From here it is forwarded to London, which is the great center and clearing-house for the cable business of the whole world. From London the message will be forwarded either across the English Channel and overland to Marseilles, or by the Eastern Telegraph Company's line around the Spanish peninsula, stopping at Lisbon. Through the Mediterranean the route leads to Alexandria, across Egypt by land, down the Red Sea to Aden, through the Arabian Sea to Bombay, over India by land, across the Bay of Bengal to Singapore, along the coast to Hongkong, and across the China Sea to Manila. Notwithstanding the many lands and many hands through which it passes, the message is forwarded with reasonable promptness, with perfect secrecy, and all the way in English.
—*Ainslee's Magazine.*

A CHAPTER TO CHILDREN.

WHILE we all admit that children, as well as grown people, have rights to which they are entitled, it is true that there are some wrongs to which children are exposed even if they are not entitled. The child is born into the world with a sacred obligation resting upon him toward his parents, and that obligation never ceases while he and his parents live. It is true that, as his immediate dependence upon his parents decreases, his own independence increases in certain directions. But, as his independence increases, his accountability also increases. Many children are anxious for the time when restraint will no longer be brought to bear upon them. It seems like an irksome bondage to be in any measure accountable to father or mother, and they fondly imagine that to overleap those restraints would at once land them into the realms of perfect liberty, where their manhood or womanhood can assert itself to the full.

Now the thoughtful child knows better than that. He knows full well that a person always steps out from the sponsorship of father and mother into personal accountability to God.

The wise child will wish rather to abide under that sponsorship until called upon to act and live for himself. Then will it be early enough to assume the awful responsibility of his own actions. Many and many a person at the bar of God will wish with anguish of soul that the days of their personal accountability had been postponed until they had learned to avoid some of the deeds whose dreadful consequences they must now meet. God in mercy provided that the child, up to the age of accountability, could hide behind the responsibility of parents. But, foolishly enough, many children regard this great privilege as a disagreeable restraint, from which they are anxious to escape. The desire to escape the espionage of parents leads children to disregard the claims of all older people to respect.

In consequence of all this, children become heady and high-minded. They can not brook restraint, and their impetuosity goes with them into manhood and mature age. The abounding crimes and violence of these days are the result of the unrestrained license which children demand. It would be well if many of our boys would pause a moment and consider the painful position into which their parents are thrust. Here is a boy who demands the liberty of his own will. His parents well know that this means his ruin, and therefore feel that they can not grant all that he asks and be faithful to their obligations. But he insists that unless his way be conceded, and all restraint be swept away, he will leave the family and go into the world, where he can enjoy the fullest license. This the parents see would be fatal to their son. But what are they to do? Many prefer to suffer their unreasonable children to remain at home, domineering the family and overrunning all restraint, appearing not to think for a moment that there is anything in this world that is entitled to any consideration that does not coincide with their ideas or will.

Some will say that this sad picture does not represent all the children. We thank God that that is true. If it did we should be hopelessly lost. It is a sight that angels delight to witness when they behold an example of true filial love and obedience. The child that is willing to submit his will to the leadership of his parents is learning precious lessons that will be of the utmost value to him in all days to come.

G. C. TENNEY.

FLIRTING.

I DIDN'T think!" A woman flings the whiteness of her reputation in the dust, and, waking to the realization of her loss, when the cruel glare of the world's disapproval reveals it, she seeks to plead her thoughtlessness as an entreaty of the world's pardon. But the flint-hearted world is slow to grant it, if she be a woman.

"You have thrown your rose in the dust; go live there with it," the world cries, and there is no appeal, altho the dust becomes the grave of all that is bright and lovely and sweet in thoughtless woman's really innocent life.

A young girl flirts with a stranger on the street. The result is something disagreeable, and straightway comes the excuse: "Why, I didn't think! I meant no harm; I just wanted to have a little fun." Now, look me straight in the eye, young gossamer-head, while I tell you what I know. The girl who will flirt with strange men in public places, however harmless and innocent it may appear, places herself in that man's estimation upon a level with the most abandoned of her sex, and courts the same regard. Strong language, perhaps you think, but I tell you it is Gospel truth, and I

feel like going into orders and preaching from a pulpit whenever I see a thoughtless, gay, and giddy girl tiptoeing her way upon the road that leads direct to destruction.

The boat that dances like a feather on the current a mile above Niagara's plunge is just as much lost as when it enters the swirling, swinging wrath of waters, unless some strong hand head it up-stream and out of danger. A flirtation to-day is a ripple merely, but to-morrow it will be a breaker, and then a whirlpool, and after that comes hopeless loss of character.

Girls, I have seen you gather up your roses from their vases at night and fold them away in damp paper to protect their loveliness for another day. I have seen you pluck the jewels, sparkling like the sun, from your fingers and your ears, and lay them in velvet caskets, which you locked with a silver key, for safe keeping. You do all this for flowers, which a thousand suns shall duplicate in beauty, and for jewels, for which a handful of dollars can reimburse your loss, but you are infinitely careless with the delicate rose of maidenliness, which, once faded, no summer shining can ever woo back to freshness, and with the unsullied jewel of personal reputation, which all the wealth of kings can never buy back again, once lost.

See to it that you preserve that modesty and womanliness without which the prettiest girl in the world is no better than a bit of scentless lawn in a milliner's window, as compared to the white rose in the garden, around which the honey-bees gather. See to it that you lock up the unsullied splendor of the jewel of your reputation as carefully as you do your diamonds, and carry the key within your heart.

—Anonymous.

THE CHEAPENING TELEGRAPH.

THE increase in the use of the telegraph for business purposes, says *Ainslee's Magazine*, has been accompanied by a steady reduction in the cost of messages. When the first Atlantic cable was laid, the price of a twenty-word message between London and New York was \$100, or \$5.00 per word. Now the commercial rate between the two cities is twenty-five cents per word. To telegraph ten words from Chicago to New York in 1866 cost \$2.05. Now it costs forty cents.

Telegraphing to distant parts of the world is still an expensive business. The rate per word for a message from San Francisco to Auckland, New Zealand, for example, is \$2.87. From New York to Manila the rate is \$2.45. The charge is not always in ratio to the distance. The rate from New York to some South American or West Indian ports is nearly two dollars per word, but in reaching these points the messages travel twice across the Atlantic.

"A CALCULATION of the amount of fluid perspired by an acre of cabbages is very curious. If the cabbages are planted in rows eighteen inches apart and eighteen inches from each other, it is estimated that in the course of twelve hours no less than ten and one-fifth tons weight of water will have been insensibly perspired by their fleshy leaves."

"VIDAL, one of the most famous sculptors of France, was stone blind at the time when he executed some of his most famous works."

"MANY of the so-called 'vegetable ivory' buttons used on dresses, cloaks, etc., are made of potatoes treated with sulphuric acid."

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MISSIONS



OUR GOD.

THERE is no God like our God,
No help so wondrous strong;
For, few and weary tho we be,
With Him we are a throng.
No arm in all the universe
His power can defy,
Yet in the hollow of His hand
The weak securely lie.

I can not doubt that searching word
At which the heavens flee;
It calms the tempest of my fears,
And stills my Galilee.
It thrills the million moving spheres
That gem the shimmering space,
Yet finds in hearts that yearn for God
A glad abiding-place.

He whispers in the winds that ope
His treasure-house of hail;
He sends the rain and gentle dew,
That harvest may not fail.
He speaks adown the darkening skies
In voice of thunder loud;
His sword of light, His falchion bright,
Is brandished in the cloud.

And yet there glows in every rose
That drinks the sparkling dew,
In modest grace and smiling face,
God's wondrous love to you.
I hear it in the rustling trees,
I read it in the sea;
Its carols run from sun to sun
In one grand harmony.

Oakland, Cal. C. M. SNOW.

PRESENT TRUTH IN FIJI.

THE readers of the SIGNS will be pleased to hear of the continued interest in our work in Fiji. We last wrote you that a number had decided to obey the Lord's Sabbath. We have recently had some further evidences of the Lord's power on men's hearts.

Since we first told you of our work, we have had baptism on two occasions, which have been precious seasons to us. There never has been, we believe, an immersion in Fiji, so this is really the first baptism. It was a very solemn and blessed scene. Twelve have been baptized—one white sister and eleven natives.



Native Chief's House, Fiji.

Our first Sabbath-keeper and first native to receive baptism is Pauliasi Bunoa, who for nearly thirty years has labored as teacher and preacher for the Wesleyans. He was sent as a missionary to New Hebrides, where he underwent hardships and afflictions for the cause of Christ. His acceptance of present truth has been a great encouragement to us, and his counsel is of great assistance to us. We firmly believe the Lord has raised him up.

Another who was baptized is Ratu Ambrose, the leading chief of the district. He has been a very wicked man, but the Lord has given him victory over his evil habits, and he is earnest in spreading the truth.

We have been making a special effort in behalf of some young men, who, tho they observed the *form*, had not the truth very deeply in the heart. We are rejoiced to say last Sabbath brought victory to some, who made a confession of Christ and threw away their tobacco and kava, the use of which was holding them away from the blessing. Some of these will be baptized soon.

Giving up tobacco means something to Fijians, who use it, old and young of both sexes. But God has taken away the appetite from some, who praise Him for better health and brighter minds.

Our church-and-school room is now completed. We are glad to get into larger quarters. Our Sabbath-school numbers about fifty-five.



Bau, Chief Town in Fiji—Old Cannibal Town of King Cakabau.

We are in great need of a native building for our young men. A native-built house costing \$20 or \$25 would do. We have not, at present, quarters for some young people who wish to go to school. What shall we do? Shall we lose some young people on this account? Pray for us. And who will help?

J. E. FULTON.

Suva, Fiji Islands, Dec. 19, 1899.

TAKING HIS MOTHER IN A WHEEL-BARROW.

[By Rev. F. Brown, in *The Gospel in All Lands*.]

A CHINESE boy, in one respect at least, is an object of pity. To be taught that the earth is flat, that China is the center of the world, and that all outside countries are inhabited by untamed savages, is an injustice which would not be tolerated in any country excepting China. There are hundreds of thousands of boys and girls in this land who are being taught this nonsense, and who are led to look upon boys and girls of other countries as "foreign devils." It will be seen how needful it is that missionaries should have Christian schools in which to teach the children of the converts.

Every foreign boy knows the area and population of China, and it all can be summed up in the fact that it is a country of "magnificent distances."

It was in the fall of 1896 that Chang-tai

came from An-chai, in the province of Shan-tung, full three hundred miles, that he might gain a Christian education. He was only fourteen years old, but he probably knew more than about geography and arithmetic than the officials of the cities through which he passed, and he was happy in the thought that it had been arranged that he should continue his stud-



Native Church, Fiji.

ies further, and if possible become a minister of the Gospel.

Twenty years before, his grandfather had traveled this same road, and, while seeing the sights of Peking, wandered into a Methodist chapel, and there, being impressed with the truth of the Gospel, found a friend in Jesus. Returning to his home, he took with him the "pearl of great price." His wife was much impressed with the change which had come over him, and decided to seek the same blessing. But the distance was great, the dangers of travel were many, and then, supposing she went so far and did not find all she had wished for? But, on the other hand: "Suppose I die without the hope realized by my husband? It is the lot of men to have the best of everything in this land." Thus she reasoned with herself, but could find no consolation. "Perhaps this 'good news' is not for me," she said mournfully one day in the presence of her son, Cheng-peí.

"Perhaps this good news is not for me," rang in his ears for days, when a happy thought took possession of him. He went to his mother and told her that he would take his wheelbarrow and push her to Peking if she was willing. She hesitated at first, but Cheng-peí would take no refusal; so, having gained the consent of his father, the day was fixed. Bright and early in the morning the bundles were fastened on one side of the barrow, which his mother balanced by sitting on the other side. Weary days and even weeks passed, pushing the barrow over rough roads worn deep with the constant use of centuries.

But every journey has an end, and so with this one. Looking up, they saw the grimy walls of the "dirtiest city of the world" before them. With what joy they hailed the sight! "Now it will soon be seen whether the good news is for me or not," said the mother. The city was reached and the mission compound found, and with it a welcome. Cheng-peí was happy now. Not only would his mother hear the Gospel, but he would have the chance of learning something of it too. After a sojourn of some weeks, the travelers turned their faces homeward, and, tho the road was quite as long as when they came, it was not so lonely; for Jesus was with them, to comfort, help, and bless.

Home was reached, and Cheng-peí's mother began to witness for Jesus, and continues in the same blessed work to this day. She is telling the story of the Gospel to poor women who are

Weeping, watching, and despairing,
By a nameless longing stirred;
They are sitting in the darkness,
Waiting for the living Word.

Cheng-pei is now a man, an ordained elder in the mission, and one of our most trusted leaders, while Chang-tai, his son, is a most hopeful student in the Tientsin Intermediate School for Boys.

Thus is the hope of missions centered in the youth of this land. A gentleman called at the school one day as we were mourning over the fact that some of our boys must go home, for lack of funds. Hearing the story of Chang-tai, he said, "I will be responsible for his education till the year 1900." Thus were our hearts gladdened. God may have a Paul, a John, or a Peter among the dear lads at present under our influence.

REFLEX INFLUENCE OF MISSIONARY WORK.

ONE day as I was working in my room in the Training School Home in Chicago, making preparations to leave for a meeting in an adjoining State, one of our medical-mission young men came in to ask me to go with him to see a sad case which he had found. I did not feel that I had the time at my disposal, but he seemed disappointed and said it was a very pitiful case. All at once there flashed across my mind the parable of the good Samaritan, and how the priest and Levite were so busy going up to the temple to officiate that they did not have time to turn aside to *serve* Christ in the person of one of His unfortunate brethren who lay in distress by the roadside.

I changed my mind and accompanied the young man. He led me to the very center of the slum district of Chicago, and then into a house whose general appearance, as well as that of the men and women who were lounging around in front of it, suggested that its occupants did not earn their livelihood in any legitimate manner.

We climbed the weary length of four flights of stairs, the last one being almost dark as midnight, and passed into a small room where no light of heaven's sun could ever penetrate, being lit only by a small, smoky lamp. On some rough boards was a bed of straw with an oilcloth spread over it. There lay the emaciated form of a young man, while his aged father, true to that paternal instinct that we often see preserved even under these trying circumstances, was attempting to offer him some kind of assistance.

I found upon a brief examination that he had two deep abscesses in the small of his back, out of which was oozing foul pus. To all appearances, there was no food in that room for the next meal, and the father told me, with tears in his eyes, that his son had been in this condition for several months, and that he had not been able to earn anything during that time.

O, how glad I was that I was acquainted with a Gospel that reached even to the very bottom of sin and degradation! How eagerly they tried to catch the thought that the Lord could work some good even out of all this!

Reader, do you sometimes feel discontented with your home and its pleasant surroundings, and with the opportunities that God in His mercy has showered upon you so richly? If so, unless your case is incurable, go and familiarize yourself with these scenes of suffering, and you will return to your allotted position where God has placed you, and almost imagine that you have been transported into the Garden of Eden.

DAVID PAULSON, M.D.

India.—The importance of this wonderful country as a missionary field is emphasized in the following statement by Rev. Edward Storrow, of the London Missionary Society:—

"India is isolated from the remainder of Asia by two oceans, and the highest and broadest mountain ranges on the earth. Within these spacious, well-defined limits, lies an empire rich, fertile, and varied, with almost all the gifts of nature, having an area and population equal to that of all Europe, Russia excepted. Its extent is equal to nearly two-thirds of the United States, while its population is almost five times as great. It is the dwelling-place of about one-fifth of the human race, or more than twice the population of the Roman Empire in its palmiest days (according to Gibbon). British rule is direct and absolute over more than two-thirds of this vast population, and supreme and unchallenged over the 650 semi-independent and feudatory States of the remaining third. The origin of these millions of people, with their diversities of race, language, religion, and civilization, can only be glanced at, and, indeed, for the most part these lie outside the limits of definite history."

Two Significant Pictures.—Following are two pictures representing two phases of what the world is called upon to recognize as the Christian church. One shows the church as it was in apostolic times, and as it must be in order to do effective missionary work in the name of the Master; the other shows a declining, time-serving, nominal church. They are taken from the *Missionary Review*:—

SEVEN FEATURES OF A MISSIONARY CHURCH.

1. A church that knows how to keep praying.
2. A church that knows the divine endowment.
3. A church that is united in love and labor.
4. A church that makes obedience to Christ its law.
5. A church that as a body witnesses to Christ.
6. A church that knows separation from the world.
7. A church that works on spiritual lines.

SEVEN FEATURES OF A DECLINING CHURCH.

1. The skepticism that doubts the authority of the Word of God.
2. The dethronement of Jesus Christ from His proper deity.
3. The selfishness that ignores the debt to a lost world.
4. The worldliness that practically unseats the Holy Spirit from His place as overseer.
5. The caste spirit that destroys sympathy with man as man.
6. The preaching that substitutes popular lectures for Gospel themes.
7. The spirit that changes churches into select religious clubs.

Mormonism Not Decadent.—Arrangements for the largest colonization scheme ever proposed in the West have been consummated. The Big Horn Basin, in Northern Wyoming, is about to be settled by Mormons. Arrangements have been made with the Wyoming authorities whereby the Mormons have the privilege of selecting 200,000 acres of land in that wonderfully fertile basin, and a committee of prominent Mormons is now engaged in fixing the locations. Many families in Utah are selling their property and packing up their household goods in preparation for the removal, which at its beginning will consist of at least 30,000 people.—*Missionary Review*.

A LETTER in the London *Christian* of recent date, while expressing deep sympathy with the present sufferings of the Boers, nevertheless emphasizes the fact that the Boer Government has never been favorable to missionaries; that the instinct of isolation peculiar to that people causes them to repel the foreign element, and to make life hard, not for natives only, but for the missionaries who seek to uplift the native population. The laws and edicts issued by the Boer Government are cited as proving this position.

"We must not account every one a soldier who swaggers with a sword."

OUR WORK AND WORKERS.

TWO PERSONS were recently baptized at Greeley, Colo., by Brother W. Zeigler.

THE Montana colporter wagon is now in the field, in charge of Brother Philip Quinn.

THE brethren of Loup City, Neb., are actively moving in the matter of building a house of worship.

THE initial steps have been taken for the erection of a new house of worship by the church in Wilmington, Del.

AT Colo, Iowa, Brother H. Johnson has been holding meetings in the Christian house of worship with a good interest.

THE *News* reports the baptism of four candidates in Baltimore, on the 4th ult., by Brother K. C. Russell, president of Chesapeake Conference.

THE weekly circulation of *Present Truth*, our London journal, is over sixteen thousand, and these are mostly sold by single copies from house to house.

AT Leadville, Colo., Brother H. M. J. Richards was granted the use of the Baptist Church for administration of the ordinance of baptism. Two candidates were baptized.

THE brethren at Rock Hall, Md., are making the most of the church-school idea. They have a day school of nineteen pupils, and a night school with an enrolment of twenty-one.

A NEW house of worship was dedicated at Boelus, Neb., on the 20th ult. Brother N. P. Nelson, president of the conference, and Brethren J. W. Boynton and R. W. Brown were present.

WE recently stated that Drs. D. W. and Eva A. Reid had gone to Salt Lake City to locate. They now desire us to state that, not finding conditions favorable to a location in that city, they have settled in Missoula, Mont., 321 East Front Street, where they are ready to treat those who are suffering from disease. Correspondence solicited. Address, Box 234, Missoula, Mont.

THE Nebraska *Reporter* says: "Mrs. C. S. Hammond, of Minden, ordered a supply of the Educational SIGNS, and sold sixty in one hour." Now will any one tell us what is the difference between the people of Minden, Neb., and those in other places where none of that issue has been sold? The question is worthy of consideration, especially by the brethren and sisters in or adjacent to those other places.

SOME time since we mentioned the destruction of the church building in Washington, D. C., by fire. This occurred December 26, but the brethren took hold with a will to rebuild, and the new edifice was ready for service March 10, when the pulpit was occupied by Brother A. E. Place, president of Atlantic Conference. On the following day the dedication took place, the sermon being preached by Brother K. C. Russell. Brethren A. F. Ballenger, G. B. Wheeler, A. Kalstrom, and H. W. Herrell also took part in the services of the occasion. The rebuilding was accomplished with commendable promptitude.

THE work of Christians is specifically set forth in the following extract from "The Desire of Ages," p. 369:—

"Christ has bidden us, through the prophet, 'Deal thy bread to the hungry,' and 'satisfy the afflicted soul;' when thou seest the naked that thou cover him, and 'bring the poor that are cast out to thy house.' He has bidden us, 'Go ye into all the world, and preach the Gospel to every creature.' But how often our hearts sink, and faith fails us, as we see how great is the need, and how small the means in our hands! Like Andrew, looking upon the five barley loaves and the two little fishes, we exclaim, 'What are they among so many?' Often we hesitate, unwilling to give all that we have, fearing to spend and to be spent for others. But Jesus has bidden us, 'Give ye them to eat.' His command is a promise; and behind it is the same power that fed the multitude beside the sea. In Christ's act of supplying the temporal necessities of a hungry multitude, is wrapped up a deep spiritual lesson for all His workers. Christ received from the Father; He imparted to the disciples; they imparted to the multitude; and the people, to one another. So all who are united to Christ will receive from Him the bread of life, the heavenly food, and impart it to others."

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LESSON V.—SABBATH, MAY 5, 1900.

THE GREAT COMMISSION.

Son of Galilee, A. D. 31.

Lesson Scripture, Matt. 28:16-20; Mark 16:15-20; Luke 24:47-49; Acts 1:4, 5, 8; Matt. 24:14; Rev. 14:6, 7, 14.

(Matt. 28:16-20, R.V.)

16 "But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw Him, they worshiped Him; but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world."

(Mark 16:15-20, R.V.)

35 "And He said unto them, Go ye into all the world, and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall follow them that believe in My name: they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall in nowise hurt them; they shall lay hands on the sick, and they shall recover."

19 "So then the Lord Jesus, after He had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen."

(Luke 24:47-49, R.V.)

47 "And that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of My Father upon you; but tarry ye in the city, until ye be clothed with power from on high."

(Acts 1:4, 5, 8, R.V.)

4 "And, being assembled together with them, He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said He, ye heard from Me; for John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

8 "But ye shall receive power, when the Holy Ghost is come upon you; and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

(Matt. 24:14, R.V.)

14 "And this Gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."

(Rev. 14:6, 7, 14, R.V.)

6 "And I saw another angel flying in mid-heaven, having an eternal Gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give Him glory; for the hour of His judgment is come; and worship Him that made the heaven and the earth and sea and fountains of waters."

14 "And I saw, and behold, a white cloud; and on the cloud I saw one sitting like unto a Son of man, having on His head a golden crown, and in His hand a sharp sickle."

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. On another occasion where did the disciples go? Matt. 28:16. (Matt. 28:17; 26:32.)
2. When Jesus met them, according to appointment, how did they regard Him? Verse 17.
3. What important statement did He make to them? V. 18.
4. What great commission did He then give them? Verse 19.
5. What were they to teach the people? What encouraging promise did He give them as He sent them forth? Verse 20.
6. By what name is this teaching called? Mark 16:15. (1 Peter 1:23-25.)
7. What would be the effect of accepting or rejecting it? Verse 16. (Rom. 1:16.)
8. Where was their work to begin? Luke 24:47. Note 1.
9. Why could they speak with positiveness and assurance concerning the life, death, and resurrection of Christ? Verse 48. (2 Peter 1:16-18.)
10. What did He promise to send them to qualify them for their work? In order to receive it, what were they to do? Verse 49.
11. To what did the promise of the Father refer? Acts 1:4, 5, 8. Note 2.
12. What signs were to follow believers in the Gospel message? Mark 16:17, 18.
13. What experience did the disciples have as they went forth to preach the Gospel? Verse 30. (Acts 3:1-8, 8:5-8.)

14. How extensively will the Gospel be preached? What will then take place? Matt. 24:14.

15. What proclamation becomes a part of the Gospel message just before the second coming of Christ? Rev. 14:6, 7, 14. Note 2. (Rev. 6:13 to 7:1-4; 10:6-11.)

Side Lights.—"Desire of Ages," chapter 80.

NOTES.

1. Jerusalem.—True missionary work begins at home, the very next thing to our hand. The only true way to prepare for foreign mission work is to do home mission work, and then when God sends us to other lands it will be still home mission work.

2. Holy Ghost.—In other places translated the Holy Spirit, the same as the Spirit, the Spirit of God, the Spirit of Christ. It represents the Deity in operation. It brings all blessings to him who receives it.

3. Judgment.—All that the Lord sends to the children of men to warn, reprove, command, invite, entreat, etc., is a part of the Gospel, not something hitched on. The Gospel always meets present demands, as in Noah's day the warning of a flood; in these days, a warning of judgment, a reform on everything, and the good news of Jesus' coming.



LESSON VI.—SUNDAY, MAY 6, 1900.

JESUS WARNING AND INVITING.

Lesson Scripture, Matt. 11:20-30, R.V.

20 "Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades; for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

25 "At that season Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes; yea, Father, for so it was well-pleasing in Thy sight. All things have been delivered unto Me of My Father; and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

26 "Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades; for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

Golden Text: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

SUGGESTIVE QUESTIONS

- (1) After Jesus had finished His discourse in regard to John, what did He begin to do? Why did He do this? V. 20. (2) Upon what two cities did He pronounce woe? With what cities did He contrast them? and what did He say of these? V. 21, Note 1. (3) What will be the comparative conditions of these cities in the day of judgment? V. 22. (4) What other city did He upbraid? What did He declare in regard to Capernaum? With what city did He compare it? and what did He say of that city? V. 23. (5) How would its condition compare with that of Capernaum in the judgment? V. 24. (6) For what did Jesus especially thank the Father at this time? What great principle of the Gospel is involved in this saying? V. 25. Note 2. (7) Why could the Saviour thank the Father in this matter? V. 26. (8) What did the Saviour say had been put into His hands? Who only had perfect knowledge of the Son? Who only knows the Father? Who may know Him? V. 27. (9) What gracious invitation does the Saviour extend to all? V. 28. Note 3. (10) What does He ask all to do? What reason does the Saviour give for their learning of Him? If we truly learn of Him who is meek and lowly, what must we also become? In doing this, what blessed experience will be ours? V. 29. Note 4. (11) What does the Saviour say of the yoke which He asks His followers to take? What of the burden which He gives them? V. 30.

NOTES.

1. Woe unto thee, Chorazin!—This is not a wish of the Saviour's that woe should come upon Chorazin and Bethsaida, but a simple statement of the result of their course; and their woe would be the greater, because they remained unrepentant even after the convincing works which Jesus did among their people. There is in this statement of the Saviour an indication of the fact that God treats men according to the light they have had. The punishment of the

wicked inhabitants of Tyre and Sidon would not be as great as that of the people of Chorazin and Bethsaida, for their light had not been so great. It is not recorded that any miracles were performed in either of these two cities; but we know from John 21:25 that many miracles were performed by the Saviour which are not recorded.

2. Didst hide these things from the wise and understanding, etc.—Had these things been first revealed to those who were considered wise and of great understanding, the credit would have been given to their wisdom instead of to the revelations of God; but it was revealed unto those who were considered babes in knowledge, who were not puffed up with learning, ones who could be taught. This is in perfect harmony with the Saviour's teaching that except we become as children we can not enter the kingdom of heaven. "Human science is too limited to comprehend the atonement. The plan of redemption is so far-reaching that philosophy can not explain it. It will ever remain a mystery that the most profound reasoning can not fathom. The science of salvation can not be explained, but it can be known by experience. Only he who sees his own sinfulness can discern the preciousness of the Saviour."—Desire of Ages.

3. Come unto Me, all ye that labor.—"In these words Christ is speaking to every human being. Whether they know it or not, all are weary and heavy laden. All are weighed down with burdens that only Christ can remove. The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us. But the sinless One has taken our place. The Lord hath laid upon Him the iniquity of us all! He has borne the burden of our guilt. He will take the load from our weary shoulders. He will give us rest. The burden of care and sorrow also He will bear; for He carries us upon His heart. The Elder Brother of our race is by the eternal throne."—Desire of Ages.

4. Take My yoke upon you.—"The yoke that binds to service is the law of God. The great law of love revealed in Eden, proclaimed upon Sinai, and in the new covenant written in the heart, is that which binds the human worker to the will of God. If we were left to follow our own inclinations, we should fall into Satan's ranks and become possessors of his attributes. Therefore God confines us to His will. When our will is swallowed up in the will of God, and we use His gifts to bless others, we shall find life's burden light. He who walks in the way of God's commandments is walking in company with Christ, and in His love the heart is at rest. And He says, 'O that thou hadst harkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.' Isa. 48:18."—Desire of Ages.

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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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From far Sumatra comes a most interesting communication, which will appear in a near number of the SIGNS. It is from our first missionary in that great equatorial group of islands.

The New York Evening Journal gives full particulars of a boy of nine becoming insane from over-study. If he had had a proper amount of physical exercise, this would have never occurred. There should be preserved a proper balance between the physical needs and mental impulses. This is vital in children and needful in the older.

It makes a great difference as to how we wish to know and do God's will. Many say that they wish to know His will, but they wish to do it in their way. But this is not to know God's will at all; for it is as truly rebellion against God to refuse to do His will in His way as to refuse to do it at all. Doing God's will in our way is an impossibility. As soon as our way comes into the problem, God's will is perverted. The only way we can know God's will is to learn it by unquestioning submission.

Read the article in our Mission's department on "Present Truth in Fiji." We are a little late on our part in publishing it, but other matter on hand longer necessarily came before it. However, it is not the less interesting. If, after reading, you desire to help the good work carried on by Brother Fulton and his co-workers, donations for this purpose may be sent to the Foreign Mission Board, room 1906, 150 Nassau Street, New York City. Our prayer is that the Lord may bless hearts by moving upon them to thus invest in the bank of heaven.

The beautiful poem by Mr. Llewellyn A. Morrison, on our first page, is well illustrated by the reproduction of Munkacsy's wonderfully realistic painting of the crucifixion. Mr. Morrison is the author of a volume of poems, entitled "Heart Bells." They are indeed songs of the heart, chaste in thought, poetic in imagery, beautiful in expression. All may not agree with the theology of some of these poems, which express belief in the inherent immortality of man. This we are sure is not the teaching of Scripture, but, apart from this, Mr. Morrison's volume of verse holds to the higher hope in Christ, and is indeed pleasing, helpful, hopeful, restful. The price of the vol-

ume is, cloth, \$1.00; gilt edges, \$2.00. The address of the author is Toronto, Canada. May the glad-cheering voices now singing for Christ, sing on until the Master comes. Some souls will hear their songs and take heart.

We can never learn God's will through curiosity-seeking. Knowledge of the holy does not come in that way. The pure can only be found by seeking it purely. Righteousness can only be found when we seek it righteously. Seeking in any other way, we shall miss the mark. In fact, seeking with wrong motives blinds us to the good, the true, the pure. Only as we seek, in order that we may be what we seek, do we truly seek. All other seeking is vain. "If any man willeth to do His will, he shall know of the teaching."

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We are presenting no more important series of articles in this volume than the following from the pen of Evangelist A. F. Ballenger. The mighty power of God to His people is His Spirit. The dynamite of the Gospel is the Holy Ghost. "Ye shall receive power [Greek, 'dunamis'], after that the Holy Ghost is come upon you." It is by the "gifts of the Holy Ghost" that God's servants are fitted for work; it is by gifts of that same Spirit of light that all God's miracles are wrought. What wonder, then, that Satan should seek to make indifferent God's people, to blind and delude all seekers for power! And what more important than that the Christian should know these gifts, know how to obtain them, and how to stand undeceived in the maze of doubt and delusion? The articles in this series will help you. They are:—

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- Salvation for the Body,
- Lying Wonders,
- Deceiving and Being Deceived.

These will soon begin in the SIGNS OF THE TIMES. You want to read them. You need them. The world needs them. Christians of every denomination need them, and thousands will appreciate them if placed in their hands. Will not our friends help us to extend the circulation of the SIGNS? And yet these are not a tithe of the vitally-important matter which this paper will contain in this volume. Now is our time for work.

The Rum Curse.—In talking with a Salvation Army man who had passed a year in Manila, he expressed himself as greatly "disgusted" with the condition of things there. He said when Americans entered Manila there were but three saloons on the main business street; now it is a mass of saloons from end to end. Then one almost never saw an intoxicated Spaniard and never a drunken Filipino; but now Americans may be seen reeling through the streets any time of day. He further said that the "officer" who had charge of the Salvation Army work in the Philippines had about concluded that it was almost impossible for Americans to reach the natives religiously after the native came in contact with "Christian" America's saloon influences. The Filipino estimates Americans and their religion by what he sees of it in the islands. This is indeed a sad picture, and one to arouse more than disgust; it should awaken deep sorrow and humiliation.

It is a sad mistake for a missionary to go to any heathen land representing himself as "from England," or "from America," and labor to introduce the "Christian civilization" of these lands among the heathen. The next thing the native will see will be a ship-load of rum or muskets from the same "Christian nation." No missionary should seek or claim his credentials from any government on earth,

however it may be named. His citizenship is in heaven. He is, if he be a true missionary, Christ's ambassador, sent forth to reconcile men to God, to bear God's message of reconciliation and life to men. He is sent for the purpose of saving men, not civilizing them. All that will come as a matter of course; but that is not the object, even secondarily, of the missionary. His business is to bring men to God, to implant within them the seed of the kingdom of God, to show to every lost soul that there is no hope in this world, but to any lost soul there is eternal hope in Jesus Christ. Then when "Christian England" sends forth her traffickers in opium, and "Christian America" sends forth her dealers in rum, the Christian missionary may declare to the perplexed natives that these men need Christ as truly as any pagan.

"Easter."—Why do we make nothing of "Easter"?—First, we do not believe in the glorification of the old pagan vernal festival of nature-worship, for which "Easter" stands. The word itself is the name of the old Saxon goddess *Eostre*, worshiped by our pagan ancestors. The eggs and yule log and flowers are all remains of the abominable nature worship. Christianity needs none of them. In the second place, if by the term is meant a festival in commemoration of Christ's resurrection, then we ask, Why celebrate a day for such an event? If we ought to observe Sunday weekly in honor of that event, why a day once a year? Why a day at all? The Bible gives no authority for such a custom. And, then, how much better the truth is! The resurrection was the divine proof of Christ's Sonship, the crowning evidence of His entire life of righteousness. The evidence of Christ's resurrection in His children is the power of God manifest in a godly every-day life. Baptism is the beginning of that life, not its end. It is the marriage ceremony of the union of the believer to Christ; but the sweetness and power of the married life come not once a year, but every day. If the church of God would witness for Christ every day, there would be no need of yearly celebrations to show to the world what the resurrection of Christ meant. The newness of life, the walking above the world and sin, would show that Jesus was risen indeed.

"THE HOUSE WE LIVE IN."

OUR CHILDREN! What more important subject presses upon the heart of the parent than the welfare of his offspring—the best and highest good of the children God has given him? Stocks and bonds and lands and mortgages sink into insignificance compared to the true parent's interest in his children. Yet how often are they forgotten, or, rather, not truly remembered!

We will inquire: What is the best food for a colt? What is the best way to train him? Under what circumstances will he best develop? Yet, as regards our children, we give these matters little thought. We are content to follow custom; and our children sicken and die. Oftentimes we feed the body and let the mind and heart hunger. We pamper the physical and starve the mental and spiritual, leaving these to the teachers, public libraries, and chance books—nearly always hurtful works of fiction. Sometimes we do not know what books to get for our children.

There are many good ones, but we feel that we do parents of small children a benefit when we recommend another—helpful to the physical, mental, and moral child. Its title is "THE HOUSE WE LIVE IN;" by Vesta J. Farnsworth, of Australia, formerly on the staff of *Our Little Friend*.

By the old-fashioned, Biblical, beautiful illustration of the house, the wonders, uses, functions, etc., of the human body, in all its various parts, are interestingly and instructively set forth. The plan of the book is conversational—a mother talking with her children. It is a book for home reading, for the "children's hour," and will prove of great assistance to mothers in teaching children how to care for themselves physically and to avoid the evil effects of narcotics and stimulants. Its 26 chapters are nicely illustrated with nearly 150 pen drawings. Neat cloth cover, printed in blue and red; 218 pages. Price, 75 cents. Address Pacific Press, Oakland, Cal.

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