

# SIGNS OF THE TIMES

"But as we were all 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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## "PRESENT TRUTH."

THE term is Biblical. The apostle Peter desired that the people of God should "be established in the present truth." 2 Peter 1:12. The Greek expression literally means the truth that is present with you.

AND, really, this is all the truth that we have to do with. God has given us the present, the one eternal *now*. "Behold, *now* is the acceptable time; behold, *now* is the day of salvation." "To-day if ye will hear His voice, harden not your hearts." We can not bring back the time once spent. We can not bring the time of tomorrow into to-day. If the soul is cleansed at all, it must be in the *now*. If the victory is ever gained, it must be in the *now*. The crucifixion must be a *present* crucifixion, the death to sin, a *present* death. The newness of life must be a present possession. No glories of the future shall be ours unless we have their earnest here and now.

GOD gives us lessons of the past, not as mere history of events, not to entertain us, not merely to instruct us intellectually, but as lessons for the present time. They are given to instruct us now, to warn us now, to strengthen and encourage us now by the present truth which is in all His past history. His Spirit has said that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. Of God's

dealings with His people we are told: "Now all these things happened unto them for examples [margin, "types"]; and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

GOD, in His wisdom and goodness, tells us of

SUCH is the lesson which our illustration suggests. It is an imaginary antediluvian scene. Noah standing by the unfinished ark and preaching to the people. For over a millennium and a half after Adam's fall the world had gone on in ever-increasing wickedness. The long-lived race sought out devices to sin,

and hardened their heart, until few indeed resisted the oncoming and increasing flood of iniquity. God faithfully warned them by those patriarchs true to Him. Enoch prophesied of the sure destruction to come. For three hundred years he lived his blameless life before them, witnessing to God's power to save from sin. But notwithstanding all this light, men hardened their heart against God till every imagination of the heart became corrupted, and there was no remedy save the destruction of sin and those identified with it. The flood-tide of sin must be washed out with a flood-tide of waters. He that spoke division between water and land in the beginning of earth's history (Gen. 1:9, 10), would now unspeak it, and convince the world



"Noah, a Preacher of Righteousness."

the sure end awaiting the sin-lover and finally impenitent. He does this that we may know the end of sin and all identified with it, that we may now be admonished and persuaded to separate from it forever. He portrays before us the sure reward of the righteous, the glorious inheritance, and the transcendent beauties of the sinless state, that faith may now grasp it and hope be revived and encouraged. All that the Lord has said concerning past, future, and present are to us the *now*.

that all power was in Him, that He was the Ruler of heaven and earth. Righteousness would maintain God's order, arrangement, *kosmos*; but sin on the part of earth's king—man—brought disintegration and destruction, and "the world [*kosmos*, arrangement] that then was, being overflowed with water, perished." 2 Peter 3:6. What the arrangement was before the flood we do not wholly know; but we do know that much of what are conti-



nents now were then submerged, and much of what was land then is now in the bed of the great sea.

BUT God's goodness would not let the flood come upon men unwarned. "Jehovah said: My Spirit shall never pronounce judgment on men unwarned. They are but flesh. Their days shall therefore yet be one hundred and twenty years." Gen. 6:3. (Boothroyd). He found one righteous man to whom He could intrust His message of present truth for that generation, that people. "Noah was a just man and upright in his generations, and Noah walked with God;" and "Noah found grace in the eyes of the Lord." Gen. 6:9, 8 (margin). What made Noah righteous is the only thing through which any can be made righteous; he "believed in the Lord; and He counted it to him for righteousness" (Gen. 5:6), and he "became heir of the righteousness which is by faith" (Heb. 11:7). He not only was made righteous, but he was "a preacher of righteousness." 2 Peter 2:5. He preached the truth that was with him and in him; that the only salvation from impending judgment was "the righteousness of God by faith." He proclaimed this message not in his own wisdom or might; but the Angel of the covenant, the Christ of God, was with him by His Spirit. 1 Peter 3:18-20. By his faith he was justified and saved; and by that faith "he condemned the world" (Heb. 11:7); for the fact that he believed and was saved was a proof that every other soul could have believed and been saved, "for God is no respecter of persons."

His faith was a faith that worked. He did not work to get faith; he worked because he had faith. "By faith Noah, being warned of God of things not seen as yet, moved with fear, *prepared an ark.*" Heb. 11:7. His building was, in his life, a fruit of his faith. To others it was a proof that he believed what he preached.

His was a righteousness of principle, the fruit of a faith based on God's Word. There were wise and mighty and renowned men in those days, whose mothers were daughters of the church; men who did not believe in a coming flood; men who scoffed at Noah and ridiculed his ideas of science; who could have said, and doubtless did say: "The earth is as it has always been; it will stand forever as it has always stood. How foolish it is to build an ark, a boat, a ship, on dry ground." And they laughed him to scorn. But the old patriarch knew God. He knew that He who spoke a world into existence could speak it out of existence; that God had said it and would perform it; and he builded on, prayed on, preached on. Doubtless he employed carpenters and workmen, who laughed at the builder behind his back. Some of them, like Methuselah, died in the faith before the flood came. Others were like the staging used in building the ark; they perished in the flood in the sight of the haven of safety, the door of which opened only to faith. Doubtless some of those who died, professed the faith of Abel and Enoch. These patriarchs did not believe in a flood; why should *they*? And so they rejected the present truth for them.

#### Its Lessons.

THE flood has its lessons for us. Let us in faith study some of them.

1. The long-suffering mercy of God which warns and waits, warns and waits, for the soul's repentance. How eagerly He watches! How gladly He welcomes home to His heart of love the wanderer!

2. God's mighty power to restrain such wickedness as would ruin the very universe, is shown. God withdraws His sustaining hand, which has preserved men that they might repent, and permits them to perish in the sin they have chosen. Yet in all the cataclysms of the elements He is able to preserve those who trust in Him.

3. God sends warning of coming perils at all times. No judgment will find men unwarned. The Son of God, by His Spirit "lighteth every man that cometh into the world." John 1:9. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19. Was a deluge to come?—God warns the world through Noah. Had Sodom and Gomorrah reached the limit of divine forbearance?—God warns them through Abraham and Lot. Had Egypt reached the culmination of her wickedness, and must the oppressed go free?—The Lord sends Moses and Aaron. Was wicked Nineveh doomed?—Jonah is sent. Was the love of God to be manifested in Christ the Lord?—John the Baptist went before.

In "a little while" Jesus Christ is about to come again. In the face of such Gospel light as the world has never seen, the sons of men, not a few of which are professed children of the light, have yielded to sins innumerable. Among the worst sins is that of blinding men's eyes to the Word of God. "Higher criticism" and on down has clothed it, in the eyes of the people, in the garb of fallible humanity. Hoary pagan tradition and "science falsely so called" are exalted on thrones above it; and it no longer speaks with authority to the people. In it is the law of God, but "the man of sin" in the church has torn from God's Ten Words His holy day, and substituted another in its place. The Word still speaks as always, but men heed it not. They count God as themselves. Numerous lines of prophecy and special signs precursor the great day of wrath and deliverance, but the prophecy is counted as a book that is sealed or as a fancy of the mind. The wisdom of the world either relegates it to the past or counts it as naught, and the great world goes on in blindness, because it trusts not to God, but to the "multitude of its mighty men." Yet as surely as the flood came, so surely will the end come upon this age in a great final cataclysm of war and famine and fire, the destruction of sin and sinners, and the eternal salvation of the people of God.

4. To give His last warning message to the world God will choose the humble, the believing, the righteous, even as He did in the time of the Deluge. He would be glad to take the learned and the great of earth; but He can not use them. Either they would take all the glory to themselves, or men would give to them all the glory and become followers of men instead of Christ. So the Lord chooses the weak, the feeble, the humble, the meek, —those who will give Him the glory, and through them He declares to the world His message of present truth, epitomized in Rev. 14:6-14. To reject God's message of present truth in Noah's day meant the loss of salvation; to reject His message now, in the light of all the ages, means not less. Men went on in Noah's day, all absorbed in the pursuits of life, heedless of the message, and died. Jesus says: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them

all away; so shall also the coming of the Son of man be." Matt. 24:38, 39. Men scoffed at the old farmer as he builded his ark; there will come also "in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4. They mocked and died in Noah's days; so shall it be in the last days. In the light of the above prophecy, the very mockers are themselves a promise of His coming.

5. The ark was the refuge for Noah; but neither he nor his family would have found place there, if Noah had not first found refuge in Christ. When there comes upon the land the last great fourfold judgments that sweep the earth with the besom of destruction the righteousness and relationship of no man, not even a Noah, Daniel or Job, will save a single soul; "they shall but deliver their own souls by their righteousness." Eze. 14:12-21. There is but one covering then, the righteousness of God by faith of Jesus Christ. There is but one refuge, the great Jehovah. "I will say of the Lord, He is my refuge and my fortress; my God; in Him will I trust."

Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:2-10.

HOW NECESSARY it is, in the light of these lessons, to know God's message for this time, and to "be established in the present truth!"

#### GOD'S PROMISES.

WHAT precious promises we find in God's Word! When we surrender ourselves completely to the Lord's will, He says: "And in that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name; ask, and ye shall receive, that your joy may be full." John 16:23, 24.

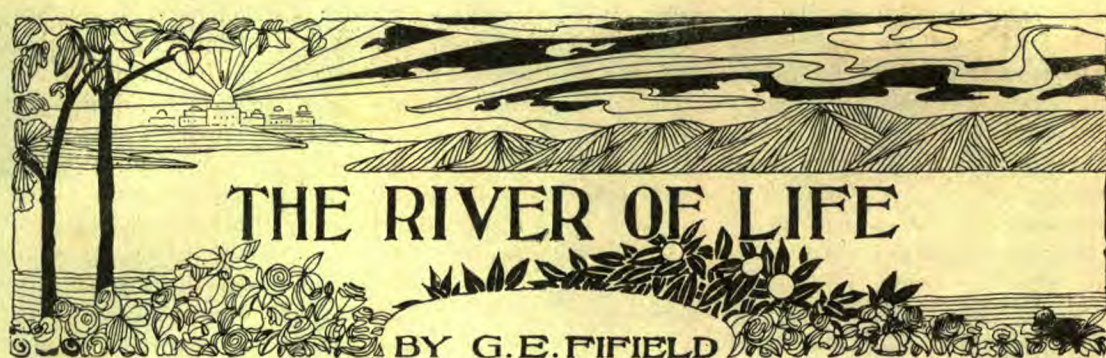
Dear brother, or sister, have you asked the Saviour to hear your prayers, and, not receiving an immediate answer, have you felt as tho the heavenly Father was not keeping His promise? First be sure the prayer is not for something frivolous, or something for which you would be ashamed to ask the Saviour if He were face to face with you. Then be sure you ask it in the proper spirit, fully surrendering your heart at the same time, and with the feeling that you are willing to resign yourself if He does not see fit to grant it, or, in other words, saying, Thy will, not mine, be done.

Dear ones, do you know the joy of following the Saviour? He is faithful to His promises. My life has been so much happier since I have given my heart into His keeping without reserve, and have paid my tithes faithfully. He has opened the windows of heaven and poured out His blessing on me, as He promises in Mal. 3:10. Now you who are hesitating and faint at heart, try Him. What He has done for me, He will do for you, if you will only let Him. But He can not do anything for you unless you submit yourselves to Him wholly.

MRS. W. P. SCHUSTER.

"PLEASURE shortens life; happiness prolongs it. Take care of your living, and your dying will take care of itself."





### THE TREE BY THE RIVER.

IN the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." Rev. 22:2.

It has been made plain, we trust, that, in a spiritual sense, the river of life is in the earth to-day, flowing constantly from the throne, and that all are invited to partake of its waters. If the river is here, it is reasonable to believe that in the same sense the tree of life is here also, for the tree grows by the river. What, then, is the present significance of the tree of life? This is the theme for this paper.

Already we have seen that Christians who know God for themselves, having had a personal experience in divine things, are called "trees of righteousness, the planting of the Lord." Of such a Christian, David speaks thus, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." And the prophet Jeremiah is still more explicit: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert." This describes all who depend upon human mediation, all who do not come into the primary circuit of blessing, all who seek their supply of living water from others. Then he describes those who come to God for themselves: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Every thoughtful mind must recognize a very striking likeness between this picture of a living, growing Christian, and John's description of the tree of life growing by the river of life.

But some one may object, and say that the Bible does not call the Christian a tree of life, but only a tree planted by the river. The reply is, that it is clear, from all that has been said, that this river by which the tree is planted, is the river of life. And if so, this tree living by its living waters, and sending them forth through the leaves to bless others, must be a tree of life. In the Bible, righteousness and life are interchangeable terms. Spiritual life is righteousness, and righteousness is spiritual life. So, when the Christian is called a tree of righteousness, he is called a tree of life. Again, God made everything bear fruit "after its kind." The final fruit of anything is another thing like itself. But, says the Scripture, "The fruit of the righteous is a tree of life." Prov. 11:30. If the fruit of the righteous is a tree of life, the righteous man himself must be a tree of life in order to yield such fruit.

But, it may be said, there are many righteous men, and the tree of life is one. Here is the deepest, sweetest mystery of all. May the dear Lord give us the spirit of wisdom and

revelation in the knowledge of Him, that our hearts may behold its glory.

Ezekiel saw a vision of this same river of life flowing from the sanctuary, and he saw the trees of life growing by the banks of the river. He did not see, as did John, that these trees are one. Ezekiel said, "Behold, at the bank of the river were very many trees on the one side, and on the other." And once more: "By the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine."

This is a beautiful figure. Christ the crucified, is the smitten Rock from which the living waters gush out. From the throne in the sanctuary, the river of spiritual life flows out into the whole universe, down even into this sinful world, which else were a moral desert. Every real Christian is a tree growing by the banks of this river, and rooted into its waters; a tree thus enabled to bear fruit constantly, not being "careful in the year of drought;" a tree, every rootlet of which is taking up the living water, hurrying it up through root and body and branch, to the leaves that send it out into the air, to come down again in showers to heal the barrenness of life's desert; a tree whose fruit is so sweet that men, feeding upon it, may find God, and so become themselves trees of righteousness rooted into life's river.

Ah, this is splendid! but there is something better even than this. After Ezekiel wrote, and before John wrote, Christ lived His matchless life of love incarnate. He identified Himself with all humanity, making it one in Him. He was "not ashamed to call them brethren," saying, "Inasmuch as ye have done it unto one of the least of these *My brethren*, ye have done it unto Me." He said: "I and My Father are one." "Believest thou not that I am in the Father, and the Father in Me?" "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth." "When He, the Spirit of truth, is come, He will guide you into all truth." "At that day ye shall know that I am in My Father, and ye in Me, and I in you." "I am the vine, ye are the branches." "Sanctify them through Thy truth; Thy Word is truth; . . . that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me, . . . and hast loved them, as Thou hast loved Me." Paul also pictured the church as the body of Christ,—one body, with Christ its head.

After all this glorious teaching of the wonderful unity there is for us in the Spirit, is it a wonder that when that Spirit spoke again of the tree of life, it was presented to John as one tree, growing on either side of the river? It would seem, however, that this was a conception so grand that even Inspiration could lift humanity to it only by degrees,—perhaps never

fully, had not Christ lived and taught this unity in the flesh.

Now let us study the figure as John saw it. He saw a river flowing from the throne, and "on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." Nature presents an image of this tree as it was here revealed by the Spirit. The original trunk of the banyan tree puts out branches, which, drooping to the earth, take root, and become new trunks putting out in like manner more branches to again take root. Thus the tree sometimes covers acres, and spanning rivers, becomes a forest in itself. It is one tree, and yet there are many trees. All are united to the same original trunk; all are rooted into the same living water which courses through every root and trunk and branch and leaf of it all. What a glorious figure of the church of Christ, as it stands revealed by the Spirit in this age! Christ incarnate is the original trunk. When He was here in the flesh, He was as dependent upon the living water as are we. He said, "I can of Mine own self do nothing." He is the original trunk, and every true Christian becomes a new tree, united through this trunk with every other Christian, and all rooted alike into the same unending supply of spiritual power. So the tree is one, one life coursing through it all.

The fruit of such a tree will be the fruits of the Spirit, for the water of this river by which the tree lives, is the Spirit. These fruits will be borne constantly, and will ripen continually, unhindered by any drought. These fruits are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, patience, courage, and hope,—twelve manner of fruits. He who sows this fruit as seed, will surely, as his reward, see growing other Christians, other life-trees, rooted into the same water, and united to the same trunk. The leaves of such a tree will all exhale the living water to come down in showers of blessings, thus healing the sin-sick nations, making earth's moral desert blossom as the rose. What Christian does not look forward with longing unspeakable for the realization of this ideal? Jesus longed for it, and prayed for it when He prayed, "Sanctify them through Thy truth; . . . that they all may be one." It will be realized, for that prayer will be answered, and He will have a church "not having spot, or wrinkle, or any such thing."

Why do we fall so far short of realizing this ideal now?—It is because we are not all rooted into the living water, and are not all united fully to the original trunk. We are too far from Christ, and therefore too far from each other. For these reasons we are not one. The branches of the banyan tree not only root into the ground, but when two branches approach and touch, especially if they be bruised so that the sap oozes out, they will unite and grow together. Perhaps, therefore, when we are bruised by the persecution that is before us, the living water will flow out and we shall unite, and become one. How greatly our intuitions need quickening by the Spirit, ere this can fully be! Brothers in the same church now pass by, day after day and week after week, each unconscious of the other's burden, and yet each is heart-full, and each is hungry for a word of cheer and courage. This would not be so if we could really know each other, and meet heart to heart, instead of only face to face.

In every face is written a life's history, with its comedy and tragedy, its power and its pathos. Almost any face would cause us to pause and grow tender rather than critical, could we only



truly read it. But, alas! this writing is in the hieroglyphics of the heart, and in this age of hot competition and business strife, it has become an unknown tongue. But fellowship of suffering under persecution, and mutual communion of the Spirit, will translate into living language these hieroglyphics. Our intuitions will be so quickened, and our hearts so tendered, that we shall be one with Christ, and one with each other. There will be a community of joy, and a community of sorrow. Then they that fear the Lord shall speak often one to the other, and the Lord will harken and hear it, and pronounce them His. Thus the tree shall be one, with fruit-bearing branches and healing leaves.

But because the river of life, and the tree of life, in a spiritual sense, are in the world to-day, we must not disbelieve in the literal river and the literal tree in the Paradise of God. Who does not recall some river of his childhood, a stream, perhaps, flowing through the woodland, on whose banks he sported in early years, dear to him now by the memory of the past? So when Paradise is restored, with the literal river and the literal tree, and the ransomed of the Lord, from every nation and every tongue, are gathered home, that river and that tree will speak to them of all their triumphs in Christ during this child-life down here. When we reach that place, and see that river and that tree, it will not be new and strange there, but the heart will know its home. And Christ will be all, and in all.

#### "MY WITNESSES." NO. 3.

AND ye shall be hated of all men for My name's sake," the Saviour continued; "but he that endureth to the end shall be saved." Sell not your faith to Satan, even tho by so doing you may save your life. You will lose your soul.

"But when they persecute you in this city, flee ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come."

The disciples were not to expose themselves unnecessarily to persecution and death. Christ on one occasion left Judea because He knew that if He remained, His life would be cut short by the hatred of the priests and rulers before His work was done.

"The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore; for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." Always be ready to give to others the light you have received. Avow your principles of action; scorn concealment. Unfurl your colors; for you are a spectacle to the world, to angels, and to men. Shun not responsibility. You can not serve God and Baal. God desires His sons and daughters to stand bravely for the right, that the world may know where they will be found in the time of trial.

"And fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." Christ has purchased the entire being, mind, soul, and body. The price of man's redemption has been paid, and all he has and is should be sprinkled with the blood of Christ, dedicated to God; for it belongs to

Him. Our motto should be, "I am not my own; for I have been bought with a price."

Jesus came to this world to be our substitute and surety. He is our atoning Sacrifice; for He has offered Himself in our behalf. With unutterable love He seeks to draw all men to Him. God has given Him the priceless gifts of heaven to dispense to men. To-day He stands before God as the Advocate of the human race, pleading for the beings He has redeemed.

Shall we who have received so much through the suffering of the Son of God fear the consequence of freely acknowledging our faith? Shall we who have tasted the power of the world to come become discouraged and faint-hearted because we are threatened with danger? Christ accepted us in our weakness and unworthiness. Shall we shrink from the trials which accepting Him brings to us? He says to us, "Fear not them which kill the body." He pledges Himself to give us help, saying: "I am He that liveth, and was dead; and, behold, I am alive forevermore." "Because I live, ye shall live also." When brought to the trial of your faith, look at your sinless Sacrifice. "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."

God understands Satan's ability to deceive and discourage. Through Christ he has declared his power to save. Christ is bound by the covenant of promise to intercede for all who come to God through Him. He knows that Satan tries to make men feel that God is a stern judge. He knows that the enemy hides from human beings the Father's love and mercy, trying to make them think that they are too sinful to ask for pity. Therefore in the simplest language the Saviour assures us that God is full of mercy and compassion, and that He, our Saviour, is touched with the feeling of our infirmities, having been in all points tempted like as we, are yet without sin. Fully acquainted with the temptations and devices of the enemy, He presents before His children what they may expect, assuring them at the same time that He will help them bear whatever may come. He knows our difficulties, He understands our distresses. Not a sigh is heard, nor a throb of anguish felt, but the pang vibrates in the heart of Christ. With tender sympathy for our weakness, He points us to the care God has for the little sparrow which flits from bough to bough, and tells us that not one of these tiny birds falls to the ground without the knowledge of the Father: "Fear ye not therefore, ye are of more value than many sparrows."

"Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven."

As the disciples listened to these words, they were deeply impressed, and in their hearts they said: "I will live for the Master. No earthly consideration shall induce me to disown my Redeemer."

As we look upon the cross of Calvary, shall we not remember that for us Christ engaged in conflict with the powers of darkness? He endured the penalty of sin in our behalf. He was wounded for our transgressions, and bruised for our iniquities. It pleased the Lord to bruise Him and to put Him to grief, that He might compass the redemption of the human race.

Shall we deny our Redeemer? You say, No, I will never deny Christ. But remember that there are many ways in which you may deny Him. Saul, the first king of Israel, denied the Lord by disobeying His commands. He failed to obey the first law of God's kingdom,—the law of self-government. He set up his own will as better than the Lord's will. His life was a failure because he denied God. The apostles, on returning from their missionary journey, "gathered themselves unto Jesus, and told Him all things, both what they had done, and what they had taught." They did not hide their mistakes, but laid all before Him for His inspection. Every disciple as he came was welcomed by the Master. The good Shepherd knew how to give the needed encouragement. The disciples were weary, but they were so glad to be once more in the presence of their Lord that they forgot their weariness.

How many burdens we might lay off if we would do as the disciples did,—take all our troubles, large and small, to Jesus. He has invited us to do this. Let us encourage the habit of intimate communion with Jesus. Thus we shall learn to know Him better, and His divine presence will bring us relief and assurance. We shall be drawn to Him as to a loving friend. As we tell Him our sorrows and perplexities, our mistakes and errors, He will speak peace and comfort to our hearts. He says: "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." "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."

MRS. E. G. WHITE.

#### WHY USEFUL MEN DIE.

It is as instrumentalities that God uses men for the accomplishment of His purpose. No man can escape this by lowering his standards, or his character, or even by disowning God. Ahasuerus and Haman play their part in God's providence as well as do Esther and Mordecai. We often wonder why God suddenly calls away a faithful servant from this world when he appears to be working so effectively. But if there were no other reason, it is reason enough that God's work depends upon no one man alone. Our vision is so circumscribed that the removals by death astonish us. If our view were larger, we should see that the divine plan is too all-embracing to rest upon one life for its continuance. If a "useful man" were sure to live on indefinitely because of his usefulness, how much smaller our views of God and eternity would become! And then how much smaller we too should become!—*S. S. Times*.

#### LISTENING TO GOD.

A FRIEND of mine told me that he called one day upon a brother clergyman, who had been ill in bed for six months. He said to this man: "I expect that God Almighty had a good many things to say to you, but you were too busy to listen, and so He had to put you on your back, that you might be able to give Him time."

When he was going out the thought struck him, "I too am a busy man, and God Almighty may have to put me on my back, that He may tell me all He wishes."

So he resolved that each night he would sit quietly in his study, not reading, not writing, but opening his heart, that God's Spirit might impress upon him what He designed to teach, and criticize the life of the previous day.—*Rev. F. B. Meyer, D.D.*



THE ANCIENT APOSTASY, A TYPE OF THE FALLING AWAY IN THE CHURCH.

[This is article eighteen, and the last of the series.]

BUT the question will doubtless arise in the mind of the reader, Can it be that so soon after the establishment of the church in all the splendor and power of the Gospel, by Christ Himself, only a few short years after the apostles had ceased their labors apostasy had become so deeply seated in the church as to effect a change in the Sabbath? Let us briefly consider what was necessary for this apostasy to do its work. It was to speak things "perverse," or "turned to evil." The heart of man naturally is "prone to evil." "Out of the abundance of the heart the mouth speaketh." All that would be necessary, then, for the church to speak things "perverse," or "turned to evil," would be for her to lose her first love. And just in proportion as she declined in spirituality would the "falling away" be brought about and the "man of sin" be developed. That the tide of retrogression had already set in before the close of the Scripture canon, can be abundantly proved. Already in the time of the apostle were those in the church who would "pervert" the Gospel of Christ; "and no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." 2 Cor. 11: 14, 15. Said the inspired penman: "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them."

Let this point here be carefully noted: The experience of ancient Israel, "the church in the wilderness" (Acts 7:38), is typical of the experience of modern Israel, the Christian church. In relating God's dealings with His ancient people, the apostle declares: "Now all these things happened unto them for types [margin]; and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. Therefore the church founded by Moses in the wilderness was but a type of the experience of the church of Christ. To appreciate the full significance of this, let the following comparison between the two churches, the type and antitype, be carefully studied:—

The Prophecy.

The Type.

Moses, the apostle of ancient Israel, warns against apostasy in the wilderness church:—

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons [the church], and thy sons' sons; lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, and serve them." "But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish." Deut. 4:9, 19 (R.V.); 30:17, 18.

The wilderness church was to "take heed" lest it be "drawn away" to worship "other gods."

Sun, moon, and host of heaven were to "draw away" the church after them.

Sun-worship outside the church is

The Antitype.

Paul, an apostle of modern Israel, warns against apostasy in the Christian church:—

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:28-30. "For it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God." 2 Thess. 2:3, 4, R.V.

The Christian church was to "take heed" lest it be "drawn away" to worship a power setting itself forth as God.

Grievous wolves and men were to "draw away" the church "after them."

Sun-worship in the church is the

The Fulfilment of Prophecy.

Type.

"And the people [the wilderness church] served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua; . . . and Joshua, the son of Nun, the servant of the Lord, died. . . . And also all that generation were gathered unto their fathers; and there arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim; and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth [the sun and moon]." Judges 2:7-13.

Antitype.

And the church served the Lord all the days of Paul, and all the days of the apostles that outlived Paul. And Paul, the servant of the Lord, died; and also all that generation were gathered unto their fathers; and there arose another generation after them, which kept not God's Sabbath, by which alone the knowledge of God and His works can be maintained. Eze. 20:12-24. And the church did evil because of the "perverse things" spoken (Acts 20:30), and kept the sun's day; and they forsook the Sabbath of the Lord, the sign of their allegiance to the true God, and substituted the "pagan habits and ceremonies" of the people round about them, and provoked the Lord to anger; and they forsook the Lord, and worshiped the sun on the sun's day. —Ecclesiastical and Profane History.

The foregoing is no fancy picture, but the plain statement of the prophecy, and its fulfilment in both the typical church and the antitype. Between the two there is perfect accord. Otherwise the wilderness church could be neither "type" nor "admonition" to the Christian church. "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me." Acts 3:22; Deut. 18:18. As Moses was "like unto" Christ, so was the church founded by Moses a "type" of the church founded by Christ. As in the wilderness church, no sooner had its founder been removed, than the generation following relapsed into idolatry, uniting with the surrounding nations in the worship of the sun, so in the Christian church, no sooner was its Founder taken away, and His co-laborers, the apostles, passed off the stage of action, than the "mystery of iniquity" began to work and "perverse things" began to be spoken, resulting in the "falling away" of the church into adopting "habits and ceremonies" borrowed from sun-worship, chief among which was the observance of the first day of the week (the sun's day, hence Sunday) instead of the seventh, "the Sabbath day according to the commandment" of Jehovah.

The Third Angel's Message.

Thus we have the issue brought plainly before us. In order that the exceeding sinfulness of sin might appear and that iniquity might be unveiled in all its enormity, God permitted the "man of sin," the very embodiment of iniquity, to be revealed in its fulness here upon the earth, in full view of all the beholding universe, for "we are made a spectacle unto the world, and to angels, and to men." 1 Cor. 4:9. For twelve long centuries the truth and people of God were trodden underfoot, but through it all God reserved witnesses of His truth and a remnant of His people. As in the beginning God "commanded light to shine out of darkness," so at this time, when darkness covered the earth, and gross darkness the people, God said, "Let there be light; and there was light." God had a message that all the world must hear. Christ was soon to come. God's down-trodden truth must rise, and the earth, as at the first, be enlightened with its glory. To prepare the way for this, the power of the Papacy was broken, and its desolations ceased A.D. 1798, as has been shown. Here, according to the prophecy, "the time of the end" (Dan. 11:33, 35) was to begin. At this time the prophetic book was opened, and many ran "to and fro," searching through its sacred

pages for light and truth. Dan. 12:4. Studying these prophecies, it was seen that the longest prophetic period, reaching to God's appointed time for the judgment of the world (Acts 17:31) and the cleansing of the heavenly sanctuary (Dan. 8:14), closed in 1844. At that time a heaven-sent message began to be proclaimed with a loud voice throughout the world, the burden of which was, "Fear God [not the apostate "man of sin"], and give glory to Him [by honoring His Sabbath instead of the institution of the apostasy]; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7. That reference is here made to God's down-trodden Sabbath, is evident; for in the Sabbath precept alone God appears as Creator, and the Sabbath alone is the sign of His creatorship. Hence this message is a heaven-sent call to "every nation, and kindred, and tongue, and people," to recognize their allegiance to their Creator by observing His rest-day. But this is not all. Another message, the third and last, follows, saying:—

"If any man worship the beast [the papal system] and his image [something embodying like principles], and receive his mark [the observance of Sunday, the sign of papal authority, against God's warnings] in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Rev. 14:9, 10.

This is Mercy's last warning to a world in rebellion against the government of heaven. That the Sabbath is the point at issue in the message, appears again from the fact that those who receive it are designated as "they that keep [not simply nine, but all ten, of] the commandments of God." Rev. 14:12. God's true saints, or "holy ones," in the last days will keep all His holy commandments, as they have ever sought to do. The institution through which the knowledge of God is communicated to man, is the Sabbath; therefore the saints keep the true Sabbath. It is for this reason that the Papacy formerly sought to corrupt and destroy all in her power. Dan. 7:21; 8:24. And when in the providence of God other saints are raised up to communicate the knowledge of God to a world in darkness, "the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God." Rev. 12:17. Thus the Sabbath is the testing truth in the "remnant" church. Fear God and keep all His commandments and enter into life, or worship the beast of apostasy by observing a false institution instead of Jehovah's rest-day, and perish at last, is the alternative brought before us in Mercy's last warning from heaven. Reader, which will you choose?

H. C. GILES.

THERE is a second coming of Jesus Christ. It is often spoken of by the name of the "second advent." "We believe that He will come to be our judge." This human life of ours on earth is not intended by God, who gave it, to last forever. Here it is stamped by three dark shadows: the shadow of sin, the shadow of sorrow, and the awful shadow of death. They will not be forever. There will be a close of what is, expressively, if not unconsciously, called this earthly "scene;" and then a great change will come. Jesus Christ will be revealed, to good and bad alike, with a "glorious majesty" that may be either feared or welcomed, but can not be questioned or ignored. "Heaven and earth shall pass away; but My words shall not pass away."—Rev. H. M. Butler.





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## DELIGHTFUL.

It is not a hard task to obey God if we will only let Him write His law in the heart. If we look at His commandments through carnal eyes, they are arbitrary, and the heart rises in rebellion against them; because "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." To such God's commands will always seem an intolerable yoke. But to him who sees in them the wishes of a loving Father for His children's good, all His requirements become a delight, blessed promises of assurance, enabling acts of power. How do you receive His law? Is it as a rebel, or a loyal subject? It makes all the difference in the world in the results.

## THE FUTURE OF OUR COUNTRY.

IN the last two issues of the SIGNS we have considered the basic principles upon which this government was founded, the blessed freedom these principles produced, and the indications of departure therefrom.

It was shown that the Scriptures had foretold all these things: the rise of the government, and the truly Christian principles which should give it life,—principles which if they had been followed would have perpetuated a free government forever. The divine prophecy also shows that the government founded on Christlike principles should speak as a dragon, in other words, become a persecutor. It should also make an image to the beast which preceded it. The beast preceding it was Papal Rome, combining in its complex, diverse nature the characteristics of Babylon, Medo-Persia, Grecia and Pagan Rome. It was the merging of an imperial despotism of an empire into the imperial despotism of a church. The two united, persecuted and put to death myriads of the saints of God.

An image to that beast would be a union of Church and State in this nation, a repudiation of its fundamental principles of government as set forth in the Declaration of Independence and its Constitution. There must be a union of religion with the State in a political way before there can be legal persecution, or the speaking like a dragon. A church not connected with the State can not persecute. A State not connected with a church will not persecute.

Neither will a true republic or democracy persecute. Counting all men as equals in respect to their natural rights, a true republic can never assume to legislate respecting man's religion or take the responsibility of directing it. All these things the founders of our government left to man and his God.

Furthermore, a spirit of all-controlling greed is inimical to the life of a republic. Greed wants all. It is imperial in its nature. And where greed corners the markets, crushes out small manufacturers and tradesmen, combines and controls markets and men, it fosters imperialism and is death to a republic. Its spirit soon permeates Church and State, and individualism is lost in the mad race for money and power.

So it went with Rome from the last days of the republic. So it is going in an ever-augmenting ratio in this land of America to-day.

Here is a picture, taken from Froude's introduction to *Cæsar*, where is discussed the causes of the dissolution of the Roman Republic. With the exception of a few terms, it reads like a chapter of current events:—

To the student of political history, and to the English student above all others, the conversion of the Roman Republic into a military empire commands a peculiar interest. Notwithstanding many differences, the English and the Romans essentially resembled one another. The early Romans possessed the faculty of self-government beyond any people of whom we have historical knowledge, with the one exception of ourselves. In virtue of their temporal freedom, they became the most powerful nation in the known world; and their liberties perished only when Rome became the mistress of conquered races, to whom she was unable or unwilling to extend her privileges.

If there be one lesson which history clearly teaches, it is this, that free nations can not govern subject provinces. If they are unable or unwilling to admit their dependencies to share their own constitution, the constitution itself will fall in pieces from mere incompetence for its duties. . . .

Amidst the endless variety of circumstances there are constant phenomena which give notice of approaching danger; there are courses of action which have uniformly produced the same results; and the wise politicians are those who have learned from experience the real tendencies of things, until misled by superficial differences, who can shun the rocks where others have been wrecked, or, from foresight of what is coming, can be cool when the peril is upon them.

For these reasons the fall of the Roman Republic is exceptionally instructive to us. A constitutional government, the most enduring and the most powerful that ever existed, was put on its trial and found wanting. We see it in its growth; we see the causes which undermined its strength. We see attempts to check the growing mischief fail, and we see they failed.

With such vividness, with such transparent clearness, the age stands before us of Cato and Pompey, of Cicero and Julius Cæsar; the more distinctly because it was an age in so many ways the counterpart of our own, the blossoming period of the old civilization, when the intellect was trained to the highest point which it could reach; and on the great subjects of human interest, on morals and politics, on poetry and art, even religion itself and the speculative problems of life, men thought as we think, doubted where we doubt, argued as we argue, aspired and struggled after the same objects.

It was an age of material progress and material civilization; an age of civil liberty and intellectual culture; an age of pamphlets and epigrams, of saloons and of dinner parties, of senatorial majorities and electoral corruption.

The highest offices of State were open in theory to the meanest citizen; they were confined, in fact, to those who had the longest purses, or the most ready use of the tongue on popular platforms. Distinctions of birth had been exchanged for distinctions of wealth.

The struggles between plebians and patricians for equality of privilege were over, and a new division had been formed between the party of property and a party who desired a change in the structure of society. The free cultivators were disappearing from the soil.

Patriotism survived on the lips, but patriotism meant the ascendancy of the party which would maintain the existing order of things or would overthrow it for a more equal distribution of the good things which alone were valued.

Religion, once the foundation of the laws and rule of personal conduct, had subsided into opinion. The educated, in their hearts, disbelieved it. Temples were still built with increasing splendor; the established forms were scrupulously observed. Public men spoke conventionally of Providence, that they might throw on their opponents the odium of impiety; but of genuine belief that life had any serious meaning, there was none remaining beyond the circle of the silent, patient, ignorant multitude.

The whole spiritual atmosphere was saturated with cant—cant moral, cant political, cant religious; an affectation of high principle which had ceased to touch the conduct and flowed on in an increasing volume of insincere and unreal speech.

Tendencies now in operation may a few generations hence land modern society in similar conclusions unless other convictions revive meanwhile and get the mastery of them, of which possibility no more need be said than this: that unless there be such revival in some shape or other the forces, whatever they be, which control the forms in which human things adjust themselves will make an end again, as they made an end before, of what are called free institutions.

To make money—money by any means, lawful or unlawful—became the universal passion. Money! The cry was still money! Money was the one thought from the highest senator to the poorest wretch who sold his vote in the Comitia.

For money, judges gave unjust decrees and juries gave corrupt verdicts. Governors held their provinces for one, two or three years. They went out bankrupt from extravagance; they returned with millions for fresh riot.

The opportunities, opened for men to advance their fortunes in other parts of the world, drained Italy of many of its most enterprising citizens. The grandsons of the yeomen who had held at bay Pyrrhus and Hannibal sold their farms and went away. The small holdings merged rapidly into large estates bought up by the Roman capitalists. . . . Everywhere the small farmers were disappearing, and the soil of Italy was fast passing into the hands of a few territorial magnates.

The multitude was kept quiet by the morsels of meat which were flung to it when it threatened to be troublesome. The seven thousand in Israel, the few, who in all States and in all times remained pure in the midst of evil, looked on with disgust, fearing that any remedy which they might try might be worse than the disease. . . .

The nobles and great commoners of Rome rapidly found themselves in possession of revenues which their fathers could not have imagined in their dreams, and money in the stage of progress at which Rome had arrived was convertible into power. To obtain a province was the first ambition of a Roman noble. The road to it lay through the prætorship and the consulship; these offices, therefore, became the prizes of the State; and, being in the gift of the people, they were sought after by means which demoralized alike the givers and the receivers. The elections were managed by clubs and coteries; and, except on occasions of national danger or political excitement, those who spent most freely were most certain of success. Under these conditions the chief powers in the commonwealth necessarily centered in the rich. There was no longer an aristocracy of birth, still less of virtue. . . . The door of promotion was open to all who had the golden key. The great commoners bought their way into the magistracies. From the magistracies they passed into the Senate; and the Roman senator, tho in Rome itself and in free debate among his colleagues he was handled as an ordinary man, when he traveled had the honors of a sovereign.

The proud privilege of Roman citizenship was still jealously reserved to Rome itself and a few favored towns and colonies; and a mere subject could maintain no rights against a member of the haughty oligarchy, which controlled the civilized world.

How it reads like a chapter in American political life, doesn't it? He who is familiar with Roman history sees it repeated in America to-day. Said America's greatest historian, John Clark Ridpath, in September, 1898:—

A revolution is at the door. It impends like a cloud on the horizon. Whether we shall accept it and its results remains to be determined; but that a great transformation of political society is in the dawn let no man longer doubt. What a few thinkers



have been able to foresee and foretell, and what they have been ridiculed for foreseeing and foretelling, has risen like an exhalation of the night. The swift whirl of events, becoming even swifter, has brought the apprehended change upon us, and ere the century closes we are obliged, looking around upon what is virtually the wreck of our old-time institutions, to see arising over them the spectre of Imperialism.

The proposition to transform the American Republic into an empire is not only put forth, but it has the support of all the special interests in the United States. . . . They do not openly propose, any more than the leaders at Rome proposed at the middle of the first century B.C., to cast aside the name of the republic and adopt the name of the empire; but they proceed insidiously to use the old terminology and to discard the facts. The democracy of the New World is to be deceived with the retention of the name of the Republic while the Republic is robbed of its character and substance.

As evidences of this is set forth "insular ambition—a craving for the acquisition of territories in the ocean;" "political ambition;" "an increase of political power;" and "the rule of money over manhood." He might have added an indication of an element far more potent, the constant effort and combination of religious bodies to suppress religious freedom, having Sunday laws for its center, and which can never be made effectively operative save under an imperialism.

We were told in the beginning of the Spanish-American War, in December, 1897, by the chief magistrate of this government, that "forcible annexation can not be thought of; that, by our code of morality, would be criminal aggression." And he was right. But what was true as to Cuba was just as true as to Porto Rico and the Philippines. But both the Declaration of Independence and the Constitution have been repudiated or ignored in the government of the United States for many months, at first as of necessity, but latterly openly.

A people who for hundreds of years waged war against the despotism of Spain's imperialism, and especially the religious despotism which Spain fostered; a people who, looking across the broad Pacific and seeing the great free Republic of the West basking in security, having religion without a pope, a government without a king, founded the first Asiatic republic, were purchased with their land, and forced again under the religious yoke from which they sought to free themselves.

Upon Porto Rico was levied taxes without her consent. She was subject to the United States, but not under the protection of its Constitution.

Says a noted publicist, a former United States minister to Spain, an ex-major-general in the army and United States senator, a member of President Hayes' Cabinet:—

Can you be blind to the effects which the tendencies of imperialism are already exercising among ourselves upon the popular mind? Do you not hear the scoffing levity with which the Declaration of Independence and the high ideals of liberty and human rights which have so long been sacred to our people are made sport of; how the teachings of Washington and Lincoln are derided as antiquated nursery rhymes, and how the Constitution, when it stands in the way of grasping schemes, is lightly brushed aside? . . . Nothing can be more dangerous in a democracy like ours than the prevalence of the notion that might is right—a notion involving the worst kind of anarchy, above and below. And that principle is preached and proclaimed every day by this imperialistic policy.

We are not attacking the politics of the matter. With that we have nothing to do. We are simply showing that this great Republic, in harmony with the prophecy of Inspiration, is

repudiating the very basic principles of its existence, and is becoming an imperialism.

Israel of old wished to become like the nations around her. She did so to her own undoing. America in her splendid providential isolation has been the wonder of the world, the cynosure of liberty to the oppressed, a means in God's providence in influencing the nations of earth to higher, better thought and broader liberties. She has been admired and loved. But now, in her desire to become like the nations, she has broken her bonds of peace, has descended from her elevation of strength, and has launched herself upon the great, troublesome sea of international strife. And this is to the undoing of the Republic.

The Republic still exists in name; the Empire is here. More than this, the language of imperialism is becoming common. We read in the papers of the "court" at Washington. The authorities in the Philippines are sending out to school superintendents in this country circulars, which begin as follows:—

*United States Military Government in the Philippines, Department Public Instruction.*—A Department of Public Instruction for the Philippines has just been established, and I write to ask if you can aid us in the civilization of this new part of our EMPIRE by sending such reports, bulletins, school laws, etc., now or to be issued, as you may have for distribution?

Back of all this in Satan's plan lies the religious question. The United States Supreme Court affirmed in 1892 that "this is a Christian nation." The next year both the legislative and executive branches of this government committed itself to the principle of religious legislation, the union of religion with the State. The Sunday-law workers of the country, the National Reform organizations, are endeavoring to enforce religious dogmas by law upon the conscience of free men. But Sunday laws are practically inoperative, and always will be in a true republic. But let imperialism rule, let the equal rights of men be ignored, as they are coming to be more and more, and the dragon voice of imperialism will be heard, and God's children will be persecuted for conscience' sake. The image to the beast will enforce the laws of men that have made void God's law, and enforce the mark of the beast and his image upon all.

This is the meaning of the prophecy and history. As surely as we have seen the first, we shall see the second. God faithfully warns all, and points us to the same Refuge—Jesus Christ, His righteousness, and everlasting kingdom.

**The Language of Peace.**—Referring to the "conviction" of Bishop Fowler that the Anglo-Saxon race "is to keep the world's peace, and soon it will be true that not a soldier will lift his foot unless the command is given in the English language," Ambrose Bierce remarks that "it looks as if not a soldier would grow gray waiting for the command. . . . It is a great language; it has the richest military vocabulary of any in the world. And it lends itself with a glib facility to fool prophecies of universal peace." All of which is true. Mr. Bierce continues: "There is a tongue in which, so far as we know, no military commands were ever thundered forth—in which great State papers were never written—in which rulers of provinces and colonies never received their instructions from beyond the sea; a tongue whose words are not found inscribed in shouting characters on triumphal arches and the tombs of conquerors. That language is Aramaic—the mother tongue of Jesus Christ. It is not much spoken to-day, and does not appear to be spreading. The world is not taking very kindly to the language of the Prince of Peace." And it is all too true.

But the language of Jesus Christ is being written into characters—characters which will live, rejoice, and grow when all the crumbling arches of military triumph and glory shall have crumbled into dust.

## QUESTION CORNER

**1067. "Laying on of Hands."**—A correspondent writes us regarding the laying on of hands for the gift of the Spirit, and quotes from Tertullian, Cyprian, and Augustine; also citing Matt. 28:19; Luke 11:14; Acts 19:1-6; 1 Tim. 4:14; 2 Tim. 1:6; 2 Peter 1:21; Acts 2:38.

Our correspondent says:—

"Timothy was admonished (1 Tim. 4:14) not to neglect the laying on of hands; and in 2 Tim. 1:6 Paul says, 'Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.' I think that I, with many others, need to have that gift stirred up, if we have ever had it. If the laying on of hands was practised in the first centuries of the Christian church, why is it not practised now on all the household of faith?"

We will reply to our correspondent briefly.

1. The testimony of the "fathers" is of but little worth. They give us an idea of what some practised in the times they wrote, but they are no authority whatever for what the Lord requires. For that we must go to His Word. As soon as a church backslides, it loses sight of the spiritual meanings of God's symbols and ordinances, and superstitiously exalts the mere ceremony, adding to it, as human wisdom always does, thinking thereby to make it more sacred. And so the heathen philosophers who came into the church, among whom were some of the early "fathers," perverted to a greater or less extent every part of the Christian system. Are not the Scriptures sufficient?

2. Of the passages cited above, only three have direct reference to the laying on of hands, at all. Laying on of hands for blessing, for healing, for ordination, for the bestowal of the gift of the Spirit, is mentioned in the New Testament in the aggregate twenty-one times. Two of these refer to the blessing of children (Matt. 19:13, 15; Mark 10:16); eight times refer to healing; four times refer to ordination to specific work; namely, Acts 6:6; 13:3; 1 Tim. 4:14; 5:22, and perhaps Heb. 6:2. The following are records of instances in which the Holy Ghost was given by the laying on of hands: Acts 8:17-19; 9:17; 19:6; 2 Tim. 1:6, and perhaps Heb. 6:2.

3. Our correspondent should remember the apostle's instruction to Timothy, "Consider what I say." He does not say "Neglect not the laying on of hands," but, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery," referring to Timothy's ordination to the ministry. The laying on of hands was one thing, the gift another. The one was the means, the other the result. Neither is the gift stirred up by the laying on of hands, but by faithfully using it for God. God bestows His Spirit upon us for service. It will not be until we are ready for service for Him alone, that He will bestow it. And then in order to hold it we must use it. In order to keep it we must give it.

4. Sometimes the people of God received the gift of the Spirit by the laying on of hands, as recorded in Acts 8:17 and 19:6; sometimes, and more frequently, without such interposition, as at Pentecost (Acts 2:5); at the house of Cornelius (Acts 10:44), and doubtless in many other cases.

5. Is not the Spirit needed now?—Most certainly, as never before in the history of the church. How shall it be obtained?—By faith, and faith implies absolute separation from sin and complete consecration to God. The Son of God "emptied" Himself, and the Spirit filled Him. "Let this mind be in you." God will guide us to the particular means in each case when the heart is right. Get the heart right by putting away all sin and worldliness, washed in the blood of the Lamb, then seek for the Spirit. "Ask ye for rain in the time of the latter rain." But ask for God's glory.

**1068. R. T. Eternal Life and the Commandments.**—There is eternal life in the keeping of the commandments. "Good Master, what good thing shall I do, that I may have eternal life? And He said, . . . If thou wilt enter into life, keep the commandments." Matt. 19:16, 17. See also Deut. 11:18-21; Lev. 18:5; Deut. 30:19, 20. But the only way that one can keep the commandments is through Jesus Christ, and the power of His Spirit in the Gospel. Rom. 1:16, 17; 8:4.

**1069. S. J. B. Satan Expelled from Heaven.**—The first casting out of heaven was when his sin and rebellion were made manifest. 2 Peter 2:4. In that rebellion he drew one-third of the angels, now demons. Rev. 12:4, first part. Usurping man's rule of the earth he still, in a way, as representing this world, came among the sons of God before the Lord. Job 2:1. Knowing that the Son of God was to come in human form, he waited for Him to be born, hoping to destroy the race in one effort. And the latter part of verse 4 to verse 12 gives the result. While God could see and know the outcome of Satan's rebellion, the heavenly world were in doubt till he caused to be put to death the Son of God. Then Satan was cast out.

**1070. J. C. S. Dan. 11:36.**—The power that exalts itself above all that is called God or that is worshiped (2 Thess. 2:4) is surely in that place where he will not "regard any god; for he shall magnify himself above all." This is just the thing ascribed to the man of sin by Paul.

**1071. A Subscriber. Swearing.**—Matt. 5:34 and James 5:12 refer to extra-judicial oaths, to uncalled-for swearing. As to regular judicial, solemn asseverations, our Lord took oath before the high priest, and God swore by Himself in His promise to Abraham. (2) If a commandment-keeper was drawn on a jury or as a witness on the Sabbath, he should explain to the court his conscientious convictions, and if the court insisted that he should serve, he should kindly and firmly refuse to serve on the Sabbath. Should he be punished for contempt of court, let him bear it like a man for Christ's sake.





### RUSSIAN ABSORPTION OF ASIA.

WHILE it may not be possible to forecast with absolute certainty the outcome of the troubled conditions in China and the far East, as to divisions of territory and ultimate control, yet the history of governmental movements during the past fifty to seventy-five years, and notably the steady and resistless on-march of Russia, furnish a significant index to future changes. So quietly has the larger part of Russia's preparatory work progressed that the rest of the world has hardly realized what was taking place until some specially striking stage of her advances has from time to time called forth widespread comment.

Not so many years ago—within the memory of even the younger generation—Siberia was practically an unknown country, a wild and inhospitable region, covered with snow and ice in much of its extent the greater part of the year. But as the mists have cleared away, there has burst on the vision a picture of vast prairies and far-extending valleys, with growing grain and fruits, and flocks and herds, while stretching away four thousand miles, from Tcheliabinsk and Ekaterinburg in the Ural Mountains on the West to Vladivostok on the Pacific, is the shining track of the great Trans-Siberian Railway, with its many branches.

The extension of the railroad meant rapid strides toward China, the coveted bone of contention in the East. Then came the Chino-Japanese War, and Russian occupation of Port Arthur, and constantly-spreading Russian influence in Manchuria, until now this province is practically annexed. In her scheme of expansion and absorption Russia has planned with far-sighted wisdom. Her watchword has been conquest by peaceful means where possible,—victory by diplomacy, and she is gradually revealing herself to the world as a past master in this art. Money and force of arms will accomplish almost anything in this world. Both of these agencies Russia possesses, and besides is at the door and in the ground with them. And so, while other nations have either endeavored in vain to obtain concessions for railway building and promotion of other enterprises, or have gained a point only after long delay, Russia has quietly proceeded with marvelous energy, and, apparently, no hindrances, until at the present time she has nearly completed in Manchuria over twelve hundred miles of railway, as against about five hundred miles in all the rest of China, built by other outside enterprises.

Into these Eastern openings Russia has been and is pouring troops by rail and by water, until, it is estimated, there are in garrisons at Port Arthur, Talienwan, New Chwang, Moukden, and other near-by cities, and at Vladivostok, Khabarovsk, Nikolskoe, and other places, further north and east, and along the lines of the Manchurian branches of the Trans-Siberian system, more than two hundred thousand soldiers. Besides this force there can probably be relied upon to fall in with Russia the one hundred and seventy odd thousand Manchu soldiers, distributed throughout the various provinces, when it is considered that China's best regiments are officered by Russians. Add to these resources practical control already of Mongolia, the breeding-ground of all Chinese horses, and it requires no astute prophet to foretell some of the probable final outcomes of the far Eastern question.

But this is only part of the Asiatic problem. It was Lord Charles Beresford who predicted that the Russian annexation of Manchuria would be followed by a successful invasion of India by the arms of the czar. The fear of this is England's nightmare, and

the facts of the situation warrant the prediction. A glance at the accompanying map will show the stages of Russia's advances in Central Asia during the present century. Into lands for thousands of years barred to foreigners Russia has forced a path, and brought under her sway and to partial civilization at least, ten millions of lawless dwellers of the steppes of West Central Asia. Her southern boundary is the northern line of Persia and Afghanistan. Eastern Turkestan is under her influence, and between these two she touches India in the Pamirs.

From Krasnovodsk, on the eastern shore of the Caspian Sea, begins the Central Asian Railroad, already stretching fourteen hundred miles into the heart of Asia, with Peking ahead of it, and touching, among other cities, Askabad, Merv, Charjui, and Samarcand, once the seat of the world's civilization. At Merv a branch turns south to Kushk, forty miles from Herat, the capital of Western Afghanistan, and here, through her diplomatic tampering with the Ameer, Russia expects to establish a base from which a rapid descent can be made on India when



Russian Advance in Asia.

the proper moment arrives. Distributed at a dozen different points along the line of this great military road—for this is what it really is now—and at points easy of access from it, the czar has a force of over eighty thousand Cossacks, half of whom are at Kushk.

But this is only a small portion of the number he can call to his aid in this region in an emergency. The leading warriors and chiefs of the vast hordes subjugated in the interior are made mounted officers in the czar's service, and, with their followers, add thousands of ardent supporters to the man in St. Petersburg. So that along her Asiatic frontier Russia has stretched an army of fully five hundred thousand soldiers. For their transportation and for the carrying of provisions where the railroad fails, she has easily ten million horses and camels on the Kirghiz and Turkestan steppes. And the provisions are found in the valleys of this same interior region, made fertile and productive by canals and extensive irrigating works, constructed at an immense outlay of capital by the Russian Government. In fact, this has been planned as a vast commissary department, and its supply is inexhaustible.

This is not all. It is well known that Russian influence is dominating in Persia, and work is now progressing on the Trans-Caucasian Railroad from Tabriz in northwestern Persia to Bander Abbas on the Indian Ocean, which port is claimed by the czar as one consideration of a large loan to the Shah. When this line is completed, a steady line of troops can be poured into Persia from Batum on the Black Sea, even as forces in large numbers are now being hurried to the front *via* Baku, thence by large steamers across the Caspian to Krasnovodsk, thence to the frontier, ready for advance into Afghanistan, with India the goal.

A crisis is approaching. The "Boxer" trouble in China is only an incident, and when this is quieted there will still be the settlement of the greater question. England is at present handicapped by her South African affair, and under ordinary conditions could not possibly withstand Russia in China, so far as a land conflict is concerned, and it would be made such by reason of Russia's land advantages. In India, England could place in front of an invading force about one hundred thousand British soldiers, and four hundred thousand native troops, if the latter could be induced to fight for her.

In the southeast is France, crowding India and England's sphere of influence in China in the North. At present France and Russia are together in working against England, and Germany seems to stand in a friendly relation to her big neighbor. America's policy is not fully defined; but in the meantime her trade is multiplying enormously, for with Russia's advances go American railroad material and agricultural implements, which are supplied more cheaply and quickly than like material from Europe. England sees the situation and realizes that her chances are desperately shaky, as evidenced by recent utterances of her leading statesmen. And then Japan must be reckoned with, and she looks with unfriendly eyes upon Russia's operations in Korea.

Russia's long line of outposts from Bander Abbas to Port Arthur, has been likened to a seven-thousand mile drag-net. The question is, When the net contracts and the ends close in, what will be the fate of China and India, and, later on, what the fate of France in China, and of other possible allies, who may then stand in the way of the czar's complete domination of Asia? The Slavonic race dominant in Asia is the czar's dream. From a human standpoint it bids fair to come true. But, unless accomplished very quickly, there are other factors of mighty import—factors based in prophecy and hasting to fulfilment—that will prevent by precipitating a conflict sore indeed, and one that will be ended only by the speedy coming of Christ in the clouds of heaven.

L. A. P.

### NOT A PEACEFUL PROSPECT.

SOME people, and especially heads of governments and their counselors, would have the world believe that the way to keep peace is to prepare for war. But nations are very much like individuals, because a nation is an aggregation of individuals, and the aggregation does not change the nature. Now it is true that many a murder has been committed on the spur of the moment, because an individual happened to have a weapon at hand, when otherwise a little more caution or a second thought would have avoided a deed which only brought costly trouble. Laying aside the possibilities of the warlike attitude in the Orient, in which all the so-called great Powers are interested, it is interesting to note the preparation of the United States Government for naval warfare—a preparation that was contemplated even before this Eastern complication took shape.

According to official reports, "warships aggregating a cost of \$100,000,000 are to be built for our navy as soon as contractors are prepared to undertake their construction. The new program calls for eleven armored ships, which will practically double our present sea power in this class; and in addition to these there are to be three highly-improved cruisers of the Olympia type, and Congress appropriated \$18,000,000 for the hulls and machinery of five battle-ships, and bids have been solicited for their construction. The plans for the six armored cruisers, which are to be more powerful than any ship at present in service, and are to cost for hulls and machinery alone over \$25,000,000, will probably be finally approved next month. The Navy Department is also about to solicit bids for 35,000 tons of armor, the cost of which will amount to between \$17,000,000 and \$19,000,000. The complete program for the new vessels authorizes contracts for hulls and machinery amounting to \$51,900,000. This includes five battle-ships at \$3,600,000 each, six cruisers at \$4,250,000 each, and three improved cruisers at



\$2,800,000. The battle-ships are to be of nearly 16,000 tons displacement, which is over 5,000 tons heavier than the Oregon, and are to be 100 feet longer than that vessel, with at least three knots better speed. The cruisers are to be 14,000 tons, 23 knots speed, and 8,000 knots steaming radius, which is greater than that of any vessel of the same class at the present time. These vessels will be 5,000 tons larger than the Brooklyn, and at least three times as powerful for fighting purposes. The protected cruisers will be of 10,000 tons displacement, or about twice the size of the Olympia."

It is safe to say that most of this preparation for naval warfare is being made because other nations are doing likewise; for it is a fact that the European nations, as well as Japan, are going even farther in proportion to their ability than the United States. This can not, in the very nature of things, promote peace; for just as individuals armed will risk more, and be more obtrusive, and, on the other hand, be more ready to resent intrusion, the same is to be expected of nations. Be not deceived; war preparation is not a promoter of peace, nor does it augur an era of peace among the nations. G.

#### PARTITION OF CHINA.

WASHINGTON advises state that the partition of China is inevitable, and "the Powers" have tacitly agreed that it shall not continue as an independent, autonomous empire. The nations involved in the present embroglio have decided that steps must be taken, making impossible the recurrence of existing conditions. And each nation will insist upon money indemnity averaging \$300,000,000 each; of course this is based on the confirmation of present reports, and a speedy victory for the allies. "Diplomatically, up to date, this country's demands are limited to a money indemnity and to the making of a treaty which will insure the open door in China and continue the commercial rights guaranteed to this country in Chinese treaty ports. Any changes in this program will be due to circumstances and the attitude of the other Powers. It is suggested that if the treaty asked for by this government should not be obtainable, a territorial indemnity may be forced upon the United States. The experts in the State, War, and Navy Departments began to-day [July 7] the preparation of the cases against China so far as the money question is concerned, and are basing their figures on the continuance of the trouble for one year, from May, 1900, to May, 1901. The Chinese custom-houses will be seized and held by the allied forces until each nation's bill is collected in full."

THE worst reports that had been received from China, seemingly confirmed, had not been after all even fully surmised. All the foreign consuls and missionaries, including their women and children, have been ruthlessly butchered. After enduring several days of bombardment and starvation, they made a sortie at night. The women and children were placed in the center of a hollow square, and the guards fought desperately. Finding escape impossible, the men killed their own women and children to save them from torture. Then they fought to the bitter end, which meant death and horrible mutilation. All the native Christians were also murdered, and "the streets ran red with blood." At Tien-Tsin, the foreign portion of the city has been besieged and bombarded. The British Admiral Seymour, who has been in command of all the foreign defense force, being compelled to retreat, killed all his wounded to save their being tortured. This was done, however, at the request of the victims themselves, who knew what had been done to some of their comrades who had been wounded and captured. And the end of the terrible situation is not even in sight.

A LATE press despatch from Shanghai says: "All China is now aflame with revolt against foreigners. Only in the extreme West is there quiet. Every port, even Shanghai, is menaced. In the provinces of Hu-Pe and Hu-Nan thousands of native Christians have been mutilated and tortured, the women being first assaulted and then massacred." Yet this is simply that sentiment called "patriotism" gone mad. Webster defines patriotism as "the passion which aims to serve one's country," and this is all that the poor, deluded Chinamen mean. With them, as with many so-called "civilized" and "Christian" people, "the end justifies the means." What the world calls patriotism knows no limit but the limit of power.

AN exchange says: "Seventeen good sober boys went from an Illinois town as soldiers to Manila. One was killed; the other sixteen met with a worse fate; they came home confirmed drunkards—army canteen drunkards."

CHIEF JUSTICE JOHN MARSHALL said in a judicial case of the term "United States" in the Federal Constitution:—

"The United States' is the name given to our great republic which is composed of States and Territories. The District of Columbia, or the territory west of the Missouri, is not less within the United States than Maryland or Pennsylvania; and it is no less necessary, on the principles of our Constitution, that *uniformity in the imposition of imposts, duties and excises should be observed in the one than in the other.*"

And in the Dred Scott decision the majority of the Supreme Court held that "a power in the general government to obtain and hold colonies and dependent territories, over which they might legislate without restriction, would be inconsistent with its own existence in its present form." What would the Supreme Court decide now?

In notifying President McKinley of his renomination, Senator Lodge said: "THE PEACE YOU HAD TO MAKE ALONE. Cuba, Porto Rico, the Philippines, you had to assume *alone* the responsibility of taking them from Spain. Alone, and weighted with the terrible responsibility of the unchecked war powers of the Constitution, you were obliged to govern these islands and to repress rebellion and disorder in the Philippines. No party creed defined the course you were to follow. . . . Thus you framed and put in operation this great new policy, which has made us at once *masters of the Antilles and a great Eastern power*, holding firmly our possessions on both sides of the Pacific."

Up to July 1 the total fire loss in the United States for 1900 was \$103,000,000 against \$65,000,000 for the corresponding period last year. There have been no less than fifteen fires with losses of over \$500,000 each since January 1 last, and five of them have destroyed property reckoned by millions, the Ottawa conflagration heading the list with a loss of \$12,000,000. Among the recent ones is the Standard Oil fire of \$3,000,000; the Hoboken steamship fire of \$5,350,000; and the Prescott (Arizona) fire of over \$1,000,000; Newcastle, Cal., nearly the whole business portion, estimate not given. This shows the greater carelessness and recklessness of men.

A WASHINGTON, D. C., despatch says that "Secretary Root is preparing a bill for the reorganization of the regular army even more radical in its nature than the one submitted in the last session. It seems to be his opinion that the cavalry should be increased from ten to twelve regiments, in order not only to give a larger mounted force, but to make promotions faster among officials. An official in close touch with the secretary says it is the intention of the department to ask Congress for a standing army of not less than 75,000 men. An army of this size, it is estimated, will be needed to cope successfully with the situation in the Philippines."

WHETHER the uprising against foreigners in China has the sympathy of the government is uncertain. It is given out to the world as a revolution, but it is well known that the Dowager Empress is a foe to foreign influence and modern progress, and that Li Hung Chang was under the ban because of his progressive ideas. Rev. W. P. Chalfant, a prominent missionary, says that for two years the legations have been warned by the missionaries of the coming crisis; but they, in return, have been told by the government that the sentiment complained of was only local, and would be managed by provincial authorities.

THE continued siege of Tien-Tsin, occupied by allied troops, and the battles connected therewith have proved that the Chinese are not the insignificant warriors that they have been represented to be, and that their equipments include the most improved arms. Such conditions render their immense numbers an item of no small consideration. Heretofore they have been deemed unworthy of computation as opponents of "civilized" powers. From Tien-Tsin the Chinese are said to be rendering it difficult to navigate the river, by diverting its waters.

THE Kansas City *Star* notes that the Barton County, Kansas, poorhouse has been abandoned, as a result of prohibition of the liquor traffic. "The waving wheat grows up to the walls of the abandoned poorhouse and the empty jail." Prohibition is the only species of temperance legislation that is worthy the name. Sunday-closing never yet has accomplished anything practical as a temperance measure, and it never can be anything but a factor in enforced Sunday observance.

A BOSTON despatch of the 10th inst. says: "Francis Truth, who advertised himself as a 'divine healer,' appeared in the United States Circuit Court to-day, withdrew his previous plea of not guilty, pleaded guilty and was fined \$2,500, which he paid. He pleaded guilty to seven indictments accusing him of using the mails to further a scheme to defraud, which involved his divine healing methods, and on five charges he was fined the maximum penalty, \$500 each."

THE governor of Bombay telegraphs to the British home government that "there were 10,320 deaths from cholera and 6,502 other fatalities in the famine district during the last week in June. The total deaths among the number on the relief works in the British district were 5,324. The number on the relief works is increasing rapidly in consequence of the drought. The number on gratuitous relief is increasing throughout the infected districts."

THE Hotel Rowardennan, at Ben Lomond, in the Santa Cruz Mountains, California, draws the line on Jewish patronage. To all applicants of the Semitic race for accommodations the lessee says, "Owing to the terms of my lease, I am prevented from catering to members of the Hebrew persuasion." This is explained by the fact that many patrons of such summer resorts object to association with Jews.

THE idea of official service of the public has come to be in practise the veriest irony. Office is now most generally deemed an opportunity to serve self. A prominent example is the ice trust in New York City—an illegal combination by which ice was advanced 25 per cent. The *World* publishes a list of seven city officials who held about three million dollars' worth of the stock.

A LETTER from Atrato, Colombia, says Bocas del Toro has been visited by a terrific gale, which destroyed many buildings and banana plantations. Immediately after the gale a fearful fire swept the town, destroying its finest buildings. The situation is said to be desperate, the people being demoralized. The fire originated through carelessness in the Chinese quarter.

It ought not to be possible to record acts of violent retaliation on innocent Chinamen in this country; but a press despatch says that a mob attacked a Chinese laundry in Kansas City on the 15th inst., on hearing the news of outrages on foreigners in the Chinese capital. The police were compelled to guard the place during the night.

It is now asserted that old Li Hung Chang, who has for years been playing friendship for foreigners and modern progress, is really in sympathy with the Chinese uprising against everything foreign. His favor toward progress has been to learn and have his people taught how to use modern tactics against foreign aggression in the empire.

BRIGHAM H. ROBERTS, of Utah, who was denied a seat in the U. S. Senate because he is a practical polygamist, has been convicted in a Utah State court of violating the Anti-polygamy law. His sentence was a fine of \$600 or six months' imprisonment. He hopes to escape on a technicality, and has appealed to the Supreme Court.

LATE advices state that "all the foreigners and missionaries have evacuated Wen Chau and have arrived at Ning Po. Large bodies of Boxers appeared at Wen Chau and threatened to exterminate the foreigners and Christians. They also distributed banners, badges and inflammatory anti-foreign appeals."

THE Salvation Army has started a competition in New York against the ice trust by supplying ice in the tenement district in one-cent quantities and disposing of it from handcarts at the rate of fifteen pounds for five cents. The trust decree that only ten-cent lumps should be sold has thus been smashed.

A MONTH ago the number of foreign war vessels of all classes in Chinese waters was given out as follows: Japan, 21; Russia, 20; Great Britain, 23; United States, 18; Germany, 9; France, 5. These carried 32,614 men and 2,034 guns. This naval force has been largely augmented since that time.

THE steamer Garoune, which arrived at Port Townsend, Wash., on the 16th inst., brings a report that smallpox is epidemic at Cape Nome. Consequently many will leave there as soon as possible, but thousands have not the means to get away.

AT Coleman, Texas, on the 16th inst., fifteen persons were drowned and much property destroyed by a cloudburst. On the same day a cyclone struck the town of Llano, in that State, doing much damage to property and injuring a number of people.

ITALY is also in the Chinese fray. A contingent of troops left on the 18th inst., says a press despatch, and the *Tribuna* says a second expedition is to go, raising the number to 5,000 in all. This makes eight nations pitted against one.

YOUNG Cornelius Vanderbilt figures as an inventor. He has succeeded in applying the principle of the marine boiler to the locomotive engine, a device which promises greatly to lessen the expense of running the locomotive.

THE Transvaal war is not over yet, the few Boers being still able to worry British outposts to a considerable extent, and escape capture. The British loss, in killed and disabled men, during the war foots up, at last account, 48,188.

THE town of Newcastle, Placer County, Cal., was almost entirely destroyed by fire on the 15th inst. The town is the center of a rich fruit region and a prominent interior fruit shipping point.

ON the night of the 14th inst., the city of Prescott, A. T., was visited by a destructive fire. The principal business portion of the city is in ruins, the loss being estimated at \$1,000,000.

AFTER several years of diplomacy, Germany and the United States have agreed upon a reciprocity treaty, each granting to the other the "most favored nation" tariff rates.

THE strike of street-car employees in St. Louis is on again, accompanied by the boycott in the localities where the laboring classes mostly reside.

THE President has ordered two regiments—one infantry and one artillery—from Manila to China.





## EVERY-DAY WORK.

A TORRENT sweeps adown the mountain's brow,  
With foam, and flash, and roar.  
Anon its strength is spent; where is it now?  
Its one short day is o'er.  
But the clear stream that through the meadow flows,  
All the long summer on its mission goes.

Better the steady flow; the torrent's dash  
Soon leaves its rent track dry.  
The light we love is not a lightning flash  
From out a midnight sky,  
But the sweet sunshine, whose unfailing ray,  
From its calm throne of blue, lights every day.

The sweetest lives are those to duty wed,  
Whose deeds, both great and small,  
Are close-knit strands of one unbroken thread,  
Where love ennobleth all.  
The world may sound no trumpets, ring no bells;  
The book of life the shining record tells.

—Fireside Teacher.

## DEMORALIZATION OF THE YOUNG MAN. No. 4.

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Its Relation to the Morals of the Young Man.

The Importance of Proper Diet.

IT is a fact which is becoming generally recognized both by physicians and reformers that there is usually a physical basis for moral depravity. The young man of half a century ago had, as a rule, abundance of physical exercise. He lived on the most plain and simple diet, which, however, supplied all the nourishment required by the human system for purposes of repair, heat, and energy. But the young man of the present day has become dissatisfied with this plain, simple, old-fashioned dietary of his forefathers. He must have foods and drinks which stimulate and excite, and burn on their way down, all of which has a direct tendency to inflame the animal passions, enthrall the conscience, benumb the sensibilities, pervert the judgment, and otherwise make a slave of the soul that has thus abandoned itself to the gratification of appetite.

## Stimulating Waste—Products of Flesh Foods.

Eminent physiologists have clearly shown that the waste products and other poisons contained in animal food have a direct influence in producing an appetite for tobacco, alcohol, and other stimulants. Upon the death of the animal, elimination of poison ceases, and the poisonous and stimulating matter which was in process of elimination is retained in the tissues of the dead animal, to be afterwards introduced into the human system, if the meat be eaten, there to do its pernicious work of exciting the tender and delicate nerves, and otherwise arousing a craving for stronger stimulants. Dr. Haig, an eminent English authority, in his work on Uric Acid, pages 256-7, says:—

"Like morphine, cocaine, and alcohol, of which we have been speaking, meat itself is a stimulant, and this is the real cause of the difficulty which so many experience in giving it up. Thus I have been told by a patient of mine, whose daughter, among other good works, has a Home for Inebriate Women, that her own experience has taught her that flesh diet is the very worst for them, and she does what she can to tempt them away from meat. But she says, 'You can really see joy in their faces if a

large joint of meat is brought in; just, I remark, as you would see joy in their faces, if a keg of whisky was placed on the table. I also hear from the same source that if the craving for alcohol is overcome, that for meat goes also. It is stimulation that is wanted, not nutrition. I would also point out that meat not only produces in this way a craving for stimulants, to overcome the rebound from its own stimulation; but it also produces thirst, so that those who use it are given to drink very considerable quantities of such fluids as beer, and thus introduce ever more and more of the stimulating acids and alcohol."

Thus it is, therefore, not merely a question of diseased meat, but a question of poisons manufactured within the animal, and which are being carried out of the animal at the time death ensues. The young man who would keep his morals untainted in this age of degeneracy should look well to it that his physical food is both untainted and non-stimulating.

## Condiments, Spices, etc.

Anything that creates a thirst which water can not satisfy must be regarded as a foe to temperance and purity. If the appetite of the boy or young man is being trained to crave things unnatural and irritating, it will continue to crave something stronger and stronger from day to day. It is thus that the fond mother, who puts pepper in the food, flavoring extracts (tainted with alcohol) and spices in the dainties and delicacies, trains up the appetite of her son to crave alcoholic beverages, the terrible results of which in after years almost break the mother-heart, when she is forced to inquire, "O, where is my wandering boy to-night?" Condiments, as well as other unnatural and highly-seasoned foods, irritate the digestive organs, and fever the entire system.

We are aware that these small items in the diet question have received but little attention at the hands of temperance agitators and social purity reformers, and we believe it is largely because of inattention to these small but potent agents in the causation of intemperance that so little real success has attended their efforts. It is but an aggregation of these small causes of demoralization that by and by presents to our view such a fearful culminating Niagara of vice, crime, and intemperance. Let every parent feel the importance of devoting much time and study to the question of dietetics and their influence upon the future moral and physical well-being of their children.

## Practical Illustrations of the Relation of Diet to Intemperance.

CASE 1.—A young man, aged 21, of splendid family connections and good education, staggered into the mission one night in a drunken condition. His father was a sober and industrious man. The boy had all his life partaken of a diet rich in flesh foods and condiments. As the result, such a keen craving for further stimulation was aroused in his nature that relief was obtained only by the use of some form of alcohol. A plain and simple diet of fruits and grains was prescribed for this young man. Within a few days the craving for alcohol had departed, and, continuing his simple dietary, he has been able to keep sober ever since.

CASE 2.—A middle-aged, successful business man, who had broken away from the drink habit almost a score of times, only to fall again.

He did beautifully for months on a vegetarian diet, and it was not until one day when he decided to go out to a restaurant and get a "square meal" (beef-steak, mustard, pepper, etc.) that the fall came. Concerning the relation of diet to temperance, this is the testimony he gave: "When I finished that supper of meat, fried foods, and condiments, I got up from the table and went straight to the nearest saloon, where I drank beer, then whisky, and that is about the last I remember." The story is told. Up to this time this man had been skeptical as to the real value of diet in its relation to the liquor habit, but this experience was enough to convince him. Scores of cases similar to the above might be given did space permit.

## Unsuitable Combinations and Unwholesome Foods.

Bad combinations of food produce in the process of digestion, or rather indigestion, alcohol and other fermentation products which create a clamoring for further stimulation. Unwholesome combinations of milk, sugar, pastry, etc., contribute their share in interfering with digestion and nutrition, and thus set in operation causes which serve as a direct influence in the production of the stimulant appetite.

## Candy, Confections, etc.

The free use of sweets and other confections not only produces a catarrhal condition of the stomach, but also general digestive disturbances which invariably result in the setting up of unnatural cravings within the system. There is scarcely a natural flavor to be found in the God-given bounties of this world that the devil has not borrowed to add fragrance to the unwholesome and health-destroying soft drinks, confections, and knickknacks, which are dealt out to children under a variety of fascinating and appetizing names, such as chocolate creams, cherry drops, wine-cups, angel food, bonbons, etc. In an Eastern city a candy dealer was recently arrested on a charge of selling intoxicating liquors without a license,—selling to school children candy which contained a large per cent. of alcohol. That which is sometimes as sweet as honey in the mouth, in the stomach oftentimes becomes as bitter as gall, and thus is developed into a potent cause of intemperance, effectually striking the most telling blows for the destruction of the health, strength, and happiness of the youth of the rising generation.

## Late Suppers.

At the time of night when our forefathers were asleep, recuperating the energy of brain and brawn, their grandchildren of to-day are gormandizing and dissipating around some festal board, benumbing and destroying their God-given moral sensibilities, perverting their powers of reason and judgment, as well as robbing themselves of the rest so essential to the proper performance of life's duties the following day. These late dinners and suppers of modern social life interfere with sleep, which, especially to the growing youth, is "Nature's sweet restorer," and otherwise derange the nervous system, making invalids of hundreds and drunkards of thousands. Let the young man of to-day who would rise to eminence and usefulness in this world, make it his motto, "Eat to live," instead of, "Live to eat."

W. S. SADLER.

INTERNAL baths, when properly taken, are often more essential than external baths. The four avenues of elimination must remain unobstructed if perfect health is to be obtained or retained, thus being free to perform the functions that nature has intended.—*Ladies' Home Journal*.



THINGS WORTH REMEMBERING.

MANY an angry expletive or forceful action might be avoided if a few common-sense suggestions were remembered. Unfortunately, it is frequently the things that do not apply to the particular case that come to mind, while the special one is forgotten till the need for it has passed.

For instance, the knowledge of how to keep ice in the sick-room may be of service in saving life. A deep tin pan or pail should be taken, and a piece of flannel so fastened over the top that it will sag in the middle, but not enough to touch the bottom of the pail. A good-sized piece of ice can be placed in the flannel, and completely wrapped in its folds so that no air can reach it. Small pieces of ice can be broken off, using a hatpin.

When windows rattle in heavy winds a few slips of folded newspaper will stop the unpleasant noise, besides keeping out the wind. Paper is an excellent weather stripping, and it is a wonder that some enterprising dealer has not patented a way to use it. Pinning the curtains together on very cold nights will prevent the chill of the glass from lowering the temperature of the room.

When the dreaded house-cleaning time arrives, the careful mother of the family finds so many annoyances that a few hints regarding some of them may not be scorned. Keys that never seem to stay in place may be fastened to the knobs by small gilt cords. Doors that will not open easily and drawers that stick may frequently be put in good condition by rubbing the offending edges with stove blacking, or even a soft lead-pencil. The wearisome and continual polishing of brasses may be avoided if, when they are in fine condition, they are varnished with a colorless shellac, kept in any paint store. A simple polish for furniture can be made of one part turpentine and three parts linseed oil, and is quite as efficacious as any of the expensive ones with fancy names. Kerosene oil will remove finger marks without taking off paint or varnish as well. Common washing soda will cleanse the drain pipes. Salt or Indian meal will brighten the carpets and keep the dust from rising. When a broom has been used for heavy sweeping, it keeps longer if it is dipped in hot water, shaken out well, and allowed to hang up until dry.

When hard water is used, if a common marble—not glass—is put in the kettle, it will prevent the flakes of lime from forming on the sides. When a double boiler is improvised from two saucepans, a couple of nails placed in the lower one will prevent burning, and insure the water reaching every part. Lemons will keep better if strung on a cord through the blossom end, and hung up in a dark place; they must not touch each other.

Tho it is my last suggestion, it may not be the least, that slightly moistening the button-holes of stiffly starched collars may prevent a morning episode that is quite common, "even in the best-regulated families."—*Selected.*

AN OLD SAW THAT IS SENSELESS.

IN olden times when a person died it was customary to toll the church bell a certain number of times to indicate whether it was a man, woman, or child. For a woman it was tolled three times and for a man thrice three times. The stroke of a bell was called a "teller," and hence it was nine tellers for a man; or, as folks said in those days, "Nine tellers mark a man." This saying, which was continued long after the tolling custom was abolished, finally became converted into the present saying, "Nine tailors make a man," which is devoid of both sense and reason.—*Ladies' Home Journal.*

Reach Down and Help Us.

W. A. S.

W. A. STEM.

1. Reach down, O Lord, and help us Thy pre - cepts to o - bey;  
2. O let Thy Spir - it teach us, And may we know Thy voice;  
3. Re - vive, O Christ, re - vive us, Live Thou in ev - 'ry heart;

Reach down, O Lord, and guide us To that e - ter - nal day.  
And in Thy Word, Thy life, Thy light, From day to day re - joice.  
May we Thy pres - ence cher - ish, And ne'er from Thee de - part.

REFRAIN.

Reach down, . . . reach down, . . . and draw us to Thy side; . . .  
Reach down, reach down

So keep . . . us Lord . . . and with us e'en a - bide. . .  
O keep Thou us

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# MISSIONS

## THE WIND ACROSS THE WHEAT.

I HAVE wandered through the woodland and o'er the meadows sweet,  
And have heard the lovely singing birds by brooklets' cool retreat,  
And I have seen in spring-time the grass and flowers and trees  
Come bursting into greenness and blossom in the breeze.  
And I have been delighted with the scent upon the air,  
Of the perfume of sweet blossoms, so many and so fair.  
And my heart is filled with reverence, my heart is filled with love,  
At the wondrous loving-kindness of the gracious God above.  
But now I see another sight most wonderful and grand;  
'Tis the waving, golden fields of wheat in Oklahoma land.  
Stretching out in broad expanses as far as eye can reach,  
The bounteous harvest should to man a wholesome lesson teach.  
And as I walked beside the fields I heard a sound most sweet,  
In the rustle and the whisper of the wind across the wheat.  
And it seemed to tell of millions who are waiting to be fed;  
And the wheat is heaven's blessing to supply their daily bread.  
And next I heard a sighing as of a mighty band—  
Of India's famine-stricken, and from Europe's care-worn land.  
And then the wheatfields seemed to beg that they might soon be sent  
To satisfy the hungry, and bring them sweet content.  
And my heart was filled with thankfulness and praise to God above,  
For His blessing and His goodness and His blest impartial love—  
For sending rain and sunshine on evil and on good;  
And hearing e'en the raven's cry when calling for their food.  
O, sweet the thought, He cares for me, and guides me all the way!  
He knows my needs before I ask, and keeps me day by day;  
And 'tis sweet to heed the pleading of the Spirit's gentle voice,  
That takes away all selfishness and makes the heart rejoice.  
O, that this hope to weary souls may everywhere be given  
Of sharing in that glorious time when this earth will be heaven,  
When pain and trouble flee away and sin shall be no more,  
And woe and want shall banished be from that immortal shore!  
*Kiel, Oklahoma.*

WM. NEHRING.

## EDUCATION FOR THE COLORED RACE.

AT the close of the Civil War was the golden opportunity for church and missionary work in the South. The colored people were then easier to lead, as their habits as freedmen were not yet formed. Some religious denominations undertook this work in a measure, but none so heartily as the Baptists, who had forecast the outcome of the war, and had their forces ready at the proper time. Hence the Baptists have the leading place among the colored churches. Many mission schools were established; and missionary work has been continued in a more or less efficient manner, and through various channels. The most successful effort in this line which we

have met is that of the Baptist Women's Missionary Society. This society is all that its name indicates, and it is doing energetic, sensible work. About one hundred women missionaries are employed in this field under the control and pay of the society. It operates in the churches and homes of the people, and its object is to relieve suffering and elevate the people.

But the crying need of this field is better educational facilities. More than fifty-five per cent. of the colored people can not read. To them the Bible is a sealed book, only as they take its lessons from the lips of others. Hence they are in a position to be misled by false and unscrupulous teachers. Too often those who should be spiritual leaders of the flock, are but "blind leaders of the blind." Custom and tradition take the place of a "thus saith the Lord," and govern the lives of the people, accordingly.



Mission School at Vicksburg, Miss.

It will, then, be readily seen that the first work to be done is to teach the colored people to read the Bible for themselves, and to instruct them in the importance and power of God's Word; also that *obedience* to its teaching is required. At present a wide latitude is allowed, and in many churches is required the paradox of a change of heart without a change of life, the ministry setting the example. The sight of a minister in a large and popular church taking a drink of whisky from a flask while in the pulpit, does not tend to instil into the hearts of his people lessons of sobriety and godly living. This is an actual scene, which came to the knowledge of the writer. Another minister in a prominent colored church, when brought face to face with Bible truths which he and his church were ignoring, exclaimed in a sermon from his pulpit, "I'll die and go to hell before I'll change." Thus church creeds are placed above the acknowledged teachings of the Bible by the ministers, and the word of the minister goes farther with the majority than a direct command from the Word of God.

As a rule, moral darkness surrounds the people as a pall. We have attended church meetings and communion seasons, and have noted the men and women most active in the "experiences" and services, and before the week was over have seen numbers of these same people mingling in the orgies of the low-

est dens, which flourish along the main streets of some of our Southern cities. Yet there are, in every place we have entered, earnest people who realize the moral and spiritual darkness which surrounds them, and are crying earnestly to God for light and help. When we come to them with plain lessons from the Bible, they gladly receive us as a direct answer to their prayers.

What do these people need?—They need educating physically, mentally, and morally. They must be taught to eat, drink, live, and work properly. They must have their mental powers instructed and expanded by proper education. Their moral natures must be quickened, and they must be taught to discern right from wrong; between the sacred and the common; between the service of Satan and the service of God.

In most cases their religious training is at fault. They are an intensely religious people, but much of their religious manifestation is like the rank growth of noxious weeds in a fruitful soil. Properly cultivated, the soil produces an abundant crop of useful products. Left to itself, it will produce weeds, briars, and thistles, which are "nigh unto cursing." In this work, Satan has been very busy; for he would

much prefer to have a false religion, which can not save, engross the mind and energies of the people, than to have them indifferent or actual infidels. This class of people is hard to reach, and they are the most bitter opposers of God's plain truth.

Teach them the power and importance of God's Word, and the necessity of obedience when

it speaks. As they learn to read for themselves, let the every-day lessons be drawn from the Bible. As their minds expand, they will take in the power and importance of the Word. They will grow into it, and their faith will strengthen. They must not be hurried. Let disputed doctrines alone. They will settle themselves later. Just get their feet planted firmly on the Word of God, and there is then a channel established through which the Holy Spirit will speak, to the enlightenment of the mind.

The following selections from a recent letter from Mrs. E. G. White are especially applicable in this connection:—

How pleased I am that the work in the Southern field is advancing! My prayer is, Let it advance, deepen, widen, enlarge, until this shall be a part of the vineyard no longer neglected, but under cultivation. May it be a fruitful garden of the Lord. This can only be done by educating the colored people to read. Then the Word of God, the Bible, placed in their hands, even tho without explanation, will be made plain and applied by the Holy Spirit.

The apostle Paul considered that the Jew had a great advantage above the Gentile, "because unto them had been committed the oracles of God." This is the highest commendation or testimony of the value of the Bible. Every effort should be made to have the sacred Book containing the whole of the revelation of God, placed in the hands of all nations, tongues, and people.

If the mere possession of the Bible is an advantage, how much greater is the privilege of knowing how to read and study its pages! All who wish to



understand the Word are stewards of God as verily as those who have been entrusted with riches. Earthly possessions are talents to be imparted to others to advance the work of righteousness in the world.

The Bible is becoming more and more an educating lesson-book for children and youth, giving to the young, to those of mature age, and to the aged of every nation, the instruction of truth in heavenly things which is the higher education.

Teach the colored people to read the Word of God, and it will have a transforming power upon life and character, and give vigor to the intellect. As its principles are sent home by the power of the Holy Spirit, they will work a positive reformation in the minds of all who receive the Word.

Our only hope for this field is in the transforming power of the Spirit of God as brought to the people through the Word.

J. E. WHITE.

PRAYER THAT OBTAINS.

PRAYER is man's means of communing with God. In it he pours forth his desires for help and his praise for mercies received. The men of prayer have been the men who have prevailed with God and with their fellows. There have been Pharisees who have uttered eloquent words, but they have failed to gain the ear of the "Majesty on high." The failure came about because they prayed to be seen and heard of men.

Prevailing prayer is one that springs from the soul as the spontaneous expression of a heart-felt need. The publican's prayer was answered, because the man was genuine through and through. There was humility there deep as the sin was great; yet there was boldness to come before the throne of grace. The humility arose from a sense of sin and personal unworthiness; the assurance arose from a faith that was unwavering in a God who will abundantly pardon. The prayer that obtains is the prayer of faith; for as is our faith, so will it be granted unto us. We ask of the King, and we must remember that He gives like a king. He gave His Son—this is evidence that He will grant great things. O, for a faith that dares ask God to bestow great blessings!

Definiteness is a characteristic of prevailing prayer. We often pray for everything in general and for nothing in particular, and we are answered accordingly. The widow in the parable of the unjust judge was specific: "Avenge me of mine adversary." That one thing she sought, and she sought it tenaciously. One definite prayer is more effective than a hundred general ones. Paul prayed that the thorn in the flesh be removed, and he prayed earnestly, and the answer was specific. God's grace was given, and his servant triumphed in spite of his infirmity—perhaps we ought to say because of it.

Importunity is another characteristic. We often give up just before the blessing descends, and it is withheld. It is the "continual coming" that gains the point. Elijah prayed till the rain came, and Jacob persevered until the blessing was granted. The Saviour prayed repeatedly that the cup pass away. The cup did not pass, but angels came to minister unto Him.

Resignation is necessary. "Not my will, but Thine be done." God knows best; let us acknowledge that, and if wise He will grant the petition. This is reasonable, and it is the reasonable prayer that will be answered. Lord, teach us how to pray, and we shall prevail. —Inland.

EFFICIENT LABORERS.

WHEN Saul was chosen to occupy the throne of Israel, he was deficient in knowledge and experience, and had, with many good qualities, serious defects of character. But the Lord granted him the Holy

Spirit as a guide and helper, and placed him in a position where he could develop the qualities requisite for a ruler of Israel.

This shows that if we trust in our own strength and judgment, we will commit grave errors; but if we are humble, and are willing to be guided by God, we can be successful in all our undertakings. God in His providence places us where we may learn of Him. To all who will receive instruction, He will impart grace and wisdom. It is the purpose of the Almighty to bring us in close connection with Him, that Satan can have no opportunity to pervert our judgment.

The Lord instructs us to pray in secret, to pray while we labor, to pray while walking by the way. Let the heart's desire ever ascend to God. When we enter upon our work, we have almost everything to learn; but with Christ as teacher, we can become efficient laborers. God chooses those who feel their dependence upon Him, to engage in His work.

H. E. SAWYER-HOPKINS.

Battle Creek, Mich.

OUR INDIA FAMINE FUND.

It is not necessary that we should again rehearse the story of the starving millions of India, or harrow the souls of our readers with the horrible details. Our fund is still open, and will be for three weeks. All that may be received after that date we will reserve the right to combine with other funds and forward as best we can for the greatest need of India. But we hope to close the fund within three weeks from the date of this writing (July 17). We have received to date as follows:—

Previously acknowledged, \$1,432.85.

Ben Johnson . . . . .	\$ 1 00	Mrs. Cora B. Findlay . . .	\$ 5 00
Geo. R. Underwood & friends . . . . .	3 68	R. W. Airey . . . . .	5 00
A. F. Judd . . . . .	6 00	Chas. Wilson . . . . .	1 00
M. E. Darling . . . . .	3 00	Oscar A. Conklin . . . . .	75
J. Stewart . . . . .	2 50	Mrs. L. A. Chase . . . . .	1 00
Mrs. E. M. Smith . . . . .	3 00	Mrs. Emma Garner . . . . .	1 00
H. J. Taber . . . . .	1 00	Mrs. Gill . . . . .	25
Mrs. E. P. Naylor . . . . .	50	Mrs. L. A. Cooper . . . . .	1 00
Mrs. M. E. Doble . . . . .	2 00	Mrs. C. E. Vost . . . . .	1 00
Los Angeles S. D. A. Church per W. M. Healey . . . . .	18 65	Mrs. A. D. Lambert . . . . .	1 00
Crystal Springs S. D. A. Church . . . . .	27 25	Rebecca Giroux . . . . .	1 00
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A. Rogers . . . . .	1 00	Harvey Anderson . . . . .	7 00
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H. E. Chapman . . . . .	1 00	Freddie Weaver . . . . .	50
Mrs. H. E. Chapman . . . . .	1 00	Mrs. Amos Fish . . . . .	1 00
Mrs. Mary Peoples . . . . .	1 00	Mrs. S. J. Mory . . . . .	1 00
Mrs. W. D. Ayers . . . . .	1 00	No name . . . . .	50
John Hanson . . . . .	2 00	Seattle S. D. A. Church . . .	19 52
Phebe Cash . . . . .	5 00	Clifford Forbes . . . . .	1 00
Dora M. Preston and friends . . . . .	1 75	John Hanson . . . . .	1 75
G. Lawrence . . . . .	1 50	M. E. Carman . . . . .	75
		A. I. . . . .	25
		S. S. . . . .	1 00
		Willie Skinner . . . . .	50
		Edwin Orr . . . . .	75
		Allen Kellogg . . . . .	2 00

Grand total . . . . . \$1,611.45

OUR WORK AND WORKERS.

FOUR persons from Camden, N. J., were recently baptized at Philadelphia.

FOUR added to the church at Minneapolis, Minn., at last communion service, is the report of Brother H. F. Phelps.

THE wife of Brother R. A. Underwood, president of Pennsylvania Conference, died at the family home in Mesopotamia, O., on the 2d. inst.

THE baptism of six young people at Ruthven, Iowa, by Brother C. T. Adams, is noted in the *Worker's Bulletin*, by Sister Mary B. Hansen.

TENT-MEETINGS in the interest of the Scandinavians are being conducted at Kane, Pa., by Brother Meleen, assisted by Charles and Silma Johnson.

A POSTAL card from Brother W. S. Dann notes the baptism of forty-six candidates at Omaha, Neb., June 17, with a dozen more to follow a week later.

FROM the *Missionary Visitor* we learn that on the 5th inst., the Portland (Oregon) Sanitarium and Benevolence Association was incorporated with W. T. Knox, G. E. Tyszkiewics, H. W. Decker, W. R. Simmons, M.D., Mrs. J. Gotzian, A. Q. Shryock, M.D., and L. I. Stiles as incorporators. W. R. Simmons, M.D., was chosen president and superintendent; L. I. Stiles, secretary; and W. W. Sharp, treasurer.

SISTER D. A. FITCH, of Burlington, Iowa, has answered a call from the Medical Missionary Board to connect with the sanitarium at Guadalajara, Mexico.

AT the recent local camp-meeting at Frazee, Minn., six candidates were baptized. A series of tent-meetings is being carried on since the meeting.

THE *Texas Reporter* says: "It will be remembered that Brother Bahler took 5,000 copies of the Quarter-Centennial SIGNS. He has kept a careful record of the time required to sell these papers, and has just sent us the result. It took Brother Bahler and his daughter Grace 162 hours and 10 minutes to sell the 5,000. This, figured into days of 10 hours each, would give 16 days and a quarter."

A LETTER in *Echoes from the Field*, from Brother M. A. Altman, of Liverpool, England, says: "Again the season for tent work has come, and this time it has brought to us a nice new tent fresh from the manufacturers in Battle Creek. Its dimensions are 40x60 feet, and can also be pitched as a 40-foot round tent. Brother E. E. Andross has removed to Birmingham, and Brother Harry Armstrong and family have come to assist us in the work here."

THE *Keystone Gleaner*, published at Williamsport, Pa., says in its issue of July 12: "The missionary boat, Sentinel, which is usually found supplying the seamen in and about New York Harbor with literature, came to Philadelphia during the camp-meeting. Combining business with pleasure, Captain Johnson and wife disposed of a large number of books and papers on board the vessels in the Delaware River, and their cruise in Pennsylvania waters was both pleasant and profitable."

IN Yazoo City, Miss., a house-to-house work is in progress among the colored people, in giving Bible-readings and teaching them to read the Bible for themselves. Many can now read, who, when the place was entered, did not know their letters. Reading and history have been taught them from "Christ Our Saviour," "Patriarchs and Prophets," the Bible, and other similar books. A goodly number have taken a stand for the truth, and many are investigating with deep interest. A Sabbath-school has been organized with a membership of fifty-seven, and on Sunday the chapel is filled for both the Sunday-school and the preaching service.

BROTHER F. R. RICHARDS has united his efforts in self-supporting Gospel mission work with Brother D. P. Ziegler and his company at Springfield, Mo. He writes: "This is a city of some 35,000 inhabitants. We conduct services in a large room, where we also serve meals. We plan to hold meetings every evening, also Sabbath-school every Sabbath, in connection with other services. We also divide our working force and hold house-to-house meetings and distribute literature." Amongst other workers he mentions the names of Mrs. Ziegler; Brother Fred Lane, of Topeka, Kansas; and Sister Annie Nordlind, a trained nurse from Battle Creek, Mich. In connection with this mission is published a monthly paper entitled *The Life Line*, at 25 cents a year. This important enterprise is doing good, and is worthy of encouragement.

Cancerous Diseases and Their Cure.—Among the increasing evils of these days are cancerous diseases of various sorts. For the treatment of all forms of cancer, lupus, epithelioma, and all localized skin affections, the Garden City Sanitarium management, San Jose, Cal., has put in one of the finest X-Ray outfits ever shipped to the Pacific Coast. No worthy person will be turned away who can pay the bare cost of board and room. Prices will vary from zero up. All cases will receive thorough constitutional treatment in the treatment rooms, aside from the X-Ray treatment. For further particulars, address Garden City Sanitarium, San Jose, Cal.

ANOTHER SPLENDID OPPORTUNITY.

Do you know that the Sanitarium Medical Missionary Training-School has for nearly two years past had a correspondence department connected with it, and sends out lessons weekly to students who are unable to take a regular course at one of our sanitariums? We shall organize a new class this month, and would like to hear from those who are interested. A descriptive circular giving full particulars of the course, also testimonials from those who are taking it, will be furnished free on application. Address, Correspondence Department, Medical Missionary Training-School, Battle Creek, Mich.

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## LESSON VI.—SABBATH, AUGUST 11, 1900.

## HOLDING TO THE TRUTH OF THE GOSPEL.

## A Meeting in Jerusalem.

## Lesson Scripture, Gal. 2:1-5, R.V.

1. "THEN after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. And I went up by revelation; and I laid before them the Gospel which I preach among the Gentiles, but privately before them who were of repute, lest by any means I should be running, or had run, in vain. But not even Titus who was with me, being a Greek, was compelled to be circumcised; and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage; to whom we gave place in the way of subjection, no, not for an hour; that the truth of the Gospel might continue with you."

NOTE.—Remember that when the apostle wrote the Epistle, he did not divide it into chapters; it is one continuous narrative, and there is no break between the first chapter and the second. Therefore you must have the whole of the first in mind before beginning on this one. Do not forget to study each time from the beginning.

## SUGGESTIVE QUESTIONS.

- Where was Paul when the Lord was made known to him?
- To what place did he soon go? What did he next do?
- How long a time elapsed after his conversion before he went to Jerusalem?
- What did he do fourteen years afterward?—"After the space of fourteen years I went up again to Jerusalem."
- How long would this be after his conversion?
- Who accompanied him on this journey?
- What led him to go this time?—"I went up by revelation."
- What did he do when he arrived in Jerusalem?—"I laid before them the Gospel which I preach among the Gentiles."
- How did he lay it before some?—"Privately."
- To whom did he present the Gospel privately?—"Before them who were of repute."
- Why did he present the Gospel privately to these?—"Lest by any means I should be running, or had run, in vain."
- What about Titus?—"Not even Titus who was with me . . . was compelled to be circumcised."
- Who was Titus?—"A Greek."
- What is indicated by the statement, "Not even Titus, . . . a Greek, was compelled to be circumcised"?
- Why was it necessary that this visit to Jerusalem should be made?—"Because of the false brethren privily brought in."
- Why had they come in privily?—"To spy out our liberty which we have in Christ Jesus."
- What was their object?—"That they might bring us into bondage."
- Did he yield anything to the claims of these "false brethren"?—"No, not for an hour."
- Why did he thus withstand them?—"That the truth of the Gospel might continue with you."
- What, then, was the controversy concerning?
- What would these "false brethren" do?

## NOTES.

1. THE first three years of Paul's life as a Christian he spent in Arabia and Damascus. At the end of three years he went up to Jerusalem, which he had left as a persecutor of Christians. That time he stayed but fifteen days, living with Peter. Fourteen years afterward, that is, seventeen years after his conversion, he went up again to Jerusalem.

2. It was about the year A.D. 34 that Paul was converted; and seventeen years later would bring us to the year A.D. 51, the time of the meeting in Jerusalem, recorded in the fifteenth chapter of Acts. See marginal references. So we know from this, as well as from things mentioned in the Epistle, that the visit referred to in this lesson is the one described in Acts 15.

3. THAT meeting was over the teaching of some "false brethren" (Acts 15:24), who by their false teaching subverted the souls of the disciples. They claimed that a man could not be saved without being circumcised (Acts 15:1); but that this was not the teaching of the apostles and elders is shown from the fact that "not even Titus, . . . a Greek, was compelled to be circumcised." This expression shows that when Paul made this visit to Jerusalem, there was an attempt to compel all to be circumcised, which connects it with the visit recorded in the fifteenth chapter of Acts. The attempt, however, was not successful.

4. THE brethren at Antioch, where Paul was laboring, determined that he and Barnabas and certain others should go up to Jerusalem over the disputed question of circumcision (Acts 15:1, 2); but Paul tells us that he went up by revelation (Gal. 2:2).

He did not go up on an errand for men, but for the Lord. He was the Lord's servant, not man's.

5. PAUL did not go up to Jerusalem to find out if he had been teaching the truth. To suppose that he did would be to contradict all that he says in the first chapter of this Epistle. He went up to impart to others the light which God had given him.

6. A CAREFUL reading of the lesson will show that verse 4 refers back to verses 1 and 2. It is not that Titus was not compelled to be circumcised on account of the false brethren, but that Paul went up to Jerusalem because of the false brethren, and it was because of them that he presented the Gospel privately to some. These false brethren, who, as the Danish vividly expresses it, had "sneaked in," would pervert every word that Paul uttered in public.

7. THE reason why Paul would not give any place to the teaching of those men was that he wished "the truth of the Gospel" to remain with the churches, which had been formed from among the Gentiles. This shows that the whole controversy was over the Gospel. These false brethren were presenting a false gospel. Paul stood for the truth of the Gospel, which is the power of God to save every one that believes.

8. WE can now see why Paul relates this personal experience. He had already encountered men who did just what the men were doing who were troubling the Galatians with a pretended gospel. The question at issue resolved itself into this: Are men saved by faith alone, or by works? Is it by the power of God alone, or by human merit?



## LESSON VII.—SUNDAY, AUGUST 12, 1900.

## THE FORGIVING SPIRIT.

## Lesson Scripture, Matt. 18:21-35, R.V.

21. "THEN came Peter, and said to Him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and 26 children, and all that he had, and payment to be made. The servant therefore fell down and worshiped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, which owed him a hundred pence; and he laid hold on him, and took him by the throat, 29 saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will 30 pay thee. And he would not; but went and cast him into 31 prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. 32 Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou 33 besoughtest me; shouldst not thou also have had mercy on 34 thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he 35 should pay all that was due. So shall also My heavenly Father do unto you, if ye forgive not every one his brother from your hearts."

NOTE.—The student should read and study Matt. 18:15-35 for the fuller lesson. With this compare the parable of the two debtors, Luke 7:35-50. On this point of forgiveness some precious lessons may be drawn from the following texts: Matt. 5:43-46; 6:12, 14, 15; Mark 11:25, 26; Luke 6:35-37; 17:3, 4; 23:34; Acts 7:60; Rom. 12:14-21; Eph. 4:32; Col. 3:13; 1 Peter 3:9.

Golden Text: "Forgive us our debts, as we forgive our debtors." Matt. 6:12.

## SUGGESTIVE QUESTIONS.

- What question did Peter ask Jesus? V. 21. (2) How many times did Jesus say an offender should be forgiven? V. 22. Note 1. (3) To what did Jesus liken the kingdom of heaven? V. 23. (4) How much did a certain servant owe the king? V. 24. Note 2. (5) As the debtor had nothing wherewith to make payment, what was commanded to be done with him? V. 25. Note 3. (6) Upon hearing the command, what did the servant do? What promise did he make, and on what condition? V. 26. Note 4. (7) What effect did the servant's words and attitude have on the king? V. 27. Note 5. (8) Whom did the servant meet as he departed from the king? What did he do and say to his fellow-servant? V. 28. Note 6. (9) What did the fellow-servant do and say? V. 29. (10) What effect did this plea have upon the first servant? V. 30. (11) How did the rest

of the servants regard this action? To whom did they report? V. 31. (12) With what words did the lord of the servant address him? Vs. 32, 33. (13) What did he do with the wicked servant? V. 34. Note 7. (14) What final admonition and warning did the Saviour give? V. 35. Note 8.

## NOTES.

1. **Seventy times seven.**—Jesus had just indicated the mode of procedure to bring reconciliation between brethren. The injured one is to go to the offender, a method contrary to human ideas. Such a course is designed to teach humility, and if the offender is approached in the Christ spirit, his heart may be touched, and thus a victory won by the gentle but all-powerful art of peace and love. But Peter wished to know if there was not a limit to forbearance. The rabbis taught that forgiveness was to be exercised three times. Jesus announces the divine law of forgiveness. The number is not seven times only, nor yet is it limited to seventy times seven,—four hundred and ninety times. The language means unlimited forbearance, just so long as the trespasser comes asking forgiveness. This is the heavenly Father's method with His children. How often we sin! yet forgiveness is limited only when our own hearts become so hardened by sinning that there is really no true desire for reformation. This is the great danger. The Lord wants us to be reconciled, appreciate the great sacrifice made to save us, and stand firm always through His enabling grace.

2. **Ten thousand talents.**—Nineteen or twenty million dollars, a sum impossible for him to pay. The figure is drawn from Eastern customs of loaning money at usurious rates, and when the interest goes by default, it is compounded with the principal. In a short time the amount of the debt becomes enormous.

3. **Commanded him to be sold.**—The figure supposes a despotic ruler; the servants, his governors or petty officials. "In Syria now, when the debt grows till it equals in value the entire property of the debtors, the creditor seizes all they possess."—Peloubet.

4. **Worshiped him.**—Prostrated himself before the king, addressing him in the oriental manner, as lord.

5. **Released him, and forgave the debt.**—Here is the great lesson. The king, as one having power and authority, represents God. The servants are all to whom God has intrusted blessings great or small, and opportunities, and high trusts. The reckoning is not alone the final judgment, but every time when the Lord brings to man's heart a consciousness of his sin. The great debt of the servant "represents the magnitude of the debt which the sinner owes to God, and the hopelessness of ever paying it." The king was "moved with compassion," and did the only thing there was to do,—he released the man, and forgave the debt. This is divine. This is the force of the "therefore," with which Jesus introduced the parable. This is a characteristic of the kingdom of heaven. And if men now would have the kingdom of heaven within, and would be subjects of that kingdom now and forever, this spirit of forgiveness must be theirs.

6. **An hundred pence.**—The denarius was of silver, and was worth about a penny. A hundred pence was worth sixteen or seventeen dollars, less than a millionth part of what the first debtor owed his lord.

7. **Wroth, and delivered him to the tormentors.**—The lord was indignant, justly angry at such conduct. The tormentors were "not simply 'jailers,' but those who [among the ancient Romans] sought by legal tortures to find out whether the debtor had any concealed hoard."—Schaff.

8. **So shall also My heavenly Father do.**—Not that the exact motives and every individual act of God will be as those of the king in the parable; but as punishment was meted out to the unforgiving servant, so the Lord will mete out punishment to those who forgive not when they themselves hope to be forgiven. That is, God will deal with individuals as they deal with their fellow-men. It is not an arbitrary reward from the Lord, but justice determined by one's own conduct. It is a great truth that the making of one's destiny is in his own hands. He may will the Lord's way, and receive power from above to help him, and the end will be life; he may will contrary to that way, and the end will be death.

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

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

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

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

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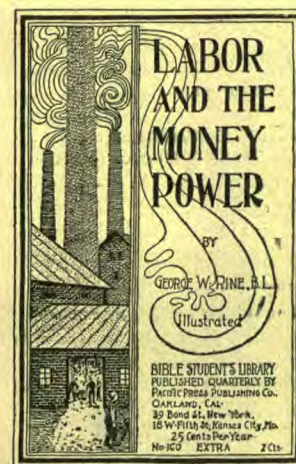
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The article by A. F. Ballenger on "Lying Wonders" is crowded out of this issue. It will be published in our next.

In this issue we conclude the series of articles on the "Origin of Evil and the Change of the Sabbath." The general heading is omitted in order to get room for the article. It will be found on page 5, entitled "The Ancient Apostasy a Type of the Falling Away in the Church." It includes that and much more. This series has given a wonderful amount of Biblical and historical instruction upon the theme of their discourse. May God bless them to the good of souls!

No words can describe the awful, heartrending scenes of the opening of the great world war against China. Many have looked upon it as tho the carving up of China by the great Powers were only a day's diversion. So England looked upon the subjugation of South Africa. And now the best-informed men on Chinese matters, tell us that we know nothing about it. For instance, one of the best-informed journalists of the world, Mr. W. T. Stead, publishes in the *Examiner-Journal*, an article on the subject, from which we take the following excerpts:—

"The gravity of the crisis in China hitherto has never been realized, even faintly, in Europe, otherwise England would have long ago patched up any kind of truce in South Africa, which would have enabled her to have used her army for the defense of the present outposts of Western civilization. Even now, when the massacre of the Legations has sent a thrill through the world, few dream of the immensity and hopelessness of the struggle upon which they are invited to embark with such loud cries of vengeance.

"If the southern and western provinces remain impassive, the situation created by the killing of the Legationees is one which can be grappled with by the international allies; but if, as the news to-day seems to indicate, all China is up in arms, then the West can do nothing except singe the beard and inflict pin-pricks on the hide of the great Chinese dragon.

"One of the ablest ambassadors in London, who has made a life-long study of the Chinese question, expressed himself quite freely on this point. He said:

"If China really rises, the whole of Europe, with the addition of Japan and the United States, can do nothing except to put a girdle of iron around the Chinese frontier, and leave the Chinese to stew in their own juice for eighty years."

But isolation is what China desires. But, O, the awful cost of it all!

"Peace, Peace."—It was but a little while ago that we had a great Peace Conference for the world. Men who did not know hailed it with delight as the precursor of the coming century. But now, within a few short months, all the great Powers of earth are engaged in war—war with a most horrible opening, arousing all the bloodthirstiness of the natural man. "Revenge to-day and mourning to-morrow," is said to be the cry of all Europe. Truly said the prophet of this time, "When they shall say, Peace and safety, then sudden destruction cometh upon them."

All the countries of the earth from which missionaries and soldiers have gone forth to China, are in mourning; for there is scarcely a church or town in them which does not know some of those who are slain. We sorrow with them. But, dear souls, do not all these fearful calamities which are upon the world make you long for the better land? In that soon-coming kingdom, ushered in by the second coming of Jesus Christ, there will be no famine, no strife, no war. This is but the testing-ground for that, into which every soul may enter, not by strife of arms, but through Jesus Christ.

## SONGS FOR THE "SIGNS."

Song is an essential part of true worship. The beautiful songs of Inspiration are found from one end of the Bible to the other. Pre-eminently the songs of Zion are the Psalms. But God has endowed others of His children with the poetic gift and with the gift of singing. And if these gifts are consecrated to Him, why will He not use them?

There are multitudes of songs. Many of them are cheap, light, trashy. Many sing error instead of truth. But those we present to our readers we especially desire should teach the truth. During the remainder of this volume we have the following songs (with music), which will be given monthly to the subscribers of the SIGNS:—

"The Spirit Filled Life," words by Llewellyn A. Morrison, music by S. J. Herrick;

"Let in the Sunlight," words by M. C. Wilcox, music by C. A. Smith;

"In the Temple," words by T. R. Williamson, music by C. A. Smith;

"The Bridegroom Cometh," words and music by H. H. Winslow;

"Let Me Rest in the Harvest," words by Hattie C. Kelley, music by S. J. Herrick.

There are still others in preparation. We believe that our readers will appreciate these contributions, given freely to the Lord's work, to cheer and encourage the pilgrims of Zion.

**Unspeakably Sad.**—No words can describe the horrors of the fearful massacres in China, especially at Peking, noted more fully in our news columns; and the most terribly sad thing of all was the seeming necessity of the death of women and children and wounded at the hands of their own friends. Yet fearful as are their deaths, Christians will not seek to avenge them. Not one who gave his life (or her life, for there were noble women among them) for Christ's sake will be forgotten of the Master. His life, his work, his sacrifice, his seed-sowing, will all be remembered. God will reward every soul, and mete out to the wrong-doers according to their deeds. "Dearly beloved, avenge not yourselves; . . . for it is written, Vengeance is Mine; I will repay, saith the Lord." We know that this is not natural; but it is Christian, and Christianity pertains not alone to the life that now is, but that which is to come. The true gain is the long gain; and God is eternal.

**Russia in Asia.**—In our Outlook department will be found an article and a map giving in condensed space the story of Russian advance in Asia. In that connection it will be of interest to read the opinion of Lord Beresford, who has given special study to the Chinese question. A despatch dated London, July 10, says:—

"Rear-Admiral Lord Charles Beresford, speaking at Malta at the Naval and Military Society, on Monday evening, said the trouble in China would be far-reaching and disastrous in its consequences to British

trade there. It would be a military, not a maritime war, and the Power that could place on the spot the greatest number of troops would eventually have substantial advantages. The Powers not consenting to the open door, particularly Russia, he declared, would eventually gain supremacy. He said it was a pity that his proposals respecting the reorganization of the Chinese army had not been accepted by the British Government, with a view to the possibility of a general war. Lord Beresford advocated an imperial conference, to which all colonies should be invited, to discuss a scheme of defense."

## REDEMPTION.

THERE is no greater theme. Everything which will throw light upon the great subject, which will light the way to the eternal land, which will set forth the old story in a fresh, new light, ought to be gladly received. Three articles on this great theme have just been received from a long-time Bible student and worker, Mrs. H. Hurd-Haskell. They are as follows:—

Man's Lost Condition and His Only Redeemer;  
How Much Redemption Includes;  
Redemption of the Dominion.

It is evident that man is sold into sickness, disease, sin, death. Who can buy him back? The earth is cursed. Who can restore it? These articles will tell you. They will appear in the SIGNS OF THE TIMES, beginning with the issue of September 12.

**What Ailed It?**—In a little State paper, which is always welcome here, we read the following in an appeal to canvassers:—

"I am very sorry that the camp-meeting, the drought, and the smallpox scare so completely paralyzed our canvassing work. But as all these troubles are in the past and nobody hurt much, I hope all our canvassers will brace up, pray for an increase of faith, and go ahead."

Now we are glad to hear that neither the drought in that State nor the smallpox scare had much effect. But what ailed the camp-meeting? It ought to have had such effect upon all truly Christian booksellers that it not only would not be classed among "troubles," but would have been a mighty help to every canvasser there. What ailed it? Or, should we ask, What ailed the writer? or, What ailed the canvassers? Anyway a camp-meeting ought never to be classed with "troubles;" it ought to be a blessed helper in meeting them all; a season of spiritual bracing; a time of storing spiritual energy anxious for operation. What was the matter?

**A Conference of the League of American Mothers** will be held in Chicago, August 1, 2, 3, to which all mothers and the thousands of League members all over the country are invited. To the demands of mothers for definite plans of study and work for their children the League of American Mothers has responded by sending out a study course, fully outlined, suitable either for individual reading or for a mothers' club program. For full information concerning the summer conference, entertainment, and railroad rates, send a stamped envelope with inquiry to Mrs. Andrea Hofer Proudfoot, National Organizer of the League of American Mothers, 9333 Prospect Avenue, Chicago.

**The "Future of Our Country"** concludes in this issue. We hope these articles may be read in the light of the Bible, not in the prejudice of politics or so-called patriotism. We are all judgment-bound souls. "Every one of us shall give an account of himself to God." That we may meet Him there justified, it is necessary that we shall meet the events of life in His light and by His strength. Politics or patriotism will not count there. "The Lord alone shall be exalted in that day." All who are His will stand with Him. That we may be of His then we must be His now.

We notice with regret that some of our friends have mistaken, in the organ advertisement on second cover page of the Liberty SIGNS, the number of subscriptions necessary to secure the premium organ. We are sorry the type did not show up better, but the number is only 150. The organ is a good one, and to all Sabbath-schools not now in possession of a good instrument is offered this splendid opportunity to secure one. Write to this office for plans of work, etc. Look out for an advertisement of the organ next week.