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PUBLISHED WEEKLY

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under Act of Congress of March 3, 1879.)

C. H. JONES - - - CIRCULATION MANAGER.

Per Year, post-paid .....\$1.50  
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SIGNS OF THE TIMES  
Mountain View, Cal.

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# SIGNS OF THE TIMES

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

For Terms, See Page 2  
Vol. 33, Number 15

MOUNTAIN VIEW, CALIFORNIA, APRIL 10, 1907.

Weekly, \$1.50 per year  
Single Copies, Five Cents.

Manuscripts should be addressed to the Editor.  
For further information see page 2.

MILTON C. WILCOX - - - - - EDITOR.  
A. O. TAIT - - - - - ASSOCIATE EDITOR.

## "JEHOVAH REIGNETH."

THE psalmist sings: "Jehovah reigneth; let the earth rejoice; let the multitude of isles be glad. . . . Righteousness and justice are the foundation of His throne." "Show forth His salvation from day to day. Declare His glory among the nations." "Say among the nations, Jehovah reigneth." See Psalms 97 and 96. A.R.V.

It is a dominant note in God's Gospel

deluges, the devastating storms which sweep the earth, "Jehovah reigneth." Jehovah sat as King at the flood. The earth and its laws are perverted. Its wild storms, its fearful convulsions, its horrible pestilences, are abnormal conditions. Jehovah did not include them in His infinitely wise plan and purpose. They are the fruit of perverted laws and perverted purposes. God's laws are living, working laws, normally working out good and only good; but when evil perverts that mighty power and turns it into another channel; when lust and pride and ambition and hate and other elements of selfishness turn the life of the law of God to their own ends, inevitable death and all that leads to death ensues. The devil and demons and men may seem to thwart God's

"My son, give Me thy heart; and let thine eyes delight in My ways." In other words, let God reign in the heart; let His ways be acknowledged there. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place [not a thing to be wondered at], with him also [marvelous condescension] that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite." In the hearts of all He desires to reign; in the heart of the humble He will reign.

For that reign we should pray. In that wonderfully comprehensive prayer Jesus taught His disciples is this petition, "Thy will be done in earth as it is in heaven."



H. M. S. "Terrible" in Christmas dress, in Hongkong, 1903. The letters on the great battle-ship's side are formed of the ship's crew in white.

song of the ages—"Jehovah reigneth." "There is none like unto Thee, O Jehovah; Thou art great, and Thy name is great in might. Who should not fear Thee, O King of the nations?" "The gods that have not made the heavens and the earth, these shall perish from the earth, and from under the heavens." "But Jehovah is the true God; He is the living God, and an everlasting King. . . . He hath made the earth by His power, He hath established the world by His wisdom, and by His understanding hath He stretched out the heavens." See Jer. 10:6-12. This Jehovah, infinite in every perfection, is the God of the universe; "there is no God beside."

"JEHOVAH reigneth" despite all appearances to the contrary. Above all the earthquakes, the pestilences, the famines, the

purposes for a time; God permits the evil working that intelligent beings may see the fruits of evil and choose the good; but above all the evil He is waiting for the glorious outcome of the eternal principle—right is might. He reigns. Even the wrath of man shall praise Him; the remainder of wrath will He restrain. We see but the one item; God sees the stupendous whole. We see but one stripe in the web which God is weaving despite of hindering sin, and often the wrong side of that; He sees the completed web in all its beauty. All that will not submit to His righteous reign shall perish; all that will yield to it shall ever rejoice in God.

JEHOVAH will not reign in His fulness where He is not invited. Above all other places where He longs to reign is in the hearts of His creatures. It is His invitation,

But the most important place in earth in which we should desire the will of God done is our own heart. And we never truly pray the prayer if that be not included. The dominant note of the Gospel—Jehovah reigneth—must be heard and received in our own lives or we can not sing the new song. Two things greatly desired by the whole human family are strength and beauty; but "strength and beauty are in His sanctuary," the very center of His Gospel service. The psalmist sings:

"He [Jehovah] brought me up also out of a horrible pit, out of the miry clay; And He set my feet upon a rock, and ESTABLISHED my goings. And He hath put a new song in my mouth, even praise unto our God: Many shall see it, and fear, And shall trust in Jehovah." "Say among the nations, Jehovah reigneth."

Only he can truly say it who knows the reigning power of God in his own life—God's Spirit and word dominant over sin and selfishness. As Jehovah conquered and reigned there, the glad soul knows that according to that same working God "is able even to subject all things unto Himself." Sinner, Jehovah would reign in your heart and life, and all that He asks of you is that you will open the door, bid Him welcome, and submit all to Him.

THE king of earth can reign only so long as they are supported by loyal souls. He must have their support, but even then of how little worth it is. For no king on earth, doubtless, do so many loyal hearts beat as for King Edward of England. They will give their life for him. Wherever the sun shines or ships sail will be found men who will join heartily in the cry, "God save the King." They know that great as is their combined strength, they are powerless to preserve his life. The executioner, who bears no respect for royalty, may enter the palace door past numerous guards and smite to the death the king on his throne. They have no power against the "King of Terrors." Yet are they loyal, and count it joy so to be. Look again at our picture. In letters of living men have they limned their sentiments against the black sides of the war monster. They have given themselves to establish his throne and power wherever his mighty navy sweeps the sea. Yet is their king at his best a poor, imperfect, sinful, dying man.

WHAT a contrast is presented in the gracious Gospel of God, in the eternal reign of Jehovah. We are not asked to serve a king whom we must pledge to support and save, so far as humans can, but we are asked to yield to a King who can and will save us from sin, from all evil, from death—save us forever. And saving us, He entreats us to join His army, not to establish it by force of arms, not by cruel warfare to spread it abroad over the face of the earth and conquer His foes in bloody conflicts; but we are invited to "say among the nations, Jehovah reigneth," and thus "show forth His *salvation* from day to day; declare His glory among the nations." This is our glad message, Jehovah reigns, Jehovah saves; and He would reign in every soul and save it forever.

### DO YOU KNOW THE PATTERN?

"I know just what pattern I want," said a young woman to her mother as they started out on a shopping expedition. The remark suggested a thought. The daughter's words, whatever her motive, express what should be true in a spiritual sense in every soul.

All are molding character after some pattern, but, sad to say, few indeed are they who know the pattern they want. It is now this, and then that, and next day something else. So they go on and on thru life. By and by they will come up to the great judgment day where one Character will be all in all, and all that is not in harmony with it shall perish. O the changing, char-

acterless ones! Their pattern changes with every passing hour.

The world presents many patterns; but God presents only one, Jesus Christ our Lord. God would have us all choose that Pattern, and He has made it possible by His abundant life for us to copy it. The choice rests with you. It is all-perfect in its fullness. Why not choose it, then? Why not *know* the Pattern, and *know* that we want it?

### THE ONLY BIBLE ELECTION.

#### Special and Effectual.

AFTER most excellent instruction in Christian living, the apostle Peter, in his second epistle, gives us this earnest admonition: "Wherefore, brethren, give the more diligence to make your calling and election sure."

Last week we studied the "Calling;" this week let us begin our study of the "Election." The word itself means, as above used, "selection," "choosing after trying," "calling out of." What does it mean to us?

Does it mean to us, as we have been taught, that God has from all eternity elected some to be saved and chosen others to be lost? Many is the poor soul who has lived in years of misery and sadness under the awful conviction that he was elected to be lost, and yet longing with a God-begotten longing to be saved. Others have presumptuously counted themselves among the saved, and have turned to sin believing they could not sin away their choosing.

The word of God does teach election, choosing, and the choosing is of God, as is the calling. Jesus said to His disciples: "Ye did not choose Me, but I chose you, and appointed you, that ye should go and bear fruit and that your fruit should abide." That is what the Lord has declared concerning those disciples; we have no reason to conclude that the cases of others are different in principle.

There is an election mentioned in the Scriptures which we note here as "special election," but which comes outside of our general study. Still it is worthy of consideration.

God chooses men to do special work, and has done this thruout the ages, but this temporal choosing does not in itself insure eternal salvation. For instance, God chose Abraham to be the father of the promised Seed. Gen. 17:1-8. Of Abraham's two sons, Isaac, the younger, was chosen to perpetuate the promise to the father. Gen. 21:11, 12. Of Isaac's two sons, Jacob, the younger, was chosen as the channel of the promise. Gen. 25:23, 31-34. Jacob had twelve sons; Judah was chosen. Gen. 49:8-10. Of the families of Judah, that of Jesse was chosen; and of Jesse's sons, David was chosen. This choosing did not insure eternal salvation of the men chosen; nor did it consign to destruction their brothers who were passed by. God chose Pharaoh to glorify His name. He would have done it in mercy and prosperity to the king, but Pharaoh forced God to do it in punishment. Even so He chose Nebuchadnezzar and

Cyrus, and unlike Pharaoh they yielded to do the work for which God chose them.

When the virgin Mary was chosen as the mother of Christ, that was not a seal of eternal salvation. She could have apostatized from the faith and thus be lost at last. Jesus Himself declared that others who were not chosen to do the special work of Mary, would be counted in God's plan as truly His mothers as was she whom some have honored even above God; "for," He declares, "whosoever shall do the will of My Father who is in heaven, he is My brother, and sister, and mother." Matt. 12:50.

God calls every soul of us to do some special work for Him, and He blesses and prospers us in that work. Mark 13:34. But if we are eternally elected, we must be true to the end. It is possible to preach to others, and yet ourselves be castaways. 1 Cor. 9:27. We ourselves must choose God's choice, God's way, the things that please God, the life that He offers with its conditions, if we are to be effectually elected. Isa. 56:4; Deut. 30:19. And then we must ever bear in mind that "we are become partakers of Christ, if we hold fast the beginning of our confidence firm *unto the end.*" Heb. 3:14.

To what the election pertains will be studied in our next issue.

### A "TRUMPET" ON "ADVENTISM."

WE have received from many sources clippings from a paper on "Adventism," in which the editorial writer makes certain statements, and we are asked to review these articles. In the first place, it is hardly worth while to notice them. There are small papers of small circulation that are only too glad to get any kind of notice. To do this they frequently go out of their way to attack somebody. As a general thing, even tho they make many erroneous statements, their circulation is very limited and they reach only a certain class, which any refutation of their errors would not reach at all. What, then, is the use of denying their statements?

In the article before us is this statement, for instance: "Adventism in its several branches started, or originated, in the work of William Miller." They give the date of this as somewhere about 1831. It is further stated, "He preached it as a revelation from God." Now, in the first place, Adventism began not with William Miller, but all over the world, at about that time. More than three hundred ministers of the Church of England were preaching that Christ was coming about the year 1840 to 1844. Joseph Wolfe declared that he preached it thruout all the East and in the highest circles in both Europe and America. Many ministers of other churches were preaching it in both Europe and America. It was not a denominational matter at all. Ministers were raised up of God in all the various denominations to preach that Christ was soon to come. The British Museum Library abounds in books and pamphlets which were written about that date. Miller led in this work in America because his interpretations of the prophecies were clearer and more definite than others who were preaching the same thing.

He did not preach it as a revelation from God other than that God revealed it in His holy word.

That Miller was mistaken is held by all Adventists. The explanation of his mistake is very easily shown in the study of the Gospel in the light of the Sanctuary question and in the priesthood of Jesus Christ. Even so the disciples were disappointed when they thought that Christ would set up a temporal kingdom at the first advent. Yet were they fulfilling prophecy, so manifestly so that Jesus

said that if they should hold their peace, in proclaiming that His kingdom was then to be set up, the very stones would cry out.

This writer quotes from Uriah Smith some things that are true, some things that are garbled. Of course Miller's disappointment affected many. Every test that comes in the individual Christian life, as well as the history of the church, affects many. Many at one time went back from Jesus Christ and walked no more with Him, and many more when He was crucified. That, however, did not prove His advent or doctrine a delusion, tho it was then counted so. Neither did it prove the prophecy a delusion, nor Miller a delusion, tho it was a mistake in the event to occur at the close of the long period of 2,300 days.

This writer quotes Uriah Smith: "If we take the ground that the prophetic period did not then expire, the whole work falls to the ground as wholly false and unscriptural." "But if there is nothing to the past movement, there is certainly nothing to the present." Then he goes on to say that "I shall prove from their own writings that the time-setting was an error." But he proves absolutely nothing "from their own writings."

Consistently from the very beginning Seventh-day Adventists have held that the prophetic time was rightly interpreted, the mistake was in the event to take place at the end of the period. This holiness paper teaches a holiness that is too holy to follow the example of the Lord Jesus Christ and keep the commandments of God and the faith of Jesus. The whole opposition to Seventh-day Adventism is not because of any mistakes that anybody has made, but it is because of enmity of the natural heart against God's law. The whole secret of the opposition to the truth of the Gospel lies there; for "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be."

We have no more to say in regard to the matter than this. We only invite our readers who are troubled over the erroneous and garbled statements that many may make to study the truth at first hand; get Uriah Smith's book on the Sanctuary, and read it from beginning to end; and many who will read it will say, as did a learned Presbyterian minister of Ogdensburg, N. Y., after perusing and studying it, "The three angels' messages are founded on rock bottom."

Questions

[We are willing to answer all questions in this department that are practical for the department and that would minister to the general good of our readers, but we answer no questions unless the name and address accompany the question. We do not ask this for publication, nor will it be published unless the inquirer so desires; we ask it, however, as an evidence of good faith, and that we may answer by letter if deemed best. Inquirers will please take notice. There is no departure from the rule. Unsigned questions reach the waste basket by the most direct route.]

2044.—Surprise Parties.

Does the Lord approve of people attending surprise parties? Solomon speaks in Eccl. 3:17 that there is a time for every purpose and for every work. Would like you to explain this text and also the question.

M. H. S.

It depends altogether upon what the surprise party is for, what the object is, what the spirit and motive are that underlie it. If it is a surprise party for pure hilarity and fun, a mere ministering to the lusts of the flesh, that is one thing. If it is for the purpose of showing kindness to a friend, appreciation of friendship, helping the poor and needy, that is another thing. Some of the old-fashioned surprise parties were very blessed affairs indeed. We have known them again and again to make themselves into half a dozen teams, each taking a load of wood to a poor

widow who was without any. We have seen men gather from half a dozen different farms, leaving their own haying and harvesting, to harvest the crop of a man who was sick, and he did not know anything about it until he saw them come; it was a blessed surprise party to him. We have seen them come to a poor minister, who hardly knew how he was going to live thru the winter, with wood and provisions and food and money. We can not believe that there is anything wrong in such a surprise party as that. Sometimes these parties take on less of a beneficial character and yet are harmless, and helpful in breaking the ice of cold formality and showing real friendship. Let the motive be right and the acts be right, and we need not trouble ourselves about the surprise parties in it. It would have to be judged as all other parties are, according to their character.

Eccl. 3:17 is simply a statement that in God's judgment there is a time for every purpose and every work. In the beginning of the chapter the writer says that all the things in this world have their regular course, a time to be born and a time to die, a time to buy and a time to plant, a time to harvest, a time to kill, and so the things of the world go on in their regular course over and over. And yet many of these things are perverted. He saw that in the very place of justice among men that wickedness was there, in the place where there ought to be righteousness, that wickedness was there. So he states the conclusion that God will judge the righteous and the wicked, for there is time, that is in God's judgment, for every purpose and for every work, so that God's own plan shall be perfectly complete in everything, as man's plans are incomplete.

2045.—Scriptural Authority for Wearing Apparel.

What scriptural authority have the Dunkards and River Brethren for wearing the cap and bonnet? Is there any pamphlet that treats upon this subject? Is the prevalent fashion wrong of women attending evening service with the head uncovered?

AN INQUIRER.

How good it is to know that the Lord has left some things to Christian common sense and our own taste. The prescription that He lays down is that we should dress modestly, becomingly, and befitting the Gospel of Jesus Christ. He or she is best dressed whose dress attracts the least attention. We know no reason why the Dunkards and River Brethren may not wear any kind of clothes they desire. Let them follow their own taste and the best light they have. We know of nothing that would compel any one to follow their fashion. They may have pamphlets on the subject themselves. We know of nothing that treats of that subject, hardly think it worth any treatise. Nor do we see anything wrong in women attending evening services with head uncovered. God has given women hair for a covering of the head. Sometimes the immense bonnets or hats which they wear serve to hide the speaker and singers from those who sit behind. It seems to us that it would be a great relief to have them uncover their heads under some circumstances.

2046.—God Is a Spirit. John 4:24.

Please explain John 4:24. The Spirit hath not flesh and bones. When any one is born from above, and the Spirit of God dwells in him, when he dies, does the Spirit of God or of Christ die? When Christ died, He said, "Father into Thy hands I commend My spirit;" and Stephen said, "Lord Jesus, receive my spirit." What did that mean?

M. J. V. H.

To reply to the last question first, that simply means that God would take their life and care for it. Christ's life was commended unto the Father, Stephen's life into the hands of the Master. All these difficulties

would vanish if we remember that spirit is used in different ways. We give more than one meaning to words constantly. We find the same word used under different meanings in the Scriptures. For instance, Jesus said of His disciples, "Ye know not what manner of spirit ye are of;" that is, You do not understand what actuates you. Spirit sometimes means a spiritual being. So God is a Spirit, a spiritual being; angels are "ministering spirits" (Heb. 1:14), spiritual beings. There are also evil spirits or demons. Then there is spirit meaning life, the life which God gives to His children, the higher life, in contradistinction to soul, which every one possesses, children of God or not. The expression quoted above that "a spirit hath not flesh and bones which ye see Me have," evidently refers to evil spirits, and the disciples' conception of ghosts, for they seemed to have the same superstitious ideas of phantoms that men have at the present time. If we will bear in mind these various uses which the word spirit has, we will have no trouble whatever in letting the context settle the question. As, for instance, the words of Stephen, "Lord Jesus, receive my spirit," compare with Col. 3:3, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall be manifested, then shall ye also with Him be manifested in glory." That life does not leave us as a conscious, intelligent entity; it did not come to us in that way. It came as life, vivifying the whole spiritual man.

2047.—The Rich Man and Lazarus.

Please explain Luke 16:19-31.

H. J. D.

The passage is too long for proper explanation in this department. Such questions we must almost of necessity leave out because of that. For that reason we refer our questioner to a tract which covers the scripture very much more fully and much more clearly than we can state it in this department. The tract is B. S. L. No. 146, and can be secured from this office for two cents. See also "Christ's Object Lessons," chapter entitled, "A Great Gulf Fixed."

In brief, it may be said that the parable was one which illustrated the condition and attitude of the Jews and Gentiles toward God. The Jews could be well likened to the rich man that fared sumptuously. All the riches of God's grace had been given them; they had been made the repository of His law and the recipients of the riches of His grace. Rom. 9:4. They considered the Gentiles but "dogs" and unworthy of any of the riches of God. They felt that none would be saved outside of their own particular nation, and the Pharisees themselves, to whom Jesus addressed this parable, seemed to feel that there was no salvation for any except Pharisees. It is recorded of one of this class that he remarked that if only two people were saved in this world, it would be him and his son, but if only one were saved, he himself would be the one. Lifted up in their own estimation, the Jews failed to find the true riches of God; the Gentiles in their poverty of soul, willing to accept anything, received of His grace. Rejecting Christ, the one class has been left to trouble, ever seeking but never finding rest, while the other class, those who accept Christ, have found peace and joy in Him. The great gulf which lies between is the unbelief on the part of those who reject their Saviour. This could be well enlarged and amplified, but in brief, is an explanation of the parable, for it is a parable and not a literal occurrence.

"Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths, where is the good way: and walk therein, and ye shall find rest for your souls."

"But foolish and unlearned questions avoid."

## Christian Perfection

MRS. E. G. WHITE

AND beside this," an apostle writes, "giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." As man works on the plan of addition, adding grace to grace, God works on the plan of multiplication. Peter declares, "Grace and peace be multiplied unto you thru the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, thru the knowledge of Him that hath called us to glory and virtue."

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." But a profession of faith without corresponding works is nothing. "He that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." This is a description of a professed Christian who lives a life of sin. He grieves the Lord Jesus, and puts Him to open shame because he manifests a character after the similitude of Satan. He retains the same objectionable traits of character that he had before he claimed to have received Christ. Indulging his corrupt tendencies, he forgets to be a doer of the word. He does not eat the flesh nor drink the blood of the Son of God. He does not practise Christ's words nor do His works.

Then comes the conclusion: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." This is the life-insurance policy that every one may have. "Wherefore," the apostle says, "I will not be negligent to put you always in remembrance of these things, tho ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance."

For a man to be effectually saved, the truth of the word must be inwrought in the soul. It is a power that works inwardly to bless the soul of the receiver, and outwardly to bless the souls of others. Take the word just as it reads, and be a doer of it. The Holy Spirit works with the consecrated soul who searches the Scriptures.

Now, just now, is our great opportunity to study the word of life. The hearts of many in this world are hungering for the bread of life and thirsting for the water of salvation. They desire to know the Scriptures; they desire to know what the word of God says to them. The Holy Spirit is impressing their hearts, drawing them to the bread of life. They see everything

around them changing. They come to hear the word just as it reads. They desire to build upon a firm foundation; and therefore Christians are counseled to be always ready to give a reason of the hope that is in them with meekness and fear.

A clear, faithful testimony must be borne by every shepherd of the flock of God. The state of the heart is to be our first concern. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Mere speech is nothing. Preaching the word, and then working contrary to that word, makes it of none effect. Lip knowledge, forms and ceremonies, are of little value if Christ does not abide in the soul. We are to watch for souls as they that must give an account. We are to sanctify the Lord God in our hearts. Then we shall be men and women of faith and prayer and power. There is a great work to be done. The heart must be faithfully sentined, else pride and rebellion will bear rule within. Evils without will awaken evils within, and the soul will wander in its own home-made fog, all the time charging upon some one else the result of its own unchristian course of action.

### HEART LONGINGS.

I'M a pilgrim, and seeking a country  
Where mortal feet never have trod,  
A city with walls and foundations,  
Whose Builder and Maker is God.

I am poor and yet heir to a mansion,  
For Jesus has gone to prepare  
A place for the chosen and faithful;  
I long for my home over there.

I read in the word He has given  
That only the spotless and pure  
Can enter the gateway to heaven,  
Or ever its brightness endure.

I long for that home, still with patience  
I wait, for His coming is near;  
May I with the faithful be ready  
To greet Him when He shall appear.

MRS. CARRIE K. BUTCHER.

### SPEAKING WITH TONGUES.

"For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2: 13.

"Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Matt. 16: 24.

THE first text assures us that God's pleasure may be accomplished in us. Indeed, the unlimited power of the Creator is pledged to this glorious end. The second text reveals what is required of us that this may be true.

In the majority of people God is not working "to will and to do of His good pleasure." This is not because His love is not for all alike, neither because He does not desire thus to work in all.

Of all the battles ever fought, none have been waged so fiercely, none have held out so great possibilities for the winner, and such dire results for the loser, as the battle with self. The accumulated misery and wo of millenniums is the result of self-aggrandizement. When Lucifer said, "I will exalt

my throne above the stars of God: . . . I will be like the Most High," God could no longer work in him "to will and to do of His good pleasure." He was, therefore, cut off from the plans and purposes of God for his everlasting and ever-increasing happiness. To secure these now he must "deny himself," accept the infinite sacrifice which his selfish attitude had drawn from the merciful God, and "follow" Christ. This he refused to do, and after gaining about one-third of the heavenly intelligences as his followers, was finally, with those followers, cast out of heaven. Rev. 12: 4, 9.

When man was created, Lucifer (Satan) immediately set himself about to secure followers from among the human family. How well he succeeded is set forth in the sad record of man's expulsion from his beautiful Eden home. He has ever continued his work of seeking followers for himself, but that his career will eventually end is as certain as that God is able to carry out His plans for the happiness of His people. This Satan knows; for we read in Rev. 12: 12 that his wrath is greater "because he knoweth that he hath but a short time."

The power of God in His followers is measured by their full surrender, their entire submission to Him. They must deny self. The least vestige of selfishness will, to just that extent, hinder His working "to will and to do His good pleasure." Now it is evident that in the final struggle between truth and righteousness, between Christ and Satan, will be revealed what God can do thru His followers and what Satan can do thru his. This means, on the part of God's followers, a knowledge of His will according to His word, and a full surrender to Him, that He may accomplish His will thru them. It means on the part of Satan's followers that they will be fully surrendered to him that he may accomplish his will thru them. God will work thru His people "both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will." Heb. 2: 4. This will be the final effort on God's part to recover from the last generation, "out of the snare of the devil," those "who are taken captive by him at his will." 2 Tim. 2: 26. Those whom Satan has taken captive at his will, being at this time fully surrendered to him,—having entirely chosen his ways,—are worked by him to the full extent of his power. He works thru them with "all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2: 9, 10.

Since Satan's work is deceptive, his greatest "wonders" will be done by professed Christians claiming to be doing the will, and carrying forward the work, of God. But "such are false apostles, deceitful workers transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light." 2 Cor. 11: 13, 14. See also, Matt. 7: 21-23.

### Speaking with Tongues

May this gift, handed down to us with such prominence from the day of Pentecost,

be used by Satan? or is such an experience absolute evidence that God is in the midst of those in whom it seems to be manifest?

In the fifth chapter of Mark we have a record of an experience Jesus had with an "unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains." Verses 2, 3. "But when he saw Jesus afar off, he ran and worshiped Him, and cried with a loud voice, and said, What have I to do with Thee, Jesus, Thou Son of the Most High God? I adjure Thee by God, that Thou torment me not." Verses 6, 7. Are not these strange words for the worshiper to speak? Were these the words of the man, as he would choose to speak for himself as he was sitting at the feet of Jesus? No, Satan spoke thus thru the man. When the man was delivered from Satan, he spake differently. See verses 15 and 18. This is an example of how fully Satan can control human instrumentalities.

Again alluding to the fact that in the final conflict between Christ and Satan, Satan's most effective agents will be professed Christians, deceived, deluded souls, I propound the query, Is it anything strange that we should find them speaking with tongues? Is Satan confined to one language? When he has the unfettered use of an agent, can he not speak one language thru that agent as well as another?

"My doctrine is not Mine," says the Master, "but His that sent Me."

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Now when God's message is rejected, and souls are fully surrendered, with no longer a doubt, to Satan's doctrine, Satan can use them to the fullest extent of his power, as verily as he did the man in the country of the Gadarenes.

Dear reader, the final conflict is on. Are you looking for "signs and wonders" to determine whether a movement is of God or not? If you are, you are likely to be swept into the vortex of destruction, for there will be signs and wonders on the wrong side of the issue so great "that if it were possible, they shall deceive the very elect." Let us meet the enemy as did the Son of God Himself, with "It is written." Study the word in the light of God's message for to-day—the Threefold Message of Revelation 14. In this light "we are not ignorant of Satan's devices." His greatest deceptions are unmasked.

A. M. DART.

Ketchikan, Alaska.

#### "WHAT SHALL I DO?"

WHEN John the Baptist was baptizing in Jordan, as recorded in Luke 3, many people came to hear Him. So strong was the demonstration of the power of God in his words and work, that many came to be baptized. He was questioned by the people in general, by the publicans, by the soldiers. "What must we do?" was the question propounded. How may we have a part in God's kingdom?

In every instance the prophet's words

were exactly suited to the case. He knew their besetting sins; his words brought those sins home to their hearts, and searched their motives.

We may expect a like answer from God to-day, when we ask, as every soul should, "What must I do to be saved?" He will reveal to us our besetting sins; and He has promised to help us to overcome the sin and to forsake all unrighteousness. He has promised to overcome these things in us if we trust and believe in Him with all our hearts.

We need not only to ask, "What shall I do to be saved?" but also to plead for the will and strength to do what is our duty when we know it in the fear of God.

MARY A. MORTON.

#### THE BLOOD OF JESUS.

ON Calvary a cross I see,  
There Jesus' life-blood flows;  
That flowing blood, a healing flood,  
Has balm for all earth's woes.

As God's true love from throne above  
Shines on that flowing stream,  
Behold the light on Calvary's height  
To all the world doth gleam.

Thy sin-forged chains, thy rack of pains—  
That light shall melt them all,  
And from thy hands thy fetter bands  
At His command shall fall.

For Christ hath paid the forfeit made  
By Adam long ago,  
By him death came; thru Jesus' name  
Is freedom from its wo.

Down from above in boundless love  
He came to earth to show  
The heavenly way; O come to-day,  
And in His footsteps go.

Upon the tree He shed for thee,  
And all who will believe,  
The healing tide; for thee He died;  
That life, O soul, receive.

MAY GOWER.

#### SEARCH THE SCRIPTURES.

##### First Peter.

THE writer of this book was, in some respects, one of the most peculiar characters of Bible history, as well as one of the most efficient Gospel workers. But that he made any claim to being the visible head of the church, as is claimed for him by so many millions to-day, is plainly disproved by the manner in which he introduces this epistle. Instead of giving himself the title of Vicar of Jesus Christ, Supreme Pontiff, or some such appellation that is now claimed by the pope of Rome, who arrogates to himself the title of Successor of Saint Peter, this humble follower of the meek and lowly Jesus introduces his epistle in this simple manner: "Peter, an apostle of Jesus Christ," placing himself in no way above his fellow laborers, but merely on a level with them. Peter wrote this letter about thirty years after the ascension of his Master, and if he had been all this time occupying the position of head of the church, this order of things would have become so well established that it would have been acknowledged by the church and by Peter

also. See also the first three verses of chapter 5.

The reason for diligent study of this book, as of all the books of the Bible, and the central thought designed to be inculcated in this series of articles, is found in chapter 3, verse 15: "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." How can one be thus prepared for every emergency without becoming well acquainted with the teachings of God's holy word? We are not to be compelled to refer the inquirer to some preacher or to some one better informed than ourselves, or to have to ask for more time to consider the question, but *be ready always* to give a plain and consistent reply to the inquirer concerning our hope.

Dear friends, and especially young friends, if we secure this preparation, and are instant, ready, in season and out of season, for this good work of explaining the hope of the Gospel, how much time will we have for novel-reading and other trifling ways of spending our time? Indeed we will have no time whatever to spend in any vain or foolish manner; for to be ready to give the proper answer, as the Lord instructs us to be, will demand of us all the time and attention we can possibly bestow upon it.

Thus did the prophets themselves; they inquired and searched diligently to know more about Jesus in His word, "searching what, or what manner of time the Spirit of Christ which was in them did signify." So it was the Spirit of Christ that spoke thru those holy men when they wrote the books of the Old Testament, the same as it was when the contents of the New Testament were given. "Holy men of God spake as they were moved by the Holy Ghost." 1 Peter 1:10, 11; 2 Peter 1:21. How can we discount the word of Christ, whether spoken by Moses or Daniel, John or Paul? It all has the same origin; Christ is the speaker.

Glancing at a few more of the wonderful statements of this interesting book, we notice that Peter ventures to mention the fact that his readers could not safely follow the example of their ancestors. He refers to their vain conversation received by tradition from their fathers. 1 Peter 1:18. No doubt their fathers were held in as high esteem by these people as ours are by us to-day; but he plainly states to them that their fathers were following practises that were unscriptural and vain. The usual reply made by people to-day when some new duty is shown them from the word of God, is, "Well, my father did not believe or practise that way, and what was good enough for him is good enough for me. I could not think of giving up the religion of my fathers." Just so might these citizens of Pontus, Galatia, etc., have replied to Peter's exhortation. They might have told him: "We feel insulted to have you intimate that our fathers were not all right. We will not dishonor them by taking up with any new belief that they did not have."

Ancestor worship is a very natural form

of religion; it is practised by the heathen nations to-day. But let none who name the name of Christ, in any case put human tradition, ancient or modern, before the word of the living God. The mistaken practises of our fathers, honest and uninformed as they may have been, can not justify us for rejecting the commandments of God, as their claims are clearly demonstrated before our eyes. "Be courteous." Is it news to learn that this is a Gospel command? If so, please notice its occurrence in 1 Peter 3:8. Possibly the conduct of some professors of religion is not always such as to leave the impression that politeness, courtesy, is a Christian duty. But it is, and one of the most important features of true Christianity. Love "doth not behave itself unseemly." 1 Cor. 13:5. True etiquette, politeness, will not be lacking in the conduct of the true follower of Jesus. This fact would be a good thing to remember by those who are inclined to indulge in religious controversy.

In closing, let us take with us this precious admonition: "Casting all your care upon Him; for He careth for you." 1 Peter 5:7. Unnecessary care, anxiety, wears upon the physical as well as mental powers, and hinders spiritual progress. Why insist on carrying this load when another has arranged to carry it for us? "Trust in the Lord, and do good, . . . and verily thou shalt be fed." F. D. STARR.

## THE SABBATH. No. 2.

### The Identical Day.

#### 1. Which day is the Sabbath?

"The seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

2. Did the children of Israel lose the day while wandering forty years in the wilderness?

"He giveth you on the sixth day the bread of two days." "On the seventh day, which is the Sabbath, in it there shall be none." Ex. 16:29, 26.

"The children of Israel did eat manna forty years." Ex. 16:35.

3. Did they still have the right day after the Babylonish captivity?

"I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath." Neh. 13:19.

4. What day was Sabbath after Christ died?

"The Sabbath day according to the commandment." Luke 23:56.

5. What relation between the Sabbath and the first day of the week?

"When the Sabbath was past, . . . early in the morning the first day of the week." Mark 16:1, 2.

6. Then can Sunday be the seventh day?

It can not be, as it is the day after.

7. What day is the Lord's day?

"The Son of Man is Lord also of the Sabbath." Mark 2:28.

"Turn away thy foot from the Sabbath, from doing thy pleasure on My holy day." Isa. 58:13.

8. Then does Rev. 1:10 mean Sunday?

No; for the Lord never claimed that day as His.

9. Are you sure you are keeping the right day?

The seventh day is the Sabbath. It was

not lost during the forty years of wilderness wandering nor the seventy years of Babylonish captivity. It was still kept by the followers of Jesus after His death, "according to the commandment," on the day just before the resurrection day. It is the only day the Lord ever called His own, and the other days are called "six working days." See Eze. 46:1. It is the "Lord's day" of Rev. 1:10, and we may be sure that it has never been lost and never will be lost.

ASA SMITH.

Reiswig, B. C.

### WE'LL REST AT LAST.

O WEARY soul with sin oppressed,  
Come, lean on Jesus' gentle breast,  
And with the Saviour you shall rest  
In peace at last.

O come to-day while mercy pleads,  
While Jesus' voice still intercedes.  
In Him who knoweth all thy needs  
Find rest at last.

The days and weeks that swiftly fly  
Bring that glad day of resting nigh  
When we shall reach our home on high  
To rest at last.

The pearly gates will open wide,  
We'll enter safely by His side,  
And there we ever shall abide,—  
Sweet rest at last.

We'll know no more of strife and sin,  
Eternal life will just begin,  
When heaven's gates we enter in  
We'll rest at last.

LOTTIE BRIGGS.

### WHO IS OUR GOD?

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

AS "there be gods many, and lords many" (1 Cor. 8:5), therefore we should wish to know which of the gods it is who manifests such an interest in human welfare, who loves us "with an everlasting love" (Jer. 31:3), and by whom, as we also learn, "are given unto us exceeding great and precious promises" (2 Peter 1:4).

It is an old and trite saying that "promises are like pie-crust, made to be broken;" and, for this reason, it must be plain and obvious to every one that the question of real importance here is, From whom and to whom are these "precious promises" given? Peter says they are given to US, and that they include an immortal, divine, imperishable nature. But the *us* can not include those who are disobedient, and the nature of obedience depends on the character and personality of the God who makes the promises; for He it must be who lays down the rules of obedience.

It must be manifest to all that from a false, worthless, or fickle god only false, worthless, and fickle or unreliable promises could proceed: and therefore we are interested in the question, What God is this who so loved the world as to give His Son to suffer and die for the world, and by Him to make "exceeding great and precious

promises" to those who would believe into *eis* Him?

The true answer to this question is not difficult to find. The Bible plainly tells us that the "God and Father of our Lord Jesus Christ," who "so loved the world, that He gave His only-begotten Son," "whereby are given unto us exceeding great and precious promises," is the same God who "in the beginning," "created the heavens, and the earth" (Gen. 1:1), by His Son, Jesus Christ (Col. 1:16). It is the God who, after He had created the substance of the world out of nothing, saw that it was "without form and void;" and who, on the first day of the first week—the day we call Sunday—created the light, and divided it from the darkness. Gen. 1:2-4.

It is the God who, on the second day of the week—the day we call Monday—divided the waters and placed between them a firmament, called heaven, or the atmosphere. Gen. 1:6-8.

It is the God who, on the third day of the week—the day we call Tuesday—caused the dry land to appear and bring forth grass and herbs. Gen. 1:9-12.

It is the God who, on the fourth day of the week—the day we call Wednesday—caused the sun, moon, and stars to appear, at least in visible form. Gen. 1:14-18.

It is the God who, on the fifth day of the week—the day we call Thursday—"created great whales, and every living" aquatic "creature." Gen. 1:20-22.

It is the God who, on the sixth day of the week—the day we call Friday—created land animals, and also "formed man of the dust of the ground, and breathed into his nostrils the breath of life." Gen. 1:24, 25; 2:7.

From these circumstances we may know that our God is a God of power, that He is able to fulfil His promises, and that the provisions which He has made for our salvation, being founded in wisdom and omnipotence, will be efficacious. But, since they will be efficacious only to the US who obey His will, we must note further that our God is the God who, on the seventh day of the week—the day we call Saturday—because that He had then worked six full days, "rested" (Gen. 2:1, 2); "and God blessed the seventh day, and sanctified it"—hallowed it, or made it to be holy time,—and set it apart for the use of somebody, not Himself, because He *had* already finished His creative work and rested from it (Gen. 2:2, 3).

Jesus Christ, the Son of God, who had been the agent in all of His Father's work of creation, said when He was upon earth, that "the Sabbath was made for man" (Mark 2:27), not for the Jewish nation, which came into existence 2,500 years after the day was set apart and made holy, but for every human being who was then alive, or who should thereafter issue from the stock of Adam.

God sent His Son into the world that He might bear the guilt of sinners; that is, law-breakers, violators of the divine law, and in order that men and women might become holy, as God is holy. Lev. 20:7;

Matt. 5:48; Heb. 12:14. Since the sanctification, or holiness, of man implies a complete conformity to the law of God, the sanctification, or holiness, of a day of the week means that holiness, or sanctification, has been attached to that one specified day by God Himself, in accordance with His will or law; and that this sanctification, or holiness, can no more be detached from that day and applied to another day than holiness can be taken from a holy man and given to an unholy man. To do either of these things is beyond the power of any individual or any aggregation of individuals, whether composing a church or a State; and it is doubtful whether it would not be beyond the power of God Himself to consistently change a law which is the foundation of His throne and dominion.

The very object of sending His Son into the world was to save sinners, by bringing them into conformity with His law, which existed from the beginning, but was reiterated on Sinai. There, amid the lightning's flash, the thunder's roar, and the trembling earth, God told the people with His own voice to have no gods before Him, to make unto themselves no image for worship, not to blaspheme, to remember and keep holy the Sabbath day which had been sanctified in Eden, to honor their parents, to commit no murder, nor adultery, nor theft, to be truthful, and to regard each other's rights. No other law was spoken or written by God Himself, or put into the ark, under the mercy-seat, which was typical of God's throne in heaven. The stone-written Decalogue is acknowledged by every one to have embodied at that time the fundamental principles of the divine government; and, since it has never been changed, it is still a requirement of God, in order to be saved, that we should "fear God, and keep His commandments: for this is the whole duty of man." Eccl. 12:13.

ALBERT H. DARROW.

### THE TRUTH.

"Thy law is the truth." Ps. 119:142.

"I am . . . the truth." John 14:6.

THESE two scriptures introduce us to the wonderful fact that the expression "the truth," is more than a mere allusion to some abstract principle of goodness. Certainly, all will admit that our Lord Jesus Christ in proclaiming Himself "the truth" places truth before us as a most specific and concrete fact.

At first thought it may not appear that Ps. 119:142 and John 14:6 are but different ways of expressing the same great thought, but it is nevertheless true. "The truth"—the law of Jehovah—and "the truth"—Christ—are identical; for rightly understood, the law is Christ, and truly known, Christ is the law personified.

What is the law in the last and only true analysis? The entire 119th Psalm is a vivid setting forth of the character of the law, but in verse 172 it is expressly declared to be "righteousness." "All Thy commandments are righteousness." The commandments of God are nothing less than the very

righteousness of God Himself, His character pictured in human language.

To see that this is a mild statement of truth, let the reader note again what has often been referred to in the columns of the SIGNS; namely, that the inspired writers in alluding to the law use the same terms which are enlisted when speaking of the Father. For convenience, let the words stand in parallel lines.

GOD	THE LAW
Is holy. 1 Peter 1:16.	Is holy. Rom. 7:12.
Is just. Isa. 45:21.	Is just. Rom. 7:12.
Is a Spirit. John 4:24.	Is spiritual. Rom. 7:14.
Is light. 1 John 1:5.	Is light. Prov. 6:23.
Is perfect. Matt. 5:48.	Is perfect. Ps. 19:7.
Is truth. Deut. 32:4.	Is truth. Ps. 119:142.

The law of God, then, is the transcript of the divine. It stands before man as the God-life which it is, that man may be blessed by its nature. It is, therefore, the very summing up of all perfection. "I have seen an end of all perfection," says the Psalmist, "but Thy commandment is exceeding broad." Ps. 119:96.

And now take the Saviour's statement, "I am . . . the truth." Who and what was Jesus Christ? Ah, He, too, was the revelation of God, the character of God written not in human language, but in human flesh. "In the beginning was the Word, and the Word was with God, and the Word was God;" "and the Word was made flesh." John 1:1, 14. "They shall call His name Emmanuel, which being interpreted is, God-with-us." Matt. 1:23. He was the living law of God in human form. He brought into the *actual life* of men what before had been only in the language of men. He was the law of truth made into the life of truth. As we sometimes sing of Him, so it is:

"In thy life the law appears  
Drawn out in living characters."

"The truth," plainly, is the law of God as written in His word and so clearly exemplified in the life of our Lord. And when He said, "I am . . . the truth," He was simply saying, I am My Father's law. It was to "magnify" that law (Isa. 42:21), to obey that law (Ps. 40:7, 8; John 15:10), to teach others to do the same (Matt. 19:17), and by His sacrifice on the cross to make it *possible* for all men to know the righteousness of the law (Rom. 8:3, 4) that He came into the world.

The law of God is "the law of truth." Mal. 2:6. It is the summing up of all truth. There is no moral obligation not comprehended within itself. The entire Bible has been written and given to man that man may understand how he came to be out of harmony with that law, and how he may again be brought into harmony. Paradise was lost because the law of God was transgressed; and Paradise will be restored to man because thru Christ he is again made obedient to its requirements.

Yes, "the truth" of the Bible is the law of Jehovah. There is no other "truth." It is "the truth" of God's law as given to men in the life of Christ that makes man free. John 8:32, 36. And how beautifully simple is this!

To know the truth is to know the law; to know the law is to know Christ; to know

Christ is to know God; and to know God is to enjoy life eternal. See John 17:3. The law of the Spirit of life in Christ Jesus frees man from the law of sin and death (Rom. 8:2), and with the law of truth in the heart (Heb. 8:10) he walks in everlasting liberty (Ps. 119:45).

And that same law of truth is in him a sanctifying power. John 17:17; 1 Peter 1:22. Truth is the beginning and the end of all righteousness, the alpha and the omega of Christian experience. At the last day "the truth" wrought into character will constitute man's card of admission to the joys of the better world. Isa. 26:2. The keeper of truth is he who obeys God's commandments and enters in thru the gates into the city of the King. Rev. 22:14.

It is high time to know "the truth," to be "free," to "walk at liberty," to be sanctified and prepared for the hereafter. Would to God every reader of the SIGNS could join heartily in all the experiences brought to view in the 119th Psalm.

C. L. TAYLOR.

### ASHAMED OF HIS LITTLE FAITH.

A PREACHER had been told by the head of a great shoe factory, that if he found any poor people who needed shoes, he could come to him and get them. In making his rounds one day soon afterward, the minister invited a man to attend his church.

"I would like to go," said the man, "but my shoes are so nearly worn out that I would be ashamed to go to meeting with them, and I am too poor to get any better."

"Well, that shall not keep you away," said the preacher; "I will get you a pair of shoes if you will come."

"But I wouldn't like to go without my wife," returned the man, "and her shoes are no better than mine." The preacher promised to get the shoes for her, too.

"It would hardly be right to leave our three children at home, and they are all barefooted, too," said the man in a hesitating way.

The preacher saw that he was in for it, and promised that the children should also have shoes. He then got their measures and went to see his friend the shoe man. He feared that he was presuming too much on the promise he had received, and thought the shoe man might feel that he was abusing his kindness, but when the situation was laid before him, the merchant smiled and said:

"All right; come with me."

Together they took the elevator and went to one of the upper floors, where they landed in a large wareroom that was filled with shoes. The shoe man pointed to one whole side of the room, and said:

"All the shoes on these shelves are set aside for just such cases as yours, and when you have any more of the same kind just come here and help yourself."

Of course the preacher felt very small when he thought of how little he had expected from his generous friend, in proportion to what he was willing to give. How often we go to the Lord with just such dishonoring faith.—*Ram's Horn.*



## TO MY GUEST:

LAY down thy burden with thy robe, O friend,  
And slip into thy bed as in the arms  
Of Him who sendeth both the pain and cheer;  
Draw up thy covers as thou drawest o'er  
Thy sins the loving mercy of the Lord,  
And lay thee down to rest and sweet content.  
When thou awakest then I pray thee wash  
Thy heart of sin and clothe thy soul in peace,  
In charity, in purity of mind—  
To hide thy grief behind a smiling face  
And journey forth a blessing to the world!

RUTH STERRY.

## THE LIGHTNING ARTIST.

[F. L. McCallan, in *Triumphs of Faith*.]

A "LIGHTNING artist" working in a window on one of the main streets attracted our attention one evening, and we paused to watch him.

Beneath his rapid touch was growing a sunset picture, the golden glow of the sky reflecting on the water beneath, making it give back its rich warmth of color. Truly a golden picture,—one could just delight in its beauty. Then lo! in an instant the artist stretched forth his hand, discarding the

brushes he had been using, taking what seemed a knife, and dipping up a dark mass of paint, daubed it on one side of the glowing, gold-reflected water.

Instantly I felt a disappointment as if the harmony of the picture was destroyed,—but with skilful strokes, the dark patch was evolved into an island, bearing shrubbery and blossoms.

I went away carrying the memory, not knowing what it would mean to me.

Shortly there came into my life a fiery trial from which only God could deliver. While holding still after the fierce flame of the furnace, there was brought to mind the remembrance of the sunset picture and the dark paint,—also the beauty which sprang therefrom,—and I knew that the artist working away brought before me not only a picture, but God gave a lesson; out of seeming loss may come possession, out of defeat may come victory, out of discord may grow harmony, for the Great Artist who is touching our life can bring "beauty for ashes, and the oil of joy for mourning."

## THE PILLARS OF HEALTH

By WILLIAM S. SADLER, M. D.

## VI. THE STARCH FAMILY.

THOSE foodstuffs belonging to the starch family are called carbohydrates; and in addition to ordinary starch, they consist of sugar, dextrin, and cellulose.

Starch is by far the most abundant and important of the food elements. No other food comes to us in so many different forms.

Plants have the power of manufacturing starch from the elements of the earth and air, under the mysterious influence of the sunlight. It is during this process of manufacturing starch that plants exhale, or give off, oxygen.

Starch, when properly cooked, that is, thoroly boiled or baked, is acted upon by the saliva of the mouth, and turned to sugar.

The whole problem of cooking has to do with the preparation of starch for digestion. Almost all food substances are just about as easily digested raw as cooked, with the exception of starch. Raw starch can not be acted upon by the saliva, and even the starch as cooked by boiling, or ordinary moist heat, is more or less difficult of digestion by those with weak digestive powers.

The accompanying diagram illustrates the different kinds of starch, from raw starch, as found in nature, up thru the various processes of converting it into dextrin, to that perfect state of digestion as found in ripe fruit—where all the starch has been con-

verted into fruit-sugar—and fruit-sugar is ready for assimilation into the blood with practically no digestion.

## THE STARCH LADDER.

## FRUIT SUGAR

Found in ripe fruits and green grains.

## MALTED STARCH

This represents all the starch converted into sugar-maltose by the action of diastase.

## ROASTED STARCH

Found in bread crust or flake foods which have been thoroly toasted.

## BAKED, OR OVEN-COOKED, STARCH

Found in baked potato, toasted bread (zwieback), bread crust, and other dextrinized cereals.

## BOILED, OR WATER-COOKED, STARCH

Found in soft, fresh bread, mushes, boiled potatoes, and other kettle-cooked cereals.

## RAW STARCH

Found in raw potatoes, flour, rice, and other grains.

A study of this diagram must be sufficient to convince the reader that it is more economical to use the energy of the cook-stove, rather than unnecessarily to waste the energy of the digestive organs in trying to digest raw starch. Inverted starch, that which has been properly cooked,—that is, dextrinized,—cooked until it has a dark color or reddish tinge, like the crust of well-baked bread, furnishes much more heat and strength to the body than raw or half-cooked starch. For in eating the insufficiently-cooked starch, much of its food value is lost, as the digestive organs are able

to convert but a portion of it into sugar; and all starch must be converted into sugar before it can be assimilated by the digestive organs and turned into a blood stream.

A study of the starch family, then, shows us that raw starch as found in flour, potatoes, rice, etc., can not be acted upon by the saliva; that boiled starch, as found in the mushy breakfast foods, boiled potatoes, and the inside of a soft loaf of bread, can be digested only with difficulty, and is a wasteful way in which to eat starch, as it is probably not all used for heat and energy; while baked foods, such as baked potatoes, zwieback, and other toasted cereals, afford the best way to eat starch, as it is in this state thoroly dextrinized, and quite easy of digestion.

In fruits we have starch completely digested by nature's method. Under the influence, and by means of the digestive principles within the fruit, the starch of the green apple has all been converted into sugar in the ripe apple. In this form it can be assimilated by the weakest digestive organs.

Malt and malt preparations represent the starch of the grain after it has been thoroly digested by the diastase (diastase is a substance similar to the ptyalin of the saliva), and in this way man is able to accomplish by artificial means what nature does in her laboratory in the case of the ripening fruit.

It must be borne in mind that the grains contain sugar when they are green,—that is, in the "milky stage," and that it is turned to starch by ripening. Just the reverse is true of fruit. Fruit contains starch when it is green, and sugar when in the ripe stage.

(In the next article we will deal further with the Starch Family, concerning digestion, and the use of starch in the body.)

## HOW MANY POOR WOULD BE HELPED?

The Life Made Manifest.

YOU say, "Can't we improve the dwellings of the poor?"

Yes; God help us to do it. But one of the best ways to do it is to improve the man that lives in that dwelling. I remember some years ago conducting a mission, and one of the office-bearers of the church where I was, said to me:

"Mr. Morgan, I want you to come and see some people. A girl was married out of our Sunday-school three years ago, to a man who is a slave to drink and impurity and gambling. I would like you to come along and see her."

I went—it was in '85—on a cold February day, to see that girl. O, I can not picture the home to you! It was one of those awful houses in the midlands of England, reached by passing thru an entry between other houses into a back court. When I got to the entry with my friend, some children who were hovering and shivering there, hearing our steps approaching, rushed away. We followed them and went into the house. I see that room now. There was a broken table standing there, a chair with the back broken off standing by it, no fire in the grate; upon the mantelpiece a cup and saucer, broken; and not another article of

furniture that my eye rested on in that room. And there stood a woman in unwomanly rags, with the mark of a brutal fist upon her face, and three ill-clad children clinging to her gown. She said:

"Excuse the children running from you, but they thought that it was father."

O, the tragedy of it!

When I got to the rostrum that night to preach, my friend came to me and said, "He is here."

I said, "Who is here?"

"That woman's husband; he is sitting right in front of you."

Now, I don't often preach at one man, but I did that night. I put aside what I was going to talk about, and read the story of the prodigal, and I asked God to help me talk about it, and for about a solid hour I preached at that man. Do you think I hammered at him and scolded him?—Not I. I told him God loved him there and then; and when we got to our after-meeting, I asked, "What man is coming home to-night?" And he was the very first to rise. He came forward, and as I went down from the rostrum and gave that meeting into some one else's hands, and got my arm around him and prayed and wept with him, he entered into the kingdom of God.

My friend said to me, one day about twelve months later, "I want you to go and see some people."

I said, "Who?"

He said, "Do you remember going to see a woman last year whose husband was converted? I want you to come and see those people."

I went. We hadn't gone far—it was February of the next year—before I said to him, "Friend, where are you taking me?"

"O, we are going to see those people."

"But," I said, "we are not going the same way."

"No," he said, "they have moved."

Moved! Why did they move?—Why, the man was converted, and he soon changed his dwelling-place. The man was converted and he remade his environment; and he had gone, not into a palace, but into a cottage in the main street.

If I could paint pictures, I would paint those two. I can see that home now. It was on Sunday after the afternoon service, and he sat by the fire with his three little ones, who had run away from him a year ago. One was on his knees, another on his shoulder, and another stood by him; and I never heard a sweeter solo in my life than the solo the kettle sang on the hob that day. The woman that last year was dressed in unwomanly rags, was clothed, and the sunlight of love was on her face.

That is how you must deal with the problem of environment. Begin at its middle. Touch the man who makes the beastly environment, and remake him, and he will soon move out of the tenement house and out of the slums. He will soon find his way on to higher levels. That is the way to gather men and women. Unless you are with Jesus Christ, you can try education and culture, but they come short of life, and without life there is no remaking of men.—G. Campbell Morgan.

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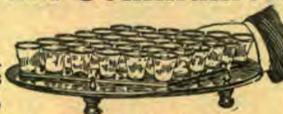
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### WHERE JESUS IS.

"He will gather the sorrowful for the solemn assembly."

ARE you looking for the Saviour?  
You'll not find Him with the gay,  
With the crowds whose proud behavior  
Drives the humble soul away.  
You will find Him stooping o'er you,  
If you feel you're robbed and lone,  
With His oil of love to pour you,  
And to take you for His own.

He is where men always found Him,  
In the past Judean day,  
With the helpless all around Him,  
Pressing close about His way.  
He is with the sick and weary,  
He is with the lost and lone;  
You will find Him with the dreary,  
Gathering them to be His own.

You will find Him with the outcast,  
With the one men shun and scorn;  
You will find Him with the doubt-fast,  
Sinking in despair forlorn.  
Not with haughty throngs that shun thee  
As a thing of ill unknown,  
He is whispering, "Return ye;  
I am here to claim My own."

Should you seek Him in the city,  
You will find Him in the mart,  
Hovering with tender pity  
O'er the bleeding, broken heart.  
You will find Him in Samaria,  
With the woman all alone,

Healing her of sin's malaria,  
Gathering up His loved, His own.

You will find Him at the dinner  
Of the haughty Pharisee,  
For the sake of one poor sinner  
Who is weeping at His knee.  
You will find Him with the shame-faced,  
Whom the sinning crowd would stone,  
Till they see each guilty name traced,  
And He stands to win His own.

He is with the tender mothers,  
Whom the twelve had sent apart,  
With His little children lovers,  
Gathered close to His great heart.  
He is with the stricken mourners,  
Weeping as they move the stone,  
He is in deserted corners  
Gathering His loved, His own.

He is with the heathen nations,  
Toiling as you preach of Him;  
He is in the mission stations,  
Where men look with eyes grown dim;  
He is in all need and sorrow,  
In all weariness and loss;  
Yesterday, to-day, to-morrow,  
You will find Him at the cross.

He is in the heights of heaven,  
As a lamb that has been slain;  
Hands and feet and side are riven,  
Bleeding still for all our pain.  
O, if you would surely seek Him,  
Go and share men's pain and loss;  
You will find Him with the weak one,  
Love-bound still upon our cross.  
FRANCES E. BOLTON.

etc. Next is a bit of Chinese history in the tersest form possible; and the book ends with some very interesting and helpful examples of olden-time youths in pursuit of knowledge. In one instance a youth is said to have tied his book to the horns of his ox as he pulled the plow; another studied



### CHINESE EDUCATION.

(Concluded from last week.)

#### The Preparatory Course.

THE Chinese boy has, upon entering school, for his first book, the Trimetrical Classic (compiled A.D. 1050), written in rhyme in lines of three words each, in all, 1,068 words. It is indeed the first book, but far from what would pass for a primer among foreigners. It begins with the nature of man, and the importance of proper methods in education. The opening sentence contains a disputed doctrine in the heathen world, and it is profound enough to severely tax the mental powers of a Shakespearean student:

"Men at their birth, are by nature radically good;  
Tho' alike in this, in practise they widely diverge.

"As gems unwrought serve no useful end;  
So men untaught will never know what right conduct is."

Following this introduction, several instances of youthful learning and precocity are cited, tending to show the value and necessity of education. Again the subject changes, and the primer class is taught categories of numerical series; such as the three powers, heaven, earth, and man; the five cardinal virtues; the six kinds of grain,



Chinese Doctor, Taken in Dr. Miller's Yard, Honan.

his book at night by the light of a glow-worm.

Next the boy is introduced to a little book entitled, "A Century of Surnames," being a list of family or clan names commonly in use. Its value lies in the fact of imparting a knowledge of Chinese characters in so far as they are used to designate persons.

The third in the list of books studied by the little Chinese schoolboy, is the "Millenary Classic," made up, as its name implies, of just one thousand characters, no two of which

are alike either in form or meaning. It is said to have been written at the instance of the emperor, about A.D. 550. As to its subject matter it is very similar to the first book. It begins by giving a bit of Chinese history, and then it discourses about the power and capacities of man, his social duties and mode of conduct, the virtue of the ancient monarchs, agriculture, and private and literary life.

Book number four, "Odes for the Children," also in rhyme, deals with much the same topics. It gives unstinted praise to literary attainments. Allusions to the changes of the seasons and to the beauties of nature occur.

Next in the course is a small book entitled, "The Canons of Filial Piety." It is regarded as one of the best books in the language, and its influence has been very great and enduring. As the name implies, its purpose is to inculcate filial piety.

The sixth and last of this series of preparatory books is the "Juvenile Instructor." In point of subject matter it is very similar to the five preceding books. Its place and standing among the Chinese is quite clearly indicated by the words of one of its fifty commentators, "We confide in the 'Juvenile Instructor' as we do in the gods, and we revere it as we do our parents." It teaches the duties to rulers, kindred, and fellow man; and also the duties we owe to ourselves in the matter of study, demeanor, food, and dress. It concludes with a collection of sayings, or maxims, of wise men which are in turn illustrated by examples of good and virtuous men.

The influence these six school books have exerted on this race is almost inconceivable. No doubt they contain the very kernel of all Chinese literature; and since the vast majority of Chinese men do not for various reasons pursue their studies beyond these preparatory works; it follows as a matter of course that the entire race is leavened and molded by the spirit and matter of these books.

#### Higher Education.

This is Chinese elementary education; higher education is the same in spirit, and deals with the same subject matter, tho' of course in a deeper and more searching way. Here we have the "Four Books," and the "Five Classics," nine works altogether. They were either written or edited by Confucius or his disciples before the time of Christ. It is not overstating the case to say that these books constitute the sacred writings of the Chinese race.

The aim and end of all Chinese education is the Mandrinate (political preferment) or trade. Education in China never leads to the liberal professions, as in foreign lands, for the simple reason that there are none such here.

Chinese education has made this race a peace-loving people. Until within the last few years, China has never failed to assign to war and all its attendant evils a subordinate place.

Like all mere human educational systems, this one of China's has many serious defects, chief of which is the failure to see

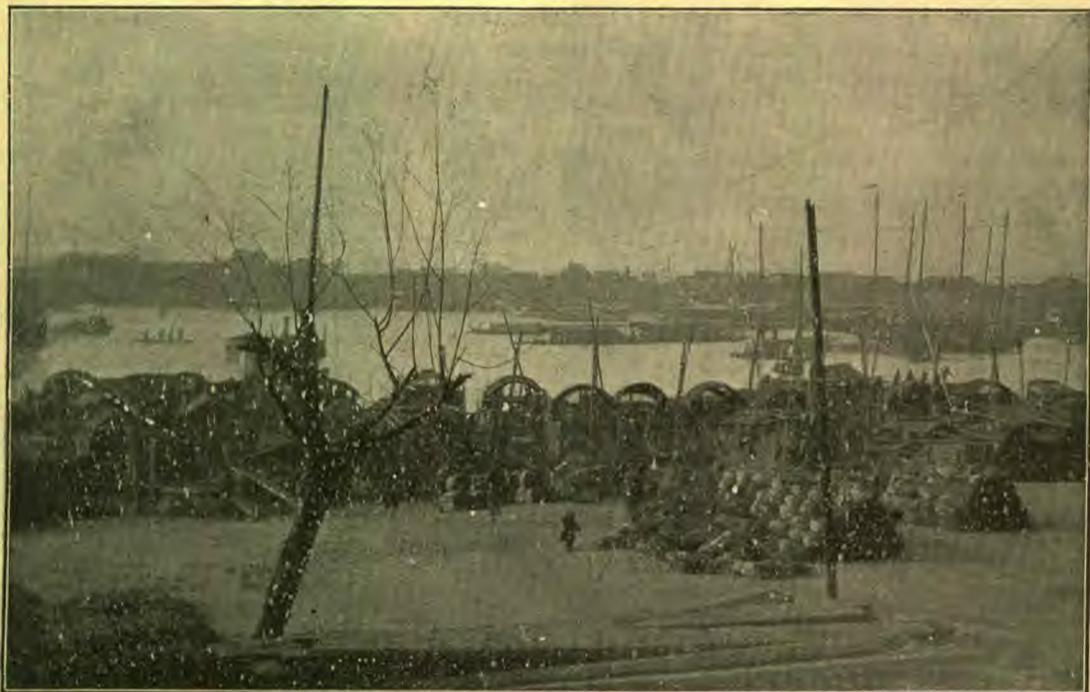
God as the source of all wisdom, the spring of true intellectual and spiritual life; and in this it is only natural and inevitable that she should fail to measure the worth and the possibilities of the human soul. Here Christian education begins and ends; and on this very point China, beyond a peradventure, justly urges in this hour greater claims upon us than any other people in the world.

J. N. ANDERSON.

### CHINA'S PITIFUL CONDITION.

In a private letter written sometime ago, before the articles on China were received, Sister Anderson expressed her thoughts regarding China. We believe that we ought to pass them on to our readers:

"There is so much in the every-day life of this people that is so pitiful, and most of their troubles come thru their superstitions. For instance, to-night, going to call on my sister at the girl's



View Looking Across Pearl River, in Front of Our Mission Quarters, Canton, China.

school, I met a poor woman with baby in arms. She asked me to look at the little sufferer, and begged me to do something for it, saying that were it a girl she would give it away; she would not care for it; but this is a boy. It seems the child had been taken with some small ailments, including cough, when about six weeks old. She applied remedies, and finally burned it with a hot iron in some six places in a double row over the crown and down to the neck in the back of the head. The wounds became infected, and great sores have eaten the flesh off the lower skull and deep holes into the neck at the base of the skull. All this was done to drive away tormenting spirits, and now she walks and mourns night and day the suffering her own hand impelled by superstitions has inflicted.

"Such things are common occurrences. These people live in a little dark house that has not a bit of ventilation except a sliding door in the roof and the common street door, and the poor mother carries the little one into the street in front of her door, where she sits or walks all day with her little sufferer among a throng of gossiping women from adjoining houses in addition to the regular stream of pedestrians.

"When I think of the comparatively comfortable homes and pleasant surroundings made possible by Gospel influences, in which even the so-called poor people in America live, I wish it were possible to pass before them in panorama for one short hour the awful condition of this one city. I am sure one-half hour lived among its scenes would teach them more than all the books that have been written."

### OUR WORK AND WORKERS.

A CHURCH of ten members has been organized at Mabelvale, Ark.

A NEW church building was dedicated at Powell, Ohio, March 24.

THE colored people have recently completed a neat house of worship at Waco, Texas.

THE College View Young People's Society is supporting two missionaries in Nyassaland, Africa, this year.

SIX persons were baptized at the Humboldt Park church, Sabbath, February 16, Elder H. Hansen officiating.

THREE adults were added to the church at Twenty-third St., Indianapolis, Ind., Sabbath, March 9.

As the result of the labors of Brother and Sister John S. Wightman, in Watertown, N. Y., ten have accepted present truth.

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BROTHER and Sister James Irving report that four have accepted the truth at Carson City, Mich., with several more much interested.

FOUR were baptized by Brother E. B. Hopkins at Sherry, Texas, largely the fruit of Bible-readings given by Miss Bertie Stagner.

BROTHER O. M. KITTLE reports three additions to the ranks at Sergeant, Iowa, and a company of ten ready for organization at Newell.

THE young people of the Lake Union Conference have undertaken an effort in behalf of the many thousands of Finns who have settled in northern Michigan.

THE MISSIONARY NEWS LETTER, N. J., contains this note: "Three precious souls were buried with their Lord in baptism in the Baptist Church on Sabbath afternoon, March 16." This was at Paterson, N. J.

BROTHER R. E. BURKE, reporting from Humboldt, Iowa, says: "Three more precious souls have accepted the message and are rejoicing with us. From thirty to thirty-five attend our Sabbath services in the G. A. R. Hall."

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### DR. DELITZSCH ON MODERN THEOLOGY.

OF Dr. Adolf Franz Delitzsch, one of the most learned of Biblical scholars during the nineteenth century, it is said that despite the rapid advances made by the higher critics during the later years of his life, he ever remained a firm believer in the miraculous power of grace on the human heart, thru faith in a risen Saviour.

"The nearer I come to the end of my earthly career," declared Dr. Delitzsch in an address late in 1888—less than two years before his death—"the more I feel impelled to concentrate my strength and time on practical aims; and even in purely scientific labors, it is a practical purpose which is my inspiration." The eminent theologian was permitted to have a part in a grand revival of Christian faith and life; but he also lived to behold "the structure of half a century torn down, and to see what stood firm and seemed to be permanent, undermined and overthrown." While acknowledging a certain changeableness in "the *credo* of the church," yet he declared that "it is also unchangeable, for there is an indestructible truth which by means of the various changes of human knowledge constantly becomes purer and more mighty."

Dr. Delitzsch called special attention to the radical contrast between nature and grace, just as there is between the world and God. Christ's work aims at the healing of our nature; it is a supernatural work of grace. Without distinguishing between nature and grace, the Christian life becomes impossible. "It is, however," he declared, "a fundamental characteristic of modern theology that it attempts to minimize the contrast so as to make the difference disappear. Even if it does not admit this, it is nevertheless true; it alters the essence of grace and reduces everything to nature. This is the deep gulf which separates the old and the modern theology, and makes the passage from the one to the other impossible."

The learned doctor affirmed that the life of the Christian is dualistic, in which there are the two elements of nature and grace, of the flesh and of the Spirit, as described by Paul in the seventh and the eighth of Romans. "Grace works upon the natural man and produces in him a new and supernatural life, which is as essentially distinct from the old life as the world of glory is distinct from this present world of fleeting phenomena."

#### The Supernatural Element.

To the day of his death, Delitzsch put special emphasis on the supernatural element in the Christian life, regarding it as the most characteristic mark of the old as distinct from the new theology. Grace is divine, and it performs a divine work in man; the kingdom of God within a man is not a natural but a divine power. Thru regeneration we are made recipients of this supernatural influence. "Whoever in the midst of his alienation from God and degradation in sin experiences this spiritual change, knows that he owes it to the supernatural aid of the saving hand of God; he realizes that he is transplanted into another world, compared with which his former existence was like the groping of a blind man, or the lethargy of one more dead than alive. This work of regeneration, accomplished within the divine order of grace by means of repentance and faith, together with the grace which performs this work and continues it,—

all this fails to receive proper recognition in modern theology."

Modern theology also fails to appreciate the radical character of sin, and the atoning character of Christ's sufferings and death. It also fails to recognize the direct personal communion of the believer with the Father and with Christ.

#### Modern Theology Denies Miracles.

Failing to distinguish properly between nature and grace, the modern theology denies the reality of miracles. "For grace is the ground, the aim, and the sphere of miracles. The supernatural influences of God on man, which create in him a new spiritual life, emanate from the divine purpose of redemption; and the supernatural influences of God upon this world serve to make effectual this redemptive purpose." Modern theology, however, does not recognize the interruption of the natural course of events by means of divine action. That there is divine influence on this world, and that therefore prayer is heard and answered, is a deep conviction of humanity. "And the *consensus gentium* contains more reason than the doctrines of individual thinkers, even if they be as eminent as Schleiermacher and Ritschl. On paper one can oppose the testimony of the human soul; but it is not possible to suppress it permanently within ourselves."

"The whole work of grace in the individual and in human history is supernatural and therefore miraculous, because in the midst of the present world, lying under the curse of sin and death, it attempts to establish a world of righteousness and of glory."

At the close of his address, Delitzsch declared that in early life he passed thru deep conflicts and attained a spiritual victory; as a consequence, he had never been tempted to overestimate science. His spiritual life had always continued to strike its roots in the miraculous soil of that first love. The reality of miracles was confirmed to him by the miracles of grace. "Even if I can not but oppose many of the traditional views respecting Biblical questions, my standpoint, nevertheless, remains on this side of the gulf, on the side of the theology of the cross, of grace, of miracles. . . . To this banner we will cling, beloved brethren, and wrapping ourselves in it we will die. God grant this. Amen."

#### THREE SEAS

### FANATICAL VIOLATION OF PERSONAL RIGHTS BY LEGISLATION.

WHEN God endowed every man with the right to life, liberty, and the pursuit of happiness, He forbade all men, all churches, all governments, to seek to abridge my perfect liberty to benefit or to injure my life in any and every way conceivable. The only interference that kings or policemen may use is the minimum necessary to keep me from restricting other people in their perfect liberty. Even a human parent lets its child do itself a harm, first having uttered a kindly warning. Only by the experience of the consequences of folly are we surely made wise.

God has not provided as above recklessly, but by His providence can and does shield me from many "evils" that shortsighted and too self-opinionated men seek to legislate out of existence. The better my relations with God, the less can I be harmed by men

and the less do I need legal or police protection. Only the decay of real religious experience prompts men to enact so-called sump-tuary laws, such as those relating to Sabbath, to liquor, to chastity, to insanity, and to all immorality.

Men restrained by such violence as law and court offer are still just as godless at heart, and will always find other ways to exercise their ends. Faster than government can legislate against the trusts, cunning lawyers find new ways of attaining the evil ends. An awful insanity has seized upon churchmen's minds tempting them to withdraw trust from God's providence and to replace it with trust in the providence of immoral policemen and sheriffs. Preachers can be seen lobbying beside thieves, grafters, and godless politicians. They seek public sentiment which shall also trust in laws man-made to the exclusion of trust in different but God-made laws.

An external respect for Easter, or for Friday, or for Sunday is only an offense against God, for only the heart's respect goes at all with Him.

A Berkeley editor, called Christian, says: "The law protects the weak and dependent man against the greed and avarice of the employer. This Sunday-rest law is in the interest of the laboring man." Now, whoever knows the most elementary principles of divine government knows that is not so. All the protection any weak and dependent person needs from the greed and avarice of others comes alone in God's providence guiding the every footstep and every motive of those who put an undivided trust in God alone. I can illustrate this over all the pages of that editor's paper if he dare let me do so. To invite any weak and dependent man to look for one instant to a man-made law is to invite him toward godlessness. Only when that man or that editor is out of harmony with holy truth will he feel the least need of aid from any policeman or politician. If they study the working of laws already in force they can see how everywhere laws fail of enforcement against the cunning and get enforced unjustly quite often. Christianity has learned to trust to money, money, money, and thinks that God's truth can advance in men's hearts only when money-paid hirelings talk their opinions to men. Seeing that unlimited money does not make men truly good, preachers now turn political schemers, hoping by adding violence to money that things may go more as they conceive that things ought to go. They have lost the knowledge of how John Wesley, without any money from his preaching, without church property, obliged to preach in fields under rain-clouds and hot suns, without thinking once in all his life of eighty-eight years about procuring legislation as an aid, yet saved more sinners than all the preachers, all the church money, and all the politics of California are doing, year for year.

I was born, named, reared, educated and taught as a Methodist. The editor mentioned edits a Methodist paper. I take to heart his utterance on Feb. 14, 1907, which was:

"No normal man outside of the Advent fold could be induced to believe that a Sunday law which prevents employers from working their employees seven days in a week does in any way interfere with the personal rights of any one."

I once held a Methodist local-preacher's license, and could get it renewed now if I desired. So I must be "normal" even in that editor's eyes unless all who differ with him are abnormal, and he hardly pretends that. Not only do I consider such a law an interference with personal rights, but I can get a hundred graduates of Methodist colleges, who surely must be normal, to agree to the same proposition. Our Berkeley editor not merely fails to enlighten his mind by God's grace

as to the iniquity of such legislation, but he makes the above reckless assertion little suspecting how easily and how completely his miscalculation of the normal mind can be exposed. Furthermore, if he will candidly discuss the matter with me, for, you know, I am not one of those benighted Adventists whose "responsibility is limited," I believe I can show him that HIS, not THEIR, "contention is so utterly absurd, so morally blind, so intellectually dreary," that he will be glad to abandon it, and substitute a faith in God alone, which will not shrink tho pressed by every foe; that will not murmur nor complain, but, in the hour of grief over men's sins, will lean alone on God, and eschew politics.

CHAS. W. SMILEY, A. M.

Berkeley, Cal., March 9, 1907.

### "AND JUDGMENT IS TURNED AWAY BACKWARD."

IT is becoming more and more apparent that judgment and justice are becoming a lost art in many of the courts of the land. An experience recently occurred in Boston which will forcibly illustrate this.

One of the workers of the Jewish Mission was engaged in colporteur work in one of the suburbs of the city. He was doing work for the Master, and helping souls along the way. Having called at a number of houses in that vicinity, he entered into the house of a fine Christian lady, one forenoon, at about 11:40 a.m., and showed her the book he was selling. He spoke kind words to the lady, who was somewhat cast down, and she felt that God had helped her thru this young servant of His. She gave him an order for the book, and then watched him from a window within the next five minutes, as she thought she wanted to look at a young man like that who loved Jesus, and was spending his time doing good to others.

He stayed at her house about twenty minutes, and she watched him as he talked to a neighbor for the next five minutes. About that time he had promised a fellow worker to meet him in a certain part of that quarter, and so he hurried up street to meet his appointment. As he almost reached his destination he moderated his pace, when he heard some one behind him remark, "He is the one." Immediately after he felt the grip of a hand on his shoulder, and quickly another young man came up, and the two led him away about two blocks, when he was accused of stealing a diamond ring, and a gold brooch. The young man protested, but it was of no avail. Soon an ambulance came, and he was taken to the station-house. Two hundred dollars bail was demanded to let him out, and he was to appear before the court the following morning.

Before going to court, the lady to whom he sold the book was asked if she would go to court to prove an alibi, for the theft was committed at the very time this brother was selling a book to this lady, and the difference between the two places was about one mile. She gladly consented to go, as she felt he had helped her so much that it seemed cruel to think of such an idea.

The prosecution had six witnesses, aside from the lady who had the things stolen; they were made up of brewery workers, and people of that class. Not one of the six identified him as the one who actually committed the larceny, only they saw a young man run; he had a light overcoat, a black hat, had black hair, and was about the same build as was this young man. The damaging evidence was given by a teamster who said that he chased the culprit up and down several blocks, while the defendant ran across the lot; yet, he said, he never took his eyes off the man. Certainly this is a wonderful vision. How one person could run across a lot while another

was obliged to go up and down several blocks, with houses all around, and yet not take his eyes off from the person is a marvel. Still the court asked no questions, but believed it.

As the teamster was driving along to catch the culprit, the brother, unfortunately, was running to meet his appointment. Seeing the light coat, etc., he concluded he was the one; and on this ground only he had him taken and arrested.

No person saw his face nor his features; it was a case of circumstance, and unfortunate at that.

The lady was called for the defense. She had a Bible in her hand, to show the judge the texts he had read to her which helped her so much, and also to show the guarantee slip he gave her with his own signature, at the very time when the theft was committed. But the court did not care to see either. She told her story honestly, candidly, frankly. The court asked her how long it would take to travel the distance from her house to where the larceny was committed, and she told the judge a good walker could travel it in fifteen minutes.

The defendant took the stand, and told his story. He told how he was going from house to house in helping the people, and getting the good literature into their hands. It was a simple story, plainly told, tho the court did try to mix him up.

When the hearing was over, the judge pronounced him guilty. It certainly seemed marvelous, one could hardly rely upon his hearing. Then the judge wanted to know what should be done with the case. I was called upon to speak. I told what I knew of the young man, how he had trained for a Christian nurse, and was a good, Christian young man, and was endeavoring to do all the good he could to the people. We told the judge it was an unfortunate circumstance, and was a case of mistaken identity. The clerk of the court was called upon to give what information he could, and he gave a splendid testimony in behalf of the young man. Everything that was said in his favor was very true and very good, while on the other hand the best they had was circumstantial, and they themselves admitted it.

Despite these conditions, the judge fined the brother forty dollars. It was really a stunning blow. The case was appealed to the superior court. The brother was let out on bail.

After the trial the prosecutor came to several of our workers, and told them that she did not believe he was guilty. She did not swear that he was, and, in fact, she did not know. But she was obliged to come to testify, which she did.

On leaving the court-room one of the officers who made the arrest said that being an officer he did not care to say very much to be quoted. But he remarked that in all the years of his experience as a policeman he had never heard such an unjust decision. He told that when the thieves are caught in the very act or with the goods on their persons they are never fined over ten dollars for petty larceny. Here, with all the government's evidence circumstantial, no one identifying the person, and so many good, Christian people testifying in his favor, to render such a decision seemed inexplicable to him. Surely "judgment is turned away backward."

Let us all pray that God's will may be wrought out in this matter, and may we learn a lesson to give the truth to the people while the opportunities are as favorable as they are to-day.

F. C. GILBERT.

107 Staniford St., Boston, Mass.

A blazing meteorite is said to have fallen in Santa Rosa the night of March 13, right in the center of the street. It was about five inches in diameter. It has been broken to pieces and distributed.

### THE UNION LABEL.

#### Not Current Everywhere.

A PAPER comes back to this office from Norwood, Mass., in a wrapper bearing this legend:

"Returned because of absence of union label. Demand this label on all your printed-matter. It represents good workmanship, good wages, and good conditions."

The little paster on the wrapper bears the union label. Now we are not going to attempt to controvert the right of the individual who returned this paper to demand the union label on all he reads. It is his right as a free American. But we feel sorry for him, because he will deprive himself of so much good reading. Not to mention a thousand other works, the "union label" is not on the Bible in any of its versions so far as we know. Then, to be consistent, our friend should demand it on the water he drank, frozen into the ice he used, on the air he breathed, on the sunshine that brings him light and life. But Heaven, which supplies these, is one country which seems not yet to have fallen under control of such unions. It is yet, praise God, an open country and keeps open shop, showering and shining its products alike on the evil and the good, on the unionist and non-unionist.

This office is a religious printing-office; it is established for that purpose, to print the everlasting Gospel; it prints only religious publications; it could not in the very nature of things turn its plant over to the control of a non-religious union. It stands for good work. It has gotten work done in union offices, but this work was almost invariably inferior to our own.

We are glad, however, that the unions number among them many, very many, fair-minded men, who are broad enough to read that which does not bear a certain brand, who recognize every man's right to think and act for himself, and who see the sweet reasonableness of some things as well as the bitter unreasonableness of others. And they know that it is good to know that no union card will be demanded at Heaven's gate. No outward label is current there. Character only counts.

Keep the Philippines.—There are many statesmen in America who would vote with both hands for the giving up of the islands by the United States, believing their retention prolific of expense and trouble in the future as they have been in the past. Archbishop Harty, of Manila, has recently come to Washington, and the *Western Watchman* quotes him as saying that "it would be a burning disgrace for the United States to abandon the Philippines. I want to use that word. It would be a shame. Give me permission to state also as my decided opinion that the brightest page in American history will be that recording the operations of this government in the Philippines. My belief is that in time the Filipinos may turn Japan to Christianity. These Philippines are the pearl of the Orient. Just think—6,000,000 Christians in, we may say, the heart of Asia! Yes, and I do not feel I am optimistic, I believe that the Filipinos will finally convert the Japanese and the Japanese will in due time convert Asia." The archbishop, of course, wishes America to still act as the upholder of Catholicism in the far East, and for the Filipinos, the nearest neighbors of Japan, to be the representative United States Christians. It is profitable to the "Church" for America to retain the islands.

Not Benefited.—The *Washington Herald* of February 26, in discussing the question of a two-billion dollar country, notes the tremendous strides which have been made in the development of the country and the wealth of its people, and states that trades-unionism is stronger to-day than it ever was; but at the same time pointed out that while the "wage scale is higher," yet "the earnings of labor have not as great a purchasing power as formerly," and that is true. With the increased wages have come increased extravagance and increased prices. The hollowness of such prosperity will be clearly demonstrated in times of financial panic.

# THE SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., APRIL 10, 1907.

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard Revised Version (Thomas Nelson & Sons, Publishers).

**There are principles and principles.** In which are you trusting? Are they justice, temperance, mercy, truth, love? Or is it the opposite of these?

**We record another fearful railway accident,** this time of the Sunset Express of the Southern Pacific, near Colton, Cal. A train running forty miles an hour ran into an open switch. Ten of the fourteen coaches were derailed; twenty-two persons are known to have been killed; and about one hundred injured, several of whom will die. The greater sufferers were in the lighter cars, day coaches, and tourist sleepers. Of eighty Pullman passengers only two were seriously injured.

**Observance of a Perversion.**—March 28, Emperor Francis Joseph washed the feet of twelve old men in the Hofburg Palace in Vienna, before a gathering of archdukes, diplomats, and State officials. Previous to this, assisted by others, he served them with food. Afterward he bestowed upon them silk purses, each containing thirty pieces of silver, which he hung around the neck of each,—a sort of price for the perversion of truth. Still the old emperor did better than most Christians. They do not even attempt it.

**Armed Peace.**—While peace congresses are multiplying, war talk is multiplying as well, or rather the peace guarded by the bayonet. A very effective cartoon was given to the public two or three years ago of Peace sitting upon a throne, the center of a halo, but the corona of this halo formed by bayonets, every one of which was pointed toward the heart of Peace. That is the kind of peace that is now advocated by our statesmen. For instance, at a recent meeting of the Naval League of the United States, the one thing exalted above everything else was the navy. General Porter declared, "The navy is to the country what the lightning-rod is to the house." Rear Admiral Barker defined war as a punishment of the sins of nations, and referred to lack of preparation as one of these sins. Justice Harlan, of the Supreme Court, spoke for peace, but not apologetic peace. That would be the kind of peace that a big burly policeman would enforce among boys who in his presence would quiet down, but in his absence would fight. Justice Harlan said, "Some of the speakers have spoken of ship for ship and man for man. I believe in two ships for every other navy's one, and two men for every one." Representative Sulzer, of New York, favored a small army but a big navy, advocating bigger ships and greater speed and twenty-five per cent. increase in the salary of all naval and army men. Read, in connection with this, God's prophecy in Joel, the third chapter: "Prepare war, wake up the mighty men, let all the men of war draw near, let them come up," "beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong." And the prophet declares that all this is when the great day of God is impending. In connection with this read also 1 Thess. 5:2-4: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruc-

tion cometh upon them, as travail upon a woman with child; and they shall in nowise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief."

**Reasoning from analogy,** it seems evident that there are other planets, and that they are inhabited. We can not conceive that this earth is the only inhabited sphere among the countless spheres of the universe—visible and invisible. The sons of God of Job 1 evidently represented other worlds, while Satan the usurper represented this earth. But while there are doubtless many other inhabited worlds, Heb. 1:3, nor 11:3 does not prove it. The word there translated "worlds" is the Greek word *aion*, meaning "age" or "duration."

**Other Places Are Open.**—The original Garden of Eden has been located in the mountains of southwestern Asia, at the North Pole, and elsewhere. The last location is said by Prof. Clinton McMickle, a Kansas scientist, to be in Yazoo County, Miss., on the farm of Mr. W. H. Henry, where is now the ruins of what was a once splendid city. Why not believe as the Bible seems clearly to teach, that after sin entered this world, the Garden of Eden was transplanted in the New Jerusalem on high; and that when this earth is to be restored from the curse, it will come down from heaven upon the earth. More than this, the arrangement of the world before the Deluge was not the same as now. Holy Writ expressly declares that "the world [the *kosmos*, arrangement] that then was, being overflowed with water, perished." 2 Peter 3:6.

**STUDIES IN THE CHRIST LIFE.**—Our twenty-six symposium numbers beginning May 1 will be enriched by a series of most interesting studies in our Home Department on the life of Christ as conducted in a Christian home. The whole family will enjoy it. The first issue of the twenty-six specials is on the Bible, with a fine new cover design.

**The Great White Plague.**—According to the *Washington Times*, for the four years ending in 1904, the rate of deaths per 100,000 in American cities of more than 50,000 population ran as high as 410. That was Denver. In New Orleans, 326; San Francisco, 285; Washington, 276. This does not mean that Denver and San Francisco are the most unhealthy places to live, but people flocked to these cities who were consumptive, and the deaths were largely from hopeless cases. The District of Columbia health officer believes that greater benefit would accrue from the testing of milk and the killing of infected animals than anything else. The United States Department of Agriculture, in the booklet which it issued in the last of December, 1906, declares, "There is no means to-day by which persons are brought into closer contact with tuberculous matter than among the dairy products obtained from, or in the environments of, tuberculous cows. The wide use of milk, . . . the ease with which it may be contaminated, . . . all lead to one conclusion; namely, that we have no more active agent than tuberculous cows for the increase of tuberculosis among animals and its persistence among men." These things ought to lead to great care in all local communities, and especially among users of milk.

**"Sabbaton."**—There has been handed us a paper containing an article entitled, "Is the First Day of the Week Ever Called Sabbath in the New Testament?" The writer goes on to say that two ministers whom he met offered, he believes, about fifteen hundred dollars to any person who would show in the Bible where the first day of the week is called Sabbath. He declares that he showed this, but the fifteen hundred dollars was refused. His proof was that *Sabbaton* where it occurs in Matt. 28:1, and parallel passages, ought to be translated Sabbath, "now after Sabbath to the dawning into the first Sabbath." 1 Cor. 16:2, "Every first Sabbath." And then he refers to one German translation that so translates it. As we have before pointed out many times, all the scholarship of the world is against it. No one who has a scholarship

the reputation of which is worth maintaining would for one moment render the Greek of Matt. 28:1, "After Sabbath to the dawning into the first Sabbath." This writer declares *Sabbaton* is universally translated Sabbath where it refers to the seventh day of the week. That is true. It refers to the seventh day of the week, and after the seventh day of the week was the whole week named. The very original of the term week, held by the Semitic nations thru whom the Sabbath truth came to us, comes from Sabbath. They have no names for the days, as Sunday, Monday, Tuesday, Wednesday. It is first day to the Sabbath, second day into the Sabbath, third day into the Sabbath, and so on all thru the whole week; Friday is called Sabbath eve, and the seventh day the Sabbath. Consequently the term came to mean the whole week. Take for instance Luke 18:12, where the Pharisee says, "I fast twice in the week;" it would be nonsense to say, "I fast twice in the Sabbath." The expression means week, and the scholars who translated the King James Version, and the Revised Version, and every other version, so far as we know, except the one German version and one other English translation, invariably so render. The grammar of the Greek forbids rendering it in any other way.

**A Dangerous Tendency.**—A recent issue of an eastern paper represented the President of the United States in pugilistic trim, hammering away at a bag entitled "State Rights." One of the tendencies of the time is to centralize government. Men in power seem to think that it is necessary. It may be. It is a sad commentary on the times, if it is. Any people ought to be such that the least government possible is the best government, but as facilities for transportation increase, as confederation is rapidly taking place among the various classes of criminals, as well as other strata of the social world, men are feeling that the criminal law and the repressing hand ought to govern the whole territory. Another thing which increases the seeming necessity of this is that municipal courts and State courts are much more likely to be purchasable than are Federal courts. There is no question but what in some instances of this kind the use of the now famous "Big Stick" has been an excellent thing, but strengthen this centralized power a little more, and place on the throne of power one less regardful of the rights of others, and we would have the centralized power used for the exercise of tyranny. That will be more manifest in religious form when Revelation 13 is fulfilled, and the Church-and-State demagogues and political schemers accomplish their demands for a recognition of a union of Church and State. They do not call it by this name, but by whatever name it is called, it is as truly so as ever existed in the Dark Ages. Just now people regard these things very lightly; there will come a time when they will see that they are among the very beginnings of the ruin of the government.

**Not of God.**—One deceived soul writes us that she hears spirits singing that "Christ the Lord has come; let all the nations know, and the earth receive her King," and more besides. She writes us that we should print this or offend God. But God does not contradict Himself. When Christ the Lord comes the second time, all the world shall know. "Behold, He cometh in clouds, and every eye shall see Him." This "secret" or "spiritual" coming of Christ is one of the deceptions of the enemy. A study of the plan of salvation in the light of the sanctuary will correctly adjust and harmonize all seemingly discordant texts.

**Where Does He Say It?**—A San Francisco paper reports that in a recent sermon in that city, the Rev. E. H. Hadlock, of the First English Lutheran Church, declared: "Christ called the Sabbath the first day of the week instead of the seventh." Where? There are many who would like to know.

It was in 1865 that the motto "In God we trust" was first placed on our national coins, but it does not seem to have helped the general faith or morals of the people.