

# SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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## "AS IT WAS IN THE DAYS OF NOE."

AND as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

In his time Noah was "a preacher of righteousness." The ark that he was building, in much louder tones than his preaching told of his faith in the coming flood. Every word of the great preacher, and every act of his life, were a powerful warning to the giddy world at that time.

BUT, notwithstanding this warning from the servant of the Lord, the people in that time went right on with their rounds of business and pleasure, and paid no attention to what was told them. The message sent from heaven did not please them, and therefore they would drown the warning by their riotous pleasures. And they were so successful in sweeping away every conviction that the record in Matthew tells us they "knew not until the flood came, and took them all away." Their lack of knowledge of the coming destruction did not come from a lack of opportunity to know; for they had been faithfully warned by "a preacher of righteousness," who told them upon the authority of Jehovah that the flood was surely coming. They did not believe, for

the reason that they stifled their convictions and destroyed their consciences by the intoxications of pleasure and business.

FOLLOWING the Lord's usual plan, we know that He gave evidences, in addition to His

with men. Before the days of the flood the Lord said, "My Spirit shall not always strive with man." Gen. 6:3. This text is some of the positive evidence that the Lord's Spirit was working within the minds of men, impressing them with the truth that was coming to them through the preaching of Noah. God's Spirit always accompanies the preaching of His Word. And one of the strongest evidences that we have of the truthfulness of the Word as it comes to us, is the manner in which the Spirit causes it to rest upon our consciences as a positive conviction, that will not leave us unless we drive it away by the most abandoned follies and sins.

"EVEN thus shall it be in the day when the Son of man is revealed." Then the record of the condition of things in the days of Noah is given as a warning to those of us who shall be living at the time when the Son of man is revealed. There were some in the days of Noah who "knew not until the flood came, and took them all away;" and then the significant words are added, "So shall also the coming of the Son of man be."

THEN it is perfectly evident, because it is plainly stated in the Word, that there will be those who will be startled by the revealing of the Son of man in the clouds of heaven. They will not know that the event is near. But



"And knew not until the flood came, and took them all away." Matt. 24:39.

word preached by Noah, to tell the people in unmistakable terms that the flood was surely coming. There were fulfilling prophecies, and signs and wonders in the physical world, all of which spoke in the most unmistakable and positive language of the overhanging doom of the antediluvian world. And, in addition to these evidences from without, there was the continual presence of the Spirit of God, that was striving

it will not be for the reason that they have not had the opportunity to know. It will not be that they have never had deep convictions upon the subject. A large part of the Bible is taken up with prophecies that point to the second coming of Christ. And Jesus says, "When ye shall see all these things, know that He is near, even at the doors." He tells us that we are to "know" that He is near, that



His coming is "even at the doors." But, as it was in the days of Noah, there will be those who will stifle every conviction and drown every impulse that comes from God, so that they will not *know* these things that the Lord is taking so much pains to have them know.

LINE upon line of prophecy tells us that the end of all things is right at hand. There are multiplied signs in the physical world that speak it out clearly, telling us that the coming of the Son of man is "even at the doors." The Spirit of God, with all of His mighty persuasive power, is urging this truth upon the minds and consciences of men. You who are resisting the subject know that there is a mighty conviction resting upon you that can come from no human source. As you see the terrible things that are beginning to come upon this world, there settles upon you the irresistible conviction that the great day of God is at hand. This is the voice of God seeking to win you to Himself, so that He may save you from the destruction that sin is bringing upon this world.

ONE of two things is right before us: either we will yield to this voice from God, or else we will continue to stifle conviction until that voice can no longer be heard. And when the Spirit of God is resisted until His warnings can no longer be recognized in the mind and heart of man, there is but one thing for man, and that is to be left to "know not" what is coming upon the world. The devoted and loving Father has sought to teach all such, but they have refused to hear the voice of warning and entreaty.

ARE you hearing and cherishing the voice of God's Word to-day? or are you drowning the convictions that come from it by plunging deeper and still deeper in the whirlpool of business and pleasure and sin that is so completely absorbing the energies of men and women to-day? These are times of solemn import. We should be wise in every step we take.

#### "TRY THE SPIRITS."

WHY?—Because all are not to be believed. What does the apostle mean by spirits?—He means teachers, and the spirits by which they are actuated. The additional reason for trying them is that "many false prophets are gone out into the world." 1 John 4:1. Was this true only in those early days?—No, it is especially true of the "latter times." Of this the apostle Paul says: "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." 1 Tim. 4:1. When the disciples of Jesus asked Him concerning His coming, and the end of the world, He said: "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many." Matt. 24:4, 5.

By what standard, then, shall the spirits be tried?—"To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Isa. 8:20. Any one who is honestly striving to proclaim the truth will always be willing to have his teaching tested by the Word of God. Jesus and His apostles always appealed to the Scriptures. Jesus reported to His Father, "I have given them Thy Word;" "Thy Word is truth." By His Spirit He had before said, "Thy law is the truth." Ps. 119:142. "Blessed are the undefiled in the way, who walk in the law of the Lord." Verse 1.

When He would fully convince His disciples of the truth that He must needs have died and been raised again on the third day, He opened their understanding, that they might understand the Scriptures. Luke 24:44-47. As their final equipment as His representatives in the Gospel work, He sent them the Comforter, the Holy Spirit, the Spirit of truth, which was to guide them into all truth. John 16:7, 13.

The apostle Paul commended the Bereans because they searched the Scriptures to see whether the things he taught them were true. And all the New Testament teachers and writers recognized the fact stated by Paul, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Then no one need be led astray by the delusions that are everywhere extant; for God has given us a standard of truth, and the Spirit of understanding is for all who will ask for it in faith. Asking in faith means walking in the light of duty as fast as it is made plain by the Scriptures, in answer to earnest, honest prayer and study.

G.

#### "THINE EARS SHALL HEAR A WORD BEHIND THEE."

Of all discouraged men or women born,  
The most undone by sorest doubt was I,  
And shattered hopes lay 'round me so forlorn,  
With Satan, bold, exultant, standing by.  
There, wav'ring 'twixt the right and wrong, I stood,  
When sudden came a whisper to my ear,  
"Thy God who gave the promise still is good;  
He shall thy rearward be; then do not fear."

How glorious this heavenly message was!  
It strengthened all my senses numb and dazed;  
It brought my dark reflections to a pause,  
And audibly I murmured, "God be praised."  
Yea, "God be praised; His ways are true and good,"  
Have proved e'er since a sword for every foe;  
No matter what assaults, or ever could,  
His ways and plans are best for me, I know.  
*Los Angeles.* HART HALL.

#### LIVING BY FAITH.

THE people of God must live by faith, not by feeling. Heb. 10:38.

What then is faith?—"Now faith is the assurance of things hoped for, the proving of things not seen." Heb. 11:1, R.V.

Assurance is defined by the "Standard Dictionary" as "the mental state or feeling of being assured; confidence; conviction; trust; reliance; as to have full assurance of safety."

To have faith, then, is to have confidence in God; to feel sure that He is true; to trust His promises; to believe His Word." The latter part of the text—"the proving of things not seen"—is simply the complement of the first part. He who is sure that God's Word is true will prove God; that is, he will put himself in line with God's Word, and his experience will be a demonstration to himself, and his life will be a demonstration to others, that God is true.

Simply to hold truth as a theory is not faith. "Thou believest there is one God," says the apostle; "thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness."

Abraham had confidence in the divine promise, and he proved God; that is, by doing just what God said, he gave Him an opportunity to demonstrate that which Abraham already believed. And Abraham's confidence, and the obedience which was the result of the confidence, taken together, afford an example of complete faith, entitling Abraham to be "called the friend of God," "the father of the faithful."

Faith, then, is not only feeling sure that God is true, but is acting in harmony with that conviction; it is not only believing, but obeying. And since the very first element in faith is belief, and since there can be no belief without something to believe, it is evident that the only basis of faith is the Word of God; and this is plainly taught in Rom. 10:17: "So then faith cometh by hearing, and hearing by the Word of God." Or, as we moderns would express it, Faith comes by hearing the Word of God. And here, too, we have the same thought as in Heb. 11:1, namely, confidence and proving, belief and obedience; for the "hearing" here spoken of is not simply perceiving the sound of words, but the receiving also of that which is spoken. See 1 John 4:6. Faith, then, is obeying God from the heart.

C. P. BOLLMAN.

#### A CURE FOR DESPONDENCY.

SEVERAL years ago, while working in Ireland, I called upon a lady who had been in the habit of giving way to frequent spells of despondency. While speaking of the victory she had gained over it, she related to me the following story:—

"My little boy is very fond of 'Pilgrim's Progress.' He never tires of it. I have read it to him several times, but it is always new, and he seems to thoroughly understand that it represents Christian experience. For many years I had been in the habit of giving way to despondency, never thinking there was anything in it that was incompatible with my Christian experience. One day, while feeling very low spirited, my little boy looked up into my face, saying:—

"'What is the matter, mama?'

"I replied, 'I feel despondent, my boy.'

"Does that mean you are in the 'slough of despond,' mama?'

"Why, yes, I suppose it does,' was my reply.

"I shall never forget the earnest look he gave me, as he said:—

"Have you ever been through the 'wicket gate,' mama?'

"Yes, Hammie, yes, I trust I have passed the 'wicket gate.'"

"Then how can you be in the 'slough of despond;' for the 'slough of despond' is the other side of the 'wicket gate'?"

"The words of my boy rang in my ears all day, 'How can you be in the 'slough of despond;' for the 'slough of despond' is the other side of the 'wicket gate'?" And I humbly promised the Lord I would never dishonor Him again by going back into the mire, after He had once set me free."

We are told to "rejoice in the Lord always." Be sure you are safely through the "wicket gate." "I am the Door," Christ says; "by Me if any man enter in he shall be saved," saved from his hereditary traits, saved from himself, and translated into the kingdom of light, beyond the "slough of despond," out of reach of even the margin of it, which some call "the blues."

MRS. H. HURD HASKELL.



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

### THE TWO MYSTERIES.

#### The Mystery of Godliness.

THE reason for Lucifer's discontent will further appear as we study the plan of God for the preservation of His universe. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed *Heir of all things*, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power." Heb. 1:1-3.

In Col. 1:15-19 we read concerning Christ: "Who is the image of the invisible God, the first-born of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist [R.V., margin, "hold together"]. And He is the Head of the body, *the church*; . . . that in all things He might have the *pre-eminence*. For it pleased the Father that in Him should all fulness dwell."

In Eph. 1:7-10 the scheme of redemption is said to be "according to the riches of His [God's] grace, which He made to abound toward us in all wisdom and prudence, . . . according to His good pleasure which He purposed in Him [Christ] unto a dispensation of the fulness of the times [the Authorized Version more clearly expresses the thought of this phrase, "that in the dispensation of the fulness of times"], to sum up all things in Christ, the things in the heavens, and the things upon the earth." R.V. The same purpose is expressed again in chapter 2:7, "that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."

And again, in chapter 3:10, 11 the same is said to be "to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." That is, it was God's eternal purpose to (1) create all things through Jesus Christ; (2) in case sin should enter—and we have seen from the nature of the case that it was a possibility that it should sometime enter—to make Christ the Head of His redeemed church; (3) to make the church, redeemed from a fallen race of rebels, a trophy of His grace and a triumph of love, and love alone, over all other forces; (4) thus to prove to all His creatures that He is what He claims to be,—a God whose name and every attribute is love; (5) in these ways to sum up all things in Christ, to make Him rightful Heir of all things, that in all things He might have the pre-eminence.

When Lucifer saw that Christ, who is the wisdom of God (1 Cor. 1:24), was from eternity appointed Chief (Prov. 8:23, Jewish translation), the Master Workman enjoying an intimacy with the Most High that was allowed to no other, his heart was fired with jealousy,

which he soon fanned into open rebellion against the government of heaven. "Why," questioned Lucifer, "should Christ in all things have the pre-eminence? Why should He be preferred before me? He is Morning Star; so am I. Why should God choose to 'sum up all things' in Christ when He Himself has declared that I 'seal up the sum'? Eze. 28:12. Why should Christ alone be the wisdom of God; when God Himself has pronounced me 'full of wisdom'?" With what justice, reasoned Lucifer, could God appoint Christ "Heir of all things," even tho He was the "brightness of His glory," and the "image of Himself" (Heb. 1:3, Syriac version), and slight him, when he was Lucifer, the "light bringer," declared by his Creator to be "perfect" in his ways, "complete in outline" (Jewish translation), and "perfect in beauty"? Was not he covering cherub, anointed to cover God's throne? Why should not God say of him rather than of Christ, "Let all the angels of God worship Him"? Heb. 1:6. Why should it not be said to him, "Thy throne, O God, is forever and ever"? Heb. 1:8.

These honors conferred upon Christ and denied to himself, Lucifer regarded as an injustice and an arbitrary slight of his dignity and an invasion of his rights. Thus was his heart "lifted up" because of his brightness, and he corrupted his wisdom by reason of his elegance. He regarded God's dealings with himself as unfair and unjust, and the exaltation of Christ as altogether arbitrary and partial. He decided, therefore, that he would be wholly justified in boldly asserting for himself those immunities which had been denied him by his Creator. This he resolved to do, and to claim by force what he could no longer hope to gain by other means. Thus by his diabolical scheming to destroy souls, he was "filled to the center with violence," and he sinned. Eze. 28:16, Jewish version.

#### The Mystery of Iniquity.

It may be permitted us to stop briefly to inquire why Lucifer was denied the honors conferred upon Christ, and which he so much coveted. The task is not difficult. The difference between Christ and Lucifer was an essential one of character and of nature, and not of mere outward environment. Christ was God, the only-begotten of the Father, full of grace and truth. He was the creative Word. John 1:1-3. He only was the effulgence of the Father's glory and the very image of His substance (Heb. 1:3), Creator and Upholder of all things (Col. 1:16). Lucifer, altho a being of brightness, was only an angel, the rightful minister of his Creator. Tho "anointed," he was still a cherub. Tho "morning star," he was created by Christ, and should have been content to render Him grateful homage, rather than to covet His superior glory.

We see, therefore, that God's dealing with Lucifer, as with all His creatures, was not arbitrary, but that "true and righteous" are all His ways. This appears still more emphatic from the following. Of Christ it is declared, "Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." Heb. 1:4. With

God name is a true index of character. Christ, the Word, was God. John 1:3; Heb. 1:8. Christ was the Word of God (Rev. 19:13), and was therefore incorruptible (1 Peter 1:23). Lucifer, as the event proved, was not incorruptible, for God declared of him, "Thou hast corrupted thy wisdom." Eze. 28:17. Therefore none but Christ could be safely trusted with the sacred responsibilities resting upon God's own Son. To do it would be to jeopardize the whole universe, and render insecure the whole government of God.

To show again that God's dealing with Lucifer in this matter was according to character, and not in an arbitrary manner, let the following scripture be noted. Of Christ it is said, "Who, being in the form of God, counted it not a prize to be on an equality with God, but . . . humbled Himself." Phil. 2:6, R.V. For what?—Not to add to His personal glory, but to save the lost.

Contrast with this the course of Lucifer. He was not in the form of God at all, yet he counted it a prize to be thought equal with God. He therefore endeavored to exalt himself, even at the expense of casting down to everlasting destruction those who were eternally secure in the glory of heaven.

How great the difference! The one, the "love of Christ that passeth knowledge," the blessed and adorable "mystery of godliness;" the other, the strange, incomprehensible working of Satanic cruelty and hate—the "mystery of iniquity"! How much to be cherished and loved the former! How much to be feared and shunned the latter!

The query will doubtless be raised in many minds, Why was not God as willing to save Lucifer when he sinned as He has been to rescue fallen man? The answer is, God did offer salvation to Lucifer the same as He has offered and still does offer it to the sons of Adam. God is no respecter of persons. He knows no variableness, neither shadow of turning. It is "Jesus Christ, the same yesterday, to-day, and forever." God must therefore have been just as ready to save, and just as really must have offered salvation to Lucifer in heaven as He did later to man on the earth.

Why, then, did Lucifer not accept it?—For the same reason that inspires the children of men to reject God's grace to-day. The power of God to save the lost, whether men or angels, is, and always has been (for, since God changes not, His power remains the same), the Gospel of our Lord and Saviour, Jesus Christ. But then, as now, the way of life through Christ was conditioned upon self-denial and self-humiliation. Lucifer was already jealous of Christ. He looked upon the plan of salvation as a selfish scheme, to add to the glory of Christ, and he determined to oppose it with all the forces he could muster into his service.

Says the prophet, as he viewed the scene: "By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned ["thou wast filled to thy center with force, and thou didst sin," Leeser's translation]; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire." Eze. 28:16.

That we may the more clearly understand the meaning of this language, let us compare with it another scripture, "And through covetousness shall they [false teachers] with feigned words ["raving words," Syriac], make merchandise of you," "having eyes full of adultery, and that can not cease from sin." 2 Peter 2:3, 14.

From this we see that when Satan entered upon the path of rebellion against the government of heaven, he decided to make merchan-



dise of as many as possible of God's created intelligences, and thus rob the Creator of the glory for which they were created. Rev. 4:11; Isa. 43:7. In conducting this soul-destroying "traffic" Lucifer knew that he could not hope for success should he employ the weapons of truth and love. He, therefore, laid aside these and was filled to the center with force and violence. And thus he placed himself beyond the reach of God's mercy, with a mind wholly reprobate. In this way did he become "a murderer from the beginning," and gave himself so fully to evil that there was "no truth in him." John 8:44. H. C. GILES.

(The next article in this series is "The Fall of Satan.")

### CHRIST AND NICODEMUS.

CHRIST'S lessons of instruction to the Jews appeared to them as altogether new, but in reality they were the old truths which Christ Himself had given to the people of God. The precious treasure committed to Israel was lost sight of as men departed from God, and Christ as the great center of light and life came to the earth to rescue it from the rubbish of error under which it had been buried.

As Nicodemus heard Christ, his heart was stirred within him. The words of this humble Teacher aroused him to inquire if these things were so. But Nicodemus was proud of his Jewish faith, and he sought to hide his curiosity from the Saviour. He did not wish to be known as an inquirer, and he put on an appearance of dignity, as tho it were an act of condescension on his part to seek an interview with Jesus. He did not at once make known his errand, but opened the conversation by speaking in praise of the penetration of Christ and of His rare gifts as a speaker. But Christ, after courteously receiving His guest, came directly to the point, and laid open before Nicodemus the object of his visit.

Nicodemus was surprised that Christ should understand the burden of his heart. With solemn power the Saviour said: "Verily, I say unto thee, Except a man be born again, he can not see the kingdom of God. . . . The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

At thought of a kingdom so pure that he could have no part in it unless he was born again, Nicodemus was filled with amazement. "How can these things be?" he asked. And Jesus said unto him: "Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? and no man hath ascended up to heaven, but He that came down from heaven, even as the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

When the Israelites were dying from the sting of the fiery serpents, a brazen serpent was uplifted in the midst of their camp, that all might look and live. But there were some who would not accept the help provided. They stopped to reason concerning the foolishness of looking for relief to such a source.

That they should be saved by looking to a piece of brass was absurd to their minds, and they said, We will not look. Their decision was fatal, and many of the children of Israel perished.

The brazen serpent was uplifted in the wilderness that those who looked in faith might be made whole. In like manner God sends a restoring, healing message to men, calling upon them to look away from man and earthly things, and place their trust in God. That brazen serpent uplifted in the wilderness was a symbol of Christ. The faith which the believing Israelites exercised as they looked at it, we must exercise as we look to Christ. With the same simplicity sinners must receive the Saviour; for He alone can save from sin. He is our ransom. Whoever rejects the salvation He proffers is lost to God and heaven.

What would have become of the wounded Israelites had they all refused the only remedy provided for them,—had they said, We will try other means; we shall try the skill of our physicians; there is wisdom enough among us to heal the disease?—Had they done this, they would all have perished. So those who to-day slight the remedy God has provided for sin, who refuse to accept Christ as a personal Saviour, will perish in their sins.

To-day God has given to men the truth with power. He has opened His Word to those who are searching and praying for light. But when these messengers gave the truth they had received to the people, many were as unbelieving as were some of the Israelites. To-day many are caviling over the truth brought to them by humble messengers. How can this message be truth? they question. How is it possible that by looking to Jesus, and believing in His imputed righteousness, I can gain eternal life? Those who have thus refused to see the truth do not realize that it is God with whom they are in controversy, that in refusing the message sent them, they are refusing Christ.

God designs that the message of redemption shall come to His people as the latter rain; for they are fast losing their connection with God. They are trusting in men, and glorifying men, and their strength is proportionate to the strength of their dependence. We are to know more than we know at the present time. We are to comprehend the deep things of God. There are themes to be dwelt upon which are worthy of more than a passing notice. Angels have desired to look into the truths which are revealed to those who are searching God's Word with contrite hearts. Those who will devote their powers to the study of God's Word, and especially to the prophecies referring to these last days, will be rewarded by the discovery of important truths. The last book of the New Testament Scriptures is full of truths that need to be understood. Satan has blinded the eyes of men, and they have been glad of any excuse for not studying this book. But here Christ has declared through His servant John what shall be in the last days.

As we search the Scriptures, the character of Christ will appear in its infinite perfection. He is the One in whom our hopes of eternal life are centered. He is eternal life to all who will eat His flesh and drink His blood. Those who look to Him may be healed of the serpent's sting. By beholding Him, we may become changed into the same image. Faith, love, and holiness will grow in the soul. "This is life eternal," Christ said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." When we realize the value of this knowledge, these glorious truths will glow in our hearts,

tremble upon our lips, and pervade our whole being.

In giving us His Word, God has put us in possession of every truth essential for our salvation. The storehouse of the unsearchable riches of Christ is open to heart and hand. Thousands of men and women have drawn water from the wells of salvation, yet the supply is not diminished. These men have not exhausted the grand and holy themes of the Word of God. Thousands more may engage in searching out the mysteries of salvation. When the life of Christ and the character of His mission are dwelt upon, rays of light will shine forth, and at every fresh attempt to discover truth, something that has never yet been unfolded will be revealed. The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last; and, looking to heaven, with its unnumbered years, he will exclaim, "Great is the mystery of godliness."

MRS. E. G. WHITE.

### THERE IS A GOD.

"The fool hath said in his heart, There is no God." Ps. 14:1, 53:1.

SAV'ST thou no God? Go out beneath  
The canopy of heav'n by night,  
And view the countless shining stars  
All radiant in their wondrous light,  
And mark how truly day by day  
They follow their appointed way.

No God? Who fashioned this green earth  
Its wide expanse of isles and main,  
Its thousand rivers flowing on  
Unto the sea to rise again  
In fleecy clouds across the land,  
To give new life on every hand?

Who gave the eagle safe abode  
Where tempests dwell and strongest beat,  
And to the dove a tranquil home  
Amid the forest's safe retreat,  
For each a mission to fulfil,  
To show God's kind and loving will?

There is a God. No room for doubt,  
All nature cries in language plain;  
The great truth writ o'er all the earth  
Tells man denial is in vain;  
And to refuse Him due respect  
But shows a darkened intellect.

Behold Him in the tender blade  
Just starting from the earth in spring,  
Or in the sturdy oak that stands  
Amid the forest, crowned a king,  
And has for years withstood the blast,  
And stronger grown as each storm passed.

The purling stream through downy meads,  
And grand Niagara's mighty flow,  
Unite to tell there is a God,  
As onward to the sea they go.  
They all His glory do proclaim,  
And teach us to revere His name.

Vienna, N. Y.

C. N. HALSTEAD.

AN infidel once said to an old lady that he could prove to her own eyes that the Bible was a lie. She replied, "I would believe the Bible before I would my own eyes." "What do you mean by that?" said the infidel. She answered, "These old eyes of mine have failed me a thousand times, but the blessed old Book has not failed me at a single point."

DISINTERESTED love and self-denying service to our fellow creatures are the most acceptable worship we can offer to our Creator.—*Channing*.

"SEEING is not always believing. For instance, we see liars frequently."





### THE NECESSITY OF A RESURRECTION.

**T**HERE is nothing so precious as life. To say nothing of what one may be called to endure,—how much pain, sorrow, or inconvenience,—the privilege of continued, conscious existence is a boon more desired than anything else. Hold out to men wealth, honor, and distinction, but with the understanding that these are shortly to pass away, leaving their former possessor without conscious being, and how few would accept them in place of life to be indefinitely continued! All these are of no value in the face of approaching dissolution. None of them are thought too valuable to give for even a temporary relief.

The reason for this is obvious. Life is the foundation of consciousness, by which thought exists, and the value of surrounding objects are weighed. Take away life, and all the things contingent on it cease to be. So, then, life being at the head of all things, it is the thing to be sought; and to obtain it no sacrifice is too dear. When life ceases to operate on the brain to produce thought, then consciousness has ceased, because thought is simply the expression of consciousness.

So inveterate an enemy to man's welfare is death that it never gives up its advantage until the very last, and then only because it is destroyed by the power of God through the resurrection. 1 Cor. 15:21-26. The resurrection being the medium through which the power of God operates to destroy the power of death, it follows that, until the resurrection does its designated work, death still reigns over its subjects, and so holds them in unconsciousness, because death is the absence of life, and life is the foundation of thought, which is the expression of consciousness.

This is plainly set forth by the apostle when reasoning with some of the Corinthian brethren about their unbelief in a future resurrection, while maintaining their faith in Christ as the Saviour of the world. He asks the pertinent question, "If Christ be preached that He rose from the dead, how say some among you that there is no resurrection from the dead?" 1 Cor. 15:12. Sure enough, if it was necessary to raise Christ bodily from the dead in order to demonstrate the power of God's life over death, and to prove that Christ was really the Son of God (Rom. 1:4), why should it not follow that those for whom Christ died, who have fallen under death, should also gain the victory over death in the same way as did their Master?

No wonder, then, that the great apostle should affirm that "if there be no resurrection of the dead, then is not Christ risen." He carries the matter still further; he says positively that if Christ is not risen, then our faith in Him is of no avail, and our preaching of life to the condemned sinner through faith in Christ is all false. More than that, he contends that in case there is no resurrection of the dead, then all who have "fallen asleep in Christ are perished." 1 Cor. 15:13-18.

To sum up the apostle's statements: Just as surely as Christ had failed to rise from the dead, so surely would He have failed to break the power of death that held Him in the grave and all others who fall under its power; consequently every subject of death would now be

perished—held forever in its eternal embrace. Faith in a Saviour who had not risen from the dead would indeed be vain, since salvation from the power of death is the scope of God's promises to the sinner. Therefore, faith in Christ, to be available, must embrace the power of God to raise Christ from the dead, because that manner of returning to Him the life He had yielded on the cross, is the only evidence God has given men that they, too, may be restored to life, after having fallen under the power of death.

It was for this reason that Christ came to earth to live and die in the flesh. By this He was to spread before the universe a knowledge of the power of God to redeem those whom death should overtake. Had Christ not been raised from death's embrace, the evidence to the world would have been that God's power of life was inadequate to cope with the blighting power of death introduced by Satan. Because He was raised, we are to believe that we also shall be raised, and so be freed from the embrace of death, the symbol of Satan's power. Until then death reigns, and so holds under its control the groaning creation of God, which is ordained to life through the resurrection of Christ from the dead. Rom. 8:23,24; Heb. 2:14, 15.

Christ, therefore, in passing through a fleshly sojourn, and yielding up His life for man, whose every step is in the direction of death, did so to show that the power of God is able to rescue from that condition which sin has enjoined on the race, namely, the sleep of death. Since death came by man's yielding to sin, the recovery must be accomplished by man being raised from the dead. It was therefore necessary for Christ, as a man, to give Himself up to death, in faith that the power of God's life would cause Him to triumph over death, which was possible only by a resurrection, or standing up from the dead. In this He became the first-fruits, or the beginning of the resurrection from the dead. 1 Cor. 15:19, 20.

It is true that some in Old Testament history were raised from death, as Moses (Rom. 5:14; Jude 9), and the widow's son (1 Kings 17:17-22); but these manifestations were in anticipation of, and dependent on, the word of Jehovah, that had from the beginning decreed that Christ should die for the sins of the world, and which also implied His resurrection from the dead (Rev. 13:8; John 2:19-22). The special resurrection of Lazarus and others recorded in the New Testament was after the same order. But the fact that Christ considered it necessary to raise these bodily from the dead in order to win a triumph over death, is evidence that in this way alone God intends to restore to man the power of life, which has been forfeited through allegiance to Satan and sin.

Then to go down to death without faith in Christ's victory over Satan's power is but to look into profound darkness, with nothing whatever to brighten any part of the future. But when one can look into the tomb, and see that He who went in there in man's behalf, has triumphed over its power, he sees his own triumph in the power of Christ's life given for him, and which he received as a gift from God,

through faith in the first-fruits of triumph manifested through the Son of God.

In reviewing the brevity of man's life, the afflicted patriarch raised the question, "If a man die, shall he live again?" Job 14:14. That was the one point for him to settle, before resting satisfied. He knew well enough that when death came, it would take the place occupied before by life. Its advent would mean to him a time of darkness and silence. Job 3:11-18; 17:13-16. The question of a possible recovery from that condition was therefore the burden of his mind. Then, suddenly, as tho there were no other alternative but to await God's resurrection power, he exclaimed: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee; Thou shalt have a desire to the work of Thine hands."

Thus the resurrection is appointed to be the avenue through which God will wrest from the power of death the work of His own hands. He will, through this, bring man back to the condition in which he was first formed, and thus restore in him the image of his Maker. This is very forcefully presented by the apostle in his letter to the church at Thessalonica: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so [in this manner] shall we ever be with the Lord." 1 Thess. 4:16, 17.

This accomplished, the power of death over man is forever broken. Till then, man is held under its power, "waiting for the adoption, to wit, the redemption of our body." Rom. 8:23. But the coming of the Lord in the clouds of heaven brings that glad day of eternal redemption from the grasp of death.

Then let the day of that coming be hailed with joy; let its divinely-glorious and infinitely-splendid ceremonies be hastened, that the inroads of death in family circles may be closed up, and happiness and peace quickly take the place of sorrow and sighing. "Amen. Even so, come, Lord Jesus." J. O. CORLISS.

[The next article in this series will be entitled "The Dying Thief."]

### PEACE LIKE A RIVER.

Flowing swiftly onward ever,  
Pausing for a moment never,  
Rolling on so peacefully toward the sea,  
Through the wilderness so dreary,  
Sweeping onward, never weary,  
Such the peace the Saviour gave to you and me.

Through the parched desert flowing,  
On its course the verdure growing  
Marks an emerald belt across the burning sand;  
Through the fertile valley gliding,  
All along its wealth dividing,  
Causing joy and happiness throughout the land.

Tho its surface may be frozen,  
And tho people by the dozen  
Trample on its crystal bosom with their feet,  
Underneath, still flowing sweetly,  
Never frozen up completely,  
Sings the river on in music low and sweet.

Moving on each day and hour  
With the same resistless power,  
While the trees and flowers blossom on its verge;  
Pausing not to eye their beauty,  
But in sweet discharge of duty,  
Rolls the river on with ceaseless swelling surge.

Peace that floweth like a river,  
Peace of God, that can deliver  
All who launch upon thy bosom deep and wide,  
Peace that passeth understanding,  
Heart and mind and soul expanding,  
May we in thy current evermore abide.

GEO. A. SNYDER.





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## LED BY HIS VOICE.

THE sheep of the Orient are led pre-eminently by the shepherd's voice. While, generally speaking, they know his form, his face, his manner, there are times of storm or fog or darkness when either or all of these stand for naught. To be guided by him through the darkness, or storm, or fog, the sheep must know the shepherd's voice.

## Importance of Knowing the True Voice.

There are many voices in this world calling for sin-blinded sheep, wandering on cold, barren mountains of doubt, on parched and verdureless plains of human sowing,—voices calling everywhere out of the fog of tradition and ism, out of the world's storm and darkness. And many, many sheep are astray. There is but one voice of Jehovah, the True Shepherd, the Good Shepherd—Christ-manifested. It is all-important that His voice be known and recognized. Only so may we be led through the mazes of this world's darkness to the path of light and the fold. What we do not need to know is the voice of the false shepherds; for knowledge of the false never helps us to the true. Knowledge of the true shields us from the false.

## How We May Know God's Voice.

The great Good Shepherd has given us an infallible standard, one that has come down through the ages, one that does not alter with lapse of time. Pre-eminently God's voice is His holy law. Before it was spoken from the glory-crowned height of Sinai, amid such awful grandeur as sinful earth never saw, God called it His voice. It was to be the test of His people—"If ye will obey *My* voice." Ex. 19:5. Three days afterward His voice was uttered in the great Decalogue. Moses, after repeating that law, said: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and He added no more. And He wrote them in two tables of stone, and delivered them unto me." Deut. 5:22. That law is God's *Voice*, the standard by which all other voices must be judged.

## The Prophets and Jesus.

Thus when Isaiah speaks of the false prophets and evil spirits, which would lead astray, he points to the standard in these words: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Jeremiah calls back the wandering sheep to "the old paths, where is the good way." Jer. 6:16. That this is the law is shown by verse 19, where those who do not walk in the old paths

and the good way are said to *reject* God's law. The same great truth was taught by Jesus: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the *will* [the law, Ps. 40:8] of My Father which is in heaven." Matt. 7:21. Those who do not do this, "work *iniquity*," or lawlessness. Verse 23. "And hereby we do *know* that we *know Him*, if we keep His commandments." 1 John 2:3. This is God's voice, the voice of the Good Shepherd; do you know it?

## What It Is to Know It.

It is not to know the mere words, tho this is good; for they are the form of truth. Yet we may know them and miss the Shepherd, because in them we may not know His voice. What we *know* in the Gospel sense we are in harmony with; our souls are attuned to its rhythm, its tone, its voice. To know God's voice, it must be written in our hearts by the divine Spirit. Eze. 36:26, 27; 2 Cor. 3:3. Only so can we know God, but it is the privilege of every lost sheep. "If any man willeth to do His [God's] will, he shall know of the teaching." John 7:17, R.V. "O taste and see that the Lord is good." And thus knowing God's law, we shall hear Him speak in the ten thousand other ways in which He speaks to us in His Word, in nature, in His providences. We will know the preciousness of Christ's words: "I am the Good Shepherd; and I know Mine own, and *Mine own know Me, even as the Father knoweth Me, and I know the Father.*" John 10:14, 15, R.V. Precious assurance in this world of darkness and doubt! Reader, do you know the Shepherd? If not, why not?

## THE DAY OF THE SABBATH.

## An Examination of Mr. Crafts' "Reply."

THE *Twentieth Century Quarterly* of February 15, 1900, has an article by Rev. Wilbur F. Crafts, Ph. D., who has, perhaps, done more to establish Sunday in America than any other man now living. His article is entitled "A Reply to Seventh-day Adventists." There are some points in it worthy of notice, not because of any strength of argument, but because of the prominence of the author and the currency of his article. His first paragraph is as follows:—

Those who deny the patriarchal Sabbath, but affirm the Lord's-day sabbath—Hessey, of England; Professor Smythe, of Andover, and others—and those Saturday-keeping Christians who affirm the patriarchal Sabbath, but deny the Lord's-day sabbath, [Sunday] accept in one case the same kind and degree of evidence that they reject in the other, namely, one explicit text and half a dozen confirming references—the same sort of evidence that proves gravitation and hangs murderers—a theory that holds and harmonizes all the facts involved. They only are consistent who, on like testimony, accept both the patriarchal and the Lord's-day sabbath, so making the Sabbath as perpetual and universal as "man," for whom science as well as Scripture affirms that it was made.

We have no defense to make for those who deny the Sabbath in the days of the patriarchs; but the implication in the last sentence quoted above, that the seventh-day observers who deny the Sunday sabbath repudiate the perpetuity and universality of the Sabbath, is wholly without foundation; for Mr. Crafts ought to know that they hold to the perpetuity of the one universal, unchangeable Sabbath for man

in all ages. The unchangeable God gave no kaleidoscopic Sabbath.

Mr. Crafts' second paragraph pertains to those who deny a Sabbath in patriarchal times. He truly points out that they deny a fact established by Revelation, reason, and history.

His third paragraph is as follows:—

The Saturday-keepers should be required to establish their Genesis claims before they are allowed to battle with us in the Gospels. Before they debate "the change of day," let them show what day of our modern week corresponds to the original Sabbath of God and man, not to keep which, they say, is as bad as theft or murder. The Lord's-day sabbath has the contested seat. The burden of proof is on them. Let this never be forgotten. To dislodge the Lord's day they must prove: (1) That God's "seventh day" was twenty-four hours, not the period of redemption, which has continued from the creation of man till now. Geology teaches that each of the "six days" preceding were indefinite periods, in which case our imitation of God's week would be as all our imitation of Him must be, in miniature. (2) They must prove that the original Sabbath of God and man was identical with Saturday in our age, having come down in unbroken succession, which seems at least unlikely, as the land of Abraham began each month, as I have said, with a new week, and treated the days beyond the twenty-eighth as an interregnum between the four weeks of the previous and the four weeks of the following month. (3) They must prove that the Saturday of Adam on the Euphrates is literally reproduced in the Saturday of Adventists on the Mississippi. Saturday, taking the whole globe into account, is forty-eight hours long.

"Required"! By whom? Is not this a land of free speech? When observers of Sunday, united upon only one thing—the desirability of a Sunday law—contend and "debate" for a dozen self-devouring theories, why may not "Saturday-keepers" present the teachings of the Gospels concerning the Sabbath? Now we have no desire to "debate" or "battle" over the question at all. We wish to know the truth and hold forth the truth of the Word of God as it is in Christ Jesus. Neither is the burden of proof logically upon those who observe the seventh day. The day that holds the place of authority in God's Word and the life of Christ is *the day*. It ought, to a Christian, to be sufficient to know *the day of the Word*. The "contested seat," in the church is another thing. That rests primarily in every man's heart, and the only true Sabbath-keeping is heart Sabbath-keeping, the outspringing of the living law of God planted in the heart by the eternal Spirit. The "contested seat" there is as the soul will. Christ longs to come in and give His rest, true Sabbath-keeping of the true day, but He will not force His way.

## The Letter.

A mere outward observance in the church of *any day* is "the letter that killeth;" and the enforced observance is slavishness or hypocrisy. We have no desire for any such observance of any divinely-enjoined duty. In all *general apostasy* Sunday has held the "contested seat" in outward form. It is "the wild solar holiday of all pagan times," entering through apostasy the professed church of Christ. But to answer Mr. Crafts' positions,—

1. The first Biblical cycle of days numbered seven. Genesis 1 and 2. That is the origin of our week. The seventh day of that cycle, or week, was by the Creator constituted the Sabbath. He rested that day; that made it God's rest day. He blessed that day; that made it God's blessed rest day. He sanctified, or set apart, that day of the cycle, or week; that made



it God's blessed, sanctified Sabbath, or rest day. The resting was *in the past*, when He sanctified and blessed the day; therefore the blessing and setting apart pertain to all seventh days to come. And this very fact, as well as all subsequent teaching, must prove to a demonstration to all believers in the words of God that the Sabbath day, blessed and set apart for man in the beginning, was just such a day as man is in duty bound to observe. For, mark, reader, God made not the Sabbath for Himself, but "**the Sabbath was made for man.**" It was in duration one of the days of this earth, marked by the sun. The question is not what *geology* teaches; what does God's Word teach?

**Pointed Out Miraculously.**

2. However geologists or pagans or infidels or higher critics regarded the day of the Sabbath at the Exodus, whether one or all of these classes knew it or not, the great Jehovah, the Shepherd of Israel, knew the seventh day of the hebdomadal or weekly cycle; and He, that it might never be questioned, pointed it out by a threefold miraculous manifestation, every week for forty years. See Exodus 16. It was the same day of Genesis; for it was "the rest of the holy [hallowed, sanctified, Gen. 2:2, 3] Sabbath unto the Lord." Verses 23, 25. It was "the seventh day," "the Sabbath." Verse 26. It was one of God's commandments and laws upon which the people were tested. Verses 4, 27, 28.

A few days later, panoplied in such glory as sinful earth had never seen, God spoke His unchangeable law, in the very midst of which was placed the Sabbath precept, enjoining His holy rest day, the seventh of the cycle. He knew the day then. Fifteen centuries later the inspired writings record, concerning the holy women who returned from Christ's sepulcher: "And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid. And they returned, and prepared spices and ointments; and **rested the Sabbath day according to the commandment.** Now upon the first day of the week, very early in the morning, they came unto the sepulcher." Luke 23:55 to 24:1. Matthew (28:1) connects the two days a little more closely: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher."

The Sabbath day of Christ's time was "the Sabbath day according to the commandment." The commandment enjoins the seventh day, and identifies it with the seventh day of Gen. 2:1-3. The Sabbath day of Christ's time immediately preceded the first day of the week, and was, therefore, **the seventh day of the week.** Since that time no one will for a moment contend that the identity of the days of the week has been lost. The seventh day of the week then is identical with the seventh day of the week now, with this exception, the Bible day began at sunset and closed at sunset, while the present civil day begins and closes at midnight. God's work is ever the same; and God's representative in his time was Abraham; but Abraham's ancestors were idolaters. Their observance of the day was not Abraham's.

**Self-Devouring Fallacies.**

3. Mr. Crafts' third point that he demands should be proved, is that the Saturday of Adam on the Euphrates is lit-

erally reproduced in the Saturday of Adventists on the Mississippi.

And then he tells us that "Saturday, taking the whole globe into account, is forty-eight hours long." In other words, Mr. Crafts' argument boiled down is the old cavil that we can not keep a definite day on the round world. And yet, mark it, reader, right in the face of this demand, Mr. Crafts holds that Christ's "resurrection and reappearance and His Pentecostal reincarnation" "make the Lord's day [by which Mr. Crafts means Sunday] more glorious in the eyes of His disciples than the Jewish Sabbath." He also argues in the same connection that the Sabbath law of the fourth commandment is "kept where a whole people are accustomed to work 'six days' and rest 'on the seventh day,' after these six days of work." And he demands that seventh-day keepers shall prove that all of these positions are not true.

Really, Mr. Crafts has saved us the trouble. Consider, reader, his contentions:—

1. The same literal day can not be kept on the round earth. Those in America do not have the same week as Adam.
2. The fourth commandment requires not a definite day, but only one day after six of work.
3. That the Lord requires us to keep the first day of the week.

Now, if the same literal day can not be kept on a round world, how can Mr. Crafts keep the day upon which Jesus rose from the dead? He says, "If American Adventists would keep the present Saturday of Eden, let them keep the American Friday." And we say, according to the same argument, if Mr. Crafts would keep the present day of the resurrection, let him keep the American Saturday.

If Sunday can be observed world-wide—and a world-wide Sunday law our first-day friends are working for—then the Sabbath can be observed world-wide. Neither have men had any trouble in so observing it. From the cradle of the race the travelers westward have carried with them the Sabbath, and the Sunday, and the week, to the Pacific Ocean, and found themselves in harmony with the week in every land. Mr. Crafts knows this to be so. He knows that Sunday can be observed "the wide world around," and he is anxious for a law to compel it. But if Mr. Crafts' contentions are true, is not Sunday open to the same objection as the Sabbath? Is not the seventh day *the* seventh after six of work?

God demands no literal hours; He commands the keeping of *the day*, not before it comes to us, not after it leaves us, but when it is present, when it is with us; or, more literally, perhaps, when we, in our earth-whirling, come to the day.

It is a beneficent law of nature that man can occupy only one place at a time, or that he can not be in two places on the earth's surface at the same time, mahatmas and astral bodies notwithstanding. He is a local being; and all he is required to do is to observe the day where he is, the day commanded of God, *the seventh* of the septenary cycle. If our friends can not find it, God's Word definitely locates it as the day just previous to the first day of the week.

To summarize: (1) God rested on the seventh day, blessed that rest day, set it apart for man. Could He do this on an indefinite day? (2) God honored that day 2,500 years afterward by a threefold weekly miracle for forty years as

the *only day* He could honor. (3) He fixed that day of His rest, blessing, and sanctification in His eternal law. (4) The Gospels identify it 1,500 years afterward, as the day *just before* "the first day of the week." (5) Jesus Himself honored the Sabbath of the Lord in precept and example, but left neither word nor example as regards the holiness of the first day of the week.

And all this Mr. Crafts confirms by his beautifully-constructed but self-devouring fallacies. It is the best he has for Sunday-keeping. Why will he not take the better way, the way of righteousness and truth?

## QUESTION CORNER

**1035. F. M. V. Isaiah II.**—We have not space in this column for any such extended explanation. In general, it is a prophecy of Christ, His work, and His kingdom.

**1036. B. L. T. Luke 22:36.**—We can not believe that Jesus advised His disciples to arm themselves with carnal weapons, in the light of what He told Peter concerning it: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26:52. That He did not wish them all to bear swords is shown by Luke 22:38: "They said, Lord, behold, here are two swords. And He said unto them, It is enough." By His disciples having these swords, (1) Jesus was reckoned "among the transgressors;" and (2) His disciples for all time were taught that the sword should not be used in defense of the Gospel. Rotherham translates: "But now he that hath a purse let him take it, in like manner also a satchel; and he that hath nothing, let him sell his mantle and buy a sword! For I say unto you—This that is written must needs be completed in Me,—and with lawless ones was He reckoned; for even that which concerneth Me hath completion. And they said, Lord, lo! two swords here! And He said unto them, It is enough."

**1037. M. V. H.** (1) "What are the 'first principles' of the doctrine of Christ?" (2) Do you believe that a man must be called of God by prophecy and by laying on of hands by those in authority to preach the Gospel and administer the ordinances? (3) Do you believe in apostles, prophets, pastors, teachers, evangelists, as in the primitive church? (4) In the gifts of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.? (5) The literal gathering of Israel, the restoration of the ten tribes, that Zion will be built on this American Continent, that Christ will reign personally on earth, and that this earth will be renewed? (6) In rebaptism? (7) In modern revelation? (8) Do you think the Mormons are right?

This is a long list of questions. We may reply to them better, perhaps, by saying that we believe the Bible to be the Word of God, and its teaching the teaching of God. In brief, then:—

1. The first principles of the doctrine or teaching of Christ are those Christ taught. See Mark 1:15: "Repent ye, and believe the Gospel." See also Acts 2:38; 3:19; 20:21. Of course belief in God must precede repentance; but saving faith follows repentance. Other principles or teaching are further mentioned. See Heb. 6:1, 2.

2. We believe that a man should be called of God to preach, and that he should *know* he is called. If he is truly called, his brethren in the ministry will recognize it; and when his gift is proved by fruits, he should be set apart by the laying on of hands "of the presbytery," or elders, and ordained to the work. See Acts 6:1; 1 Tim. 3:1-7; 5:22, and others.

3. Certainly; the Lord declares that He has given these gifts to the church till the body of Christ is complete. Eph. 4:11-13.

4. Certainly, again. The Word declares that "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles," etc. 1 Cor. 12:28, 8-10. We believe it all. These gifts are given till the perfect shall come. 1 Cor. 13:9-13. That is not yet here. The gifts are still needed to perfect the church, which shall "come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:7.

5. We believe in the gathering of all the Israel of God (Rom. 9:6-8), even the twelve tribes, to the New Jerusalem on high, already built (Rev. 22:14; 21:10-14). That city will come down upon this earth at the close of the thousand years of Revelation 20 (21:10); after the purifying fires shall have completely cleansed and renovated it (2 Peter 3:5-13; Rev. 21:1-7). The true Israel are those who are so by faith, even as Jacob became Israel. Over the regenerated people of God, in a regenerated earth, Christ will personally rule. Dan. 7:26; Isa. 62:1-7; Rev. 22:1-4. The idea of the gathering of ten fleshly tribes, and the rebuilding of an earthly city where Christ will reign, is a delusion and a snare.

6. Baptism is immersion. When new light came to a company of early Christians, they were rebaptized. It is entirely proper in certain cases. See Acts 19:1-5. It must rest with the individual conscience.

7. This is answered in No. 4. If all the gifts of the Spirit continue, there will be new revelations of God's fulness and glory. See Acts 2:17, 18. The last days include the last day. Compare also Rev. 12:17 with 19:10. But all true revelation will be in harmony with all that God has given before; it will not in anywise conflict with God's holy law of Ten Commandments. Compare Isa. 8:20; Matt. 7:21; 1 John 2:1-6; Rev. 14:12.

8. No; we do not believe the Mormons to be right.

**1038. These Kings. P. H. S.**—"What nations are now these kings?"—The very last phase of the Roman Government. Some of them will be, doubtless, the governments which now exist in Europe. The number is ten. See Rev. 17:12, 13.





#### A RESULT OF THE WAR WITH SPAIN.

STATESMEN of all political creeds sometimes state in a few words facts and principles which express the shortness of human vision, and at the same time (alho unwittingly) confirm the inerrancy of the "more sure word of prophecy." A case in point is the opening sentence of a speech by Hon. Horace Chilton, of Texas, in the United States Senate:—

"The course of events since the beginning of our war with Spain shows how impossible it is to see ahead whenever an armed conflict between modern nations is set in motion. Some of the results of the war can be anticipated, but others are beyond the vision of the most far-reaching statesmanship."

This short-sightedness as to the possible results of war never was more emphatically illustrated than in the war between the United States and Spain. It is safe to say that not one individual in the world had even dreamed, at the outset of the war, that present conditions and present political issues would grow out of a war which the people urged and indorsed on the sole pretext of aiding the downtrodden Cubans. But when war is once fairly begun, and full vent has been given to the war spirit, the theretofore unseen complications and strategical necessities (real and imaginary) begin to arise thick and fast. The popular fallacy that patriotism forbids a government to do anything that looks like backing out—no matter what inconsistency of principle may lie in going forward—is the foundation of pretext upon pretext for continuing war. There is nothing in this world that will throw otherwise cool, sensible people into a blind frenzy of enthusiasm, like the glamour of military display. It kindles and inflames an impulse that refuses to recognize bounds short of absolute defeat or a dearth of plausible pretext.

Hon. Whitelaw Reid, in his recent address at the University of California, expressed the popular idea briefly and tersely, when he said that the only point in the war at which the government could have stopped with honor to itself was before it began. And President McKinley claimed, and, we believe, still claims, that if the people had been patient he could have procured the desired concessions from Spain by diplomacy. But the war "broke out," and, altho Spain was defeated more than a year ago, and is now on our list of *national friends*, the war goes on. That war was dovetailed into another, with a people with whom the United States were in sympathy at the beginning of the war with Spain, and who were enemies of their enemies. Without even a change in the original formal declaration of war, the war is continued in a territory and with a people where and with whom war was not even dreamed of at the outset. The prophet who would have dared to predict in the beginning of the war with Spain in behalf of Cuba, that it would end in a war in the Philippines with the Filipinos, would have been branded as an arrant fanatic, and the insinuation would have been denounced as a slander upon the people of this "Christian nation."

But still another controversy, a logical sequence of war with the Filipinos, has been attached to the tail of the war kite. We say logical sequence, because war against Filipino independence is primarily Rome's war. While it has ceased to be a common cause between Rome and Spain, Rome has simply mounted a fresh horse, because the old one broke down. It is now Rome and the United States against Filipino independence. This, in part, explains why Rome is sometimes favorable to a nominally republican government. It can sometimes use such a government to its advantage. But a real republic, such as this government was while its two lamb-like horns (Revelation 13) stood for more than mere profession, never could have been drawn into such a complication.

This new controversy that has arisen out of the war, as must necessarily be the case when Rome comes in as a factor, is religious in character. Shall Rome be permitted to retain all the vast landed estates that it is alleged have been acquired from the people through coercion and extortion? And

shall the people be compelled to retain and support a dominating clergy that is repugnant to them? The United States, through the vicissitudes of war, has been drawn into a partnership in this controversy. If the former question is settled favorably to Rome, the latter will by force of circumstances be settled that way too—sooner or later. Leading up to the questions above cited, is the primary one of damage to church property through the war waged by the United States; and the arbiters are three—*two* being Roman prelates, and *one* an officer of the United States army. Thus the United States, in the outset of this religious controversy in the Philippines, allows Rome to hold the balance of power. Consequently the key to the whole situation is placed in the hands of Rome by the United States.

But what has all this to do with prophecy?—It has much to do with it. There is to be set up by this country an image to Rome, that is, a Church-and-State government. That can only be done by a departure from the republican principles upon which the government was founded, and from the Protestant principles which actuated the masses of those who professed the Christian religion. While these two ideas predominated, there could not be any dominant impulse to make an image to Rome. But there came a gradual departure from republican principles, when, during and immediately after the Civil War, there came up a spirit of militarism and centralization. From that time on to the present there has been a growing spirit of imperialism in the government, inasmuch that expressions, by both politicians and professed ministers of the Gospel, derogatory of the Declaration of Independence and the Constitution, are by no means uncommon.

And a significant coincidence is the fact that just at the time this transformation began to work in the government, there arose the National Reform Association, proposing religious amendments to the Constitution, and advocating more general enforcement of Sunday laws, and the enactment of other forms of religious legislation. As the spirit of imperialism grew in the government, the spirit of religious intolerance waxed stronger in the church. National Reformism—which is the spirit of Rome under Protestant guise—has gained many allies in organized societies and in the popular churches. During the past ten years it has succeeded in imprisoning its opponents in as many different States of the Union, and in 1893 it succeeded in cajoling Congress into officially interpreting the seventh day of the fourth commandment to mean the first day of the week. And since the commencement of the war with Spain this National Reform-Roman spirit has increased to an unprecedented degree, and its influence is becoming stronger and stronger in many of the more influential political centers.

Now mark: The growth of the spirit of religious intolerance and clamor for religious legislation is in proportion to the growth of imperialism in the government. And note this: It is not possible for religious legislation to obtain where true republicanism has a firm seat in the government. Religious legislation is of Rome, and Rome is essentially imperial. The Roman religion—which is religious coercion, even if such coercion be advocated by professed Protestants—can only predominate where the government is imperial in principle, no matter if it be republican in form. Imperial government and Roman (or enforced) religion go together, because they mingle, and the government enforces the religion. True republican government and true Protestantism harmonize and live happily in the same territory because they instinctively let each other alone. Each moves in its own legitimate sphere, attending to its own specific business. And, in this sinful world, it is only under such a *régime* that liberty of conscience can have the assurance of undisturbed action.

The effect, then, of the war with Spain upon the prophecy to which we have referred, comes through the fact that all the territory which has come under the control of the United States by virtue of the war,

is dominated by the Roman religion. And Rome has had sufficient influence with the government to impress the idea that Roman prelates know better than any other class how to manage the natives in all these islands. This theory is based upon the fact that the priests have dominated the people so long that no other system can be successful. The government has adopted this idea to a sufficient extent to involve the principle of giving that church the prestige of recognition in the management of civil affairs. Thus the door which already stood ajar in this country to the entrance of united Church and State has, by the war, been thrown open to a far greater extent than ever before; and this wider opening has been in the interest of that ecclesiastical power which, by long experience, knows how to make the most of it. This is one of the unforeseen effects of the war with Spain—unforeseen even by Rome herself; for at the outset the papal blessing was put upon the Spanish army and cause, deeming that Rome's interest lay in the success of Spain. But the influence which that power has already attained in the affairs of the United States in the islands affected by the change, shows her shrewdness and alertness in adjusting herself to new conditions.

We have said this is one of the unforeseen effects of the war; we might add that is the most far-reaching effect, the most ominous result, fraught with the most imminent danger to what is left of the true principles of republicanism in the home government, and of religious liberty for the people. More has been accomplished in the way of fully developing what the prophecy calls the "image of the beast" (Revelation, chapters 13 and 14), and in giving life to it, since the commencement of the war with Spain than in all the years before. And this sad condition has been brought about through a war inaugurated solely on the plea of humanity.

G.

#### IMPERIALISTIC TENDENCIES.

IN connection with the imperialistic tendencies of this republic there is being agitated the question of the control by the United States of the Central American governments. Indeed, the idea is beginning to assume life and material shape. It was but a few days ago that a bill was introduced in one of the houses of Congress inviting one of these Central American States to become one of the States of the United States. General Vasquez, a former president of Honduras, in speaking upon the subject, is reported to have said:—

"There will never be permanent peace in the Central American republics until the United States assumes control of them. It will come as sure as anything in this world. I do not know just how it will come, whether in a moral and commercial power, or whether by some military demonstration, but it is written in the book of destiny that the United States shall govern at some time the South Americans. I believe in that theory. The hope of those countries rests in that doctrine."

And it is not hard to believe that it will come. The tendencies of the republic toward imperialism read in only one way. We are repeating the history of the Roman Government; but we are doing by steam and electricity what they did with sail power and galley slaves. It has been prophesied of this country that she would repudiate her principles of Republicanism and Protestantism. Her principles of Protestantism have nearly vanished already, and her principles of Republicanism are fading fast in the gloom of taxation without representation, and in the military domination of a foreign people.

Imperialistic tendencies are also cropping out in the contemplated arrangements for maintaining a strong military force in this country in time of peace. According to the existing law, the size of the present army must be reduced on July 1, 1901; but there is strong indication of the passage of a proposed bill which will make military service compulsory upon all men between the ages of 18 and 45. This bill will create out of the militia a "reserve volunteer army," established on the same lines as the regular army, similarly equipped, and supported by the national government; and the bill appropriates \$4,000,000 annually for the maintenance of military equipment. The bill is obviously for the purpose of making a large standing regular army unnecessary, by making the whole male population between the ages named, a drilled and equipped fighting force, which could be called upon at a moment's notice.

Previous to our contest with Spain and the taste of foreign conquest which it gave to the country, no such



provision was deemed necessary. The citizen soldiery were relied upon for the defense of the nation; but now times have changed.

The Finns are fleeing from Finland by the thousands, and coming to the United States and Canada, to escape compulsory military service in the Russian army, and other peoples are fleeing from military service in other countries to find asylum in the Americas. That asylum is on the verge of dissolution, for America is preparing to exact from them the very thing from which they fled in the Old World.

The American people are losing their hold on the principles which made them a nation. The glitter of gold and the pomp of imperialism are dazzling the eyes of those who are now shaping the country's course. The old blue room at the Capitol is now the "court room," and reception days are "court days," and America has her governors-general ruling a subject people—the very thing for which the colonies fought the mother country.

These United States have reached the most acute stage in all their history. The structure which they builded is crumbling under the ponderous weight of military ambition, political religion, greed, and criminal aggression. There is an ominous meaning in this departure of the nation from its fundamental principles.

The times themselves are ominous and terribly important. To the student of God's Word it says that the time of Christ's return is even at the door.

C. M. SNOW.

**Repudiation.**—When Great Britain imposed a tax upon her American colonists, the colonists declared that "taxation without representation was tyranny." In 1773 all taxes were removed, save that on tea—three pence a pound. Export duty was remitted to the East India Company, so as to furnish the tea to the Americans as cheaply as tho it were duty free. "But," as Lossing tells us, "there was a principle which the colonists would not yield. However small the tax, if levied *without their consent*, they regarded it as *oppressive*." "It was not the petty amount of the duties imposed, for none of this species of taxation was burdensome; it was the principle involved, which lay at the foundation of their liberties." Then followed the "Boston Tea Party." Two and one-half years later the great dominant major chord of human liberty was struck in the Declaration of Independence, one of the notes of which was that "governments derive their just powers from the consent of the governed." Nearly 124 years later the American Congress repudiates the principle by imposing upon Puerto Rico tariff contrary to Puerto Rico's protest, and the protest of eminent Americans of all classes and parties. Just as we are closing our forms, word comes that the bill has passed the Senate 40 to 31. Practically, it only awaits the signature of the President to become a law. We do not mention this as a political measure. It is a matter of divine prophecy which this nation is fulfilling—it is the beginning of the end.

The great forests of valuable timber in the Puget Sound country are being rapidly acquired by two wealthy syndicates, and the smaller lumber dealers are being forced out of the business. This has already increased the stumpage price one hundred per cent. to those who are permitted by the syndicates to carry on lumbering operations. Some of the lumbermen are not permitted to cut the timber at any price. In this way the cost of lumber to the consumer is being gradually and permanently increased. By refusing to allow as many lumbermen to engage in the business as formerly, they decrease the supply. This artificial decrease in the supply, together with the increase in stumpage rates, has already greatly increased the price of lumber, as it was intended by the syndicates that it should do. In this way will the price of the product be controlled and gradually increased, as has been the case with every other product that has come under the control of the trusts. Great wealth is being systematically used to gather more wealth. The heaping together of treasure, the sign of the last days, is truly here.

The celibacy of the clergy, Monsignor Martinelli, the papal delegate to this country, tells us in *Harper's Bazar* is not a doctrine of the Church of Rome, but merely disciplinary. It is "in no sense an article of faith." It was decreed by Gregory VII., and the order could be withdrawn by Leo XIII. This we have noted before.

The British troops near Bloemfontein suffered a reverse on March 31, losing 7 guns and 350 men, killed and captured. The British were trapped in a ravine, and were unable to fight their way out. The mules and Kafir drivers stampeded, and only the rear battery was able to extricate itself. The Boers now have control of the water supply of Bloemfontein, Lord Roberts' headquarters, and it is reported that they have cut off the water supply of the city. Nothing has been reported from the column which was despatched to the relief of Mafeking, and it is believed that this part of the campaign has been abandoned, for the present at least. It is stated that in the relief of Kimberley General French lost 3,000 horses, and that 7,000 other transport animals have been lost since the forward movement began on February 13.

The old publishing house of D. Appleton & Co., established by Daniel Appleton in 1825, went into the hands of a receiver on March 21. Some two or three years ago the firm went into the business of selling books on the instalment plan. This plan as practised by them is to deliver an entire set of books to a person on the payment of the price of a single volume, and then pay for the rest at the rate of a volume a month. Many sets of their books contain from one to two dozen volumes, and hence from twelve to twenty-four months would be required to get their capital returned to them. They were successful in selling so many books in this way that they used up their surplus capital and had to borrow heavily to meet the expense. Their creditors were not willing to extend their loans, and as large sums of borrowed capital are now coming due, the only thing left for them is to go into the hands of a receiver. But the heaviest creditors think that the firm can be reorganized, and more capital put into it, and the business still be made to pay well. This failure, coming so soon after the failure of the great Harper publishing house, is very much regretted in book circles.

A DESPATCH from Sebastopol, Russia, to the London *Graphic* says: "War alarms fill the navy headquarters here. The whole Euxine squadron is fully equipped for instant service. Troops with full war kits are daily arriving from the interior. The garrison will soon be a powerful army corps. There is much excitement among the staffs of both services, and all the talk is of bringing Turkey to her senses by forcible measures." For several months Russia has been gathering troops on her southern borders, but it has not been entirely for the purpose of frightening Turkey. Report has it that Russia promised not to embarrass England during her war with the Boers; but her preparation for eventualities goes on unchecked, and the presence of her soldiers and navy at Sebastopol secured for her, it seems, the railway concessions she was demanding in Asia Minor.

EVER since Japan was compelled by Russia to give up what she considered the legitimate fruits of her victory over China, the two first-mentioned countries have been struggling for supremacy in Korea. According to reports, Russia has just secured an important land lease on the coast of Korea. Now Japan is demanding mining concessions in Korea, and is not in a temper to be refused, altho Russia has previously demanded that none but Russians be granted any concessions in that country. As Russia has a large fleet in the vicinity of the coast she has secured, and as Japan also has a powerful fleet not far away, the outcome of these demands and counter demands is looked to with a considerable degree of anxiety.

THE *New Voice* points out from unquestionable statistics that the evil of liquor-drinking is on the increase. These statistics cover the years 1877 to 1898 inclusive. The *per capita* consumption has increased from 8.33 gallons in 1877 to 17.03 gallons in 1898. And in the figures accessible for the fiscal year of 1899 the drink bill of the American people foots up the immense sum of \$1,069,649,852, or \$28,506,769 more than for the fiscal year of 1898. This is horrible. It certainly does not argue for a converted world.

CITIZENS of Kansas are preparing to send a million bushels of Kansas corn to the starving people of India, and the proprietor of the *Christian Herald*, of New York, is also arranging for a cargo of corn for the Indian famine sufferers.

DURING the last three months we learn from the *Evangelische Kirchenzeitung für Oesterreich*, the official Protestant organ of Austria, through the *Literary Digest*, that in German Bohemia alone the number of converts from Roman Catholicism to Protestantism was 836,374 men, 246 women, and 216 children. Since the movement from Rome in this province there has been a total of 2,794 persons who have left the Roman Church, consisting of 1,404 men, 759 women, and 631 children. Most of these are in the cities, and enter the Lutheran Church. But it is safe to say that many of these, if not most of them, are not mere political changes from one form to another.

THE members of the Philippine Commission are to leave San Francisco for Manila on April 18. This commission has been given power by the President to rule the islands; and the army and all the civil governments established in the Philippine group will be under the control of this civil commission. It is a civil commission, but it will rule by virtue of the military force under it. The natives may be able to distinguish between this kind of civil rule and the military rule which has existed thus far, but the chances are they will not. The army will be the executive, as it has been, and the love of liberty will be as strong as ever.

**Strikes.**—Sixteen hundred carpenters went on a strike in New York City on April 2, as the beginning of a strike in the building and other trades. On the same day strikes were instituted in the following cities: Orange, N. J., 1,000 mechanics; Pittsburg, Pa., 22,000 coal miners; Indianapolis, Ind., several hundred plumbers and carpenters; Joliet, Ill., about 200 men in the building trade; Cleveland, Ohio, 300 plumbers and 125 lathers; St. Louis, Mo., 2,000 painters and 1,500 carpenters. About half of the 5,500 Chicago machinists are still out, the rest having been granted ten hours' pay for nine hours' work.

THE Navy Department has just finished its plans for the construction of six formidable war ships, three cruisers of the most powerful and destructive type, and three battle-ships that will outrank anything yet constructed. The cruisers are to have 13,000 tons displacement and a speed of twenty-three knots, and are to carry sixty-six guns each of the latest patterns. The weight, armament, and construction of the battle-ships have not yet been published. "Prepare war!" is the order of the times; and every nation on the globe is drinking in the intoxicating spirit of that preparation.

A NEW paper, *American Progress*, published in Chicago, says: "We are following in the footsteps of decayed Babylon and Persia, for the ownership of land is being constantly confined to fewer numbers. The greater part of the far West, especially, is owned by foreigners, who have never seen this continent. They have bought, for purely nominal sums, the land which the government might have saved for the benefit of its people, and they will sell only at startling prices." This is progress backwards.

THE Loud Postal Bill, which was referred back to the Committee on Post-offices and Post Roads, has been amended, and will be again brought up for passage. The amended bill eliminates the points upon which the greatest objection was made, viz., the restrictions which it placed upon country newspapers. In its amended form there is more danger of the passage of this bill than there has been at any previous time.

REPORTS from Italy state that Socialist disturbances have occurred during the week at Bologna, Turin, Naples, and Forli, the police being compelled again and again to disperse clamoring crowds. The contemplated visit of Queen Victoria to Italy this year was abandoned by advice of the king of Italy, who stated that he was unable to assure her safety. The king himself is said to be fearful of his own safety.

It is reported that the French expedition, which recently occupied the oasis of Insalah, south of Algeria, fought a battle with an Arab army at Inrahr on March 19, in which the Arabs had 600 men killed.

AN English syndicate has recently closed a deal for 2,000,000 tons of Alabama coal at the remarkably low price of seventy-five cents per ton at the coal pits.





#### THE VANISHED HAND.

We sigh for the touch of a vanished hand,  
The hand of a friend most dear,  
Who has passed from our side to the shadowy land,  
But what of the hand that is near?

To the living's touch is the soul inert  
That weeps o'er the silent urn?  
For the love that lives is our hand alert  
To make some sweet return?

Do we answer back in a fretful tone  
When life's duties press us sore?  
Is our praise as full as if they were gone,  
And could hear our praise no more?

As the days go by are our hands more swift  
For a trifle beyond their share  
Than to grasp, for a kindly, helpful lift,  
The burden some one must bear?

We sigh for the touch of a vanished hand,  
And we think ourselves sincere,  
But what of the friends that about us stand,  
And the touch of the hand that is here?

—Selected.

#### THE PLAY SPIRIT.

IT is a fact that needs no careful observation, that the young of all forms of animal life have a spirit of playfulness. This may be seen in some of the lowest forms of life. They manifest in infancy activities, which, as they become older, cease. All enjoy the gambols of lambs, colts, calves, and the many other animals.

Now this playful spirit manifests itself perhaps more in children than in any other form of life. We must all grant that it is given by the Creator for some wise purpose, and, because this is so, it needs to be studied and turned to a right use. I recently heard of a young girl who was to play a difficult *concerto* in a musical program. As it came her time to play, she turned to her teacher, and in an animated manner whispered, "Isn't this fun?" That spirit was a fortune, for it brought into her work a sprightliness and joy that is bound to win success.

Some time ago a paper announced that Dr. Adam Miller had propounded a new theory of the sun's light. Dr. Miller was eighty-eight years old. In speaking of his experience, the paper said, "Of late he has been badly handicapped by the absence of sunlight, but when the clouds finally dispersed, he pitched into his investigations with the delight of a youth of twenty." If the spirit manifested by this young miss, who played the difficult *concerto*, is continued until eighty-eight, she will always have the same joy and enthusiasm in her work that she had that evening. It is this spirit that brings pleasure into work. But this is nothing more nor less than the play spirit developed and trained. This is that which lifts us above the sordid cares of life, and fills our hours and days, even tho the sun is behind clouds, with joy. Its absence makes Jack, whether he be a boy or a man, dull.

"A moody child, and widely wise,  
Pursues a game with dullest eyes."

With children, playing is something more than simply a manifestation of animal activities, as it is with colts and lambs. Play is a manifestation of animal activities, it is true, but in the child there is a mind which controls these

activities. Thus play becomes a means of calling forth thought. In this view it possesses a seriousness which is often overlooked. Play tends to establish more harmonious relations between the mind and the body. The mind thinks, the body acts, or, *vice versa*, the spontaneous activities of the body demand thought.

Play has too long been considered as the wasting of energy on the part of children, and, therefore, too many parents feel that they must have that energy employed in a "more useful way," and, as a result, the children of such parents have not had the opportunity to develop spontaneity of thought and action. *Work* does not call forth all the spontaneous activities of the child, and it is these spontaneous activities that are needed to do work thoroughly and well; for, if developed, they bring joy and energy to our work.

I do not mean to intimate in what I have here said, in contrasting work and play, that I do not believe that children should be given definite duties, which are to be faithfully performed, for I most certainly do, but I am simply emphasizing the trite old saying, "All work and no play makes Jack a dull boy." This is true, but the opposite is just as true, that "all play and no work makes Jack a big shirk."

Let me again affirm that the small child's mode of thinking is through play, as any one observant of little children knows; and to disregard this is to misjudge the child and to do violence to his nature. As a result, many children's minds are darkened and their dispositions soured, because they are continually being dealt with from the adult point of view, forgetting that the little one is capable of possessing thought.

This method of dealing with children is driving more than one child into the firm belief that it is absolutely impossible for him to do anything right. This only manifests the great necessity of illustrations in dealing with the child mind. Games are the natural way for the play activities of the small child to manifest themselves, but, in speaking of games, I do so with some hesitation, for fear of being misunderstood, because it is charged that many games are followed by harmful results. But games may be the means of accomplishing very much in the education of the child.

It must not be forgotten, in this connection, that imagination plays an exceedingly important part in the mental operations of the child, and this causes a reality to all that he does. It may be seriously questioned whether a child does not have more real enjoyment in getting astride a broomstick and riding it around, than he would were it a real horse. Accordingly, whether a child is playing tag, driving horse, building a playhouse, or in whatever manner his playfulness is manifesting itself, the means of educating him are offered in a most practical manner, practical because he is thoroughly in agreement with these means.

Those games which involve a training of the various sense faculties, are to be most highly approved. Every year, examiners of men required to fill various places in which good clear senses, such as sight and hearing, are required, turn away an incredible number of applicants because of color-blindness or some other defi-

cient sense. We are told that this is due not so much to anything that has been inherited as to a lack of proper development, and that the use of these senses has been lost because of atrophy through non-use. This is true of any one of the senses. Now children enjoy everything through the senses. A little fellow in a school-room solemnly arose and announced, "Oi loike that noise," when a man was pounding in the room.

Much might be said of the delight of children over color. The same is true of feeling, taste, and smell. The flowers never seem so sweet, the pumpkin pie never tastes so good, the kitty's fur generally does not seem so soft, after childhood days are gone. This must be due to a lack of proper training of the senses.

"O, the world is so full of a number of things,  
I am sure we ought all to be as happy as kings!"

FREDERICK GRIGGS.

#### THE VALUE OF FRUIT AS A DIET.

NATURE is not so kind to us in the ripening of potatoes as she is in fruits. In potatoes nature creates raw starch, and leaves it in this condition, but this is not the case with the apple, and in this respect the apple represents the majority of fruits. Nature has done to the starch of the apple, by ripening it, what we do to the starch of grain by baking it, and, even more—and another thing as well—it has produced an acid which is antagonistic to the growth of germs. That is the reason the coating disappears from the tongue after living exclusively on fruit for a few days. The reason fruit is a good thing is because the starch has been digested by nature.

It is a great deal better to let the sunshine do the digesting of starch than for the stomach to undertake it all. There are plenty of things, in this world which are calculated to worry us without adding to our troubles the digestion of raw starch. It has been demonstrated by careful experimentation upon stomach fluids in the laboratory that fruit hinders the development of those particular germs that create the most mischief in the stomach. We found, however, that they flourished in beef tea—in fact, that beef tea is a perfect paradise for germs. On the contrary, when planted in fruit juices they are as thoroughly starved out by such a soil as a crop of grain would be if sown on the mountains of Gilboa, "where there is neither dew nor rain." For this reason we often place our patients on a diet of fruits for a few days. Fasting has always been considered beneficial, and this is a good way to fast; and we may sometimes extend this kind of fast a few days, until the germs are destroyed. This may require a week. The value of this discovery can not be estimated in dollars and cents.

There are some very acid fruits that people with weak stomachs, and especially with hyperpepsia, should leave alone. Hyperpepsia means that there is too much acid present in the stomach, and, hence, it is not a good thing to add more. "Then," you say, "is it not a good thing to eat a large quantity of very acid fruit in hypopepsia, which is a condition where there is a deficiency in the normal digestive fluids?" No, because the acid in fruit does not digest food, and so does not supply the deficiency. The presence of this acid rather hinders the production of the natural acid. That is one reason why it is not good to take hydrochloric acid continually. Such patients should take sub-acid fruits, such as peaches, pears, and prunes. Baked sweet apples are not very acid, and in such cases are, therefore, excellent.

DAVID PAULSON, M.D.



NUT FOODS.

NOTICING an inquiry concerning nut foods prompts me to make a few suggestions. "To many these foods seem too expensive." "Many can not eat them without distress." I find that boiled peanuts are preferable to browning them in the oven. First blanch the nuts, or heat them in the oven just enough to crack the skins, so they can be rubbed off easily. Soak in cold water overnight; then to one pint of nuts add two quarts of water; boil them from ten to twelve hours. Rub through a colander, or fine wire sieve is best (milk-pan size), make into a cake, and keep in a cool place. When wanted for use, dilute with water, for butter, cream, or milk. With this nut preparation one can season any kind of food, where they have been in the habit of using butter, cream, or milk from the cow.

A nut mill is something every family should possess. They are a great help. Not every one can afford one. But any one who is in possession of a rolling-pin, board, and a fine wire sieve, and a hammer, with a good coarse-cloth sack, need not think they must have a mill, or that they are obliged to send to the Sanitarium, where all these health foods are manufactured, in order to have such foods.

With the rolling-pin and board they can crush their own nuts, then run them through the sieve; thus they have nut meal. Crush and roll the coarse part over again.

From good, light, home-made bread, zwieback is made. To make granola, take two cups of flour, one cup of corn-meal, one-third cup of oatmeal, and three-fourths cup of water. Bake in crackers until crisp, then pound fine or run through a coffee-mill.

Nut sticks and rolls, or pie-crust, can be made with crushed and sifted nuts (any kind), or nut butter, with the addition of a little water.

Roasts can be made of either cooked beans, split peas, corn, or lentils, by using stale bread crumbs—one cup of crumbs to one and one-half or two cups of the legumes, one-half cup of peanut cream (one-half cup nut meal if preferred), one tablespoonful of browned flour; season with salt, a little sage, thyme, celery, or parsley; bake half an hour. Some use chopped onion, but it is not necessary.

I see no reason why one should make any complaints concerning their inability to get health foods, which the Lord sent us to prolong life.

It is surprising how many good, wholesome, appetizing dishes can be prepared with but a trifle of expense and a little knowledge, by the use of legumes and nut-butter preparations, when properly prepared.

It is just as important to study up on this question as any other in order to understand how to prepare them properly. With practise, perseverance, and a little faith mixed in, we can certainly make a success of it; and every one who earnestly desires to render obedience to all of God's requirements will never wish to return to the old way of saturating his foods with animal grease so as "to be able to swallow them."

H. E. S. HOPKINS.

LANDS WHICH CONTAIN TIN.

It used to be said by certain interpreters that the references to countries in the Scriptures where tin is found must refer to England; for she is the great tin producer. But from the following from the *Scientific American* it will be seen that the mines of England furnish but a small per cent. of the tin of the world:—

The total production of tin in 1898 has been estimated at 77,300 tons; in 1890 it was but 55,100 tons.

Literal Translation of the Greek New Testament

XIII. KIV.

I CORINTHIANS.

459

13 'Εάν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἢ κίμβαλον ἀλαλάζον. 2 'καὶ ἐάν' ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐάν' ἔχω πᾶσαν τὴν πίστιν, ὥστε ὅρη μεθίστανειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. 3 'καὶ ἐάν' ὧμιμίω πάντα τὰ ὑπάρχοντά μου, καὶ ἐάν' παραδῶ τὸ σῶμά μου ἵνα καυθίσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐθέν ὠφελοῦμαι. 4 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται. 5 οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζεται τὸ κακόν. 6 οὐ χαίρει ἐν τῇ ἀδικίᾳ, συγκαίρει δὲ τῇ ἀληθείᾳ. 7 πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. 9 εἴτε γλώσσαις, πᾶσι νοῦνται, εἴτε γινώσκουσιν, κατὰ τὴν ἀγάπην οὐ γινώσκουσιν. 10 ὅταν δὲ ἐέλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. 11 ὅταν ἐγὼ ἦν ἡνιόχ, ὡς ἡνιόχ ἐλάλουν, ὡς ἡνιόχ ἐφρονόουν, ὡς ἡνιόχ ἐλογίζοντο, ὅτε δὲ γέγονα ἀνὴρ, καταρρήκναι τὰ τοῦ ἡνιόχ. 12 βλέπομεν γὰρ ἀρτί δι' ὀφθαλμοῦ ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον. ἀρτί γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπέγνωσθην. 13 νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μεῖζον δὲ τούτων ἡ ἀγάπη. 14 Διώκετε τὴν ἀγάπην· ζηλοῦτε αὐτὴν ὡς ζηλοῦτε τὰ πνευματικά, καὶ ἄλλοι οὐ μὴ ἐκείνην. 2 ὁ γὰρ λαλῶν γλῶσσαν, οὐκ ἂν ἑαυτὸν ἐκείνην προφητεύῃ. 2 ὁ γὰρ λαλῶν γλῶσσαν, οὐκ ἂν ἑαυτὸν ἐκείνην προφητεύῃ.

men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not herself seek, neither is easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; she beareth all things, believeth all things, hopeth all things, endureth all things. 8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abideth faith, hope, charity, these three; but the greatest of these is charity. 14 Follow after charity, and desire spiritual gifts, but rather that ye may prophecy. 2 For he that speaketh in an unknown tongue speaketh not unto men, but

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The greater part of the tin comes from the Malay Peninsula, which furnishes 60.6 per cent., not counting the Dutch East Indies, which give 19 per cent. Following this come Australia, with 7.9 per cent; Cornwall, 6.1; and Bolivia, 7.9 per cent. It may be remarked that forty years ago Cornwall furnished 50 per cent. of the total. The most productive region is that part of the Malay Peninsula extending from Burma and Siam to Sumatra. A considerable proportion of the tin which is taken from this region is carried into China, and thus escapes the control of statistics. In the Australian region the chief center of production is Tasmania. The principal consumers for 1898 have been the United States, 25,000 tons; Great Britain, 13,000; Germany, 14,500; and France, 8,500 tons. The exportation of tin plate from Great Britain has been 251,769 tons, and that country consumes 150,000 tons. The production of America for the year is estimated at 327,000 tons. The total production of tin plate is estimated at 750,000 tons, and the tin required for its manufacture reaches 20,000 to 25,000 tons.

PACIFIC PRESS PUBLISHING COMPANY.

THE annual meeting of the stockholders of the Pacific Press Publishing Company, a corporation organized and existing under and by virtue of the laws of the State of California, will be held at the office of the company, corner of Twelfth and Castro Streets, in the city of Oakland, county of Alameda, State of California, on Monday, the 23d day of April, A.D. 1900, at 9:30 A.M., for the purpose of electing a board of seven directors, and transacting any other business that may properly come before the meeting. By order of

C. H. JONES,  
President of Pacific Press Publishing Company.  
T. A. KIGORE,  
Secretary of Pacific Press Publishing Company.

**BAPTISM:** Its Significance, Its Nature, and the Necessity for It. By E. J. Waggoner. Bible Students' Library, No. 79. Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.

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## HIS YOKE.

O, COME to Christ; for He has said,  
 "My yoke is easy, and My burden light"!   
 Come, bathe those tear-dimmed eyes, anoint thy head,  
 And find in Him delight.

Yes, take His yoke, and thou shalt find  
 That He Himself will bear thy heavy load,  
 Nor grope in darkness pitiable and blind,  
 Along the narrow road.

Dispel thy doubts; give Him thy heart.  
 Behold His footprints, stained with sinless blood,  
 And take His yoke; from Him no more depart.  
 He is thy life, thy food.

His brow with cruel thorns was torn—  
 Unutterable the anguish and the grief.  
 With weary journeys often was He worn,  
 Yet brought He glad relief.

Look up, rejoice, and trust in Him,  
 Poor suppliant, for He will plead thy cause.  
 His burden and His yoke are wondrous light,  
 And just are all His laws.

ALICE M. AVERY-HARPER.

Laingsburg, Mich.

## WHAT THE GOSPEL HAS WROUGHT IN FIJI.

THE Fiji Islands of to-day are a living monument of the mighty saving power which exists in the Gospel of the Lord Jesus Christ. The wonderful triumphs achieved through the spreading of Christianity in these islands furnish a powerful and convincing argument against those who endeavor to refute the fact that Christian missions are a grand success, and that cannibals are capable of receiving Christianity.

Surely there never existed a more vile race of people than the Fijians of half a century ago. Few missionaries ever entered a more

food. The higher the rank the more this revolting custom was indulged in; and many of the chiefs so gloried in the number of bodies they had eaten, as to keep a register by making a line of stones, one stone being placed for each body eaten. The stones thus placed by two chiefs were counted by a native teacher, and found to number nearly 900.

As many as fifty bodies have been cooked for one feast when visitors were to be entertained. Among these would be found those of men and women of all ages, and even of little children. Nor did the cruelty of these people stop here; for the victims of their revenge were sometimes frightfully tortured, and even cut up alive, before being placed in the ovens.

These ovens were holes five or six feet deep; and when large feasts were made, they sometimes reached a circumference of forty or fifty feet. The oven was first filled with wood, on top of which stones were placed. After the wood was burned, the food, wrapped in large leaves, was laid on the hot stones and covered with grass and leaves, and lastly with a layer of earth. When the steam could be seen coming to the surface, the food was cooked. This method of cooking is used at the present day when feasts are made.

The utter disregard for human life among these islands is illustrated by the following facts: When a chief built a house, deep holes were dug in the foundation for the main posts; and into each of these holes

a man was placed and compelled to stand with his arms encircling the post. The holes were then filled with earth and the men buried alive.

Another horrible cruelty was practised at the launching of war canoes. A large number of men were compelled to act as rollers, over whom the canoe was conveyed to the sea, crushing the men frightfully, and killing a great many. All captives taken in war were first presented to the war-god by the priest; then the head of each was dashed against a stone outside of the temple. The bodies were then

washed, and carefully dismembered by an appointed carver, and the limbs wrapped in leaves and put in the oven.

Infanticide was commonly practised on feeble children, and when a healthy child became an object of anger or inconvenience, the mother did not hesitate to choke it to death.

Invalids and old persons were left to perish, or else speedily disposed of. The death of a chief or a person of high rank was always followed by the strangling of his wives and his mother, a fate from which the women manifested no desire to escape. The women were

placed on a layer of mats in the bottom of the grave and the chief laid on them. One missionary told of a man and his wife who were working together in their garden, when the husband was suddenly seized with a ravenous desire for human flesh. He immediately prepared an oven, and made his wife bring some wood and stones for the fire. When all was ready, he seized his wife, killed and cooked her, and invited some of his friends to help him eat her.

The lot of a woman was a very hard one, and was rendered still more bitter by the cruel, brutal treatment of her husband. Polygamy was practised by all except the very poorest. Jealousy, hatred, and revenge were rife in the hearts of the wives, and found expression in various ways. A missionary's wife once asked a native woman why so many of the women were without noses. She replied: "It comes out of the plurality of wives; jealousy causes hatred, and then the stronger tries to cut or bite off the nose of the one she hates."

Even at the present day the women are still



A Captured Man Who Is Being Dragged to the Oven.



Killing the Victim, Preparatory to Cooking Him.

unpromising field, or labored under such untoward circumstances as did the early missionaries among these islands; and few, if any, were permitted to see, in so short a time, such a wonderful reformation resulting from their labors.

With reference to the cannibalism formerly practised in these islands, one writer remarks:—

The cannibalism of Fiji was not only the outburst of passion or enmity, but was an institution mixed up with every-day life. The practise did not arise from scarcity of food, for when every other diet abounded, human bodies were looked upon as a delicacy, and preferred by some before all other

regarded as the burden-bearers of the household and the servants of their husbands, who claim it as their inherent right and privilege to administer a whipping if they are not obeyed.

After reading this short account of the once savage cruelty of this people—and but few of the horrors and atrocities are mentioned that were committed daily among them—does it seem a strange thing that there is to be found in their language but *one* word, and *one only*, that expresses all that is meant to us by *love, friendship, esteem, affection, sympathy, compassion, mercy, and pity?* And that word is *loloma*.

Just what was comprehended in that one word previous to the time when they first heard the message that "God so loved the world, that He gave His only-begotten Son," and that it is required of man to love the Lord his God with all his heart, mind, soul, and strength, and to love his neighbor as himself, can better be imagined than described.

As might well be supposed, there is no equivalent in their language for the word "home." That word, which expresses so much that is dear and sweet to us,—*"home, the sacred refuge of our lives"*—is to them a meaningless term.

It was in the year 1835 that the first missionaries landed in Fiji. These faithful, devoted servants of the Lord Jesus suffered many hardships, and passed through many afflictions, and not a few laid down their lives for their Master. Within thirty-five years after the seeds of truth were first sown, cannibalism was practically abolished, and churches and schools could be counted by the hundreds.



Among the eighty inhabited islands, one could pass from island to island, and from village to village, certain of being welcomed



Natives Entering the Fiji Church—Beating of the Native Lali, or Drum, Anciently Used to Call to the Cannibal Feast.

and hospitably treated. The first sound that greeted the ear at daydawn, and the last at night, was that of songs of praise and prayer arising from every house at the hour of family worship.

It is evident that these islands could never have attained civilization without the aid of Christianity; but as the hearts of the people became changed, a corresponding change was wrought in their lives and customs. Gentleness, humility, contentment, and unselfishness in a marked degree, characterize the natives of the present day. Notwithstanding this, there is to be seen in the last decade a noticeable declension in spirituality among them. The forms of worship are still continued, but the power, zeal, and fervency manifested in their service in former days is wanting. Like the religious world at the present hour, they have a "form of godliness but deny the power thereof."

There remains a great work to be done for this people. Both men and women are addicted to tobacco-using and *kava* drinking, and are entirely ignorant of the laws of health. Various skin diseases, affections of the eye, and loathsome sores are prevalent among them. This is an open field for the medical missionary, and we hope to see ere long a goodly number enter it.

MRS. SUSIE N. FULTON.

Suva, Fiji Islands, Jan. 11, 1900.

**Korea.**—Rev. H. G. Appenzeller, a Methodist missionary, reports that "Korea has swung back to ante-bellum days, and, unless there are checks not visible now, it looks as tho her last stage is destined to become worse than the first. Politically she is drifting badly, with Japan and Russia trying to board the craft and secure the helm. Just at present education as supplied by Western nations is not sought for. The head master of the English school failed to renew his contract, and has gone into the hotel business. The missionary sticks to his distinctive work, and finds good 'raw heathen' material to work upon, and longs for a mighty baptism of power, a mighty baptism of conviction of sin to come upon his hearers and adherents. There are no end of adherents, probationers, catechumens, and even members, but they do not seem to have any knowledge of that horror of sin one would like to see and ought to see. The sinner here acts very much like the sinner at home."

# OUR WORK AND WORKERS.

At Rushville, N. Y., seven persons have accepted the Sabbath of the Lord, under the labors of Sister Lulu Wightman.

A REPORT from Brother George R. Lesch, in the *Indicator*, says that ten members have been added to the church at Buffalo, N. Y.

FROM Finland we have the report that eleven book canvassers have just begun active work, after attending a canvassers' school.

A CHURCH of fourteen members has been organized at Payette, Idaho, as a result of labor by Brethren E. D. Sharpe and H. W. Oliver.

"Our Spokane [Wash.] Mission," says the *Reaper*, "still has to turn men away in considerable numbers because we have not room for them."

BROTHER L. JOHNSON, who has charge of the Scandinavian work in America, is in Oregon for a time, and will be at the

camp-meeting soon to be held at Portland.

"THE work in Utah is growing, notwithstanding the adverse circumstances under which it is placed." So says Brother J. M. Willoughby, of Salt Lake City, in *Workers' Bulletin*.

A NOTE from Brother J. P. Henderson says that the labors of himself and associates at Jerseyville, Ill., have resulted in fifty persons deciding to keep the commandments of God.

A POSTAL card from Brother Victor Thompson says: "I notice in your report of my meetings [at Nebraska City] that six have joined the church. You may now [March 25] say thirteen, two by letter, with others keeping the Sabbath."

BETHEL is the name of the new post-office established at Woodland Academy, Wood Co., Wis. Persons desiring to communicate with any one connected with the school, or living in that immediate vicinity, should remember this fact.

IN the death of Brother M. J. Church, at Church's Springs, Calaveras Co., Cal., March 20, there passed away another of the earlier members of the church in this State. He was within one week of being eighty-two years of age. He was buried in Fresno, his former home, two days later, the services being conducted by Brother J. O. Corliss. He was at one time on the board of directors of this institution. Just after this funeral Brother Corliss was called to the bedside of Brother T. M. Thorn, in Fresno, who died the next day of tuberculosis, aged thirty-five years. Brother Thorn was a native of Missouri, and had preached in Kansas and Colorado before coming to California in quest of health.

REFERRING to the work of the mission in Portland, Me., the *Vineyard* says: "At a meeting which we attended not long since a reformed drunkard gave his experience, which was a long story of weak attempts to overcome his appetite for strong drink in his own strength. He said: 'One Sunday morning I stumbled into the Open Door Mission and here I found Christ—a strong and mighty Helper to my soul. In Him I have found that which I did not have before and which I know is able to keep me from the demon of drink. When I came into the room I had no idea of yielding myself to God, but His Spirit followed me and strove with my heart, and I gave myself up to its influence, and I am not sorry that I did.'"

FROM the *Reaper* of March 28 we take the following note, by Brother G. W. Reaser, president of Upper Columbia Conference:—

"Our Boise Mission has been closed and is now under strict quarantine regulations on account of smallpox. Brother and Sister Kahlstrom, neither of whom have ever had the disease, have been asked by the city health officers to take charge of the smallpox hospital at Boise. They accepted the position, and are now engaged in that line of work, which would certainly be very undesirable to those who do not have the spirit of the Master. We copy the following extract from a recent letter received from them: 'We asked Brother Casebeer to look after the mission as soon as the quarantine was raised. We are getting homesick to go back to work again, but there will be no chance to do so for a few weeks yet. The Lord has blessed us in keeping us well. The time is right here when we should not be afraid to go

anywhere. Praise God for health reform. It is rather lonesome out here, but we feel that this is only a taste of what is coming.' Brother Casebeer, who wrote the letter for Brother and Sister Kahlstrom, on account of the quarantine, adds the following foot-note: 'The mission is still quarantined, but they think it will be raised in a few days. The first three patients are nearly well. They walk around out-of-doors. Nine more were taken down a day or two ago, so that Brother and Sister Kahlstrom have their hands full.'"

## A SPLENDID OPPORTUNITY.

DOUBTLESS most of our readers are not aware of the fact that the Sanitarium Medical Missionary Training School has a correspondence department connected with it, and sends out weekly lessons to a class of students who are not able to leave their home and other duties, in order to take a regular course at one of our sanitariums.

This work has been carried on now about one year, with very encouraging results. We expect to organize a new class in April, and would like to hear at once from those who desire to avail themselves of this opportunity. The tuition fee is \$3.00, which barely covers the actual cost of sending out the lessons and correcting the answers sent in by the students. The books required for this work are furnished at actual cost price. This gives an excellent opportunity for any one who desires to become intelligent in regard to caring for the sick.

A descriptive circular, giving full particulars of the course, will be furnished on application. Address, Correspondence Department Medical Missionary Training School, Battle Creek, Mich.

## LITERARY NOTICES.

CHEERFUL TO-DAYS AND TRUSTFUL TO-MORROWS. By Margaret E. Sangster. Illustrated. 319 pages. Cloth. Eaton & Mains, New York.

The book is a plea to the child of God to trust the All-Father implicitly, under all circumstances. "There is always blue sky somewhere, and all things are always working together for good to those who love God. The peace that passeth all understanding shall keep us, as the sentry keeps the camp, if we but trust and obey." Thirty-two helpful chapters, told in simple, cheerful, sympathetic words.

ARCHIBALD MALMAISON. By Julian Hawthorne. Second edition, with chapter of "After Thoughts" by the author. Illustrated by Freeland A. Carter. 12mo, cloth, 265 pages. Price, \$1.25. Published by Funk & Wagnalls Co., New York and London.

IMPERIALISM.—A pamphlet of seventy-eight pages, by Charles W. Satchett, Algon, Iowa. The author is opposed to imperialism in all its forms, and sees cause for alarm in the trend of affairs in this country. The past history of nations and men is freely drawn upon in exposing various evils wrought in our educational, social, mercantile, financial, and political systems, and the attempt is made to show that history is repeating itself for the worse in this once "land of the free." While the author feels the situation keenly, unfortunately his ideas are not expressed in the clearest or most readable manner. Conway & Shaw, Des Moines, publishers.

THE RUSSIAN PROBLEM, a study of the Twentieth Century Crisis in World-power. By D. H. Woodard. A well-written tract of fifty pages.—No. 3, Vol. 4, of The Safeguard and Armory Library, issued quarterly by the Safeguard Publishing Co., Portland, Me. Price, 25 cents per year. This number, 8 cents. The writer gives a brief but comprehensive view of Russia's history, her growth, religion, and ambitions. From these he forecasts a future for her, suggesting that her aim is nothing less than world dominion. By the side of the historical phase he places prophecies of Daniel, Revelation, and Ezekiel, and while we are sure he errs in the application of certain symbols, notably the prophecy of the two-horned beast of Revelation 13, yet the outcome of the whole situation is the battle of Armageddon not far distant, and the coming of Christ to set up a kingdom of peace and righteousness that shall know no end.

THE CORNELL UNIVERSITY REGISTER for 1899-1900. An exhaustive catalog, giving detailed information concerning the university, its teachers, and studies pursued. From it we learn that Cornell shows the largest registration ever reached in its history, the total to date being 2,240. Forty-four States and fourteen foreign countries are represented in its students. 444 pages. Cornell University, Ithaca, N. Y.

THE SHORTER LIFE OF D. L. MOODY. Vol. 1—his life. By Paul Dwight Moody and Arthur Percy Fitt. Colportage Library edition. Vol. 5, No. 83, February, 1900. Paper. Price, 15 cents. Annual subscription to library, \$1.20. Chicago, The Bible Institute Colportage Association. This first volume deals only with the main outlines and turning-points of the life of the great evangelist, and with matters of a strictly personal nature.

## ANNUAL MEETING OF STOCKHOLDERS.

NOTICE is hereby given that the nineteenth annual meeting of the stockholders of Healdsburg College will be held on Monday, April 16, 1900, at 11 o'clock A.M., in South College building, Healdsburg, Cal., for the purpose of electing a board of seven trustees and transacting any other business that shall lawfully come before the stockholders. By order of trustees, W. T. Knox, M. E. Cady, M. H. Brown, C. H. Jones, T. T. Heald, Truman Sterling, and R. S. Owen.

R. S. OWEN, Secretary.





## LESSON IV.—SABBATH, APRIL 28, 1900.

## THIRD MEETING WITH THE DISCIPLES.

Sea of Galilee, A.D. 31.

Lesson Scripture, John 21:1-23, R.V.

1. "AFTER these things Jesus manifested Himself again to the disciples at the Sea of Tiberias; and He manifested Himself on this wise. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples. Simon Peter saith unto them, I go a-fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach; howbeit the disciples knew not that it was Jesus. Jesus therefore saith unto them, Children, have ye aught to eat? They answered Him, No. And He said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes. So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now taken. Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three; and for all there were so many, the net was not rent. Jesus saith unto them, Come and break your fast. And none of the disciples durst inquire of Him, Who art Thou? knowing that it was the Lord. Jesus cometh, and taketh the bread, and giveth them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after that He was risen from the dead.

2. "So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him again a second time, Simon, son of John, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Tend My sheep. He saith unto him the third time, Simon, son of John, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Now this He spake, signifying by what manner of death he should glorify God. And when He had spoken this, He saith unto him, Follow Me. Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on His breast at the supper, and said, Lord, who is he that betrayeth Thee? Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou Me. This saying therefore went forth among the brethren, that that disciple should not die; yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what is that to thee?"

## SUGGESTIVE QUESTIONS.

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

1. After the meeting, when Thomas recognized his Lord, where did Jesus meet the disciples? Verse 1. (Mark 16:7.)
2. How many of the disciples were together? Verse 2.
3. How did they all happen to be on the water together? Verse 3.
4. Where did they first see Jesus? How did they regard Him? Verse 4. (John 20:14.)
5. After what manner did Jesus speak to them? Verse 5. (Luke 24:41.)
6. Receiving a negative reply from the disciples, what did Jesus command them to do? Verse 6. See note 1.
7. Upon witnessing the wonderful result of obedience, what did John say and what did Peter do? Verse 7. See note 2. (Luke 5:4-8.)
8. When the other disciples rowed to land, dragging their catch of fish, what did they find? Verses 8, 9.
9. After the disciples had counted the fishes caught, what did the Lord say to them? How did they feel? Verses 10-12.
10. As Jesus looked on the assembled disciples, what did He say to Peter first of all? What answer did Peter make? Verse 15. See note 3.
11. Did the Saviour seem perfectly satisfied with Peter's firm avowal? Verse 16.
12. How did Peter feel to be asked the same question the third time? What was his answer? Verse 17. See note 4.
13. What special commission did Jesus give Peter? Verse 15. (Acts 20:28.)

14. What change was made in this commission when it was repeated? Verses 16, 17. See note 5. (Luke 22:32.)
15. What contrast did Jesus draw between Peter's early and closing career? Verse 18. (Acts 12:5, 4.)
16. Having placed before Peter the perils of the future, what command did Jesus then give him? Verse 19. (2 Peter 1:14.)
17. Turning about just then, whom did Peter see following them? Verse 20. (John 20:2.)
18. Having learned of his own future, what was Peter curious to know of the other disciple? Verse 21. See note 6. (John 3:26, 27.)
19. How was the question answered? Verse 22. (Luke 9:49, 50.)
20. Jesus' answer to Peter becoming known, what speculations were indulged in? Verse 23. See note 7.

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

## NOTES.

1. THIS is another illustration of the fact that in obeying the Lord's commands there follows a reward which meets the demand of the hour. When the Lord said to the nobleman, "Go thy way; thy son liveth," on returning home he found his heart's desire. When Jesus, out on the deep sea, said to Peter, "Come," obedience to the command provided power with which to walk on the water. The law of friendship with Christ is still the same. John 15:14. To obey implicitly is the first step into the Lord's confidence, and toward final reward.

2. It seems strange that the other disciples did not recognize Christ, as did John. But as soon as Peter was told that the apparent stranger was the Lord, his old-time enthusiasm seized him. How like many of to-day, who do not of themselves discern the Lord in His dealings toward them, but have to be told by others that it is He, before they manifest any interest in the Lord's presence!

3. THIS question was to refresh Peter's mind regarding what he had said on the night of the betrayal, that, altho all the other disciples should deny the Lord, he never would; that he loved Him enough to go to prison or to death with Him, even tho the other disciples should forsake Him. So the Lord reminds us frequently, after our failures, of our boasted love, not by direct reference to the boasts made, but by some other test which will cause us to reflect on the failures.

4. PETER seemed to feel by the repetition of this question that Jesus doubted his love, and that he was being placed in a wrong light before his brethren. But the Lord was simply trying to impress upon him a lesson of human weakness, and the necessity of dependence upon divine strength in order to carry out the trust about to be committed to him. As Peter had thrice denied the Lord, after professing more love for the Lord than his brethren possessed, so three times the grave question was asked, "Lovest thou Me more than these?" O, that we might learn this important lesson before, by word or deed, we deny the Lord once, even, in the presence of His enemies!

5. THIS change is remarkable because it shows that Christ not only distinguished between the older and younger members of His body, but that He in this case called attention to the younger ones first, indicating that they should find a prominent place in the labors of those who work for the Master. It is also remarkable that the word "feed," used in verses 16 and 17, comes from two different originals. The one in verse 17 means to give pasture, and the other conveys the sense of tending as a shepherd. Not only then were the flock to be fed, but also tended, and cared for in every need.

6. SO IT is now; many take their eyes from their own work, to watch the course of others, as tho it were a part of their duty to know all the particulars of a fellow-laborer's calling. But the answer to Peter's question is a good one now for all inquisitive ones, "What is that to thee? follow thou Me."

7. THIS is an illustration of how unsafe it is to draw deductions from what the Lord says, and make them the basis of a belief. The admonition of Paul to Timothy, "Consider what I say," is worthy of much consideration in these days of speculation as to the meaning of plain statements in God's Word.



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## LESSON V.—SUNDAY, APRIL 29, 1900.

## JESUS AND JOHN THE BAPTIST.

Lesson Scripture, Luke 7:18-28, R.V.

18. "AND the disciples of John told him of all these things. And John calling unto him two of his disciples sent them to the Lord, saying, Art Thou He that cometh, or look we for another? And when the men were come unto Him, they said, John the Baptist hath sent us unto Thee, saying, Art Thou He that cometh, or look we for another? In that hour He cured many of diseases and plagues and evil spirits; and on many that were blind He bestowed sight. And He answered and said unto them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in Me.
19. "And when the messengers of John were departed, He began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in kings' courts. But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, 'Behold, I send My messenger before Thy face, Who shall prepare Thy way before Thee.'
20. I say unto you, Among them that are born of women there is none greater than John; yet he that is but little in the kingdom of God is greater than he."

NOTE.—The lesson section this week includes the whole story of John's message and Jesus' discourse thereon, in Matt. 11:2-19 and Luke 7:18-35.

Golden Text: "He hath done all things well." Mark 7:37.

## SUGGESTIVE QUESTIONS.

- (1) In what way did John learn of the work Jesus was doing? V. 18. Note 1. (2) Whom did John call to him at one time? To whom did he send them? What question were they to ask Jesus? V. 19. Note 2. (3) What did these men say when they met Jesus? V. 20. (4) Instead of answering their question directly, what did Jesus begin to do? V. 21. (5) What command did Jesus then give to John's disciples? What were they to tell John? V. 22. Note 3. (6) What did Jesus say of those who should not stumble because of Him? V. 23. (7) When John's messengers had departed, what did Jesus begin to do? What question did Jesus ask His hearers concerning John? V. 24. Note 4. (8) What else did He ask them concerning their visit to John in the wilderness? Why would they not expect to find in the wilderness a man dressed in fine apparel? V. 25. (9) Repeat the Saviour's third question to His hearers. How did He answer His own question? V. 26. (10) What did the Saviour then plainly say of John? In making this declaration, what did Christ really imply concerning Himself? V. 27. (11) What did Christ say of John's greatness as compared with men of this world? How does his greatness compare with that of heavenly beings? V. 28. Note 5.

## NOTES.

1. **John in prison.**—"In the temptation in the wilderness, Satan had been defeated, and his rage was great. Now he determined to bring sorrow upon Christ by striking John. Jesus did not interpose to deliver His servant, tho He would gladly have done so. But for the sake of thousands who in after years must pass from prison to death, John was to drink the cup of martyrdom. As the followers of Jesus should languish in lonely cells, or perish by the sword, the rack, or the fagot, apparently forsaken by God and man, what a stay to their hearts would be the thought that John the Baptist, to whose faithfulness Christ Himself had borne witness, had passed through a similar experience!"—*Desire of Ages*.

2. **Art Thou He that cometh?**—"Like the Saviour's disciples, John the Baptist did not understand the nature of Christ's kingdom. He expected Jesus to take the throne of David; and as time passed, and the Saviour made no claim to kingly authority, John became perplexed and troubled. Like the prophet Elijah, in whose spirit and power he had come to Israel, he looked for the Lord to reveal Himself as a God that answereth by fire. But Jesus seemed to content Himself with gathering disciples about Him, and healing and teaching the people. To the desert prophet all this seemed a mystery beyond his fathoming. Could it be that the long-hoped-for Deliverer had not yet appeared? If the promised Deliverer had appeared, and John had been found true to his calling, would not Jesus now overthrow the oppressor's power, and set free His herald?"—*Desire of Ages*.





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

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

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

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

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3. Tell John what things ye have seen and heard.—  
"The disciples bore the message and it was enough. John recalled the prophecy concerning the Messiah, 'The Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord.' The works of Christ not only declared Him to be the Messiah, but showed in what manner His kingdom was to be established, not with the clash of arms and the overturning of thrones and kingdoms, but through speaking to the hearts of men by a life of mercy and self-sacrifice."—*Desire of Ages*.

4. A reed shaken with the wind?—Evidently the ones who had heard the question of John's disciples understood that question to be an indication of John's doubt or lack of constancy. Therefore the Saviour's question is a very pertinent one. He really asks them if they regarded John as a reed that could be shaken by the wind, now this way and now that. They could easily answer the question in their own hearts, for John had fearlessly and straightforwardly told them of their sins. His message had been clear-cut and unequivocal, without fear and without favor. John had not turned his back upon his work, had not denied Christ, nor would he.

5. There is none greater than John.—"In the announcement to Zacharias before the birth of John, the angel had declared, 'He shall be great in the sight of the Lord.' John was great in the sight of the Lord when, before the messengers of the Sanhedrin, before the people, and before his own disciples, he refrained from seeking honor for himself, but pointed all to Jesus as the promised One. His unselfish joy in the ministry of Christ, presents the highest type of nobility ever revealed in man."—*Desire of Ages*.

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The test of our spiritual discernment is not in seeing what was true yesterday for yesterday, but what is the truth for to-day.

**It Is Coming.**—And now we have a city (San Francisco) superintendent of schools advocating the teaching of boxing—"the manly art of self-defense," or, as the empire-State governor would phrase it, "the strenuous life"—in the public schools. What with the Boys' Brigade in the church enlisting the youth with militarism and the boxing classes in the public schools stimulating pugilism, the nation's cup of joy ought to be full. The sad truth is that all these are in training for Armageddon.

**An infidel paper** prints very many Gospel precepts and promises, and asks, "How many real Christians are there?" We reply that there are not as many as there ought to be; not as many as we wish there were; not as many as the Lord desires there shall be. One may call himself a Christian, but that does not make it so. A professed Christian who rejects Christ and His teaching is only an infidel, or free-thinker, parading in borrowed garments. A real out-and-out hypocrite, whatever his profession, is only an infidel. Christianity is not in profession but life.

**Mr. Crafts says that Sabbath-keepers** "must show that the Roman Catholic Church 'changed the day' of the Sabbath." What is meant by this? Sunday observance came into the church through apostasy, through half-converted, sun-worshipping heathen. That apostasy began as early as the days of the apostles. The Gauls turned back to the heathen times, chief of which was Sunday-keeping. Gal. 4: 8-10. That apostasy grew into the Roman Catholic Church, which used its ecclesiastical power and organization to make a Sunday-morning service cover the whole day, and what began as local customs, universal. Constantine helped forward this work mightily by promulgating the first civil Sunday law. The apostasy in the church was responsible. That apostasy developed into the Roman Catholic Church. And the Roman Catholic Church claims the power to change times and laws, in proof of which she cites the Sunday holy day as an evidence. When Protest-

ants admit that there is no scriptural authority, there is but one authority left, the church of the apostasy.

The test of our courage, as a true soldier of Jesus Christ, is not to live upon our laurels of yesterday, but to fight God's battles to-day.

**Consumption in Colorado.**—The *Denver Post* of February 27 declares that, while for ten years after its settlement Colorado had no consumptives within its borders, now "the contracting of the disease is as common here as anywhere else—in fact, people are more exposed to it here than in many other parts of the country, because the disease germs exist here in far greater quantities than in localities where consumptives do not congregate." And this great fact is becoming true throughout the world. California has more than its quota of sick folk, largely those who came here for their health. This old world is sick with sin, manifest in a myriad symptoms and phases. There is but one eternal cure,—the obedience of faith in Jesus Christ.

## ARTICLES OF INTENSE INTEREST.

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

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4. Let these rules guide you. Ask only such questions as are profitable or helpful. Leave unasked those questions which minister to mere curiosity. And in asking, put yourselves in the place of the editors.

**"The Lord's Day."**—What is it?—That is, according to the Lord's own Word and the Lord's own example, what is the Lord's day? It is not a question to be settled by common usage. Many counterfeit bills pass because well worn, but they are not the less counterfeit; and, if brought to test, the fact of their continued use has no bearing with the honest official. The bill must go; judged by government standard, it is false. So the Lord's day must be tested by government standard. This standard is not the corrupt semi-heathen "fathers of the church." They may be brought forward to sanction every error which has ever cursed the church. The standard of God is His Holy Word. According to that standard,

what is the true Lord's day? (1) Jesus Christ was the Creator of all things. John 1: 1-3; Col. 1: 16. (2) He, the Son of God, made the seventh day in the beginning "holy unto the Lord." Gen. 2: 2, 3. (3) "The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10. (4) Christ, whose Spirit spoke through the prophets (1 Peter 1: 11), calls it in Isa. 58: 13, "My holy day." (5) Jesus says, "The Son of man is Lord also of the Sabbath day." Mark 2: 28. (6) Finally, He Himself observed that day as an example. John 15: 10; 1 John 2: 6. Therefore, according to the standard of the Lord's Word, according to the example of the Lord, what day is the Lord's day? In the light of the judgment, reader, how would you answer the question?

**Politics Not a Remedy.**—With much force *American Progress* says: "The condition of the country would not be bettered if the 'outs' were in. The ultimate purpose to-day in national, as well as in State and municipal affairs, is to oust the other fellow. The Republicans want the Democrats out; the Democrats want the Republicans out; and the Populists want them all out; while the Socialists and Anarchists want them all in—to mention just where would not look well in print. The time and energy of many able men are devoted entirely and alone to supplanting some one else. The whole game is, get into office; and while there make sufficient appointments so the respective pull of the various officers will insure your re-election. The interests of the people don't enter into the question." And yet *American Progress* looks to politics to help the matter. It never will, brethren. At the very most, politics—partisan or non-partisan—is but a palliation which in imagination puts further off the evil day. The only remedy is the Gospel of Christ.

**What Would Jesus Do?**—We have no idea that Mr. Sheldon, or any one else, for that matter, would run a daily newspaper the way that Jesus would; for it is only Mr. Sheldon's idea or concept of Christianity which will control his methods. Take, for instance, one thing. What Jesus would do may be learned by what He did do while here on the earth. Mr. Sheldon, it is said, will print an edition both morning and afternoon of Saturday, the seventh day, but none on Sunday. Now we know that Jesus would not do this if He conducted a newspaper; for He observed the Sabbath of Jehovah, the seventh day. He believed in the Decalogue. Sunday to Him was like all the other days of the week; and He is "Jesus Christ, the same yesterday, and to-day, and forever."

"**McClure's Magazine**" for April has some interesting matter besides Watson's "Life of the Master," beautifully illustrated in colors and black and white, by Linson. There is "The American Invasion of China," by William Barclay Parsons, of special interest now in these days of expansion and earth hunger; "An Arctic Day and Night," by Walter Wellman, commander of the Wellman-Arctic expedition of 1898-99. These are all well illustrated.

## "CHRIST IN SONG."

ONE of the important parts of worship is song. Inspiration has recognized this, not only in the book of Psalms, but in various places in the Holy Word. Five things are requisite to meet popular needs in a good Christian song-book. First of all, the hymns should express truth; there should be sufficient variety; the music should generally be simple; there should be enough of the old, old songs; and the collection should be reasonably cheap. Is there a book which combines all these features? There was not once, but there is one now, and the only one we know of. It is entitled "Christ in Song Hymnal," compiled and published by F. E. Belden, Battle Creek, Mich. This book contains over 700 of the best hymns, new and old. It is arranged in four parts: (1) Invitation and Repentance; (2) Consecration and Praise; (3) Work and Trust; (4) Home and Heaven. It contains 414 pages. For the writer of this note, five words express his idea and appreciation of the book—*It is the best yet*. And its price is reasonable. Flexible cloth, 35 cents; paper-covered boards, 40 cents; canvas-covered boards, 50 cents; half morocco, \$1.00. Address, Review and Herald, Battle Creek, Mich., or it may be obtained from this office.