

# SIGNS OF THE TIMES

"But as we were allowed of God to 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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## A LESSON FOR THE AGES.

GOD is one, and His way is one. In oneness there is unity and order and beauty and power. In division there is confusion and destruction.

In all effective military operations of earth there must be unity and central control. Even now in the allied operations against China the allies feel themselves fettered because there can not be that unity which should exist. The unity of an earthly army is arbitrary and absolute power; but it is impossible to exercise this where leaders of divisions of an army meet as equals, responsible to different governments.

BUT in God's government the unity is not the result of arbitrary control; it is voluntary—the union of love. Men seek to obey God through fear, the fear that hath torment. This is not true service; it is not true unity. It is the obedience of expediency. The obedience is chosen to escape an evil that is feared. It is really taken as the choice of two evils. But true obedience is the obedience of love, reverential love. "This is the love of God, that we keep His commandments; and His commandments are not grievous." True obedience chooses God and His ways as the greatest delight. "Great peace have they which love Thy law; and they shall have no stumbling-block." It matters not what men may do, it will not affect their service for God. They have chosen that as their supreme delight, their highest happiness. The language of

such an one is, "O how love I Thy law! it is my meditation all the day."

THIS union and this blessed experience are wrought by choosing the simple faith of Jesus Christ, in voluntary submission to all God's will. "If any man willeth to do His will, he

cordingly. If the soul erects another standard from that of God, confusion must surely result. Not only will the soul become confused at the limitation of its own power, but, having opposed God, it has lost confidence in Him, and has opened itself to all the delusions of a perverted, fallen humanity.

AND this is all that has made Babylon, the tower of which (Genesis 11) is portrayed on this page. Lucifer became the king and originator of Babylon when he aspired to dethrone God and exalt himself. (See Isa. 14:4-14.) He promised himself in that course exaltation and freedom and life, but he found abasement and bondage and death; for he separated from the Central Source of life and freedom. God's way is life to all who walk therein. But "there is a way that seemeth right unto a man, but the end thereof are the ways of death." And that way is departure from the way of God.

THIS was the spirit the fallen Lucifer infused into the postdiluvians. The Lord told them

shall know of the teaching;" he will know its eternal glory and the bliss of doing it. He is free and happy in God, tho an exile or the inmate of a prison cell.

MAN's ways are departure from God's way. They are the setting up of another standard as preferable to that of the Infinite. If two rallying standards are erected on the battlefield, it means confusion if not antagonism. If more than two, the confusion is increased ac-

to spread abroad and replenish the earth; they said, We will keep together. The Lord's way was to honor Him, to exalt His name, to become themselves temples of Him, who is righteousness and power and love, and so be honored by Him; but they said, "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad." And so they builded, and called their city, so their ancient records tell us, "Bab-il," the Gate of God. It was their



The Tower of Babel—an Object Lesson for the Ages.



way to happiness and heaven. They named it what they in their desire wanted it to be, the selfish way to exaltation and happiness; but God named it just what man's unaided selfish efforts will always prove to be, Babel, Babylon, confusion.

THE tower of Babel, the city of Babylon, long since buried under the sands of the Chaldean desert, their only records—exhumed by the delving archeologist—speaking but of their folly, are lessons for all ages that departure from God, however feasible and laudatory and great seems the scheme, is sure to breed confusion, and confusion will end in utter destruction. Reader, where are you? Are your ways your own ways or the ways of other men?—Then they are Babylon. Or are they the ways of God in Jesus Christ, irrespective of men? Then are they at one with the great Heart of the universe, and the end is everlasting life and glorious immortality as a son and prince with God.

### "I SAY UNTO THEE TO-DAY."

THESE precious words of our Saviour, spoken to the dying thief, are often quoted as proof that Jesus and the thief went to Paradise that day; hence, every saint goes there at death. This sense is given the text by punctuation. Placing the comma (man's work anyway) after "to-day," instead of before, brings the word "to-day" to apply to the act of Christ's *saying*, rather than the time of the *promise being fulfilled*. But why make a point of this? Jesus never uttered an unnecessary word. Why then add "to-day"?

In this very fact lies one of the most precious promises to sinners. That day was the most eventful ever chronicled by our shining orb. The Author of our world hung dying upon a cruel cross, that this sin spot in His Father's universe might not forever be blotted from existence. Insult, scorn, and abuse of every description were heaped upon Jesus on the way to and at Calvary. The thieves heard all this. They saw the religious leaders reviling this Man. The natural tendency is to join in with the popular sentiments. The impression about the cross was that Jesus was forsaken of God. Yet, amid it all, this doomed man in his mind connected evidences to such an extent that this was Christ, that he appealed to Him to save him when He should come into His kingdom.

Can you imagine a more difficult place to seek pardon and salvation? Can you imagine God to be pleased under more forbidding circumstances in which to *forgive* a sinner's sins? Under all these circumstances of "to-day," a day when the destiny of the world trembled—even "to-day" I say unto you, Your sins are forgiven. In Paradise you shall be, and I will be there too. Jesus hoped against hope, and, altho the heavens to Him seemed shut up that day, for the despairing cry from a rent heart was, "My God, My God, why hast Thou forsaken Me?" that precious Spirit offered peace and forgiveness to one more burdened sinner before He yielded up His life.

Should His death be eternal, He wanted the record to be made that that "day," so full of suffering to Himself because of our sins, His heart forgave His dying companion, and life, eternal life, was offered him.

The promise of life is always a "to-day" promise. "To-day if ye will hear His voice, harden not your hearts." No promise is for to-morrow. "To-day's" offer for life may be lost to-morrow, and lost forever. A "more

convenient" time never comes than "to-day."

Careless one, "to-day" listen for that voice; "to-day" harden not your hearts; "to-day" ask to be forgiven; and that same "to-day" shall record your sins forgiven, as on the day Jesus died, the thief found pardon and rest in coming to Him.

T. E. BOWEN.

### SPIRIT GUIDING.

[Music: "Jesus, I am resting."]

HOLY SPIRIT! God indwelling!  
All my being's pulses move;  
My unholiness dispelling,  
Teach me perfect love.  
Take away my harmful hating;  
Purge my passions and refine,  
All my nature re-creating  
By Thy faith and mine.

### REFRAIN:

Holy Spirit! by Thy greatness  
Love's pure law in me fulfil;  
Hold me by Thy grace and sweetness  
For Thy sovereign will.

Gentle, loving Holy Spirit,  
Quell the tumult and the strife;  
Sanctify by Jesus' merit;  
Grant me perfect life.  
Only by Thy wise selecting  
Can my words and deeds be true;  
Thy immaculate correcting  
Maketh me anew.

Holy Spirit! in Thy guiding  
All my restlessness shall cease;  
In my heart enthroned, abiding,  
Bring Thy perfect peace.  
Fashion me like Christ in pureness;  
Magnify His name in me.  
Nurtured by divine matureness  
I shall be like Thee.

Holy Spirit, my Refiner!  
Comforter and Light within!  
Joy of hope and prayer's Designer!  
Cleanser of my sin!  
Soul-Instructor! Truth-Revealer!  
Teacher of the Living Word!  
Heavenly Helper! Holy Healer!  
One with Christ, the Lord.

LLEWELLYN A. MORRISON.

Toronto, Canada.

### LYING WONDERS.

IT is the plan of the enemy of all truth to counterfeit every manifestation of the power of God, and through that counterfeit to deceive the world and lead it to destruction.

According to the Scriptures of truth, this counterfeiting of the work of God is to reach its climax of power to deceive and destroy in the closing events of the last days. That Satan, through his agents, will work miracles and signs and wonders to deceive, and that this work of deception is to be especially manifest in the last days, is plainly proved by the following scriptures:—

"Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved." 2 Thess. 2:9, 10. "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Rev. 13:14. "For they are spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13, 14. "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." Matt. 24:24, 25.

From these startling statements of divine truth, it is clear that a correct understanding of the scriptures concerning miracles is of vital

importance. First of all, it is all-important that he who would not be deceived, must believe that the agents of Satan have power to "show great signs and wonders" and "miracles," as the above scriptures plainly declare. And here is the reason: When Satan does perform great signs and wonders and miracles, the man who does not believe the declaration of our Lord that Satan has power to do so, will attribute the miracles to the power of God. How could he be worse deceived than to believe that the power and work of Satan is the power and work of God?

A correct understanding of what is meant by the term "miracle" in this connection is essential. From our standpoint, a miracle, or sign, or wonder, is any manifestation of power which we can not explain as the working of what we call natural law. It may be wrought in harmony with the laws of nature, but if it is in a field of nature beyond our knowledge of the natural, it is to us *supernatural*, i. e., above our knowledge of the natural.

Satan, under the symbol of the "king of Tyrus," is described by the prophet as sealing "up the sum, full of wisdom," and, as having once held the position of "the anointed cherub that covereth." This position, according to Exodus 25 and Ps. 80:1, is one of two positions nearest the throne of God. Is it not reasonable to conclude that the one who is now called "the god of this world" (2 Cor. 4:4), and "the prince of the power of the air" (Eph. 2:2), should be acquainted with forces of nature not known to man? Christ and His apostles made use of "miracles, and wonders, and signs" to show the power of God and advance His kingdom; then it is not to be wondered at that Satan and his followers should use their power and knowledge to "do great signs and wonders" to deceive the world and advance "the kingdom of darkness."

It is not contended that Satan is able to do the *same* miracles which our Lord and His disciples performed, but only that he performs *similar* miracles. While they are not the same, they are nevertheless *miracles*, the manifestation of *supernatural* power, and so far as men are able to judge will appear to be the *same* miracles.

Inasmuch as the Word plainly declares that Satan will work miracles to deceive, and since all miracles are, so far as men are concerned, supernatural, and therefore beyond our power to explain, it follows that it is unwise to *investigate miracles* for the purpose of ascertaining their *author*. No one who is instructed in the Scriptures *will ever attempt to determine the author of a miracle by investigating the miracle*. All that the miracle shows, standing alone, is the presence of supernatural power.

While the authorship of miracles can not be determined by examining the miracles, there is a way by which it can be determined. Our Lord, who has warned us against the miracles, has furnished an infallible test by which their authorship may be determined. Here is the test:—

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. *Ye shall know them by their fruits.* Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, *neither can a corrupt tree bring forth good fruit.* . . . *Wherefore by their fruits ye shall know them.*" Matt. 7:15-20.

It will be noticed that the Lord does not say, *Ye shall know them by their "great signs and wonders,"* but, *"Ye shall know them by their fruits."* We are therefore to discern the author of miracles by the fruits, and not by the miracles. This important truth was first taught by our Lord to the Israelites, thus:—



"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, *Let us go after other gods*, which thou hast not known, and let us serve them; thou shalt not harken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve Him, and cleave unto Him. And that prophet, or that dreamer of dreams, shall be put to death." Dent. 13:1-5.

It will be noted again that the Lord does not instruct us to investigate the miracle. He Himself admits the fact that a miracle has been wrought, but instructs us to investigate the teaching and the fruits which accompany the miracle.

Just as there is a distinction in the Gospel system between the "gifts of the Spirit" and the "fruits of the Spirit," so there is a distinction between the miraculous *powers* of the "spirits of devils" and the *fruits* of their teaching. While the miracles are beyond our power to judge, the fruits are not. While Satan will successfully counterfeit miracles as he did at the court of Pharaoh, he can not counterfeit the fruits of the Spirit. Reader, remember this truth, if you would be delivered from the delusions of the last days. Don't investigate the miracle. *Admit the miracle, and challenge the fruits.*

Those who finally escape deception "by those miracles which he had power to do" will be men and women who are so fortified by what the Lord has told them before in the Scriptures, that they will stand unmoved in the presence of "great signs and wonders," in the presence of the "working of Satan with all power and signs and lying wonders," and will refuse to accept that teaching to support which the great signs and wonders are wrought.

Let it be here understood that the miracles of Satan are but a means to an end. Just as the signs and wonders of Christ were wrought to confirm the Word of truth, the Gospel of salvation, so the signs and wonders of Satan are wrought to confirm the teaching of error, the doctrines of destruction.

Not only must those who escape the deceptions of Satan refuse to accept error tho it be supported by great signs and wonders, but they must reject the error even when the signs and wonders that appear in support of it are wrought by those professing to be Christians, and whose *outward appearance* can not be distinguished from that of the *genuine Christian*. Our Saviour says, "Beware of false prophets, which come to you in *sheep's clothing*, but inwardly they are ravening wolves." The term "sheep" stands in the scripture for true Christians. "Sheep's clothing," therefore, in this connection, must mean that the deceivers will bear the *outward appearance of genuine Christians*. This the apostle Paul plainly teaches in the following scripture:—

"For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness." 2 Cor. 11:13-15, R.V.

But not only will the ministers of Satan fashion themselves into ministers of righteousness in all their outward appearance while working great signs and wonders, but these signs and wonders will be wrought *in the name of Christ*. "For many shall come in *My name*, saying, I am Christ; and shall deceive many." Matt. 24:5. "Many will say to Me in that day, Lord, Lord, have we not prophesied in *Thy name*? and in *Thy name* have cast out devils? and in *Thy name* done many wonderful works?

And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity." Matt. 7:22, 23.

If these workers had not believed that they had really cast out devils and done many wonderful works in the name of Christ, they would not have presumed to face Him with such self-justifying questions. The startling truth is now clearly before us, that the ministers of Satan will not only work miracles, but they will perform them with all the outward appearance of ministers of righteousness,—perform them in the sincere belief that they are *really casting out devils, and really doing wonderful works with the power and approval of Jesus Christ*.

Therefore, he who would escape being deceived by the overmastering deceptions of the last days, must be prepared to stand unmoved in the presence of one who lays his hands on the sick, and, with the firm belief in himself that he is a minister of righteousness, a disciple of Christ, but is not, calls on the God of heaven in the name of Christ to manifest His Holy Spirit and heal. He must be unmoved by that which to all appearances is a wonderful miracle of healing, which the professed minister believes to be a miracle, and which the patient believes to be a miracle wrought by the mighty power of God. "Who shall be able to stand?"

There are several searching questions which arise at this point. One of them is, How is it that a man can be so deceived as to really believe that he is a minister of righteousness when he is the minister of Satan? This and other related questions will be answered in the next article.

A. F. BALLENGER.

#### THE REWARD OF OBEDIENCE.

**H**E which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." In these words the duty of every one is plainly outlined. All are to do their best. God has given rich promises to those who will reveal in the daily life the virtue and power of their faith and self-denial.

Christ says to us: "Occupy till I come. Do all that is in your power, and much that seems beyond your power, to save perishing souls." There are many who can not give large offerings of money, because they have no money to give. But by self-denial, by denying inclination, they may save something for the Master; and this discipline will be of great value to them. They may think their gift too small to be worth anything. But as it is laid upon the altar, God will bless it, and the results from it will be surprising. To practise self-denial and self-sacrifice is a discipline necessary to the disciples of Christ.

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (as it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever)."

This promise is made to all who reveal a working faith, a faith which prompts the receiver to relieve the necessities of his fellow-men. This faith works by love, and purifies the soul. But faith without works is dead, being alone.

We have the Word of God as our assurance, to inspire us with hope and comfort. God declares that He will not be unmindful of our labors of love in carrying out His will in behalf of our fellow-men. God has made those

who believe in Him His stewards. They are to live His law, showing the world by their good works that this law is perfect, converting the soul, uprooting from the heart all selfishness and covetousness, and planting there the precepts of righteousness.

The law of God is the transcript of His character. Those who profess to keep this law, but who fail to show that they love God with heart, mind, soul, and strength, who do not devote themselves unreservedly to His service, keep neither the first four commandments, which enjoin supreme love for God, nor the last six, which enjoin unselfish love for one another. "By their fruits ye shall know them." True love for God will always manifest itself. It can not be hidden. Those who keep God's commandments in truth will reveal the same love that Christ revealed for His Father and for His fellow-men. He in whose heart Christ abides will reveal Christ in the character, in his work in behalf of those who need to be brought to a knowledge of the Gospel. He will show the fruits of his faith, revealing the Saviour in loving words and in deeds of mercy.

Christians are to show that the law of God is not only to be believed theoretically, but is to be acted out in the life as a living principle. They are to show by their lives that the law is written in their hearts. Thus they may represent the Redeemer. Thus they may show that they have the mind of Christ and are doing the works of Christ.

Those who claim to have light on the Word of God are to manifest to the world the influence and power that this light has upon the character. If it makes no decided change in us, it is of no value to us. We are like salt which has lost its savor and is good for nothing. We do not reveal to the world any saving, redeeming qualities.

Mark carefully the following words: "Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; being enriched in everything to all bountifulness, which causeth through us thanksgiving to God"—thanksgiving offered by those we have helped from love to God.

The doing of the law of God is the fruit of His grace in the heart. Obeying this law, we daily remember that God is the giver of all we hold in trust. He provides us with all we have. It is because of His mercy and love that we have strength to labor. He opens up ways by which we may gain earthly treasure, not that self may be exalted, not that the treasure obtained may be hoarded up, but that God's name may be glorified, that the needy may be helped, that God's treasury may be provided with that which He claims in gifts and offerings, that the work of uplifting the cross of Christ in regions beyond may move forward.

Upon all who consecrate themselves to God as laborers together with Him is laid the responsibility of guarding the interests of His cause and work. They are to live the truth which they claim to believe. They are to keep Christ constantly before them as their pattern, and by their good works cause praise to flow forth from hearts hungering and thirsting for the bread of life. Not only are they to minister to the spiritual needs of those they are seeking to win to Christ, they are to supply their temporal necessities. This work of mercy and love is ever presenting itself, and by doing it faithfully, God's servants are to show what the Gospel has done for them. They are to be faithful stewards, not only of Gospel truth, but of all the blessings given them. Not only are they to speak words of



sympathy, by their deeds they are to demonstrate the sincerity of their love.

"The administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God." It warms the heart and awakens the soul, filling it with gratitude to God. "By the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you."

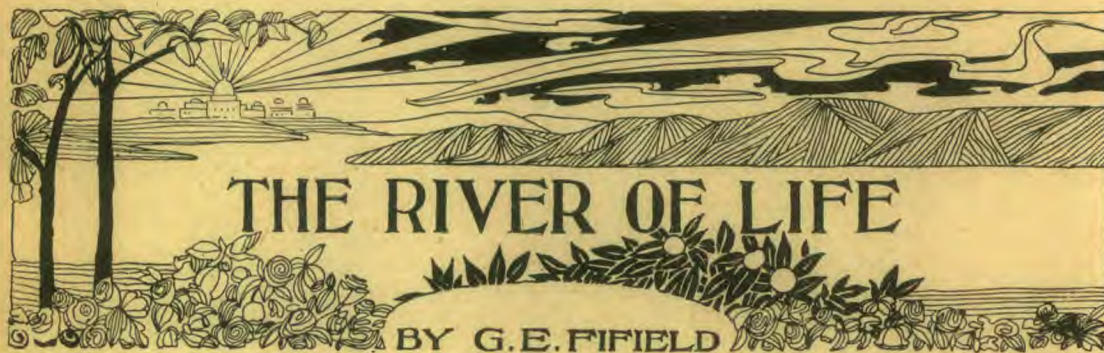
This work is a savor of life unto life. It is an "experiment" which will always produce the very best kind of results, not only in the receiver, but in the giver.

Men and women may shun the reproach they are called upon to bear for Christ's sake; they may do the works of transgression, but as surely as they do this, they will receive the reward of the evil-doer. They may climb to places of distinction, they may stand high in the literary world, and with proud superiority they may resist the truth of heavenly origin;

but in the end they will lose all. Man's happiness and salvation depend upon eating the bread of life, that is, obeying the words and doing the works of Christ, advancing righteousness and restraining unrighteousness. Nothing can give such self-reliance, such courage, such an increase of talent and ability, as a true estimate of the requirements of God's law. Nothing will give such firmness and confidence, such an appreciation of the talents bestowed on us, as a realization that we are "laborers together with God," and that we must have respect unto all His commandments.

Those who realize the importance of studying Christ's life, who seek to develop a character like His, will be attended by holy angels, who at every step will help them to exalt the Saviour. Christ sacrificed His life in order to save those ready to perish. All may share with Him in the divine work of turning souls to righteousness. And to those who do this is given the promise, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

MRS. E. G. WHITE



### THE SANCTUARY.

#### The Gospel in Past Ages.

"A GLORIOUS high throne from the beginning is the place of our sanctuary. O Lord, the hope of Israel, all that forsake Thee shall be ashamed, . . . because they have forsaken the Lord, the fountain of living waters."

"Because their waters they issued out of the sanctuary."

The living water is a symbol of the Spirit. The gift of the Spirit was in the gift of the Son. This gift was made at the foundation of the world. Since then the river of spiritual life and power has been flowing from the throne. All who have been saved, have been healed by this living water; their souls have been transformed from a barren desert into a "watered garden, and a spring of water whose waters fail not." The good news of this ever-present, ever-flowing river, however it may be revealed, is the "everlasting Gospel." All this, we trust, has been made plain in past papers. We now wish to inquire how this Gospel has been proclaimed in past ages.

It is the popular conception of the present day that if the Gospel was known at all prior to the Incarnation, it was then known only in a very shadowy form, perhaps only as a prophecy of a future glory. Such teachers forget that all the preaching of Jesus was from the Old Testament Scriptures, and that He never professed to be preaching a new gospel, nor sought to organize a new church. Israel had forsaken God, the Fountain of living water, and had hewed them out a broken cistern, *i. e.*, a leaky creed, which could hold no water. They had lost the spiritual truths of their religion, and so become formalists and self-righteous Pharisees. Jesus sought to lead them back to the Fountain. The very deepest truths He proclaimed had been proclaimed beforehand, by the Spirit of Christ, through the prophets. 1 Peter 1:11.

In speaking of these truths to Nicodemus, Jesus said, "Art thou the teacher of Israel, and understandest not these things?" Paul, writing in the full sunlight of the Gospel, and comparing this age with the past age, says only, "For unto us was the Gospel preached, *as well as unto them.*" In another place, when comparing the Jewish fathers with the people of the present age, he positively asserts that they "did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." We should expect, then, in the study of the Old Testament Scriptures, to find the same Gospel revealed as in the New Testament.

We have no complete record of God's spiritual instruction to the patriarchs. We do have, however, the promise to Adam that the seed of the woman should bruise the serpent's head. This was a revelation of the spiritual power then and there to triumph over sin, and so it was a glorious proclamation of the everlasting Gospel. We know, too, that to the mind of the ancients, untrammelled by the modern conception of natural law, the whole world around them was alive and instinct with God, and all the manifestations of the power of the natural water to transform the desert into verdure, and bloom, and fruitage, were to them glorious proclamations of the power of the spiritual water to glorify their lives. All paganism, in its nature worship, is so many differentiated forms of apostasy from this original revelation of spiritual truth.

When God delivered Israel from Egypt, He said to Pharaoh, "Let My people go, that they may serve Me." We may expect, then, that to that people, newly rescued from contamination with paganism in its worst form, God would reveal anew His everlasting Gospel.

We have already seen how beautifully this was done in the smitten rock, from which the

waters gushed out to gladden the desert; and it is plainly declared that this was to them an image of spiritual things; for "they drank of that spiritual Rock that went with them [margin]; and that Rock was Christ."

But most completely and most gloriously of all this Gospel was revealed to them in the sanctuary. After the divine law had been spoken to them, and they had discovered, through sad experience, their inability, with the carnal heart, to keep this spiritual law, and just when they must have most felt their need of a rescuing power, "the Lord spake unto Moses, saying, Speak unto the children of Israel, that they may bring Me an offering; of every man that giveth it *willingly with his heart* ye shall take My offering. . . . And let them make Me a sanctuary; that I may dwell among them." It will be seen that they must bring this offering willingly if at all, and they must bring their heart with the offering. The outward offering was only a symbol of the offered heart. The words, "that I may dwell among them," are literally, "that I may dwell *in the midst of them.*" God desired not only to show how He would dwell in the sanctuary which they were to build, but by dwelling in this building, He wished to show them how He would dwell in the heart that willingly offered itself to Him.

A little study will show clearly the absolute identity of the Old Testament doctrine of the sanctuary and the New Testament doctrine of sanctification. In fact, we never really understand the glorious theme of sanctification until we study it in the light of the sanctuary; for sanctification is God doing in us, and through us, and with us, just what He did in, and through, and with the sanctuary.

In the inner department of the sanctuary was the ark of the testament. This was a golden box, in which were the tables of stone on which God had written the divine law. Above this box was the mercy-seat. On either end of the mercy-seat were the cherubim, with outstretched wings overshadowing the ark. Above this mercy-seat, between the cherubim, was the Shekinah, the visible manifestation of the divine glory. Inwrought into the inner curtain of the sanctuary were multitudes of angel forms, as if they hovered around, waiting to do God's bidding. All this was an image of God's throne. The prayer of David was, "O Shepherd of Israel, . . . Thou that dwellest between the cherubims, shine forth." Says the Scripture, "A glorious high throne from the beginning is the place of our sanctuary."

In prophetic vision John saw this throne in heaven. He says, "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." But Jesus said, "The kingdom of God is within you." If His kingdom is within us, His throne is within us also. So this most holy place in the sanctuary not only represents the throne of God on high, the center of His government for the universe, but it was the throne of God in the center of the Jewish theocracy, and the Jewish theocracy was an image of His kingdom on earth. But God reigns in His church as king only by reigning thus in the individual hearts of the members of that church. So the most important thing of all is to see that this represents the throne God wishes to establish in every human soul. The whole of Christian experience is here. When God through Christ is enthroned in the heart as King of kings and Lord of lords, and our every prayer is, "Thy will, not mine be done," that soul is wholly His.

The meaning of the word "sanctuary" is, a sacred, a holy place, the dwelling-place of God. But God says, "I dwell in the high and holy



place, with him also that is of a contrite and humble spirit." But wherever God dwells is His sanctuary, or temple, and one place where God has His temple is in the human heart. All this Christ recognized when He said, "Destroy this temple, and in three days I will raise it up." "But He spake of the temple of His body." The Jews ought to have understood Him, and they would have done so had they not lost the spiritual truth out of their own religion. There can be nothing plainer than Paul's statement of the meaning of the sanctuary or temple: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Paul would not have spoken thus unless they ought to have known this from the teachings of the past. Again he said, "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them." That is, God promises to do in us all He did in the sanctuary,—to abide in us, and also to walk in us, or direct our movements from place to place. It is surely worth our while then to study what God did in the sanctuary.

This sanctuary was not built after human ideals. No human architect drew the plans. God showed them to Moses, and said to him, "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Again, "And look that thou make them after their pattern, which was showed thee in the mount." So God wants to build His ideals, not our own, into our lives. Dear heart, if you will only let Him, it is His covenant to "make you perfect in every good work to do His will, working in you that which is well pleasing in His sight." And why should we not let Him? Are not His ideals better than our ideals, and His thoughts higher than our thoughts, as the heavens are high above the earth?

Christ called the disciples from the fisherman's nets to make them fishers of men, to associate their names with His as second only to His in honor, and send them thus down to the latest generations of mankind. Much more than this, He called them from those nets, that He might make them sit with Him forever upon twelve thrones, judging the twelve tribes of the redeemed Israel. How little they dreamed of so much glory! The same Christ called David from the humble shepherd life, to make him the conqueror of Goliath, musician to the king, poet to write these splendid psalms to guide the devotion of all succeeding ages, and king to carry the kingdom of Israel to the height of its glory. More than this, He made the kingdom of David the type of the future eternal kingdom of Christ, so that it is said that Christ shall sit forever upon the throne of His father David. How little the boy David could imagine this fulness of glory that God's ideal held for him!

But the Lord says: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? harken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." God is no respecter of persons. To every one who is weary of his own works, and of his own ideals, and who will yield his heart to Him,

God holds out the splendid promise to build his life into a glorious temple for His own indwelling—a temple, too, built after His own divine ideals. The pattern of the sanctuary was given to Moses in the mountain, by the Lord Himself, and so Paul says that it was "the pattern of heavenly things."

Here, too, is a sweet mystery. Every beautiful form of vegetable or animal life on this earth first existed as a thought in the mind of God, before it was materialized here in the creation. So in the spiritual creation: "In Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." There will be an infinite variety of beautiful characters there, as there are of beautiful forms here, but there will be none that God did not plan for here, and so there will be none that have escaped His notice. All will be His handiwork. In each one of us, if we will only let Him, He will realize one of these divine types of heavenly beauty that He holds now in His mind and heart.

In this sanctuary, too, there are two apartments. There is the outer, or intellectual apartment, where God wants to rule and reign in our thoughts, and the inner, or holy of holies, where He wants to be supreme in the affections of the soul. In that inner ancient sanctuary was His law written on tables of stone. His covenant with us is, "I will put My law in their inward parts, and write it in their hearts." Above that law was the mercy-seat, where God abode in the visible glory of His presence. All this is to show that He will write His law on the tables of the stoniest heart that will yield itself to Him, that He will make that heart the seat of mercy and love, and so glorify that life by His presence that others shall see His glory. And from that sanctuary, also, the living waters shall flow out to bless the world.

Did not Jesus say, "If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him"? This is Emmanuel, God with us, God abiding in the sanctuary. Whittier well says:—

"No legend old, or mythic lore  
No dream of bard or seers,  
No dead fact stranded on the shore  
Of the oblivious years;  
But warm, sweet, tender, even yet,  
A present help is He,  
And faith hath still its Olivet,  
And love its Galilee.  
The healing of His seamless dress  
Is by our beds of pain;  
We touch Him in the throng and press,  
And we are whole again."

Nor is the pillar of cloud by day, and the pillar of fire by night, a thing only of the past, light when they needed light, shadow when they needed shadow, guidance all the time. Even thus to-day will the Holy Spirit abide above that soul that allows itself to be built into a sanctuary for the divine indwelling.

Where could there be a more perfect or a more beautiful revelation of the everlasting Gospel? Surely, the waters of the river of life issued out of this sanctuary, even as they do from the throne in the sanctuary on high, even also as God has promised they shall flow out from every soul that is builded into a sanctuary after His ideals.

What we see in the sanctuary, we see also in the life of Jesus. "Look on this picture, and then on that." The one is a perfect counterpart of the other. The sanctuary was a perfect revelation of the everlasting Gospel. Jesus too was a perfect revelation and a perfect manifestation of the same Gospel. And, praise be to God through Jesus Christ, as we accept of Christ, we too shall become revelations and manifestations of this same saving Gospel to others. And so still the "waters, they issue out of the sanctuary."

## GOD'S REST DAY UNCHANGED.

God changes not. One of God's attributes is rest. God's law is but the reflection of Himself. The Sabbath precept is simply the revelation of the Creator's attribute of rest, reflected earthward "for man." If God had changed the Sabbath, it would mean the changing of one of His attributes, which is impossible. The Gospel is rest. Matt. 11:28. The Gospel is God's power to create anew. Eph. 2:10. That brings rest. The seventh-day Sabbath is the sign of that rest. Ex. 31:13, 15. Therefore the seventh-day Sabbath is the sign of the Gospel. Hence no other sabbath is needed. God's power to save man is the Gospel. Rom. 1:16. He has no other. So also He has no other Sabbath for man than that in the seventh day. When man is redeemed finally, he will be upheld by the same Almighty power. God's Sabbath of rest in the seventh day, therefore, will be observed by the redeemed throughout eternity. Isa. 66:22. A change of the Sabbath is, therefore, not only impossible, but unnecessary. Hence God has never made it, and all that could be done by any power is to "think" to change it, and that the Papacy has done.

But the Sabbath, tho trodden down by apostasy, still remains unaltered. "There remaineth therefore a rest to the people of God." Heb. 4:9. God's Sabbath of rest in the seventh day, instituted at creation, still remains for His people, and will continue to be observed by them as the blessed and hallowed channel through which the Creator's blessings will flow in continuous and refreshing streams to His children throughout the ages of eternity.

H. C. GILES.

## REASONS FOR SUNDAY OBSERVANCE.

IT is astonishing and sometimes sadly amusing to note some of the reasons given to support the keeping of Sunday as a day of rest. Not always, tho, do upholders of the sacredness of that day put forth in so brief a space so much error as is found in the following words delivered by the Rev. William Morris Kincaid, in his Easter sermon in the Central Union Church, Honolulu, H. I. In the course of the address the gentleman said:—

At the beginning of the Christian era the Jewish people celebrated the last day of the week as their religious festival day, while the pagan world celebrated the day sacred to the sun as theirs. But the followers of Christ could not keep as a festive day the day in which their Lord had lain in the tomb, nor pass by without rejoicing the day on which He rose from that tomb; so, without ecclesiastical law, without divine authority, or prophetic utterance, saying, Thou shalt change the day, the day was changed; the old day was swept away, and a new one came in.

It seems almost incredible that the above could have been spoken soberly, and yet we must assume that it was, appearing as it does in the columns of one of Honolulu's largest dailies, among reports of the previous day's events. Note some of the thoughts advanced.

The Jewish "religious festival day" is placed on a level with the pagan festival of Sunday. The Bible instruction concerning the Sabbath in nowise warrants this language. In the first place, it was not "their"—the Jews'—day; it was the rest day of Jehovah. Second, while it was to be a "delight" (Isa. 58:13), a day of true happiness, it was not a gala day, nor was it ever designed to be such, as was the pagan Sunday, whose "sacredness" was the sacredness of its celebrants only, and they were idolaters. The Sunday was their day; the Sabbath was and is the Lord's.

To assert that the followers of Christ could not—did not desire to—rest henceforth on the sacred Sabbath of Jehovah and of Christ, the



day set apart and made holy by the Author of holiness then and now, is more than assumption. Inasmuch as all their lifetime the disciples had regarded as holy the seventh day, and their Master, its Author, had Himself honored it, and no intimation had fallen from His divine lips that it should cease to be loved and honored, to say that after the resurrection of Christ the disciples changed the day—swept away the old—"without ecclesiastical law, without divine authority or prophetic utterance, saying, Thou shalt change the day," is to charge them with having no realization whatever or appreciation of divine things. It is to charge them with being utterly devoid of any fear or love of God, and with having received into their hearts not one principle of righteousness taught and exemplified by their Master. It is to charge them with having deliberately placed themselves "above all that is called God," for He changes not, and that He could not lightly regard violation of His law had just been manifest by the death of Jesus, who died to witness to its perpetuity and sacredness. This language charges the early disciples of Jesus with doing just what the great apostasy—the man of sin (2 Thess. 2:3, 4)—attempted to do in the centuries that followed, and in which he has, apparently, been so successful. "Without divine authority, or prophetic utterance, saying, Thou shalt change the day," the apostate Roman Church has attempted to sweep away the Sabbath of Jehovah, and institute in its place the "day sacred to the sun," borrowed from the pagans.

But the disciples made no such change, as all Bible students know. First, they could not, for they had no such authority; secondly, they did not attempt it, for they loved and feared God. Instead, therefore, of following the example of the disciples, observers of the first day, or Sunday sabbath, are following—perhaps unwittingly—the behests of that great system of iniquity which the Word of God calls Babylon the great. Rev. 18:2. We do not believe Mr. Kincaid nor any honest follower of Jesus will be pleased to be entangled in the meshes of that system, where the logic of his statements places him.

No, the Sabbath of Jehovah still stands. It is not changed, and God is calling for a reformation on the part of those who have wandered from it. To every one, consciously or otherwise, honoring any institution not of His planting, He says, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. Come out, and rejoice in honoring Christ, the Creator, by resting on the day sanctified by Him as His holy Sabbath day, and let that rest be a type of the calm rest of your soul in Christ your Redeemer. L. A. P.

#### OPEN LETTER. No. 2.

ALBUQUERQUE, N. M., June 19, 1900.

TO THE READERS OF THE "SIGNS OF THE TIMES," OAKLAND, CAL., AND ALL CHRISTIANS EVERYWHERE—*Friends*: Since writing the "Open Letter" published in the SIGNS OF THE TIMES, I have been the recipient of many letters, a few of which are from the clergy. Those from the clergy, in all cases, have been against the position that I took in the "Open Letter," and in nearly all cases, those from other than the clergy have been in favor of the position taken in the "Open Letter." From the reading of some of the letters I should judge the writers to be anything but Christian, and many others most certainly are Christian in every sense of the word as far as I can judge from letters. To the non-Christian I will say: I am truly gratified if your eyes are open as

mine are; and I exhort you to be particular to keep your eyes on religious legislation. *We as a nation do not need any religious legislation, as it enables those who would to apply the legal birch to the backs of those who differ in opinion with so-called Christians. What we want is an entire separation of Church and State forever, entire religious and political freedom.* Vote as you deem best; worship as you deem best; regard and keep any day, all days, or no day, as you like; worship God according to the dictates of your own conscience. In the end God will be the Judge as to who has done right and who has done wrong, God, not man, is our Judge in all matters pertaining to religion.

I would that all men everywhere keep their business eye on religious legislation, remembering that the honest do not mind being watched, all others need it; and when I, or any other person, seek to compel any one to yield to our religious or political opinions, it is time that a stop was put to us, the other man will take care of himself,—*"Equal and exact justice to all," regardless of all or any religious belief; for religion is weighed only by God Himself, and of a necessity can not be weighed by man.* We must be willing to grant to the other fellow the same privilege that we want him to grant to us, and in so doing, we will have no trouble, and harmony will prevail.

To those of my correspondents who are Christians indeed, I will say: Go on as you are doing, believing nothing that you can not see a "Thus saith the Lord" for, and when the Lord speaks obey Him, just as you profess to do. Let your light so shine that others seeing your good works may glorify your Father which is in Heaven. Never get into that popular rut of formalism; be Christians indeed. If any of you lack light, ask of your Father in heaven, and *I know He will give you abundantly. Light and much light has been given me by asking* and study, and if God will give the *sinner like myself* light and reveal Bible truths so plainly to me, how much more abundantly will He give it to you who are of the flock? In conclusion I will say, Read Phil. 4:4-9, and let your every action accord fully to what the apostle tells you in the Scripture.

And now a word to the popular clergy. With due respect to all I will say: In the name of common sense quit trying to control the sinner by legislation. You rob yourselves of the good that might come of your preaching, by trying to have laws passed, making things a crime on Sunday that are not a crime on any other day. Attend to your flocks; preach the Gospel in all of its purity; teach only those things that Christ told His followers to teach,—*"All things whatsoever I have commanded you,"*—and do not try to tell us anything for doctrine that is not in the Bible.

As many persons like myself are making those things a study, they can see that your doctrine is defective; that it won't stand the test, and thereby they conclude that you ought to know better; and that if you do not then you ought not to be a teacher; and if you do know better, then they conclude, and *rightly too*, that those who teach such things and know better, are deceivers, and consequently worthy of no confidence. *You will certainly agree with me that any one who tells us something for a Bible doctrine that is not contained within the lids of the Bible is either himself mistaken or else he is trying to deceive his hearers; and in either case he is in the wrong position.* I am a railroad conductor, and my company would accept no excuse for me making a mistake, and it would not be right if they did. Why, then, should the world excuse those who daily and weekly preach error and know it themselves.

Now, ministers all over the world, I ask you in all kindness, to consider well, weigh well, all things you teach your flocks. *If you are the watchmen set on the walls of Zion, be sure to give good account of your watchmanship.* Let your sermon be fraught with a "Thus saith the Lord." The signature of the Lord is what every honest person wants to *all doctrine*, and without a "Thus saith the Lord," no man's word is worthy of consideration in the things of eternity. At all times remember that "the wisdom of this world is foolishness with God," and that God will in the end judge the world in righteousness.

With due respect to all, I am yours for truth, justice, and equality. S. D. HEADY.

#### PROPHECY OF JOSEPH HOAG.

JOSEPH HOAG, a member of the Society of Friends, was born in Dutchess County, N. Y., April 23, 1762. He began to preach when eighteen years of age. After a long life of ministry, traveling extensively in all parts of the United States and Canada, he died at Charlotte, Vt., Nov. 2, 1846, in his eighty-fifth year. He was known as a godly man, as having great power over bad men, and having the gift of prophecy. The following vision, which we publish by request, was given him in the year 1803, at Charlotte, Vt. :—

In the year 1803, in the eighth or ninth month, I was working one day alone in the field and observed that the sun shone clear, but a mist eclipsed its brightness. As I reflected upon the singularity of the event, my mind was struck into a silence the most solemn I ever remember to have witnessed, for all my faculties were low and unusually brought into deep silence. I said to myself, "What can this mean?" I do not recollect ever before to have been sensible of such feeling. And I heard a voice from heaven say:—

"This which thou seest, which dims the brightness of the sun, is a sign of the present and coming times. I took the forefathers of this country from a land of oppression, and planted them here among the people of the forest. I sustained them, and while they were humble, I blessed them and fed them, and they became a numerous people. But now they have become proud and lifted up, and have forgotten Me, who nourished them and protected them in the wilderness, and are running into every abomination and evil practise of which the old countries are guilty, and have taken quietude from the land, and have suffered a dividing spirit to come among them. Lift up thine eyes and behold."

And I saw them dividing in great heat. The division began in the church on the points of doctrine. It commenced in the Presbyterian Society and went through the various religious denominations, and in its progress its effects were the same; those that dissented went off with high heads and taunting language, and those who kept to their original sentiments appeared exercised and sorrowful.

And when the dividing spirit entered the Society of Friends, it raged in as high a degree as in any I had before discovered; as before, those who kept to their ancient principles retired by themselves. It next appeared in the lodges of the Free Masons, where it broke out in appearance like a volcano, inasmuch as it set the country in an uproar for a length of time. Then it entered politics, through the United States, and did not stop until it produced a civil war, and an abundance of human blood was shed in the course of the combat. The Southern States lost their power, and slavery was annihilated from their borders.

Then a *monarchical power* arose, took the government of the States, established a national religion, and made all societies tributary to support its expenses. I saw them take property from the Friends to a large amount. I was amazed at beholding all this, and I heard a voice from heaven proclaim: "This power shall not always stand, but with it I will chastise My church until they return to the faithfulness of their forefathers. Thou seest what is coming upon thy native land, for their iniquities, and the blood of Africa, the remembrance of which has come up before Me."

This vision was sent for many days. I had no idea of writing it for many years, until it became such a burden that, for my own relief, I have written it. JOSEPH HOAG.





OAKLAND, CAL., AUGUST 8, 1900.

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**"DISTRESS OF NATIONS, WITH PERPLEXITY."**

NEAR the close of Christ's personal earthly ministry, He was asked by His disciples, "What shall be the sign of Thy coming, and of the end of the world [age]?"

In His reply, Jesus not only gave them a sign, but *signs*. Such a momentous event was to be ushered in by more than a single portent. It should not be one herald, but many. In fact, the divine idea of a sure witness would be abundantly manifest. "In the mouth of two or three witnesses shall every word be established," is the Bible rule. No reputation was to be impugned, no life put in jeopardy, save at the mouth of two or three agreeing witnesses.

So in the greatest and most decisive event that is to come upon the world,—an event that is forever to fix the fate of all; that is to bring death to all opposers of truth and righteousness; that is to bring to the righteous, glorious immortality; that is to usher in the everlasting reign of the Prince of Peace,—God will announce that event by a multitude of heralds, a company of witnesses, that we may *know* that "it is near, even at the doors."

One class of witnesses is composed of those predictions God has given us in His Word of the various signs which should precede His coming. Another class of complementary and confirming witnesses is the fulfilment of all these predictions, the writing of them in God's providence in earth and sea and sky.

And therefore Jesus declares: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

Specific signs in the sun, moon, and stars, as outlined in other prophecies, are in the past. They came *as* the Lord declared they would; they came *when* He declared they would.

Now, pre-eminently, we have the "distress of nations." Think of the famine in India, among the greatest known, notwithstanding all that men have done to forestall its dread ravages. If the present famine conditions had occurred before English control, it would doubtless have been the worst that India ever knew. With the famine are smallpox, plague, and various fevers.

There is also famine in districts in Russia, famine in the United States among the Arizona Indians. And the ports of the whole civilized world are armed and guarded to shut out the microscopic foe, the disease germ.

And now war, desolating, devastating, bitter, unrelenting, cruel war, is bleeding the world of men and means. Spain, the United States, the Philippines, the Antilles, England, South Africa, and now the whole world, are at war. Last month some of the magazine writers were telling us of China and peace with this country. Others were marking out Europe's day's diversion in carving and serving the great Chinese pie among themselves, even as English papers talked of the little recreation in South Africa. But England found her South African war the largest in her history; and now we are told by those acquainted with the Chinese that the most that all the world can do is to inclose the great dragon in a girdle of steel. Seemingly the greatest war the world has known is here.

What does it mean? Men do not know. They stand aghast at the spectacle, and ask in uncertain and fearful tones, "What next?"

But the world does not know. The world will not know. Science can not answer. Statecraft can not tell us. The optimistic prophets of peace prophesy falsely. There is but one sure source of information,—God's Word. And that tells us that just before us is the great battle of Armageddon and the end of all earthly rule.

Christians will believe it. They can not do otherwise if they know and believe the Book. As truly as Christ came is He coming again. As truly as He is coming again, He has given us signs by which we may *know* that His coming is near. The signs are here. The Lord is at the door. Are you ready to meet Him? If not, get ready.

**WHAT DAY IS THE SABBATH?**

TO the believer in the Bible there can be no question after the reading of the fourth commandment and the origin of the institution of the Sabbath in Gen. 2:1-3. The Creator rested on the seventh day of the septenary cycle. He blessed the seventh day; He sanctified, or set it apart unto Himself; and this He did because that in it He had rested. He commands men to keep holy the day, the seventh, which He made holy. See Ex. 20:8-11.

But one asks, "What difference can there be between twenty-four hours of time at the beginning of a week and twenty-four hours of time at its close?" To human sight, to the eyes of the flesh, there is no difference. But God condemns those "who put no difference between the holy and profane," who "have hid their eyes from My Sabbaths, and I am profaned among them." Eze. 22:26.

"But what makes the difference between the two?"—It is God's special presence. It was the presence of God which made the ground holy where Moses and Joshua were. Ex. 3:5; Joshua 5:15. It was the presence of God which made Mt. Sinai holy ground. Ex. 19:12. There was nothing in the physical appearance of Jesus which made Him seem to the natural eye different from other men; but the presence of God within Him made Him the Holy One. God's presence sanctifies; His Word hallows and blesses.

So His special presence in the last day of the septenary cycle makes that day holy time. Man may not see it. Moses did not see that the ground was holy. Neither did Joshua. But they accepted it by faith. So with the

Sabbath day. To the blind, unbelieving heart the time goes on as in all other days. But faith knows that God has blessed and hallowed that day as it comes to all His children, and what He blesses is blessed, and becomes a blessing to all who will by faith so receive it. See Num. 23:20; Gen. 12:3.

"But may we know the seventh day?" Why not? Is it possible that God has given us commandment to keep the Sabbath day holy, that He has pronounced blessings upon those who obey and curses upon those who do not, and yet we may know nothing about the day? No one who loves God or who regards His Word can so impeach His justice. In justice the day, the particular day, must be made clear. Has God done this? Let us see.

1. There could be no question in the beginning. God talked with man face to face, and gave him the Sabbath. He named the days of the week so that man could not forget the Sabbath. They were called First-day to the Sabbath, Second-day to the Sabbath, Third-day to the Sabbath, Fourth-day to the Sabbath, Fifth-day to the Sabbath, Sabbath-eve (Preparation day), Sabbath. As long as man retained the divine nomenclature, he could never forget the Sabbath.

2. But we may suppose, tho it is not at all probable, that man lost the Sabbath during the first two and one-half millenniums of the earth's history. Is the Sabbath thereby lost to the earth?—Nay, not at all. When Israel came from Egypt, God tested His people upon the Sabbath, pointing out the specific day by a threefold weekly miracle for forty years, and enforcing it by a command spoken by His own voice from Sinai. See Exodus 16, and 20:8-11. Therefore, one thousand five hundred years before Christ, men knew the Sabbath of the Lord.

3. The faithful Jews kept it from that time on. When Jesus was upon the earth He kept the day. Luke 4:16, 31. And when He died, His disciples, following the same custom, "rested the Sabbath day according to the commandment." Luke 23:56. The next day was "the first day of the week." Luke 24:1. The Sabbath was, therefore, the *seventh day of the week* when Jesus was upon the earth. It is so still. There has been no change since.\* The Jews, scattered to all parts of the world, have carried with them the true day. Sabbath-keeping Christians have existed from Christ's death to the present, observing the seventh day. And the pagan Sunday, the first day of the week, has for centuries, in garbs of various character, demanded recognition.

"But," we are told again, "men can not keep the Sabbath synchronously, that is, the exact hours at the same time all over the world, because the world is round." True, but does not God know this? Did He not know it in the beginning, when he created man and made for him the Sabbath, and commanded him to keep it? "The Sabbath was made for man." "God that made the world and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Mark 2:27; Acts 17:24-26. Listen: The Lord has never asked any man to keep the Sabbath in two places at once; He asks him simply to keep it as it comes to him.

Do men ever have any trouble in knowing when the first day comes? If they had simple faith in the Word, in the example of Christ, could they have any difficulty over the true Sabbath?





### TEN YEARS AGO AND TO-DAY.

[THE wise man says, "Ponder the path of thy feet." It is well to take account of our on-goings if we would learn our true condition, and as respects the drift of our present civilization, we feel that to the *Springfield Republican* of June 26, we owe a debt in giving us two photographs of ten years ago and the present. The *Republican* says:—]

To see how fast we are moving, it is necessary sometimes to cast a short backward glance. One grows so quickly accustomed to daily news of war that it is easy to forget how new a thing it is in our time. To-day it seems hardly believable that only a few years ago the world was at peace, and peace-lovers were not without excuse for believing that a brighter, sweeter era was at hand than any this blood-soaked planet had ever known. War seemed a remote possibility; peace seemed the normal and natural thing. To see how far we have moved from that tranquil time, it is only necessary to turn back to a newspaper of, say, ten years ago, and compare it with one of to-day.

#### The Contrast Is Overwhelming, Appalling.

The *Republican* of Wednesday, June 25, 1890, was not so large as the paper of the present day, but it gave in compact form the news that was of most import. Much space was given to college commencements, several columns were devoted to the speeches of George M. Stearns and Attorney-General Waterman on the West-End Street Railroad case. From Washington came the news that Wyoming was soon to be admitted as a State. There was but one paragraph of military news, to the effect that appropriations for navy-yard improvements and for extra tools at the Boston navy-yard had been struck out by the committee of Congress! Tranquil domestic news was not lacking, and peace prevailed, even in the brief announcement that the men on the Canadian fishery protection cruisers were to be armed with batons, instead of cutlasses. The sugar trust was already making trouble, and Quay was pulling the strings for the Pennsylvania convention. A new record for baseball throwing was made, and John L. Sullivan was fined \$500, no doubt very properly. The only item of old-world news which was sufficiently important to be given a place in a crowded paper, ten years ago yesterday, was a four-line paragraph to the effect that Mme. Sarah Bernhardt had accidentally taken an overdose of chloral. Nor did any of the editorials mention any foreign topic, except the action of Newfoundland in regard to the purchase of bait. How dull and disappointing such a day's news would be to the reader of to-day, whose appetite is whetted with daily horrors from all quarters of the world!

To complete the contrast it is only necessary to analyze the contents of yesterday's *Republican*. The principal news page was given up almost exclusively to war—to four different wars. We read of "North China ablaze," of Minister Wu's opinions on the war, of the supposed safety of our people in Peking, of the rise of the Boxers in Canton, of the rumored killing of a missionary, of the shipping of vast stores of ammunition to China, of the departure of marines from Washington, of the part of England and the United States in the war, and that of Germany and Russia, of the sailing of the 6th cavalry, of the killing of four Americans in an ambuscade, of the sailing of the cruiser Brooklyn, of the transfer of the headquarters of the Asiatic squadron, of the plans of the war department, of our ex-minister's views on the war, of the rescue of a missionary, of the sailing of a Russian cruiser, and the augmentation of the Indian army bound for China, of pressure brought to bear on Turkey, of England's war with the Ashantis, of General Buller's progress in South Africa, and the raids of the Boers, of the departure of Boer envoys, of the war with a mob in St. Louis, of General MacArthur's dealings with the Filipinos, and the movements of American garrisons in the island of Samoa. There is barely room in this appalling record of bloodshed for a brief statement to the effect that

some 19,000,000 people are starving to death in India. There is much peaceful news, too, baccalaureate sermons, sermons from local pulpits, the happenings of the day—but the dominant note is war, one sensation topping another.

Whatever views one may have as to the justice or necessity of any particular war, it must be agreed that the effect of living in a constant war atmosphere is not likely to be conducive to peace. It kindles the passion for fighting, and it makes war, instead of peace, seem the natural and normal thing. This effect has been vastly intensified by the multiplication of newspapers and the use of telegraphy, which plunges us all daily into the midst of every war going on.

A morbid appetite for horrors is developed, not unakin to that found in the amphitheatres of the Romans, and a day without a battle, a massacre, or an ambuscade at the very least, is disappointing. It is not hard to awaken the

#### Primitive Passion for Blood;

the difficulty is in quelling it.

The contrast between the two snap-shots of the world in 1890 and 1900 throws a strong light on the pace at which the world has been moving. The view ten years ago showed a placid, smiling river; now we see the boiling rapids of a torrent.

#### Plunging Toward What Abyss No One Knows.

War has followed war with swift succession, the scene shifting from Greece to Cuba, from Cuba to the Soudan, from the Soudan to the Philippines, from the Philippines to South Africa, from there to China. What the next stroke will be, who shall say?

Yet the chief cause for disquietude among thoughtful men, who love the arts of peace, and look on war as wicked and hateful, is not that its baleful conflagrations are breaking out in so many places, but that so many reputable men should be found to pour oil on the flames, teaching the young that courage and manhood and honor decay unless they periodically go out and shoot each other, that it is the duty of strong races to crush the life out of weak and backward nations and reduce all civilizations to one type. What more efficient ally could the cold, selfish greed of commercialism find? What force could so aggravate the craving for war which the world's daily butcher's bill creates? It is easy to talk lightly of "pessimism;" are the millions of people who ten years ago hoped that the reign of peace had begun exactly satisfied with the situation since imperialism has got into the saddle?

The record of ten years ago was dull and humdrum, but the world was moving steadily forward toward the ideal of the wise men of all ages. Can as much be said for the record of to-day?

### IS IT ARMAGEDDON?

THE Boston Sunday *Herald* of July 1, 1900, says:—

"We are now possibly upon the eve of the greatest war the world has ever seen. It will be a war between giants, fought out to a finish. It will be replete with horrors, it will wipe out nations, and it will be short, bloody and decisive. So says Hudson Maxim, the well-known inventor of death-dealing machinery."

This is a sad picture to look at, yet no other conclusion can be reached by those who read unbiased the events now taking place in the earth. Look at the enormous standing armies of continental Europe. Behold every nation straining every nerve to increase their already gigantic navy. New and improved engines of death are called for everywhere, and the man who invents a machine by which human beings, made in the image of God, can be slaughtered faster than ever before, will find a ready market. The nations are watching each other with jealous eyes, and are secretly mining their harbors as never before, fearing a hostile invasion. They are gathering their transports, preparing at a moment's notice to land an army on foreign soil. The feeling exists that they must strike now or never.

Affairs in the "far East" have taken such a turn

that no man can accurately foretell the outcome. Is it to be a universal conflict? What a dreadful scene will present itself when the flower of manhood of all nations, armed with the latest improved death-dealing weapons, meet on the field of conflict.

But these things are speaking in thunder tones that the end of all things earthly hastens on apace, and that soon the heavens will be rolled back like a scroll and the Son of God will come to reap the harvest of the earth. "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged." Rev. 11:18. The next thing in order, dear reader, is the wrath of God in the seven last plagues! Are you prepared for this?

The present warlike attitude of the nations is not confined to what are termed the "Christian nations," but the "Gentile" or heathen nations are waking up their mighty men of war and sending them forth into the conflict. How accurately has the prophet Joel described the scene:—

"Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruninghooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle; for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." Joel 3:9-14.

Men may cry, Peace and safety, but there is no peace until the Prince of Peace shall come and destroy all the kingdoms of the earth and establish His own everlasting kingdom. Reader, are you an heir to the future, eternal kingdom?

Rome, N. Y.

G. B. THOMPSON.

### THE CREED TROUBLE.

MAN-MADE creeds give the churches a great deal of trouble, and are the cause of many heresy trials. Yet those churches that depend upon them do not know how to exist without them. They deem it essential to church existence to have some formal statement of belief to which all must subscribe, as a nucleus of promulgated doctrine. In late years the Presbyterians have had more creed trouble than any other denomination, and more ecclesiastical discussion on account of theological disagreement. Yet the effort to formulate a new creed causes even more dissension than the dissatisfaction with the old.

The *Presbyterian* says:—

"The more the new creed is discussed, the more the difficulties in its way multiply. It means so many changes, and the harmonizing of so many conflicting views, that it seems neither wise nor politic to commit our church to its preparation, especially when we are in the midst of agitation, and when so much work is to be done by our ministers and members at home and abroad."

Then Professor Putnam, of Princeton, says in the *Evangelist*:—

"It is rapidly ceasing to be a question of expediency and becoming the imperative duty of the church to provide herself and give to the world an entirely new statement of her faith. Under our present terms of subscription I have, personally, no trouble whatever with our confession as it is. It is only when I come to its use with others that I find my difficulty, and if a creed is not for use, I can not conceive its right to exist."

Sure enough, what is its use, if it can not be used to draw men to Christ? And for this purpose the Lord has given us His Word. When Christ, on the last night of His earthly ministry before His offering, reported His work to His Father, He said, "I have given them Thy Word." When Paul gave charge to Timothy regarding the work of the Gospel, he said: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the Word." The commission of the Master is, "Preach the Gospel to every creature." No wonder men find difficulty in trying to work for the salvation of others with human creeds. There is no greater hindrance to Gospel work than the Babel of creeds.

G.

THE Sahara Desert is not a barren waste, as is popularly supposed. Not long ago there were 9,000,000 sheep, 2,000,000 goats, and 260,000 camels in the Algerian Sahara alone; and the oases furnish a million and a half of date palms.



WHILE Chinese officials continue to declare that all the ministers in Peking are safe with the exception of the German minister, little credence is placed in the declaration. Chinese runners who have reached coast cities, bring details of the massacre of all foreigners in Peking. The Chinese minister at Washington proposes to deliver the United States Minister safely into the hands of the Americans; and Li Hung Chang declares that, tho the ministers are now safe, an advance of the foreigners on Peking would be their death-knell. The powers have severally demanded communication with the Chinese capital, and this the Chinese officials propose to comply with. In the meantime all the nations interested are preparing for the descent on China. In view of the Chinese invasion of Russian territory and their attack on the town of Blagovestchenk, Russia has declared a state of war along her Chinese border, and is hurrying troops into this region. Her Siberian railroad is now closed to all but military travel and military freight. Fighting is now in progress along the border, and the Russians are advancing southward into China. France will soon have 13,000 troops in the field, and the forces of Germany, England, Japan, the United States, and Italy continue to go forward. According to the present plans of the powers, there will be in China by the first of September 123,170 soldiers of all nationalities, with 211 cannon and 36 machine guns.

The Chinese have developed unexpected strength in all directions. Along the northern border, where little opposition was looked for, an army of 120,000 is reported to have entrenched itself so as to command the Amoor River, preventing the transportation of 78,000 Russian soldiers.

The first Boxer proclamation has made its appearance in Shanghai. It declares that the war god, Kwan, desires the blood of foreigners and threatens ten plagues if the Boxer tenets are not followed and spread. The governors of Hunan, Hupeh, and Honan are reported to have openly joined the anti-foreign movement, and are marching with their armies to Peking. Russian re-enforcements are being pushed into Manchuria, and a Russian descent upon Peking from that quarter is expected. German reports seem to indicate that the Germans may join the Russians in this movement on account of the large German interests in that region. A commander for the international forces in China has not yet been decided upon, and more or less friction is reported between the different interests there. It is not expected that the advance of the allies upon Peking can begin before the middle of August or the first of September. The allies are now in complete possession of the city of Tien-tsin, the last of the Chinese defenders having fled.

An appeal, purporting to come from the emperor of China, has been made to both France and the United States to intervene between China and the powers. Both the republics have signified their willingness to mediate on certain conditions, but the conditions demanded by France are impossible for China to meet at present.

It is a patriotic duty to place before the public a list of the entries in the presidential race of 1900, so far as it is now made up. There is every disposition manifested in the United States to afford the voter a wide range of choice, as the list amply proves. The candidates thus far named, with their parties, are:—

Republican, William McKinley and Theodore Roosevelt.

Democratic, William J. Bryan and A. E. Stevenson.

Populist, William J. Bryan and Charles A. Towne.

Silver Republican, William J. Bryan and A. E. Stevenson.

Prohibition, John G. Wooley, of Illinois, and H. B. Metcalf, of Rhode Island.

Populist (middle-of-the-road), Wharton Barker, of Pennsylvania, and Ignatius Donnelly, of Minnesota.

United Christian, Rev. F. E. Clark, of Massachusetts, and Rev. Charles M. Sheldon, of Kansas.

Socialist Labor, Job Harriman, of California, and Max S. Hayes, of Ohio.

Social Democrat, Eugene V. Debs, of Indiana, and Job Harriman, of California.

De Leon Socialist, J. F. Malony, of Massachusetts, and Valentine Remmill, of Pennsylvania.

It is too early to say that the list is now complete. On almost any street-car men can be heard saying that there is no candidate up whom they want to vote for. There are two more possible entries, from the Gold Democrats and the Anti-Imperialistic Gold Standard Republicans.—*Springfield Republican*.

MRS. HETTY GREEN, worth \$60,000,000, gives as the principal cause of her success, "I do everything with all my mind." This rule, applied in the right way, will secure an heirship in the kingdom of Christ—worth more than all this world. It is a good rule when the aim is right; but when perverted, it is sure to bring disaster in the end. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." Isa. 26:3.

SERIOUS conditions exist on the Fraser River in British Columbia, where several thousand fishermen have struck, and are determined to prevent the Japanese fishermen from continuing at work. Both sides are armed, and 500 white fishermen, with the moral support of 3,500 whites and Indians, are virtually holding up 3,000 Japanese at the points of their rifles.

OAKLAND, July 22.—The Rev. H. W. Fraser, formerly a missionary in Tien-tsin, delivered an address in East Oakland to-night in which he laid the blame for the present trouble jointly in the foreign commercial invasion, with its railroads, desecrating the graves of the Chinamen's ancestors; the missionaries themselves and the diplomats of foreign governments, for their dilatory methods. Of the missionaries he says: "In my judgment it would be much better for the missionaries never to appeal to the Yamens for the protection of the law. If such a thing is necessary, it is better for them to withdraw, or to take the consequences, as their Master did. So far as I know, no American missionary has ever made any appeal on his own behalf for protection. They try to protect their converts, and no Yamen dares to do this fully, for these converts are guilty, in their fellow-countrymen's eyes, of the infamous crime of deserting the worship of their ancestors. The third cause leading to the present conditions in China is the laxity of the diplomats. For ten years past missionaries have been writing to their several ministers, giving them facts concerning the conditions existing among the lower masses which were pregnant of evil, and yet our ministers would receive the communications and refer them to the Tsung Li Yamen."—*S. F. Examiner*.

THE increased cost of coal in Great Britain has caused a general rise in the price of transportation on the railroads of Scotland. The increasing cost of extricating coal from the British mines is beginning to make itself felt in all the industrial and commercial operations of the kingdom. In certain parts of the United States the flow of natural gas has so far diminished that manufactories dependent upon it have been compelled to move to other localities. All this goes to show that the earth is waxing old, its natural resources are failing. Its mountain forests are being consumed to build up large cities, and the unshaded mountain snows send down their floods to scourge the plains; its coal supply is being depleted to heat cities and drive the ships and cars to transport our freight; beds of guano are scraped bare to stimulate the waning powers of the soil. It is difficult to picture the condition of men on the earth if the world were to stand for a few more centuries. Sin has girdled the earth, and every branch of its fertility is withering. The earth, like the race upon it, is waiting for the redemption of the purchased possession.

Famine in America among Americans.—It is not known to all, but we have mentioned it once before, that seven thousand Indians of the Pima and Papago tribes, of Arizona, are in great need of help. They depend on the Gila River for water, having used it for centuries to irrigate their lands. They are peaceable, well-advanced in civilization, one thousand of them having abandoned savage customs and are members of Christian churches; and in all wars of this government with the Apaches have been the friends and allies of the United States. But "Christian" white men have cut off their supply of water, and their lands have become a desert. The government has preliminary surveys in hand for water relief, but surveys will not feed the destitute. It is said that \$40,000 is needed to keep them from extreme suffering during the year. The government in April appropriated \$30,000, but made no provision for its disbursement, and that is tied up. And these few wards of this great, rich nation are starving.

"ZEAL" is a new monthly magazine, the official organ of the Young People's Temperance Federation of America, published at Chicago. It is original and novel. The fold is similar to that used in railroad folders, and is printed in colors. Dr. Wallace R. Struble, national vice-president of the federation, is editor in chief. Miss Lucy Page Gaston, superintendent of the Anti-Cigarette League, is an associate editor. The society is a federation of all young people's societies, irrespective of creed. Price, \$1.00 per year; or, single copy, 10 cents. Christian Press, Chicago. Will this magazine steer clear of Church-and-State union?

THE Paris Exposition is said to be quite disappointing in many ways, especially to those who paid enormous prices for concessions. But the greatest disappointment of all comes on the city at large, because it was expected that all the crowned heads of Europe, with immense retinues, would visit the city sometime during the exposition, and spend large sums of money. It is now said that none of them is expected, save the king of Sweden. The Shah of Persia is to be there, but he is not a very welcome guest at European courts—at least has not been in the past, on account of his "manners."

THE *New Voice* tells us that both of the great conventions were drunken orgies. For instance, it tells us that the Tammany people took with them for liquid supplies of the trip, the following: 2 dozen cases Scotch whisky; ditto assorted brandies; ditto American Rye whisky; ditto Moselle and Rhine wines; 10,000 bottles of beer; 500 bottles of ale; 1,000 quart bottles champagne; 1,000 pint bottles champagne. And the writer tells that, "as a matter of fact, I saw fewer drunken men wearing 'Tammany' badge than of almost any other aggregation." But what must the others have been?

DURING the first eleven days of July the amount of Alaska and Klondike gold received at the U. S. assay office at Seattle amounted to \$4,400,000.

INDIANS who have been hunting for the Hudson Bay Company far up on the east coast of the bay bring back to civilization a story which seems to indicate that they have found the wreckage of Andree's balloon, and the bodies of the occupants. Officials of the Hudson Bay Company have sent out a party guided by these same Indians to find and bring back evidence to establish the identity of the party. The Indians being regular visitors at the various posts of the company, their story is not doubted.

THE forces of Lord Roberts and the Boers are reported to be in close contact not far from Pretoria, and the report of a decisive battle is looked for at any time. Several small engagements have taken place during the week, which show that the Boers are still very active altho scattered and decreased in numbers. President Kruger is with the force that is now opposing Lord Roberts, and is doing all in his power to keep his forces intact and in fighting mood.

THE foreign consuls in the city of Panama, Colombia, forbade either the rebels or the government troops engaging in battle within the city, threatening to call upon the foreign war ships in the harbor if their wishes were not complied with. Both sides thereupon agreed to fight outside the city; and the reports now state that the rebels have been successful and are in possession of the city of Panama, and have also captured Colon.

BRIGADIER-GENERAL A. R. CHAFFEE, who recently sailed for China, is to be notified, on his arrival at Nagasaki, that he has been promoted to the rank of Major-General. This step was taken in order that America's standing in affairs in the Orient should be on an equality with that of the other nations now involved in this great international quarrel.

THE English relief column into the Ashanti country in Africa has entered Coomassie and relieved the garrison, after severe fighting. The commander of the expedition describes his entrance into Coomassie as presenting a scene of horror and desolation, burned houses and putrid bodies being visible on all sides.

THE London *Times'* Lourenzo Marquez correspondent says, under date of July 7: "A general movement of Boer settlers into Gazaland, Portuguese territory, seems to be in contemplation. Already large herds of cattle have been driven across the border. The Portuguese welcome the movement."

THROUGHOUT Germany a house-to-house search is going on to secure evidence against the Polish leaders on the charge of high treason, especially as to whether they contribute to the so-called national treasury. This is owing to general instructions from the Leipsic Imperial Court.

THE outlook for next year's crop in India seems, on the whole, rather encouraging. In most of the provinces the rainfall has been sufficient to insure good returns from the seed planted; but until the crops are grown and harvested the same distressful conditions must continue.

THE total cost of the Spanish war and its consequences up to the present time is placed at \$414,000,000, which includes the \$20,000,000 paid for the Philippines and the increased expenditures for ship-building and fortifications over those of the years immediately preceding.

ON July 19 the State Department made public the text of a reciprocity treaty between Italy and the United States, by the provisions of which many articles produced in the two countries are to be admitted into either country free of duty or the duties thereon reduced.

AN unusually oppressive rise in temperature is reported from many parts of the world, and in the large cities the hospitals are kept busy attending to the victims of heat prostration. The large sun spots are held by some to be the cause of the excessive heat.

REPORTS from Cape Nome state that smallpox is epidemic there, and that about 100 cases had been reported at the time of the sailing of the last steamer. Claim jumping is rife, and the consequent murders many.

THERE is no imperialism so terribly cruel, which holds its victims in such absolute power, as does the imperialism of alcohol. And it looks as tho the country were hopelessly in its power.

A LONDON report of July 18 states that fully 50,000 persons were in attendance at the meeting of the world's convention of Young People's Society of Christian Endeavor.

KOGORO TAKAHIRA, the newly-appointed minister plenipotentiary from Japan to the United States, arrived in San Francisco on July 23, on his way to Washington.

THE Korean Government continues to send troops to the frontier, a collision with intruding Chinese having already occurred.

THE governor of Shantung declares that the whole empire will rise if the powers intend the partition of China.





## A HAPPY LIFE.

I WOULD not change my happy life  
For all that gold could ever buy;  
Free as the sleeping babe from strife,  
Treasures untold laid up on high.

No thief can e'er break through nor steal  
No cankering rust can e'er destroy;  
Securely stamped with Jesus' seal,  
No moth corrupts my endless joy.

O, that the friends I love so well  
Could know the bliss which fills my soul!  
It passes all my powers to tell,  
Unspoken till I reach the goal.

No pastures green, no murmuring streams,  
No shady groves, no glade nor glen,  
No pictures real, no fancied dreams,  
Can give such peace to sinful men.

The earth with age may pass away,  
The stars may leave their orbs and fall,  
The sun may fail to bring the day,  
His promise shall survive them all.

Sylvan Beach, N. Y. ISAAC DEELEY.

## DEMORALIZATION OF THE YOUNG MAN. No. 5.

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Where and How Educated.—The Public Schools.

SOON the boy reaches the age when it is expected that he will start to school. While it is true that we have a most wonderful school system in this country, it can not be denied that there exists to-day in the public schools of this fair land an ulcer which is eating at the very life—morality—of the American youth. You have only to investigate, if you are skeptical, to be convinced that this is a fact. Were the true conditions generally known concerning the prevalence of vice, and its spread in connection with our public schools, the reader would be appalled. While the mind of the boy is being stored with facts and book learning, his young soul is being filled with vicious knowledge and information of the most pernicious sort. Seeds of vice are sown in the breast of the lad at this tender age, afterwards to germinate and bring forth a terrible harvest. Let the parent who would seek to forestall the enemy's plans for the ruin of his boy, not only look well into the lad's associations, but make careful inquiry concerning the school of immorality which is so often carried on contemporaneously with his training in the public school.

## Bad Literature in Schools.

The emissary of Satan does not hesitate to enter both schools and colleges. He often comes in the person of one of the students. In this way whole schools and colleges have been thoroughly saturated with literature of the vilest sort. Again, there are those who are professionals at this work, those who make the pollution and destruction of youth their source of gaining a livelihood. Nowhere to-day are the youth safe from the enemy's assaults. Only by fortifying their minds with the eternal principles of purity, righteousness, and truth can they be saved from the fiery darts of the enemy.

Many will no doubt say, Why are not these things suppressed? Why does not the law act? Strenuous efforts have been put forth

along this line by those interested in the *suppression of vice*; but they are merely treating symptoms—effects, instead of causes. Has not the time arrived when we should begin to look back into the cause of these evils which are effecting the ruin of so many youth? Shall we not seek to *prevent*, rather than *suppress*? Remove the cause, and we shall see fruits from our labor. Give the boy the Bible, together with plenty of good books, varied in their scope and subject matter, and in so doing you will set in operation influences of the greatest preventive value.

## Detective Stories, Fiction, Dime Novels, etc.

"By beholding we become changed." The young mind that is allowed to feed upon the exciting incidents and the unnatural imaginations of so-called "detective stories," "Indian fighting," and other similar episodes, found in the cheap books, pamphlets, and periodicals of the day, is sure to become seriously diseased. The young imagination will become so excited and distorted as to cause the lad to fall an easy victim to a desire for adventure and excitement, which is but a natural consequence of this sort of brain food.

Recently, in this city, a lad of twelve years organized what he was pleased to call a "gang of robbers," and, with revolvers and other necessary paraphernalia, set out one night to hold up pedestrians and commit various other depredations. His arrest by the police disclosed the fact that he had been reading the very kind of literature above mentioned. This is not an isolated case. If the mind of a youth is once poisoned with this pernicious reading matter, it will require years to counteract the evil done. Fiction, whether cheap or costly, whether bound with a yellow paper cover or bound in leather, portraying an unreal life, is certainly not desirable brain food out of which to build up great minds, noble purposes, and exemplary characters.

The Chicago *Tribune* of Feb. 20, 1900, in an editorial devoted to the question of "Novels in the Public Library," makes the statement that seventy-five per cent. of the books drawn out of public city libraries is novels. This virtually means that seventy-five per cent. of the material consumed as brain food for the rising generation is composed of fiction. As to the result of this abnormal popularity of novels we leave the reader to judge. The cheap dime novels—and, for that matter, a higher price would make them no better—are surely contributing their share to the evil influences which are conspiring together for the demoralization of American young men.

## "Abundance of Idleness."

"Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." Eze. 16:49. No doubt there were to be seen in wicked Sodom many things of a highly demoralizing character, but these the prophet does not mention. "Abundance of idleness" is pointed out by the pen of inspiration as one of the first great influences directly responsible for the presence of vice and iniquity in Sodom of old. Idleness, physical, mental, and moral, is no less responsible for the ravages of vice and intemperance

at the present day. "Satan still finds work for idle hands to do." What is needed now is not so much gymnasiums and other apparatus designed for indoor exercise, but wholesome occupations, whether indoor or outdoor, that shall give to both mind and body abundant opportunity for healthy application and exertion.

In brief, the young man of to-day should *work*. The indolence and inactivity resulting from the creation of a social aristocracy is one of the blighting curses of the present day. The training and education that leads a young man (and young woman as well) to shun the tasks of honest toil, is one of the curses of modern social life. Inactivity of mind or body on the part of the youth, is one of the most powerful weapons which the enemy of truth and righteousness has ever wielded in his warfare against purity and virtue. That energy of mind and body which should have been consumed in active mental and physical exercise—exercise which would have strengthened the body, invigorated the mind, and ennobled the character—is, by the devil's deceptive delusion of idleness, converted into an energy whose well-springs are from beneath, and whose power for the accomplishment of evil seems almost unlimited. To the idler, the result is dissipation, disease, and decay.

Physical exercise and mental exertion are among the most powerful and effective weapons against impurity, vice, and intemperance with which the young man of to-day may arm himself. It matters little to what class of society he may belong, whether he is rich or poor, there is one thing we would highly recommend for every young man, and that is *work, real work*, work that is real enough to induce perspiration each day. The Creator made no mistake when, in view of man's fallen condition, He gave this all-wise prescription, "In the sweat of thy face shalt thou eat bread." If some of the poisons manufactured in the human body could be eliminated by the sweat glands, a smaller quantity would be forced into the circulation, and thence on its mission of mischief-making—irritating the nerves and poisoning the mind.

Let none make the mistake of construing what has been said above concerning physical work into meaning that the constitution of a young lad is to be loaded with work till it is injured. Besides injuring him physically, overwork would in all probability dishearten his ambitious mind. Provide him with steady employment that will tire him out with the approach of night, and which will make sleep, "nature's sweet restorer," both acceptable and refreshing.

W. S. SADLER.

## EVOLUTION OF THE CIGARET SMOKER.

ALL forms of nerve stimulus are of the nature of a trick on the nervous system. The pleasurable or satisfying feeling that they may cause is a deception, and each deception renders the future actions of the nervous system less trustworthy. In proportion as this happens, the nervous system becomes degenerate or "wears out." The pleasure derived from the use of stimulants is therefore only a semblance of pleasure and is obtained by the destruction of those structures on which the feelings of pleasure and pain depend. In adult life this injury may leave no great traces. In youth any injury to the nervous system causes a permanent deterioration.

There is, as we know, a false notion of manliness current among boys—a notion that manhood lies in the vices and dissipations of a man, rather than in the development of a man's strength. By carrying out this idea, in



one way or another, the development of true manhood is often rendered impossible.

As a college teacher, my experience with boys who have formed the cigaret habit is somewhat limited. It, however, confirms me in the opinion that such boys are like wormy apples; they drop long before harvest-time. Very few of them ever advance far beyond the first year. They rarely make failures in after life, because they do not have any after life. The boy who begins cigaret smoking before his fifteenth year, never enters the life of the world.

When the other boys are taking hold of the world's work he is concerned with the sexton and the undertaker.

There is one grim argument to be made for the use of cigarets by boys. It helps in the survival of the fittest. The manly boy does not take to such things. He has life in him, plays football, does *anything* but deaden himself with narcotics.

The cigaret boy does none of these things. He becomes ill when work is laid upon him. His friends are solicitous because he studies so hard and looks so pale. He is withdrawn from school, and after a few years of life with shattered nerves he passes away, leaving the place he might have filled to the "deep-lunged children of the fatherland."

But all vice is corrosive and spreads from the rotten to the sound. Every year men whose lives are worth saving are wrecked through foolish notions of manliness caught from youthful associates. It is bad morals and bad economics to permit this waste. No community can afford to "throw good life after bad" in the way tolerated in San Francisco.—*David Starr Jordan, president of Stanford University.*

#### A YOUNG MAN AND HIS "WILD OATS."

[By Edward Bok, in *S. S. Times.*]

THERE is a popular notion abroad in the world that every man must at some time in his life "sow his wild oats," as it is called, and the usual time is generally understood to be during his young-manhood days. To use a more popular phrase, he must then "have his fling." He must "see the world," the reasoning goes on, in order that he may have "a broader view of life." In other words, to take the veneer off these phrases and put them into perfectly plain English, a young man is expected to soil his character; for that is, after all, what "sowing one's wild oats" really means; it is nothing more nor less than the self-degradation of a young man. He must be false to the teachings of his mother, false to his self-respect, false to himself.

No man has ever passed through a period of indiscreet living during his early manhood without regretting the memory of it in after years. Nor has any man, by reason of "sowing his wild oats," known one iota more of "life," except that particular phase of it which, if it had a glitter for him in youth, became a repellant remembrance to him in his more mature years. The reputation that comes of right living and good character is what the man of forty to seventy desires, and nothing but the well-spent years of early life can secure this. There is no such thing as an investigation period in a man's moral living; at one period it is as important to him to be honorable and true to his own conscience as it is at another. The young man who reaches manhood without a knowledge of the dark and vicious side of human nature is far better off than he who has seen it. . . . There is no discounting the fruits which come of a well-

spent life. A young man is always known by his true color. Of that he never need fear. An adherence to high principles always shows itself in a young man's life, and the instance has never been known where it failed to count for much. And as a young man progresses in life, and a clearer understanding of the right kind of living comes to him, he will see for himself that the men who hold the true respect of the world are the men whose lives are so pure that they can fearlessly and honestly look every man and woman in the eye.

#### WAR.

[*Herbert Cadell, in the "Toronto Daily Chronicle."*]

PRIVATE SMITH of the Royals; the veldt and a slate-black sky;  
Hillocks of mud, brick-red with blood, and a prayer—half curse  
—to die;

A lung and a Mauser bullet; pink froth and a half-choked cry.

Private Smith of the Royals; a torrent of freezing rain;  
A hail of frost on a life half lost; despair and a grinding pain;  
And the drip, drip, drip of the heavens to wash out the brand of  
Cain.

Private Smith of the Royals, self-sounding his funeral knell;  
A burning throat that each gasping note scrapes raw like a  
broken shell;  
A thirst like a red-hot iron and a tongue like a patch of hell.

Private Smith of the Royals; the blush of a dawning day;  
The fading mist that the sun has kissed—and over the hills away  
The blessed Red Cross, like an angel, in the trail of the men who  
slay.

Private Smith of the Royals gazed up at the soft blue sky—  
The rose-tinged morn, like a babe new born, and the sweet-  
singed birds on high—  
With the fleck of red on his pallid lip and a film of white on his  
eye.

#### KID GLOVES.

BAREFOOTED boys and hens form a curious partnership in the making of a pair of fine gloves. Thousands of dozens of hens' eggs are used in curing the hides, and thousands of boys are employed to work the skins in clear water by treading on them for several hours.

When a woman buys a pair of gloves she speaks of her purchase as "kids." If the clerk who sold her the "kid" gloves knew the secrets of the glove-making business, he might surprise his fair customer by telling her that those beautiful, soft, smooth-fitting "kid" gloves came from the shoulders and belly of a three-weeks-old colt, whose neck was slit on the plains of Russia, and whose tender hide was shipped with huge bundles of other colts' hides to France, where they were made up into "kid" gloves. Or he might, with equal regard to the truth, tell her that those gloves in the other compartment once darted from tree to tree in South America on the back of a ring-tailed monkey. And, if he made the rounds of the store and could distinguish one skin from another, he could point out "kid" gloves made from the skins of kangaroos from Australia, lambs or sheep from Ohio or Spain or England, calves from India, muskrats from anywhere, musk oxen from China and other parts of Asia, rats, cats, and Newfoundland puppies.

But the Russian colt, the four-footed baby from the plains where the Cossacks live, the colt from the steppes of Siberia, where horses are raised by the thousand, supplies the skins which are the favorites at present with the glove makers. Experts say that the colt skin makes a better, stronger, finer glove than real kid skin.

But, after all, the real kid, the lively infant of the goats which live in France, Switzerland, Spain, and Italy, furnishes the choicest and most expensive gloves, and nearly 10,000,000 kids are sacrificed every year that women and men may cramp their hands in smooth, delicate-hued gloves.—*Chicago Record.*

## QUESTION CORNER

**1072. "A Sister." Sin against the Holy Ghost.**—There is but one unpardonable sin—that against the Holy Ghost. Matt. 12:31. (2) Blasphemy against the Holy Ghost was on the part of those Jews attributing the working of the Spirit, or Holy Ghost, in Jesus to the power of Satan. Compare with Mark 3:28-30. (3) We do not believe that those who commit that sin generally or rarely ever know it. If they did, they would not commit it. We may know that we have not committed it. But Satan takes delight in making some poor discouraged soul believe that he has committed the unpardonable sin when he has not. The Spirit's power is the means by which God cleanses the sinner. Heb. 10:29; 1 Peter 1:2. There is no other means, no other power. If man utterly rejects that power and utterly turns from its wooing, God has no other means of working. The soul cuts itself off from God. That is the only reason why it is unpardonable—the soul will not be pardoned or cleansed in God's way.

**1073. A. G. Asking and Giving. Matt. 5:22.**—Our correspondent wishes to know the meaning, and says that we can not give everything that is asked, or lend to every one that asks. The Saviour is not giving arbitrary rules. He did not teach in that way. He lays down principles. His followers must make the application in their individual lives. Read on to the twelfth verse of chapter 7, and there is the summing up of the whole matter in the Golden Rule, the working out of God's law. The text does not say, "Give to every one that asketh everything that is asked," nor even, "Give to every one that which is asked." Perhaps a man asks you for a dollar, when you can plainly see he simply wants it to spend for liquor. Instead of giving him money, you take him in, wash him up, feed him, and give him good brotherly kindness and advice. Have you not given "to him that asketh," and thus fulfilled in principle and in literal fact Christ's command? The text teaches that we should be courteous, kind, and attentive to any appeal for aid that may come to us; and we should act as we believe Christ would act under the same circumstances, in other words, live the Golden Rule.

**1074. E. O. Matt. 9:16, 17.**—The "old garment" and "old bottles" represented human creeds and those bound by them. The "new cloth" and "new wine," the living teachings of the Gospel. The worn-out creed can not be patched up by the living truth of God. The hardened wine skins, representing men hardened by dead creeds and forms, could not hold the new expansive wine of the Gospel. The new wine must be put into new bottles, lives regenerated by Christ Jesus, which will grow with the ever-disclosing truth.

**1075. M. E. S. The Sealing Work.**—The expression, "ascending from the east," in Rev. 7:2 refers to the manner of the rise of the message, ascending like the sun, rather than to any particular source or point of compass.

**1076. A Reader. Plowshares into Swords.**—The prophecy of Joel 3:9-12 is now being fulfilled in all the nations of earth. There was never such a time of preparation for war. And it is all a sign of the great battle of Armageddon and the nearness of Christ's coming. The binding of Satan (Revelation 20) refers to a different period. When Christ comes, all the wicked will be destroyed (2 Thess. 1:7-9); all the righteous will be taken to the mansions above (John 14:1-3; 1 Thess. 4:16, 17), and Satan will be confined for one thousand years to this desolate earth, to meditate on the ruin he has wrought.

**1077. Matt. 24:21, 22.**—The days of tribulation here referred to are the days of papal persecution, foretold in Dan. 7:25; Rev. 13:7, and elsewhere. They began in A.D. 538 and ended in 1798. The days of tribulation of the people of God, of Matt. 24:21, must not be confounded with the "time of trouble" upon the wicked mentioned in Daniel 12:1. The latter takes place in connection with the close of probation, and includes the seven last plagues. Revelation 16. In the "tribulation," God's people suffer at the hands of the wicked. In the "trouble," God's people are delivered, while the wicked suffer. Matt. 24:6, 7 refers to the various troubles which take place all through the Christian era, gradually increasing toward the end.

**1078. B. Babylon's Destruction.**—Babylon's destruction was predicted by both Isaiah and Jeremiah. See Isaiah 13, and Jeremiah, chapters 50 and 51. The prophecy does not imply that the utter destruction should come when Babylon was overthrown by the Persians, but that it would ultimately be destroyed. When Isaiah uttered his prophecy, Babylon had not yet reached the height of her glory. Alexander died there. After that the city gradually fell into decay, and for many centuries has been utterly desolate. For a time even its site was disputed. The prophecy has been literally fulfilled. Smith's Bible Dictionary says: "The natives regard the whole site as haunted, and neither will the Arab pitch tent, nor the shepherd fold sheep there."

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## MISSIONS

### MARCH OF THE MISSIONARIES.

WHERE life is wild, and ways are rude,  
Where men know not the Name,  
With palm and prayer, a multitude  
The works of Love proclaim;  
Where lands are shrouded in a mist,  
Love's frontiers they extend,  
And bid all nations to the tryst—  
Yea, lead the lame and blind to Christ,  
The Saviour and the Friend.

"The world for Christ!" their slogan rings,  
"For Christ the meek, the good;  
The world for Christ, the King of kings,  
The Soul of brotherhood!"

The fever and ferment of sin  
Subside to their appeal;  
They bring a joy to enter in  
Where dread had domicile.  
Nor heathen rage avails to move  
Their humble hardihood,—  
Content, they tell the tale of Love  
E'en tho the Master's wage should prove  
The price of pain and blood.

"The world for Christ—Love's own High Priest—  
Peace and good-will to men."  
A western star relights the east  
And leads to Bethlehem.

The chant bursts through earth's atmosphere  
And swells from star to star,  
And rolls its glorious gladness where  
The Triune Watchers are;  
Then angels shout the song delayed  
Of dawning brotherhood,  
And God, in majesty arrayed,  
Looks on the work of man He made,  
And smiles "to find it good."

"The world for Christ, for Christ who brought  
The boon of brotherhood;  
Make progress for the Christ who bought  
Progression with His blood!"  
Denver, Colo. FRED T. ELKIN.

### THE GOSPEL AND WOMAN.

"Will the Coming Woman Attend Church?"

THE above question was raised by women at a freethinkers' convention, and decided in the negative,—“for since the Gospel has done *nothing for woman*, of course she will not!”

So now, O ye devoted Christian mothers, you who nightly clasp the tiny hands of the little daughter at your knee, as you try to lead the impressible heart to God, while she lisps out her evening prayer, go to, weep and lament, since the seed you sow is to bear no fruit! The impressions you make are to be like the footprints in the sand, that the rising tide shall erase. The God to whom you have given her in everlasting covenant, is ignored; for the coming woman, who is to mature under your prayerful care, is to lose her chief characteristics of reverence and devotion, and, falling from her present elevated position, is to become irreverent and defiant. With no reverence for sacred scenes and associations, it is easy to see what her future will become. Indeed, we have seen what is the end of such a course in life. Examples are not wanting in our police courts in all large cities.

But how much do these free-talkers know about what shall be? They do not seem to know much about what has been. They tell us that the Gospel has done nothing for woman. Is it not amazing that any one should thus parade her ignorance? One would think these women were Rip Van Winkles, and, hav-

ing slept during the last half century, had never heard that there are heathen countries, where the condition of woman is not as desirable as that of the beasts of burden with us; where they are burden-bearers and slaves of the most abject kind, bought and sold, married in infancy to old men for whom they have no feeling but horror, and at the close of their miserable lives, burned on funeral piles.

"Did you not tell me it was a little girl?" said a native to a missionary, who insisted upon picking up a little unfortunate which had been left by the wayside to die like a snail or a worm. What a contrast to the way they are treated with us, where, in every well-regulated family, woe to the boy who treats rudely his little sister, and where the wife, instead of standing behind her lord and master, to eat what he leaves, sits, the honored mistress at the board, to whom all do reverence; the first to be cared for at home or abroad, in street or railway car, at the opera, the church—everywhere! And why?—Because of the Christianizing and civilizing influence of the Gospel, as all know who will admit the truth. And just as fast and as surely as the Gospel makes its way among the heathen, just so fast and truly is the elevation of woman assured. Man, the stronger, is taught to give honor to the weaker and defenseless, to become her protector and guide, to acknowledge her right to self-control, to assist her to make the most of all her powers, to cultivate her intellectual and spiritual nature (for the Gospel teaches her she has a soul to save and a mind susceptible of large attainments), in order to fit her for the noblest duties of this life and the highest enjoyment in the life to come.

Is this nothing, O ye women scoffers? Then go to the islands of the sea—to Africa, India—any of the dark places of which the earth is full, and live with females there in filth, vermin, and nudity, with nothing to raise you above their condition of degradation, and methinks the pure pleasures of the Christian home and of the sanctuary will seem lovely in your eyes. And then tell us, if you can, what the Gospel has *not* done for woman.

We wish we could think it ignorance alone that prompts this railing and these unwarranted attacks upon the Christian church, of whose blessed mission they know so little. But we think we see the same deadly hatred of our adorable Lord and Saviour that drove the nails and thrust the spear into that precious body when He cried, "Father, forgive them; for they know not what they do." But, alas, that woman, "last at the cross, and first at the grave," should have fallen so low as to raise her impotent voice against the holy and just One, to whom she is indebted for all that makes life worth possessing, and for that Sacrifice which offers to her the bliss of heaven!

"O, what is woman, what her smile,  
Her look of love, her eye of light,  
What is she if her lips revile  
The lowly Jesus? Love may write  
His name upon her marble brow,  
And linger in her curls of jet;  
The bright spring flower may scarcely bow  
Beneath her tread; and yet, and yet,  
Without that meeker grace she'll be  
A lighter thing than vanity."

MRS. SUSAN BIRDSALL ROBERTS.

"A MAN'S own good breeding is the best security against other people's ill manners."

### THAT PALE WOMAN.

AT one of the villages on our coast there are a good many rough fishermen. There are a good number of churches and ministers there, and they have tried to do something for these men in their way; but finding they could not, they have given it up. The church said, "We have rung our bell, engaged our quartet choir, and if you do not come, we can not help it."

There is no command for the people to go and get the Gospel; the command is to carry the Gospel to the people.—"Go ye into all the world;" that means everywhere. Miss Phelps was given up to die, but her physicians said, "If you go to such a village on our coast, perhaps the sea air may prolong your life; but it is an awfully wicked place." That pale woman arrived there, and took a room. She slept but little the first night, and toward morning was sleeping quietly, with her windows open for sea air, when she was awakened by the rough swearing of men under her window. She could not bear it, and hastily dressing, went down to the door, and said: "O men, I am a poor, sick, dying woman. I have come from the hills to prolong my life, but you are going to drive me away."

One wicked man said, "Who is going to drive you away, you pale woman?" "You are; you have been swearing about my Saviour." The man trembled, and said: "I will knock down the man that swears. Nobody shall swear while you are here." A man came along swearing. Said he, "You stop that; there is an angel here."

In a few days she took a little cabinet organ, hired a hall, opened the doors and windows, and the rough men gathered around. She touched the keys, and began to sing, "What a Friend We Have in Jesus." Before she had finished, tears were in eyes unaccustomed to weep. In a little while she had a church, and had need for a minister, and they are doing great things there that never would have been done but for that pale woman.—*Dr. Bates, in Service for Jesus.*

### HE FOUND HEAVEN ON EARTH.

IT is related that a minister one day preached on heaven. Next morning he was going down town, and met one of his old, wealthy members. The brother stopped the preacher and said:—

"Pastor, you preached a good sermon about heaven, but you never told me where heaven is."

"Ah," said the pastor, "I am glad of an opportunity this morning. I have just come from the hilltop yonder. In that cottage is a member of our church. She is in bed with fever, her two little children are sick in the other bed, and she hasn't a bit of coal or a stick of wood, nor flour, nor sugar, nor any bread. If you will go down town and buy five dollars' worth of things—nice provisions—and send them up to her, and then go up there and say, 'My sister, I have brought you these nice provisions in the name of our Lord and Saviour,' and then ask for a Bible and read the twenty-third psalm, and then get down on your knees and pray; if you don't see heaven before you get all through, I'll pay the bill."—*Medical Missionary Record.*

INSTEAD of wringing your hands over the unsaved masses, suppose you turn your energies to the salvation of the sinner nearest to you! You will find that a task which will call for all your strength, your energy, your power with God.—*Western Recorder.*



## BE RIVERS OF BLESSINGS.

WEARY and thirsty from our hard day's journey, we had camped for the night on the western bank of the McCloud River, in Shasta County, California; and as I stood watching the deep crystal waters flowing down through the great canyons in the grand old mountains, quenching the thirst of all plant and animal life with which it came in contact, my soul cried out: "O God, make me like this beautiful river! Make my life deep and pure, that I may cause the human shrubs along my pathway to breathe forth praises to Thee as sweet as the fragrance from these lovely flowering shrubs on the banks of this life-giving river. And make my heart as free as this river, that weary, thirsty travelers may be refreshed by me and bless Thy name."

Reader, did you ever stop to think of how much better it is to be like a clear, flowing river than to be like a stagnant pool?

The river is kept clean and pure by continually giving, giving, and God is continually giving it more water to give.

He wants the blessings which He has so freely poured out upon us to flow on and bless others; and He will keep pouring out more blessings; for He is the Living Fountain at the head of the "river of blessings."

MRS. PARRIE L. H. ROBERSON.  
St. Helena, Cal.

## OUR INDIA FAMINE FUND.

DURING the past two weeks India and its suffering have been eclipsed by the Chinese war; but the suffering is not less intense, and the need is equally as great, as before the Chinese cloud obscured the horizon.

We are glad to be able to report still further names and gifts for the famine sufferers. Up to the present time the SIGNS has had the privilege of forwarding two drafts to W. A. Spicer, editor of the *Oriental Watchman*, at Calcutta, India. These were respectively for the sums of \$1,000 and \$700. We have not yet had time to obtain a receipt from Mr. Spicer, but it will doubtless come in due course of mail, and we will present it to our readers. The money has been forwarded through the Committee of One Hundred in New York, and by them cabled to India without expense.

Previously acknowledged, \$1,611.45.

Miss Dora Brown . . . \$ 1 00	Mrs. Bell Kinch . . . \$ 2 05
Mrs. Mollie Cochran . . . 1 00	Marion & Genie Covert . . . 1 00
W. J. Felt . . . 5 00	Judge C. C. Holbrook . . . 1 00
Sullivan Woreham . . . 5 00	Mrs. G. S. Sharp . . . 50
L. N. Whisby . . . 20 00	Mrs. Lena Warren . . . 30
Mrs. Geo. Cotton . . . 2 00	Mrs. Frances Hare . . . 25
J. H. Fields . . . 1 00	Mrs. C. Stotts . . . 50
Mrs. P. McNamara & friends . . . 2 75	Miss Costell . . . 1 00
P. H. Meeker . . . 5 00	Mrs. Jennie Gordon . . . 1 00
M. E. Sanford . . . 2 00	Mr. Victor . . . 50
Mrs. Laura B. Hyatt . . . 5 25	G. W. Anglebarger and wife . . . 1 90
Rocky Ford S. D. A. S. S. . . 3 75	La Grande S. D. A. S. S. . . 5 73
C. A. & P. E. Tiffany . . . 2 00	and young people . . . 5 73
Nebraska Tract Society . . 10 00	Mrs. S. H. Elder, Colville . . . 5 00
Chas. E. Means . . . 1 15	F. G. Thomas . . . 1 00
Mr. and Mrs. W. T. Sanborn . . . 2 50	Two sisters, Chista, Penn. . . 4 00
Mrs. F. W. Casman . . . 2 00	Neneah S. D. A. Church . . . 7 75
A. P. Daniels . . . 1 00	per J. C. Neilsen . . . 7 75
H. C. Dolsbaugh . . . 1 00	Mrs. Mary Forester . . . 40
W. C. & Dr. Wallis . . . 2 00	Mrs. H. B. Cheney . . . 1 00
M. L. McCormick . . . 2 00	J. R. R. Cornish . . . 1 00
Luther J. Burgess . . . 6 00	

Grand total . . . \$1,730 73

## OUR WORK AND WORKERS.

THE *Minnesota Worker* reports a Sabbath-school of 24 organized at Milaca, July 14.

THE annual camp-meeting and conference of the Tennessee River District will be held at Paris, Tenn., September 6 to 16.

JULY 8 a fine church building was dedicated at Bowling Green, Ky. At the time of its dedication but \$350 debt remained on the building.

A CHURCH building dedicated with a debt upon it means an unfinished building; and it is always so much more difficult to raise a debt on a church building than it is to raise the money previous to its dedication.

THE new sanitarium recently opened in Spokane, Wash., has had such an increase of patronage that they have had to pitch four tents and rent a cottage of eight rooms in order to accommodate all.

BROTHER GEO. H. SMITH writes from Tilden, Neb., to this office that sixty converts have accepted the truth during this year under his labors, forty-three of whom have been baptized. A new church has been organized at Morrisville, and six joined the Oakdale church June 30.

THE papers and addresses on the subject of Christian Education delivered at the Teachers' Conference recently held in Battle Creek are to be published in booklet form, the price of which is 40 cents per copy. This will be of both interest and profit to all who are interested in the subject of Christian Education.

THREE hundred persons have been baptized in Wisconsin during the year, one hundred at the camp-meetings held during the season and two hundred by conference laborers in different parts of the state. Two church buildings have been dedicated, and eighteen church schools, with an aggregate enrollment of four hundred pupils, have been organized.

THE *Review and Herald* notes that some time before her death Sister S. M. I. Henry had written an autobiography covering the greater part of her life. This has now been finished by her daughter. The title of the work is "My Mother's Life, The Evolution of a Recluse." The book will contain about 360 pages, with several illustrations. The price of it is \$1.50. All who wish to obtain a copy of the first edition will send their orders to Miss Inez C. White, Battle Creek, Mich.

THE *Review and Herald* of July 10 gives an interesting report of the first camp-meeting held on Pitcairn Island. Inasmuch as the time of the camp-meeting was wholly given up to the spiritual interests of those who attended, it was both profitable and interesting throughout. This does not mean that business meetings ought not to be interesting, but it is frequently the case that they are not. And yet all of God's work ought to be of interest, and all the business connected with His work should be understood by those who are His.

"TRUE EDUCATION," a journal for the home and school, is the name of a little magazine conducted by the faculty of Healdsburg College, Healdsburg, Cal. Its first issue is creditable, and the press work well done. *True Education* is designed to form a connecting link between Healdsburg College and its patrons, and to give instruction and helpful suggestions in the establishment and conduct of church schools. That it may do this, it needs circulation. We hope that it may receive liberal support in California, and that God may greatly bless its work. Price, 50 cents a year.

THE *Reaper*, published at College Place, Wash., prints a letter from Sister Cornwell, who recently went to Australia. It says: "I am real well. Seven of my readers have accepted the Sabbath this month, beside other truths. Those who have come out have experienced a great change, for which I praise God. I endeavor in all my labor to make conversion, true sanctification, the power of the Holy Spirit, a part of every doctrinal reading that I give. I have no burden to get the theoretical facts into the reader's mind without the power of the Holy Spirit." And this is what every Christian worker ought to do.

WE have received the nineteenth annual announcement of South Lancaster, Mass., Academy. It contains statistics and particulars of the school, such as one would wish to know who is interested in the school. It has also some fine illustrations of South Lancaster and vicinity. This is a most excellent school, and has added to its good reputation from year to year. If there are any readers of the SIGNS in the vicinity who wish a good, moral school for the education of their children, one in which righteousness is made of first importance, they would do well to send for the catalog of South Lancaster Academy. Address Prof. Frederick Griggs, South Lancaster, Mass.

THE Midsummer number of the *Gospel Herald* comes to us with a cover printed in colors. The object of this little paper is to awaken an interest in the great Southern field. It is published by the Southern Missionary Society at Battle Creek, Mich. It certainly is a worthy paper and has a worthy field. It is published for the small price of 25 cents a year. It will shortly be moved to its new office, the Southern Missionary Society, Nashville, Tenn. Surely it would seem as tho it ought to have very many more subscribers than it has at the present time. Inclose 25 cents and send by mail to the above address. You will be interested to know how the work in the South is going, and will help the cause there just so much.

THE Battle Creek College is using its students who are studying for missionaries in various parts of the field, in practical work. The Jackson Mission was started about two years ago. It has various lines of work, such as canvassing for religious and health books, Bible work, visiting, nursing, and conducting meetings. The students have been greatly blessed; and, as a result of the last year's work, twenty persons have accepted the truth. This work has always been largely self-supporting. At the present time the mission is disposing of one hundred copies of the SIGNS OF THE TIMES and ten copies of the *Review* every week, all profits being turned into the mission. The work is certainly a good one.

THE *Industrial Educator*, a journal of Christian education, published at Keene, Texas, in the interests of Keene Industrial Academy, prints as its May issue a calendar number of its seventh year. It certainly presents a good report and very interesting reading in regard to its industrial department. The only store in the village is the academy store, the clerks of which are students. Broom-making is one of the industries of the school, furnishing employment to a number of students and enabling them to work their way through school, the school having all the business it can do in this line. In fact, it furnishes one of the great railway systems of the country to the extent of two thousand dozen per year. Beside this is taught blacksmithing, carpentry, gardening, dairy, poultry, horticultural work, and otherwise. The calendar may be obtained by addressing the principal, Prof. C. C. Lewis, Keene, Texas.

THE following camp-meetings will be held during the month of August:—

Virginia, Richmond,	Aug. 9-20
Vermont, St. Johnsbury,	Aug. 16-27
Maine, Brunswick,	Aug. 23 to Sept. 3
New York, Lyons,	Aug. 30 to Sept. 10
Alabama, Fruithurst,	Aug. 2-12
Georgia, Norcross,	Aug. 10-19
Carlinas, Asheville, N. C.,	Aug. 23 to Sept. 2
Michigan, Ionia,	Aug. 30 to Sept. 10
Ohio, Dayton,	Aug. 15-27
Illinois, Kankakee,	Aug. 23 to Sept. 2
Nebraska, Oxford,	Aug. 28 to Sept. 2
Texas, Dallas,	Aug. 2-12
Kansas, Clay Center,	Aug. 9-19
Arkansas, Boonville,	Aug. 9-20
California, Long Beach,	Aug. 23 to Sept. 2
Utah, Salt Lake City,	Aug. 15-22
Up. Columbia, N. Yakima, Wash.	Aug. 9-19
Montana, Red Lodge,	Aug. 16-26

We have SIGNS readers in the vicinity of all these meetings, and we earnestly hope that they may attend.

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## LESSON VII.—SABBATH, AUGUST 18, 1900.

## THE MEETING IN JERUSALEM.

## A Question of Salvation.

## Lesson Scripture, Acts 15:1-11, R.V.

1 "AND certain men came down from Judea and taught the brethren, saying, Except ye be circumcised after the custom of Moses, ye can not be saved. And when Paul and Barnabas had no small dissension and questioning with them, the brethren appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. They therefore, being brought on their way by the church, passed through both Phoenicia and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them. But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

2 "And the apostles and the elders were gathered together to consider of this matter. And when there had been much questioning, Peter rose up, and said unto them,

"Brethren, ye know how that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the Gospel, and believe. And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as He did unto us; and He made no distinction between us and them, cleansing their hearts by faith. Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they."

## SUGGESTIVE QUESTIONS.

1. What did certain ones from Judea say to the brethren in Antioch?
2. What did they say would be the result of not being circumcised?
3. How important, therefore, was the question under consideration?
4. What is that called which proclaims salvation?
5. What, then, were these men professing to teach?
6. Did they tell the truth of the Gospel? See Gal. 5:6.
7. What, then, were they presenting?
8. What would be the result of such teaching if heeded? Acts 15:24; Gal. 1:7.
9. Did these men represent the apostles and elders?—"To whom we gave no commandment." Acts 15:24.
10. When the apostles and elders came together to consider the matter, who first spoke directly to the heart of the matter?
11. Of what did Peter remind the brethren?
12. When the Gentiles heard the word of the Gospel at the mouth of Peter, what did they do?
13. What did God do?—"Bore them witness." See Rom. 8:16.
14. How did He bare them witness?—"Giving them the Holy Ghost."
15. How did He give the believing Gentiles the Holy Ghost?—"Even as He did unto us."
16. What did He not do?—"Put no difference between us and them."
17. In what respect did He show no difference?—"Cleansing their hearts by faith."
18. Why did He not make any difference in cleansing the heart of Jews and Gentiles?—"For there is no difference; for all have sinned, and come short of the glory of God; being justified [made righteous] freely by His grace through the redemption that is in Christ Jesus." Rom. 3:22-24.
19. What is it to teach believers that faith in Christ is not sufficient for salvation?—"To put a yoke upon the neck of the disciples."
20. How severe a yoke?—"Which neither our fathers nor we were able to bear."
21. What is the difference between this yoke and the yoke of Christ? Matt. 11:30.
22. Is that grievous yoke the keeping of God's commandments? 1 John 5:3.
23. What belief did Peter express concerning the Jews and the believers from among the Gentiles?—"We shall be saved . . . in like manner as they."
24. How will all be saved?—"Through the grace of the Lord Jesus."

## NOTES.

1. THE fifteenth chapter of Acts belongs in the study of Galatians, since it is the subject of a good portion of the second chapter of the Epistle. The force of the apostle's words can not be appreciated if we are not familiar with the things that he refers to. Let this lesson be studied as thoroughly as any other, and at the same time do not forget to review the Epistle itself from the beginning. The only way to become thoroughly acquainted with a man is to associate with him frequently; even so with the Bible.

2. THE question that agitated the church in Antioch was nothing less than that of salvation. Faith in the name of Christ is the only way of salvation. Acts 4:10-12; Rom. 10:9. The "false brethren" who went to Antioch taught the brethren that something else was necessary; thus they were

denying Christ. They were preaching "another gospel" than the Gospel of the power of God to salvation, even a gospel of damnation; and that was not "another gospel," since there is no good news in it.

3. SIN is bondage. 2 Peter 2:19; Prov. 5:22. It is a bondage that can not be borne. Rom. 7:20-24. Only Christ can free men from this bondage. Verse 25. Therefore whoever teaches men anything that leads their minds away from Christ, only fastens the yoke upon them, or, if they have once escaped, puts it upon them again.

4. WHEN the Gentiles heard the word of the Gospel, they believed, and God gave them the witness of the Spirit that they were His sons. Compare John 1:12; Rom. 8:16. This He did *as soon as they believed* (Acts 10:44), showing that faith in Christ alone makes men sons of God; and there is no higher place in the universe than the position of a son of God.

5. GOD, who knows the hearts, put no difference between Jews and Gentiles in the matter of cleansing them from sin, because there is no difference in the hearts of men. Rom. 10:12. God has fashioned the hearts of all men alike (Ps. 33:15), and all have sinned, and all have the same need of salvation.

6. ABRAHAM was the man to whom circumcision was first given; and we must remember that it was not necessary to his salvation. Faith was reckoned to Abraham for righteousness. "How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, tho they be not circumcised; that righteousness might be imputed unto them also." Rom. 4:10, 11. To say that a man could not be saved unless he was circumcised was equivalent to saying that Abel, Enoch, Noah, Lot, and other just men, were lost. More about the meaning of circumcision will be learned as we proceed with our study.



## LESSON VIII.—SUNDAY, AUGUST 19, 1900.

## THE MAN BORN BLIND.

## Lesson Scripture, John 9:1-17, R.V.

1 "AND as He passed by, He saw a man blind from his birth.

2 And His disciples asked Him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents; but that the works of God should be made manifest in him. We must work the works of Him that sent Me, while it is day; the night cometh, when no man can work. When I am in the world, I am the light of the world. When He had thus spoken, He spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. The neighbors therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? Others said, It is he; others said, No, but he is like him. He said, I am he.

10 They said therefore unto him, How then were thine eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash; so I went away and washed, and I received sight.

12 And they said unto him, Where is He? He saith, I know not.

13 "They bring to the Pharisees him that aforetime was blind.

14 Now it was the Sabbath on the day when Jesus made the clay, and opened his eyes. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Some therefore of the Pharisees said, This Man is not from God, because He keepeth not the Sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. They say therefore unto the blind man again, What sayest thou of Him, in that He opened thine eyes? And he said, He is a prophet."

NOTE.—The place of the lesson is Jerusalem, and the time the Feast of Tabernacles. Read the whole ninth chapter of John for the full record. Also read John 1:9; 8:12; 3:19; 12:35, 36; Luke 4:18; Isa. 42:6, 7; 2 Cor. 4:6.

Golden Text: "One thing I know, that, whereas I was blind, now I see." John 9:25.

## SUGGESTIVE QUESTIONS.

- (1) As Jesus passed by, whom did He see? V. 1. (2) What question did His disciples ask? V. 2. Note 1. (3) What answer did Jesus make concerning the man and his parents? Why was the man born blind? V. 3. (4) What did Jesus say concerning working? V. 4. (5) What did He declare Himself to be? For

how long a time? V. 5. Note 2. (6) When He had thus spoken, what did Jesus do? V. 6. (7) What did He tell the man to do? What was the result? V. 7. Note 3. (8) What question did the man's neighbors raise? V. 8. (9) What did others say? What did the man say? V. 9. (10) Then what did the people want to know? V. 10. (11) What answer was given? V. 11. (12) What question naturally followed? What reply did the man give as to Jesus' whereabouts? V. 12. (13) To whom was the man then taken? V. 13. (14) On what day was the miracle performed? V. 14. (15) What question was asked by the Pharisees? What answer did they receive? V. 15. (16) What did some other Pharisees declare? What did others say? What did this cause? V. 16. Note 4. (17) What query did they put again to the man who had been blind? What answer did he give? V. 17. Note 5.

## NOTES.

1. **Who did sin?**—The Jews held that sickness, affliction, and poverty were direct punishments for sins committed. On the other hand, they taught that riches and freedom from affliction were marks of God's special favor, and indicated that the possessor had an upright character. They were right and wrong. It is true that all ills are results of sin, and that God's favor is sometimes accompanied with riches, and often with freedom from diseases. But there is no fixed and unalterable rule whereby man can judge the character of the individual by these outward signs. Here is where the Jews were wrong; and their attitude made the rich and those in authority self-righteous and critical, while the poor and the sick lived under a depressing, double burden. They failed to see in affliction one of God's means of teaching lessons that could not otherwise be taught—a means to lead the soul to Him for rest and relief. For a commentary on this point read the thirty-seventh psalm, especially verses 9-20, 34-40.

2. **I am the light of the world.**—This is the central, spiritual truth of the lesson. As the sun is the light of the day, and the ordained physical source of life to the world, so Christ is the light of men in the spiritual realm, their life, their all. And behind everything else, He is the great Source of all things. The day of sunlight is given in which men may work. Christ's day was His period of life on earth, more especially His public ministry. In a wider sense the day is the whole time of salvation, from Adam to the time of Christ's second coming; in the special phase of the wider sense it is the Gospel dispensation, our own age. In an individual sense it is our opportunity to work when we are lightened by the Daylight. The ever-present *now* is the day of salvation.

3. **The miracle.**—It is not averred that there was any virtue in the clay, tho some say there is healing property in both saliva and clay. And for the healing of the eyes, in this instance, there could have been no virtue in the water of the pool. The means used were simply to help the man's faith, for he had heard little of Jesus, and seen nothing. How gracious the Lord was! But He has always been so, helping men to learn to believe His word. There were two steps taken: First, the Lord did something to give the man confidence; then, second, He told the man to do something, thus giving him the opportunity to exercise the faith already awakened. Now these things were written for our admonition. They are to us what the clay and the saliva were to the man—means to inspire hope and confidence. And they are promises of physical healing, as well as spiritual. And the fountain,—by interpretation it is "Sent." O, it must be the Sent One, the Fountain of Life! With Him is healing full and free from every ill, whether of flesh or spirit. Go, wash in this Fountain, sinner. It will make you clean. It will wash away the blindness, and you will come seeing.

4. **He keepeth not the Sabbath.**—Jesus did not break the Sabbath, but their burdensome regulations concerning it. It was farthest from His purpose to do away with the Sabbath, or the divine law commanding its observance. He Himself had given this law, basing the observance of the seventh day upon the immutable fact of creation. It was and is the sign of God's creative power—power to create a world or create a new man in Christ Jesus, to redeem from sin. It was God's rest; it is now and ever the sign of the soul's rest from its own works—sin. But the Pharisees had their self-made standards, and judged the Creator of the world by them.

5. **He is a prophet.**—Afterward Jesus met the man, revealed Himself fully, and a greater light came to him. Read the rest of the chapter. The Light was shining for the Pharisees, but they were full of darkness—chaos was there—and as there was nothing to reflect the light, there was no light in them. But their sin remained. Why? Verses 39-41.

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Our organ advertisement was prepared just too late for this issue. It will appear next week.

A Catholic Faculty, the *Catholic Mirror* tells us, has been installed in the University of Strassburg, with the consent and advice of the Emperor William.

**Advertising.**—We wish to say, for the benefit of all parties, that the editor of this paper has nothing to do with the advertising department, nor is he responsible for the acceptance or rejection of any advertisement. This is in charge of an advertising committee, and all matter of this kind will be referred to that committee.

The best photographs that were taken of the total eclipse of the sun May 28, or that ever were taken, were by Prof. Chas. Burckhalter, of this city, director of Chabot Observatory. By a special device of his own invention, the professor controls the light of the corona. A revolving diaphragm, the curves of which are mathematically computed, regulates the length of exposure. We hope to present a reproduction of one of these marvelous photographs in a future issue of the SIGNS, tho it is impossible to reproduce the fine details of the original negatives. In connection with this, we will print a cut from a photo of the partial eclipse of the same date, taken from the top of the SIGNS publishing house by a common kodak.

The editor of this paper left Oakland for the East the last of July. His object is to visit the camp-meetings in Virginia, Maine, Vermont, and New York, returning to the coast about October 1. Incidentally he expects to meet many old acquaintances, make calls at our various institutions on the way, and attend to other business connected with the publication of the paper. In his absence Mr. W. N. Glenn will have the immediate charge, assisted by Messrs. A. O. Tait and C. M. Snow, and others. We are sure that it will not suffer in any way, yet, as always, the conductors of the SIGNS OF THE TIMES crave the prayers of its readers, and especially in these days of stress and storm and trial.

The "Rights of the Minority" is the title of No. 8 (July 16) of the Religious Liberty Library. The subject is suggested by the title, and any one who understands the times knows the need. Price, one cent. Address, International Religious Liberty Association, 324 Dearborn Street, Chicago.

The "Sentinel of Liberty" furnishes, for only 15 cents, three maps printed on two sides of a sheet 21x28 inches. On one side is a colored map of Asia, including Japan and the Philippines, showing the area, population, chief cities, provinces, and districts, and the governing political power; on the other side are two colored maps, one of China and Malaysia, showing the relation of the great powers thereto, and the other an enlarged view of North-eastern China, the seat of present disturbances. Address "Sentinel of Liberty," 324 Dearborn Street, Chicago. The *Sentinel* will be sent to any address for \$1.00 a year, the map free.

## "WATCHMAN, WHAT OF THE NIGHT?"

THIS is the question which the inhabitant of earth is asking of the watchmen whom God has set to warn the world of coming danger.

This year closes a wonderful century. Its closing is ominous of the future. Just before us a new century is about to dawn. What is its prospect?

The SIGNS OF THE TIMES wishes to answer these questions in a way so striking, so true, so loudly, that more will hear the answer than ever before.

To do this, it will issue this coming autumn a World's Outlook number, which we hope will exceed in circulation all other special issues combined.

It is too early now to announce the leading articles of this number, but all have been outlined.

But as yet we have no good short story for that issue. We are writing this note to ask for contributions. We desire a story which will not overdraw the facts of life nor underdraw the importance of eternal issues; one that will help to uplift, purify, and intensify all that is good and noble in home life and character. It should not exceed 3,000 words.

We are asking for this gratuitously, solely as a missionary offering on the part of the writer. We are sure we shall receive from generous hearts responses. We shall select from these—not, perhaps, the best all around, but the best suited to the paper and its object. Others acceptable will be reserved for other issues of the SIGNS if there is no objection.

Whatever is thus contributed should be in the editor's hands not later than October 1, 1900.

We know that this is not the usual plan in this day of prize stories, but the SIGNS OF THE TIMES is a missionary paper, published not for profit, and we therefore feel free to ask, believing that hearts touched by His Spirit will respond.

**He Will Have to So Construe.**—A reader of the SIGNS OF THE TIMES writes from a central city of the United States as follows:—

"I think it only fair for you to give me a chance to reply to your articles. The papers published by the world do this. Give me a page or more and you or some one reply in the same compass. It will increase the circulation of your papers—you must agree to print mine fairly as I write and whole."

And he closes by holding out this awful threat, which, perhaps, we do not fully appreciate, "Any refusal will be construed as cowardice."

Now the question is not what this man may have to discuss; it might be of interest or profit, and it might not. There is a deeper principle involved than this, which this writer does not see.

If he has read the SIGNS OF THE TIMES at all candidly he would know that the paper was published for a purpose (whether wise or unwise, matters not). It has a message to give to the world concerning which its publishers have no doubt. It

is not published as a financial enterprise; nor can it give away important space to unknown writers to increase its circulation. It owes nothing to this writer; there is no reason why it should give him space for the publication of his views. A paper of the kind of the SIGNS OF THE TIMES can not be classed with "papers published by the world." They are designed to reflect the world and to please the world; the SIGNS is published to save from the world. Could a man, who, under such circumstances, demands a page or more of valuable space, as a right, write "fairly"? We do not believe he could; for fairness, if he had it inherently, would never have allowed him to make such demand. He could ask for space; many do. But he would have conceded the right of the paper to refuse without his placing upon it the brand of "cowardice." Now, in the first place, we have no space to spare for unknown productions, or flat oppositions to the truth; (2) we promise to publish no articles which we have not seen; (3) we design to publish no articles without previous examination and approval, at least as to the intent of the writer, except for purpose of comment; and (4) we make no promise whatever as to limits of space for ourselves. If this correspondent wishes his articles published, he will submit them in due course, as do all others. Or he may "construe."

**Ravages of the Plague.**—The San Jose (Cal.) *Herald* says: "Some idea of the terrors of the plague where epidemic, is obtained from the statement that during a recent week the deaths from that pestilence in the city of Patna, India, were 2,044. Patna is a city of about half the population of San Francisco. The latest data give it 167,510 inhabitants. At the death-rate of last week the plague would sweep off the entire population in a trifle over a year and a half. During the great plague in London of 1665, the highest death-rate was 26,230 during September, but London had then about three times the present population of Patna, so the present rate in the latter city is about the same as that of the great historic scourge of London. Imagine four thousand deaths a week from any disease in San Francisco. It must also be taken into consideration that upon an outbreak of plague every one who can get away usually does so, consequently the death-rate is really higher than is shown by statistics of population. Patna rice should be an unmarketable product at present for all its approved quality."

**Epistles.**—Says a noted Jewish teacher: "It is the preacher to whom the people listen, not his discourses. They will read you, not your sermons. Men may admire cleverness; they are only moved by sincere piety. They praise eloquence; they are induced to act by sympathy. If, as a writer quaintly puts it, you preach cream and live skim milk, your ministry will prove a dead failure. Only if the priest be a messenger of the Lord of hosts will they seek the law at his mouth." But the minister will be wanting in all these essentials unless he feeds daily upon the living Word of God, and is daily filled with His Holy Spirit.

"An International Wheat Corner," by J. D. Whelpley, in August *McClure's*, gives a somewhat startling revelation of a proposition made not long ago by the Russian Government to the United States, whereby the two nations should control the wheat supply of the entire world and fix its price at a uniform rate which should never fluctuate. These details have never before been made public.

In the August number of the *Delineator*, Dr. Murray handles very thoroughly a subject of great interest to mothers. The sudden attacks of croup, with their very distressing symptoms, and the alarming dangers of diphtheria, are treated with professional thoroughness, but in such a way that unprofessional people can understand and act upon the advice at the outset of an attack.

## PRICE OF THE "SIGNS OF THE TIMES."

The PRESENT price of the SIGNS OF THE TIMES is \$1.00 a year. It will be that price UNTIL October 1, 1900. After that date it will be \$1.50 per year. All have the privilege NOW, and will have till October 1, of subscribing for one, two, three, or more years at \$1.00 a year. We believe that it is a splendid opportunity, and we hope that many will use it to their own profit.