

SIGNS OF THE TIMES

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

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LESSONS FROM THE STORY OF CORNELIUS.—I.

A Seeker after Truth.

BY MRS. E. G. WHITE.

THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway."

Tho Cornelius was a Roman, he had become

good repute, among both Jews and Gentiles. Cornelius had not an understanding faith in Christ, tho he believed the prophecies, and was looking for the Messiah to come. Through his love and obedience to God, he was brought nigh unto Him, and was prepared to receive the Saviour when He should be revealed to him. It is rejection of the light given that brings condemnation.

The centurion was a man of noble family, and held a position of trust and honor. True goodness and greatness united to make him a

his works, and God regarded the purity of his life and the liberality of his gift, and came near to him. He recognized his piety, and so ordered events that he might receive increased light.

While Cornelius was praying, God sent to him a heavenly messenger, who addressed him by name. The centurion was afraid, yet he knew that the angel was sent by God to instruct him, and he said, "What is it, Lord?" "And He said unto him, Thy prayers and thine alms are come up for a memorial before



An Angel Appears to Cornelius.

acquainted with the true God, and had renounced idolatry. He was obedient to the will of God, and worshiped Him with a true heart. He had not connected himself with the Jews, but was acquainted with the moral law, and was obedient to its precepts. He had not been circumcised, nor did he take part in the sacrificial service; he was therefore regarded by the Jews as unclean. However, he made liberal gifts to sustain the Jewish worship, and was known far and near for his charity and beneficence. His righteous life made him of

man of moral worth. His influence was a blessing to all with whom he came in contact.

Believing in God as the Creator of heaven and earth, he revered Him, acknowledged His authority, and sought His counsel in all the affairs of life. He was faithful in his home duties, as well as in his official responsibilities, and had erected the altar of God in his family. He dared not attempt to carry out his plans or to bear the burden of his responsibilities, without the help of God; therefore for that help he prayed much and earnestly. Faith marked all

God. And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon, a tanner, whose house is by the seaside."

The explicitness of these directions, in which was named even the occupation of the man with whom Peter was making his home, shows that Heaven is acquainted with the history and business of men in every grade of life. The very street on which we live is known to God. He is acquainted with the daily employment of the humble laborer, as well as that of the king

upon his throne. And the sins of men, as well as their good deeds, are all known to Him.

"Send men to Joppa, and call for one Simon, whose surname is Peter." Thus God showed His regard for the Gospel ministry, and for His organized church. The angel was not commissioned to tell Cornelius the story of the cross. A man, subject, even as he himself, to human frailties and temptations, was to tell him of the crucified, risen, and ascended Saviour. In His wisdom the Lord brings those who are seeking for truth into touch with fellow beings who know the truth. His appointed way is to communicate truth through human beings. Those who have received light are to reveal it to those in darkness.

Speaking of the mystery "which from the beginning of the world hath been hid in God," Paul says: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery; . . . to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

To us, also, has been committed the sacred trust of making known "the unsearchable riches of Christ." As His representatives among men, Christ does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. Christ took upon Himself humanity, that He might reach humanity. Divinity needed humanity, for it required both the divine and the human to bring salvation to the world. Divinity needed humanity, that humanity might afford a channel of communication between God and man. So with the servants and messengers of Christ. Man needs power outside of, and beyond, himself to restore him to the likeness of God, and to enable him to do the work of God; but this does not make the human agency unessential. Humanity lays hold upon divine power. Christ dwells in the heart by faith; and, through co-operation with the divine, the power of man becomes efficient for good.

We are to be laborers together with the angels in presenting Jesus to the world. With almost impatient eagerness the angels wait for our co-operation; for man must be the channel to co-operate with man. And when we give ourselves to Christ in whole-hearted devotion, angels rejoice that they may speak through our voices to reveal God's love.

"GIVE YE THEM TO EAT."

[Alexander McLaren, in *S. S. Times*.]

In the widest, deepest sense it is true that no hungry heart needs to go away from the bread which Christ's servants have put into their hands to dispense. All the needs of mind, heart, will, all the desires and wishes of all men, all social problems and diseases, may find what they crave and need there. The church has not sufficiently awakened to its resources, and has been too often willing that men should go away to satisfy their hunger at tables spread by social or political reformers, by philosophers, poets, and thinkers. If Christians had more confidence in Jesus Christ as being the all-sufficient, all-satisfying, all-sustaining bread of God, they would have more power to hold the multitudes from feeding on ashes, and there would be fewer complaints from famished men

that the churches have nothing to give them. Capacity involves responsibility, so "give ye them to eat" follows. The task is laid on the twelve before the means of fulfilling it are visible. That was for the purpose of stimulating expectance and faith. But we have the bread that we are to dispense, and whoever possesses Christ is thereby bound to impart Him. It is an obligation laid on every Christian. Alas, that it is so partially and poorly discharged! "He that withholdeth grain, the people shall curse him;" but what of him who withholds the bread of life?

WHAT WOULD HE SAY?

WHAT would He say,
If Christ should come on earth again,
After long centuries have rolled away,
Since last He judged the hearts of men?

What would He say,
To find unconquered, and the same
Wild passions have their fatal sway,
As when He bore the cross in shame?

What would He say,
To see the nations armed for war,
With battle-ships in stern array,
As in the blood-stained years of yore?

What would He say,
To know the maddening greed for gain,
And grasping hands that none can stay,
Still rule the human heart and brain?

What would He say,
To hear that gold can garnish crimes,
Where timid virtue fears to stay,
Like Sodom in her direful times?

What would He say,
To learn of stealthy bribes and fraud,
As in the time of Rome's decay,
Defying right and law and God?

What would He say
Of him who gains the poor man's mite
By lying lips—then dares to pray,
As tho his God were far from sight?

What would He say
Of those whose hidden guilt profanes
The altar where they deign to lay
Their hearts, where vengeance yet remains?

What would He say
Of those who think that money's power
Can drive the curse of sin away—
The coward creatures of an hour?

What would He say
Of men whose pilfered gold is given
With vulgar pride, from day to day,
In vain, to bribe the court of heaven?

What would He say
In judgment that His words sublime
By impious hands are thrown away,
Tho echoing down the aisles of Time?

—Presbyterian.

TIME OF THE LATTER RAIN.

BY H. A. ST. JOHN.

THE time for the latter rain has come. We have been in the time already, for a number of years. But if we are in the time of the latter rain, why is it delayed?

O, that this pertinent and important inquiry might enter like a barbed arrow into the heart of every inquirer! Then the answer would be forthcoming in a little while. What is it that delays the latter rain? Let this become a Bible-searching and heart-searching inquiry, and soon we will begin to hear of bright clouds, and refreshing showers, upon one here, and another there; a few here, and a few there; a church here, and a church there. These showers would grow more and more frequent and abundant, and would be the precursors of the latter rain. These showers will be the breathing of the Holy Ghost on the lukewarm church, as they begin to believe and heed the message of the faithful and true Witness by faith and zealous repentance. This will be the sowing to themselves in righteousness and reaping in

mercy. It will be the breaking up of the fallow ground. It will be the smiting of the heart of stone with the rod of Jesus' love, and the springing forth from the cleft thus produced a perennial fountain of pure and fervent love for God and for one another.

Reader, are you asking for rain upon yourself, right where you are, upon your fellow pilgrims right where you live, in the time of the latter rain? "Ye have not, because ye ask not," saith the Lord. Ye find not, because ye seek not. When the latter rain comes, the refreshing from on high, you will receive not, unless you have asked and received the showers from the bright clouds that go before. These showers of blessing that precede the great refreshing are to fit the soul to receive that wonderful baptism of power. By the showers of blessing preceding, God's children will all be brought into one place, or position, before Him. They will all be clean, through the word He has spoken unto them. They will have obtained the victory over every besetment,—over pride, selfishness, love of the world, and over every wrong word and action. By so doing they will have come into one place before God, and into one accord with one another.

Then nothing can delay the latter rain longer. All of one accord, in one place, with one heart and one soul, will unite in one petition for one thing, namely, that the Lord will "rain righteousness upon them." And the windows of heaven will be opened, and our glorified Lord will pour out such a refreshing as there shall not be room enough to receive it. They will unitedly ask for the coming of that mighty angel, having great power, lightening the earth with his glory; and immediately the angel descends and joins the third angel, and at once there follows a tidal wave of Gospel truth, and light, and power, and glory, that will sweep over all the earth with lightning-like speed, causing the ears of all nations to tingle and exclaim, "Never saw we anything on this wise before." The very earth will tremble under the joyful tread of the pentecostal church of Christ, arrayed in spotless and beautiful wedding garments, with their banners of salvation unfurled to the Holy Ghost, bearing to all people the good tidings of the Gospel of the kingdom. Hallelujah! hosanna! our King cometh, seated on the right hand of power, accompanied by all the angel hosts, wearing a crown of glory! Get ready to go out to meet Him. Thus, with unwonted power, will the Gospel proclamation close up in the realms of sin and death.

The loud cry of the Third Angel's Message will be the last, the final triumphant march of the sacramental host, the church militant, in mortal guise, on the shores of mortality. When it is finished, the great controversy over the bodies, souls, and spirits of men will be forever past. The unrighteous must forever perish in their unrighteousness. The holy, their vile bodies changed in a moment to glorious Christ-like bodies, will enter upon their reign as kings and priests, unto God, in the realms of bliss eternal.

Reader, are you getting ready to join in the final triumphal march of the last Gospel message? Only those whose lamps are trimmed and brightly burning will be able to keep step with the army of Prince Immanuel in the last victorious conflict with the powers of darkness. Press in, press into the ranks while yet there is room.

With songs on our lips, prayers in our hearts, love in our souls, and God's Holy Spirit guiding us, we may shine as stars in the eyes of our blessed Lord.



BY RODERICK S. OWEN.

(Continued.)

AND I heard a voice say, 'Let there be lights in the firmament of the heaven to divide the day from the night' (Gen. 1:14), 'and let them be for lights in the firmament of the heaven to give light upon the earth' (verse 15). I looked, and in the midst

of the heavens there was passing a vast body. This was instantly clothed with the glory of God, and began to pour its radiance upon the earth, while opposite it, and nearer, was a smaller body, from which there streamed a flood of soft, silvery light, which fell upon

the darker side of the earth. The first light was the king of day, to rule over it; the second was the queen of the night.

"Besprinkled throughout the canopy above,

a great host of lesser lights appeared, like unto sparkling gems of beauty, to grace the presence of the queen of night.

The heavens, declaring the glory of God, and revealing His handiwork in the earth (Ps. 19:1), stood before me.

The fourth picture was finished, 'and the evening and the morning were the fourth day.' Gen. 1:19.

"The voice spake again, saying, 'Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of the heaven' (verse 20). Immediately, in all the waters, appeared the funny tribes, in colors beautiful, in form diversified; while in the seas there swam the great whales and other denizens of the deep, leaving a trail of sparkling foam. High in the midst of heaven soared great birds, with leveled wings cleaving the air, and circling higher and still higher, while from tree to tree and from bush to bush upon the earth passed hither and thither birds of brilliant plumage, large and small, in happy flight, making the air resonant with their notes of joy. Another picture was complete, 'and the evening and the morning were the fifth day' (verse 23).

"When the voice spoke again, the cattle and the flocks upon a thousand hills appeared. The beasts of the forests were there, and the creeping things moved everywhere (verses 24-28; Ps. 50:10, 11).

"And God said, Let Us make man in Our image, after Our likeness; and let him have dominion over all these things (verse 26). At the command of Jehovah there stood forth man, formed of the dust of the ground, made a little lower than the angels, crowned with glory and honor (Heb. 1:6-8), and placed at the head of God's earthly creation. 'And the evening, and the morning were the sixth day.' Gen. 1:31. The six pictures in the creation panel were now complete.

"And on the seventh day God ended all His work, and rested, and was refreshed (chapter 2:2; Ex. 31:17; Heb. 4:4). As He viewed

the works of His hands, He saw that they were good, and 'the morning stars sang together, and all the sons of God shouted for joy' (Job 38:7), as they studied this new creation. The rest of Jehovah was entered into by all creatures, in all places of His dominion; and when the day was past, 'God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made.' Gen. 2:3. The memorial panel was complete, and its blessing was to all, and its light rested upon all.

"I saw the earth in its Edenic beauty given to man for a possession.

And God planted a garden eastward in Eden; and in it He put the man to dress and to keep it (verses 8, 15). This garden was a pattern by which man was to work in beautifying the whole earth. And man was to obey God, and to serve Him.

"But an evil one entered (chapter 3:1-5), and man yielded to him, and became his servant (verse 6). Then

God said, 'Cursed is the ground for thy sake' (verse 17). Instantly a shadow began to fall upon the pictures in the creation panel, and they lost their brilliancy, and the shadow grew darker and darker. Only the memorial panel seemed to remain to cast a feeble but steady light upon the six pictures. Soon the beautiful garden was entirely lost to view, while throughout the earth the leaves began to wither and fall. The flowers began to fade and die. The cattle and beasts began to groan and cry. The whole creation was traveling in pain together (Rom. 8:22).

"In my sadness I shifted my pillow (Faith) to the prophetic arm of my chair, and, leaning upon it, I gazed at the redemption panel in the

door. A light was there, and in it I read the words, 'Behold, I make all things new.' Rev. 21:5. I gazed in wonder, while the six pictures appeared in order upon the redemption panel; and then, by expanding and increasing in glory, they filled the entire door. Then the first six pictures, with the shadow, passed away, and there stood before me the re-creation. And 'I saw a new heaven and a new earth; for the first heaven and the first earth were passed away.' Rev. 21:1. The garden was there, and a city bright and fair, and the throne was in it, and the Lamb was the light

shouted for joy,' at the new creation, as at the first.

"The memorial was there, and the people kept it (Isa. 66:22, 23); and its light streamed

over the earth, and called all to come up to the city and to the throne to worship before the Lord. And so, my friend, I love this room. I love that fourth door, for altho the pictures are dim, there is much of beauty in them yet. I love the memorial panel.

Its steady light, week by week, shines into my soul, and while it points to the shadowed picture on the one side, no shade obscures its light on the other side. It stands as a pledge of the new creation, when the children of faith shall enter into the fulness of that rest which remains for the people of God (Heb. 4:9)—that rejoice in the new creation when redemption shall be complete, and when the shadow, with its sighing and crying, shall forever have fled away."

(Concluded next week.)



"A city bright and fair."

THE EXPRESSION OF OUR LOVE.

My love to fellow men is dependent upon the extent to which I am willing to serve them. A willingness to sacrifice in service is the highest possible expression of love.

We are sometimes deeply moved at the recital of the need of our fellows. We feel tears coming to our eyes, and our throats choke up a little. That is the right kind of a feeling, but the test of the genuineness is this: Does this emotion express itself in service to our kind, even that service which counts life as naught in comparison to the true well-being of our fellow men? Religion is action, having service as its chief purpose and sacrifice as its method. And this is love.

And so with love to God. I believe that a man may feel the presence of the Infinite in his heart and life, in the universe, and in his fellows. But my love to God can express itself how?—By obedience to all the truth that He reveals to me; by service to His children, my brethren; by obedience and service; if needs be, by the sacrifice of all.

If you should to-day give body and mind and heart and will to this obedience, to this service, to this sacrifice, you would know then in actual experience what religion is in its essence. And no one can realize what religion is unless he puts into practise these three principles.

Devote your life to obedience, service, sacrifice, and through it there will breathe the spirit of a great helpfulness, and from your life there will flow love and light and life to your fellow men.—F. O. McCartney.



"But an evil one entered and man yielded to him."

of it, and the nations of the saved walked in the light of it (chapter 2:7; 21:2, 22-24). Peace and joy were also there, and 'the morning stars sang together, and all the sons of God

LOSING temper takes all the sweet, pure feeling out of life. You may get up in the morning with a clean heart, full of song, and start out as happy as a bird, and, the moment you are crossed, and you give way to your temper, the clean feeling vanishes, and a load as heavy as lead is rolled upon the heart, and you go through the rest of the day feeling like a culprit.



Genesis.

BY F. D. STARR.

THE first book of the Bible covers the remarkable period of nearly twenty-four centuries, being considerable more than one-third of this earth's history since creation. Its fifty chapters would thus describe, on the average, the events of this world's history, at the rate of about two chapters for each hundred years. Brief indeed is the record. It is as if two or three such chapters should cover the history of the world since the American Revolutionary War.

But, short as this record is, it is far better than many large volumes of unfounded speculation would be, and we may be devoutly grateful to God that He has given us this truthful and accurate record of the origin of the race and its early history. During this long period, books were not known or needed. The antediluvians and patriarchs, living to be acquainted with their posterity for so many generations, could communicate from father to son the treasures of knowledge that had been committed to them. So there was a period of time, longer than from the days of Malachi, the last of the Old Testament prophets, to the present time, in which there was no written revelation. But what real need was there of such means of communication. Books and letters are but a substitute for something that is much better. To illustrate: When you are away from home, there is nothing that gives you or your family more pleasure than to receive letters one from the other. But when you are at home do you adopt this method of communication? Indeed not; you have a means of conveying your thoughts that is very much better. You may have a highly-prized book from a celebrated author, which you have perused with care and great delight; yet if you are greatly interested in the subject that is treated in the book, you will doubtless travel quite a distance to hear the author himself.

So when man had the opportunity of talking with his Maker, or with those who had conversed with Him, he had something that was much better than written or printed communication.

The word "Genesis" is of Greek origin, being taken from the word in the Septuagint, rendered in our version by the words, "let there be," in such expressions as "let there be light," "let there be a firmament," etc. This demonstrates the creative power of God, which is just as effective in bringing about spiritual changes as physical development. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. "Let the peace of God rule in your hearts." Col. 3:15.

The question may, perhaps, arise, how we can know that the length of time from the creation to the death of Joseph, the last event mentioned in Genesis, was nearly 2400 years, as found in the chronology given in our Bibles. Is it all guesswork, or is there some foundation for this calculation? The inspired record itself furnishes us the necessary data from which this computation is made. For instance, the time from creation to the flood is given as 1656 years. An easy mathematical problem will show us how the result is reached. We

find that Adam was 130 years old when his son Seth was born. See Genesis 5. Seth was 105 years old when Enos was born; Enos was 90 years old when Cainan was born; Cainan was 70 years old when Mahalaleel was born; Mahalaleel was 65 years old when Jared was born; Jared was 162 years old when Enoch was born; Enoch was 65 years old when Methuselah was born; Methuselah was 187 years old when Lamech was born; Lamech was 182 years old when Noah was born, and Noah was 600 years old when the flood came. Gen. 7:11.

All these periods of time added together amount to just 1656 years, so we see the process by which the chronological date of 1656 years from creation to the flood is reached, and that there is no question whatever about the correctness of the reckoning. By a similar process we find that the death of Joseph occurred over 2300 years after creation, or about the year B. C. 1635 as given in the marginal columns of our Bibles.

The plan of salvation is brought to view in the book of Genesis. The death of the innocent victim, the Son of God, is prefigured in the lamb provided for a sacrifice (Gen. 22:8) and in Abel's offering. His power of triumph over Satan's kingdom is shown in Gen. 3:15. The doctrine of the resurrection of the dead is brought out in the experience of Abraham in offering up his son Isaac; and the translation of the living righteous at the second coming of Christ is demonstrated in the experience of Enoch, who was taken to heaven without seeing death.

All the moral obligations are plainly taught, and sin in its various forms is condemned. The holy Sabbath is introduced on creation's morn, and so is seen to run parallel with human history.

The book of Genesis brings us over from the first world, as represented in 2 Peter 3, to a world broken up and disfigured by the curse, and the waters of the flood, and places us in the company of those who, through faith, are looking for new heavens and new earth, and for a city whose builder and maker is God. Wonderful indeed is the record. It is with regret, but yet with a bright hope, that we close the book that leaves the representative of God's work "in a coffin in Egypt" (Gen. 50:26), and look forward to the deliverance and redemption of Israel.

We append the following from the preface to "Great Controversy":—

God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is none the less from heaven. The testimony is conveyed through the imperfect expression of human language; yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth.

CRITICISM AND BIBLE FACTS

BY BRYN MAWR.

(Concluded.)

ADAM was 622 years old when Enoch, the "seventh from Adam," was born. He had an opportunity to converse with Adam face to face many times during their 300 years of contemporaneous existence, and learn directly from his lips the story of creation. Enoch "walked with God." Moreover, he was a prophet, and he prophesied of the judgment—yet future. He made a record of these things,

and Jude—a relative of Christ according to the flesh—quotes from it in his epistle. Jude 14, 15.

Methuselah lived 243 years with Adam, and Lamech, his son, 56 years, and Noah himself was born only 126 years after Adam died. So Enoch, Methuselah, and Lamech were contemporaneous with Adam a period of from 50 to 300 years, and were also contemporaneous with Noah almost to the day of the flood, except Enoch, who was translated 69 years before Noah's birth.

Noah lived 350 years after the flood, and Abraham was about 40 years of age when Noah died, making a contemporaneous post-diluvian existence of nearly a half century with one who had an antediluvian existence of 600 years. Shem was antediluvian 98 years, and postdiluvian 502 years, which gave him opportunity to clasp hands and talk face to face with Isaac for 130 years. Jacob was with his father 120 years, and Joseph continued 54 years after Jacob's death, and 64 years later, or 145 years after the death of Isaac, Moses was born of the house of Levi. This gives one generation only from the active life of Joseph to the active life of Moses. And we know from the personal experience, that that is not a long time for the transmission of written records of fresh traditions.

Moses was learned in "all the wisdom of the Egyptians," who were the most highly-civilized people of the earth at that time; and there was an antediluvian written language transmitted by Noah and his family. There were written languages, also, immediately following the flood, to which Moses had access, besides being a "friend of God," with whom he talked face to face.

From Adam, the first man, to Isaac were only two living links, Methuselah and Shem; and from Isaac to Moses' active participation in the experiences of God's people, was about 200 years; not long enough for the world to consider itself very modern, dating from the last living ante-post-diluvian representative, nor for the anteflood period to appear very ancient. And, from the manner in which Moses handled the records, we would judge it all very fresh to him.

The attempts to brush aside the prophecies by affirming that they were written after the events transpired, are too weak for serious consideration; for the most marvelous prophecies have been, and are, fulfilling, many centuries after their utterance, some of them of the gravest import to us, now.

Altho God often uses the most ordinary agents for the manifestation of His wondrous power, He also often sets aside those forces that we call natural laws, and works wonders, "they" say, contrary to all laws. That is not the true conception of the fact, however, for He works in harmony with the greatest law of His being, and that is, the law of creation.

It is so strange that a puerile man will try to place a limit on the power of God, in the manipulation of the forces. He has already created.

The Scripture record is true in all that is contained therein, and the day is very near, and "hasteth greatly," when all the boastful pride and haughtiness of man will be laid low.

A "mighty," and a "beautiful," angel gazed upon himself until he fell. So will it be with the critics, who, forgetting Christ, denying His life and His Word, are puffed up almost to the point of bursting with self, the mightiness of self, believing not the sure destruction that hasteneth with the coming of the Lord.

Minneapolis, Minn.

LIFE—ITS DIVINITY.

BY WILLIAM COVERT.

THE Bible says, "God created man in His own image." The term "image" signifies a picture, a resemblance, a representation, or a likeness. Man was to be the living likeness of his Maker upon our earth. God's image in man gave him the greatest possible glory. The attributes of the Creator were most beautifully drawn in the intellect and character of the newly-created pair. Even his physical form was radiant with light before sin clouded the picture.

Parker, in writing upon the subject of man's life, compares it to a noble ship that started well on its first voyage. The wind was fair, as she moved on a calm, sunny sea. A cloud came over the sun; soon flashed the lurid glare of the lightning bolt. The waters were then troubled; the breakers bounded high. Onward came the furious north wind in a mighty, raging tempest. Everything became confusion. All on board expected to go down in mid-sea. What could be done in danger so great? The sails were torn into shreds, the masts were all broken, the timbers unjointed, while the storm continued to lash the ocean into foam. Nothing could be done but to cry to God to stay the storm, and to land the broken vessel in some harbor, where she could again be fitted for service.

The career of man is here aptly portrayed. He was launched upon the beautiful sea of life, in mind and character clearly reflecting the image of his Maker. A cloud came and dimmed the picture, blackening into the darkness of Egypt, till in the sinner's mind there is but little left of the heavenly likeness. But the picture is being restored, newly touched by the hand of the divine Artist, and will eventually appear with greater beauty than at first.

The Divine Blessing.

At the dawn of creation our parents stood before their Maker in the sum of perfection, to receive their first paternal blessing. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth." Gen. 1:28. The blessing made them happy in the possession of life.

They were endowed with power and responsibility of transmitting to their posterity that life which had been breathed into them, and reproducing through it, the divine image. In the legitimate exercise of this function they were most intimately associated with God in the manifestation of life, and in the work of creation; but in the corrupting of this holy relation they became most wretched. Had men never perverted God's purpose, then each individual added to the human family would have been in His likeness, as was the created pair, and would have been an increase of the accumulating joy, eventually filling the whole earth with gladness.

In God all live, and move, and have their being; for mankind is truly the offspring of God. Acts 17:25-29. In the making of the first pair the Creator bound up the life of every human being. The mystery of creation is seen in the life of every person that comes into the world.

The Value of Life.

Life is to every person the first and all-important consideration. There can be nothing either weighed or estimated apart from it. Life is greater in value than all else. Without life, gold and silver, and diamonds and lands, would never be counted. Even one life, conformed to God's eternal purpose, is of more real value, when laid by the side of that pur-

pose, than are all the moneyed interests of earth. "Is not the life more than meat, and the body than raiment?"

Man was placed in the world free, and in full possession of all things necessary for his happiness. There was with him no taint of sin, nor shade of sorrow; no seed of death, nor dread of coming trouble. Life was unstained, and not even a cloud was to be seen on its horizon.

WAITING ON GOD.

I HAVE no cares, O blessed Will!
For all my cares are Thine;
I live in triumph, Lord; for Thou
Hast made Thy triumphs mine.

And when it seems no chance or change
From grief can set me free,
Hope finds its strength in helplessness,
And gladly waits on Thee.

Man's weakness, waiting upon God,
Its ends can never miss,
For men on earth no work can do
More angel-like than this.

Ride on, ride on triumphantly,
Thou glorious Will, ride on!
Faith's pilgrim sons behind Thee take
The road that Thou hast gone.

GOD IS LEFT.

PAGANINI, with a one-stringed instrument, secured one of his greatest triumphs. The violin was broken, but Paganini was left. So there are many poor, broken, marred lives, in which string after string of purity and uprightness have been snapped away. There seems to be little left; but God is left, and He, from these poor, broken instruments, is able to bring forth the sweetest music.



How They Became Convinced

[Believing it would be of interest to our readers, the editor of the SIGNS OF THE TIMES has asked Sabbath-keeping ministers and evangelical workers to tell in a few words the scripture or scriptures, the truths and principles, which constrained them to accept the unpopular truth of the seventh-day Sabbath. These testimonies must not exceed 500 words. Let us hear from all.]

CXL.

I WAS brought up a Baptist, and united with that body at the age of thirteen. My brother, who observed the seventh day, was then living at home, therefore I had some knowledge of it. Father being opposed to it, of course I concluded that he, being older, knew better. Shortly after his death, we moved from New York to Battle Creek, Mich.

On account of prejudice, I would have nothing to do with Seventh-day Adventists or their teachings. My brother, James Sawyer, invited me to go home with him to Coopersville, Mich., which I hesitated to do, for fear of being influenced by Seventh-day Adventists. Finally I entered my closet and asked God to keep me from such influence, should I decide to accompany my brother home. I went, and while there a brother and sister of the faith invited me home with them for a few days. They asked me to give proof for Sunday-keeping. I was not posted on either side, but made some reply. To the answers given, I could say nothing. They kept up these questions for several days, when I referred to Hebrews 4, and this was made plain also. I was invited to study some books that were handed me. I utterly refused to do so, and the result was I passed sleepless nights. It seemed as tho my pillow was composed of thorns. I would toss about all night long, and for a week or more I dreaded to have night come.

Brother wished me to accompany his wife across the lake to her father's. The lake was rough, and I spent a miserable night because of an unsettled state of mind. I finally said to myself, "If we ever arrive safe on land, I will study and see if these things are true." Once on land, a feeling of indifference crept over me, as usual.

Arriving in Illinois I came in contact with people who believed some things as we do; and for a week

TAKING GOD'S BEST OR HIS SECOND BEST.

[From Sunday School Times.]

THE time had come for transplanting the Israelites from Egypt to Canaan. Moses had been in unconscious training for leadership in this great emigration. Finally he is convinced that the hour of action has come. But when he fairly faces the task he shrinks. The dramatic narrative in Exodus represents the severe spiritual struggle between inclination and duty under the aspect of protracted conversations between Jehovah and Moses.

Jehovah—"Come now, and I will send thee unto Pharaoh, that thou mayest bring forth My people Israel out of Egypt."

Moses—"Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

Jehovah—"Certainly I will be with thee."

Moses—"O Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech and of a slow tongue."

Jehovah—"Who hath made man's mouth? Is it not I, Jehovah? I will be with thy mouth, and teach thee what thou shalt speak."

Moses—"O Lord, send, I pray Thee, by the hand of him whom Thou wilt send" (by any one but me).

Jehovah—"Is not there Aaron thy brother? I know that he can speak well. He shall be to thee a mouth."

God's purpose for Moses was to make him sole leader of a great emancipation, sole founder of the nation that was to have an unparalleled influence on the destinies of mankind. For this work God had given him the best possible training. Beyond any contemporary of whom we have any knowledge Moses was

they kept forcing reading matter upon me, and conversing on the life and death question, until I declared I would stay there no longer. In spite of every entreaty to remain, I left for home. Passing through Chicago, we visited at Brother Place's, and here I took up a book entitled "Signs of the Times," which resulted in my yielding. On taking up the Sabbath question, it was not long ere I could plainly see that the seventh day was the Sabbath, and I was one of the first converts at what was then called "The Health Institute."

It seems that my state of health was such that I had first to be converted to the principles of health reform ere I could walk out into the light of "present truth."

How grateful I am God gave me a willing heart to accept of these beautiful principles, which have been such a blessing to me during the past thirty-eight years. I love them because they are heavenborn.

H. E. SAWYER-HOPKINS.

CXLII.

A DEAR old sister sent me the SIGNS and other papers, knowing I would read them, for I always liked to read anything good. I read them quite a while before I saw anything to especially attract my attention. But one day I noticed a little article on the back of the SIGNS that spoke of keeping the Sabbath from creation, that it was like commencing at the beginning, and that we could not keep a day "holy" unless God had made it holy. It was only a short article, but it set me to thinking. I then read other things and compared them with the Bible. Finally I heard preaching, and was convinced of the seventh-day Sabbath. Altho alone and away from any church privileges, I am trying to keep the commandments of God and to have the faith of Jesus.

PHEBE Z. NICHOLS.



OAKLAND, CAL., APRIL 6, 1904.

All Manuscript should be addressed to the Editor
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EXALT THE LORD OUR GOD.

IN that triumphant ninety-ninth psalm the Spirit sings, "Exalt ye Jehovah our God, and worship at His footstool: holy is He." Verse 5. And again, "Exalt ye Jehovah our God, and worship at His holy hill; for Jehovah our God is holy."

The exaltation of God is a great and glorious duty, always incumbent on His people; a great and glorious privilege, which loving affection may ever prompt; yet one which has at times been regarded by His church as neither a duty nor a privilege. Man has come in between the church and her Lord. Human standards occupy the place of the law of God. Human philosophy perverts and befools and sets aside and nullifies the Gospel of God in human hearts. And most emphatically is that true to-day, not simply in the world where it always has been, but in the church of Jesus Christ, which He purchased with His own blood.

For "the everlasting Gospel" is "the Gospel of God. . . . Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1:1-4.

Again, in this same chapter, the apostle declares that the Gospel "is the power of God unto salvation to every one that believeth; . . . for therein is the righteousness of God revealed from faith to faith."

But the mighty power of God is creative power, that which distinguishes Him from all other pretended saviours and false gods. For "Jehovah is the true God, He is the living God, and an everlasting King. . . . The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under the heavens. He [Jehovah] hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." Jer. 10:10-12.

And the great Jehovah hath wrought all these by the eternal Son, as it is written: "Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love; in whom we have our redemption, the forgiveness of our sins; who is the image of the invisible God, the firstborn of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist. And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the pre-eminence." Col. 1:12-18.

But all this mighty array of truth has been well-nigh nullified by unbelief, by vain, speculative philosophy, by science falsely so-called, by the denial of a personal God, by making every man his own saviour. Geology and evolution, based on scientific hypotheses and guesses, have set aside in the minds of thousands the record of God's creation in Genesis and the Biblical origin of man. The power of God in creation and miracle has been utterly repudiated. Christ, the divine-human Saviour in the true sense, in the Bible sense, has been set aside, crucified again not only between thieves, but among thieves and by thieves, who have stolen the terminology of the Gospel to clothe and make respectable the ancient falsehoods of paganism. And in the face of this fog of delusion and confusion the church and the world

stand hopeless and despairing or deluded and lost, following the siren voices of "Christian Science," "New Thought," "Theosophy" or reverting to the traditions of Roman Catholicism.

Because of this,—and much more might be said,—God in His providence is sending out from His sanctuary on high His last warning message of "the everlasting Good Tidings" to every people, nation, tongue, and kingdom, saying, "Fear God, and give Him glory; for the hour of His judgment is come; and worship Him that made the heaven and the earth and sea and fountains of waters." Rev. 14:6, 7.

"Fear God." The "living God" still lives, while His universe stretches out around Him. He has wrought creation and redemption through His Son, Jesus Christ. He gives that power as He gave it of old in the Gospel, to all who believe, and only the believer can possess it *unto salvation*. Jehovah is God, and "there is, none else." He who turns from Him, turns from all. He who turns from the Creator turns from the Redeemer. He who turns from God's plan of righteousness by faith turns from all righteousness, all life, all persistence, and continuance of being, and sets his feet in the way of death. Turn to God; fear Him, give Him glory. "Exalt ye Jehovah our God, and worship at His holy hill; for Jehovah our God is holy."

"FORBIDDING TO MARRY AND COMMANDING TO ABSTAIN FROM MEATS."

What Does 1 Tim. 4:1-5, Mean?

WE do not know how many requests have come in during the last two years for an explanation of the above-named scripture. In response to these requests we offer the following:—

Here is the text, quoted from the American Standard Revised Version:—

(1) "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons. (2) Through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; (3) forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. (4) For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving; (5) for it is sanctified through the Word of God and prayer."

1. The text has no *special* reference to the *last* days or the "*latter times*." It relates to *later* times than apostolic, to the great apostasy which had in Paul's day already begun. Acts 20:29, 30; 2 Thess. 2:7.

2. It does not necessarily refer to *one special* class which does all these things, but to "some," among whom all these things should be done. It predicts apostasy in general, with particular characteristics or evidences of its manifestations.

3. All the things herein condemned are primarily the result of departing "from the faith." The only true faith there is, is living, personal faith, that which makes life connection with God, that which dwelt in our blessed Lord, "the faith of Jesus." "The faith" does not relate to "body of doctrine." That idea is a fruit of the apostasy, a justification of lifeless formality.

4. The doctrines, or teachings, of demons are teachings that are contrary to the Word of God. Primary among these is that old word of the serpent, "Ye shall not surely die; . . . ye shall be as God." Gen. 3:4, 5. Out of that has grown the doctrine of natural inherent immortality, eternal torment, universal salvation, ultra Calvinism, purgatory, intercession of saints, prayers for the dead, works of supererogation. The system of human merit has been built up on just such a foundation; that Christ's offering and work and power and life are not sufficient, but that these must be supplemented by man.

5. And all these are the fruits of hypocrisy. One of the fearful denunciations which fell again and again from the lips of Him "who knew what was in man" was that of "hypocrites" applied to the leaders of the Jewish nation. Yet they boasted of their good works, and laid upon others, in ceremonial exactions and numerous fastings and ablutions, heavy burdens and grievous to be borne. The same hypocrisy was even more evident in the apostasy. Departing from God's plan and substituting the human, covering inward sins and selfishness with a cloak of hypocrisy, became ever more manifest as

equipped to be a statesman. Jehovah no more took him than He takes any man at any time and thrusts him into a place too large and difficult for him. If we are where God designs us to be, we may certainly be fitted for our duties. Pride or ambition may put us into too large a place, timidity or indolence into too small a place, ignorance or prejudice into a place for which we have no qualifications; but if we have reverently sought the indications of divine providence, sincerely tried to follow divine guidance, been docile and obedient, we may feel assured that we are where God wants us, and that He wants us just here because He has Himself seen to it that we are prepared to be just here.

Now to Jehovah's offer of a work so great and glorious that any human being may well have coveted it,—of the sole guidance of this work, of an exclusive partnership with Himself,—Moses says: "No; I can not accept such a trust. Send by any one but me." But he is not thus, or in any way, to escape his task. God wants him, and will have him. Yet, because of Moses' fear and distrust, it will be under conditions less favorable than God at first intended. "You say you can not speak, even tho I have promised to speak through your lips. Very well. Here is thy brother Aaron. He is an eloquent man. Take him as thy helper."

Thus it is finally arranged. God has urged upon Moses His best,—Himself. Moses has refused, and insisted on having God's second best,—Aaron. What an unwise choice! How scant the help that Aaron brought! He was to speak for Moses; that even he did very seldom. For the most part Aaron stood by, silent, while Moses dealt with Pharaoh. And there is no record that Aaron had any share in persuading the Hebrews. But, more still, he became a thorn in the side of the greater brother. He became jealous, and influenced their sister Miriam to become jealous also. He turned the people to idolatry. Moses' task was hard enough at best, but vastly harder because he had chosen Aaron to speak for him instead of God to speak through him, a human helper instead of a divine, Jehovah's second best instead of His best.

He wishes us to be saved, in all the full meaning of that great word; forgiven, cleansed, matured, made like unto our Lord. If we are unsaved, it is not God's fault. It is only because we are refusing His best, our personal salvation, and choosing His second best, the general, diffused, social benefits of Christianity.

There are two principal reasons why Moses missed God's best, and why we miss it. Moses did not exercise good common sense in refusing to trust Jehovah. No doubt he thought himself particularly shrewd. "I am not to be caught napping. I shall take no chances. I understand myself. I know that I'm no speaker." That sounds like fine modesty and unusual self-knowledge, but in view of Jehovah's offers of aid it is plain unbelief. Similarly we deceive ourselves. A neighbor and friend of the writer said recently: "I take care of one world at a time. I am doing my best daily in this world. If I ever reach another, I will try to do my best also in that." Very plausible, but this man acted thus only in religion. In youth he prepared for maturity, each day for each to-morrow. He was a man of faith, only he shut faith out of the one great realm where it is most needed. This is wrong, but it is also foolish; it prevents God from giving His best.

We may have His best, or His second best. The choice is ours. But we can have the latter only by refusing the former.

the centuries of apostasy rolled by. Under such influences conscience soon becomes hard and speechless.

6. "Forbidding to marry" would not involve the prohibition of all marriage. Neither would it include advice against hasty and unwise marriages. We can see the fulfilment of the Spirit's prediction in the enforced celibacy of the priesthood in the Roman Church and in those organizations which, under the pretense of holiness, forbid all marriage of its members as fornication.

7. The word translated "meats" is *broma*, meaning food of any kind. See John 4:34; Matt. 14:15. In the latter text it is rendered victuals, its literal meaning. "Commanding to abstain from foods" does not mean instruction or advice as to what foods are good, proper, or injurious. It does not say commanding to abstain from flesh meats or cereals or fruit; but from food in general. It would not apply to a physician who should forbid grains and enjoin flesh, nor to a vegetarian who should denounce flesh meats as injurious, and advise with all the ardor of his soul a diet of fruit and grains. The prophecy relates to enjoined and stated fasts as meritorious in themselves, even as the forbidding to marry. These can be seen in plenty in the enjoined fasts in the Roman Church. Fasts are often beneficial if voluntary and reasonable; they are good for the spiritual, mental, physical man; but they should be voluntary. "If ye died with Christ from the rudiments of the world, why, as tho living in the world," says Paul to Christians, "do ye subject yourselves to ordinances, handle not, nor taste, nor touch, . . . after the precepts and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and severity of the body; but are not of any value against the indulgence of the flesh." Col. 2:20-23. Fast if need be, but be sure it is not will-worship, self-righteousness, or from mere commandments of men.

8. God has created all that man needs for food, of every variety. Let the Christian select from that abundance, as he is able, what will glorify God.

9. "Every creature," meaning a created thing, whether animal, mineral, or vegetable, would in common sense include only the things that God gave for food. Because "every creature" is used, we would not gather that it meant that men were bound to eat everything that God had created. Nothing that God has created for man's good and His glory is to be rejected at the command of men. Let every child of God know the truth of this, and so eat with thanksgiving.

10. "Sanctified through the Word of God and prayer" would certainly seem to limit the food to be used to that which God had Himself given and set apart for man's use, and upon which man could with assurance pray for God's blessing.

This much for 1 Tim. 4:1-5. The food set apart for His children by the all-wise Father is another matter which each one must find out for himself. There will be articles in this paper, there are articles continually in health magazines, which tell us what the best foods are. But the final decision must rest with the individual soul. Let him choose for God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Let His Spirit guide. Bring all appetites into subjection to Him, and be guided, not by man-made rules and ordinances, but by the Word of God and sanctified common sense.

WORKINGS OF THE SPIRIT.

THE demonstration of the Spirit is not necessarily of the character that creates mere curiosity, or that attracts the mere seeker after strange things. Christ did many wonderful works, but He did only such works as were in line with His purpose. He refused to do any miracle just to gratify the curiosity of Herod and his associates, altho it might have saved Him the cruel insults that followed His refusal. After showing His power to resist the mob that came to arrest Him in Gethsemane, He disappointed His disciples by allowing Himself to be taken. All of God's work among men is done through the power of His Spirit, but its strongest manifestation is not in those demonstrations that are recognized by the world as wonderful works. There is no miracle of grace so great or so wonderful as the conversion of a sinner. "This is a faithful saying, and worthy of all acceptance, that

Christ Jesus came into the world to save sinners," and all the miracles that are wrought by the Spirit of Christ are such as, in His judgment, will have an influence to that end.

Elijah was a man of God, a man of great faith, a man of such character as justified the Lord in translating him without his seeing death. He was a man whom God could use as an instrument in the performance of some notable miracles. But there were many widows in his day suffering from the effects of the great famine, but unto only one of them was he sent with miraculous help. Luke 4:25, 26.

John the Baptist came "in the spirit and power of Elijah." He was "filled with the Spirit" of God; yet, altho he was endued with the same power that was manifested in Elijah, "John did no miracle." This was not because he was in any way inferior to Elijah; for Christ testified of him that no greater prophet ever had arisen. There was such a power manifested in the Word as spoken by John that all classes flocked to hear him and to be baptized by him. He was not obliged to "work up an interest" by any kind of human advertising. He could preach in the wilderness, and people came from city and from country to hear him. The Spirit convicted them of sin through John's preaching, without any physical miracle at all.

All this shows that the Spirit is not given to men for them to use, but that it may use them. The power is not given to men to use at will, but as the Spirit may direct. Miracles wrought by the Spirit of God are limited to such as are wrought by the will of God, and not according to the judgment of man. We are not to rejoice because of the wonderful things we are enabled to do in His name, but because our names are written in His book of life. Luke 10:17-20.

REPEALING LAW TO SHIELD TRANSGRESSORS.

ORIGINALLY the Federal Anti-trust Law contained a clause providing for imprisonment of parties convicted of violating its provisions. But in order to evade this part of the penalty, men who were openly disregarding the law secured the enactment by Congress of another law repealing the imprisonment clause of the penalty. Many people have condemned this repeal as a connivance of the law-making power to help out guilty parties and save them from punishment.

Probably a great majority of the people of the United States would condemn such action. But many religious teachers maintain that the supreme Lawgiver has acted in the same manner. It is declared that in order to save sinners from the death penalty, He abrogated the law that condemned them. If this were true, He could justly be charged with encouraging the things which the law forbade. It would be an acknowledgment on His part that the law was unjust. But the plan of redemption reveals a very different story. Instead of repealing the law whose transgression makes one a sinner (1 John 3:4), in order to give the condemned one release, the Lawgiver Himself suffered the penalty, thus honoring the perfect, immutable law. That the moral law was not in any way affected by the Gospel, only to be emphatically vindicated, is shown by the fact that none but penitent sinners are liberated from the penalty of its transgression, and these only through faith in Christ. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. There could be no such penalty if the law were repealed; for death is the result of sin (Rom. 6:23), and "sin is not imputed when there is no law" (Ch. 5:13).

The principle of repealing law that men may be liberated from its provisions can apply only to the affairs of men; and, owing to human imperfection, and the consequent imperfection of human law, such repeals are often in the line of justice. But it is not so with the acts of God. His ways are always just, and therefore perfect. Jesus came not to destroy the law, but to fulfil it (Matt. 5:17, 18), and that it might be fulfilled in those "who walk not after the flesh, but after the Spirit" (Rom. 8:4). The Gospel was not designed to palliate sin or to shield the sinner, but to show up more vividly the heinousness of sin and to reform the sinner—to reconcile him to God through faith in Jesus Christ. "Do we then make void the law through faith? God forbid; yea, we establish the law." Ch. 3:31.

When men were casting about for a "Lord's day," other than the day which He Himself had set apart by precept and example, why should they have settled upon Sunday, and why not on the day on which Christ died? What claim has one of these days above the other? The great sacrifice of His life for fallen man was made when He died. The penalty of sin was paid when He died. Why, then, would not that be as much the "Lord's day" as the day on which He rose from the dead? But, more pertinent still is the query, Why should man assume to make a "Lord's day" at all? Every time man undertakes to do something outside of, or foreign to, the Lord's directions, he is sure to do something contrary to His expressed will. He is sure to set his judgment above God's judgment. The Lord set apart the seventh day as His day, His "holy day," and gave the reason for it—a reason based on a fact that never can be altered. See Gen. 2:2, 3; Ex. 20:8-11. But puny man interposes his judgment, and declares that another day and another reason are more appropriate. Then he assumes that when the prophet refers to the Lord's day (Rev. 1:10), he must mean the day that man has designated, rather than the day that God Himself has chosen. Whom shall we obey? Whose is the better judgment?

Some people think it is a "glorious liberty" to get away from the law of God. They hail it as a wonderful manifestation of divine love to take away all restraint, to remove the standard of righteousness, and say to all, Your own judgment is the standard. If you are a parent, how do you think that plan would work with your children? Such people are especially elated with the idea that the Gospel frees them from all obligation to keep the Sabbath of the Lord. Yet they will bind themselves to observe a day set apart by man, and assume to demand civil law to enforce its observance upon all men. Where, then, does the "glorious liberty" come in? Even men who preach the observance of "all days alike," will encourage the enforcing of a particular day upon the masses of the people. To encourage the observance of a day that stands only in the authority of man, is logically to encourage the compulsory observance of that day by the law of man, when other means fail of the desired object. To the correctness of this proposition all history attests.

Question Corner

1487.—Matt. 24:19, 20.

With reference to Christ's coming spoken of in Matthew 24, please explain verses 19 and 20. M.

The passage does not refer to Christ's second coming, but to the destruction of Jerusalem, when the Jews should be scattered and Jerusalem destroyed. The disciples asked three questions: (1) "When shall these things [the destruction of the temple] be?" (2) "What shall be the sign of Thy coming?" What shall be the sign of "the end of the world" or age? See verse 3. Jesus answers the last question first, closing with verse 14. He then answers the first, concerning the destruction of Jerusalem, in verses 15 to 20. From that He goes forward through the great tribulation to the special times of His coming. If we will keep the questions in mind, the answers will be clear. Women burdened as indicated in the text would have a pitiful time in famine and flight; and this will also be true in the increasing troubles of the last days.

1488.—Forbidding to Marry, and Commanding to Abstain from Meats.

Can you explain 1 Tim. 4:1-5? W. A. B.

Explanation of this scripture is given in another column. Let it be preserved for others, and for future reference.

1489.—The Invisible One. 1 Tim. 6:16.

Who is it that "no man hath seen nor can see"? 1 Tim. 6:16. A. K. H.

God the Father, invisible to mortal men because of His overpowering glory and splendor. But sometime, when they are immortal, He will dwell personally with His people (Rev. 21:3), "and they shall see His face" (ch. 22:4).



"CORRUPTION EVERYWHERE."

This is the verdict of a man, a politician, than whom, perhaps, no one in the United States is better qualified to express a reliable opinion. It is becoming more and more evident that the reason the people lose control of their own affairs, why they lose control of the government, is because of their willingness to sell or give away themselves. The corrupt schemes concocted in financial and political circles never could be carried out, were it not for the fact that so many of the people think they see temporary personal advantage in supporting such schemes. Not one of the great corrupting projects, of which the people so bitterly complain, could be carried out, were it not that the people here and there lend or sell themselves to the aid of such projects.

They are deceived by "gold-brick" financial ventures, because of their innate avariciousness, because of their natural disposition to nibble at the bait of promises to get something for nothing. They read or hear of men making fortunes out of speculation, and they would like to do the same; hence they are caught by apparent opportunities. They are deceived by political platforms and political "reformers," because they do not learn anything by experience, and many of them side with that which they think will win,—imagining that somehow there is to be an advantage in the glory of winning the day, and being in favor with those who succeed. But that which shows the venality of current, popular corruption is the disposition to sell votes—whether it be for large or small sums of money, or for other consideration. The authority to which we have alluded said in a recent public address, as reported in the *Commoner*:—

There is corruption everywhere. I was down in Delaware, and I found that in Delaware, in some precincts, a majority of the people had received pay for their votes, and in some precincts even three-fourths of the people had received pay for their votes. The *Baltimore Sun* declared, after the election of 1900, that in one county in Maryland 25 per cent of the voters could be bought. The governor of Rhode Island has given statistics to show the extent of corruption there. I received a letter from a man in New York who asked, "How can we hope to win when a man with a quarter section of land demands \$1.50 for his vote?" In West Virginia a man told me that, when he was on the committee, a voter came fourteen miles the day before the election to announce that he would not vote the next day unless he got a dollar. The public conscience has become so demoralized that I heard of one case where a town wanted to secure the county seat, and not being able to get the county seat away from another town, the idea of building a new county around the town was conceived. The leaders of the movement prepared a bill, and took it down to the Legislature, and they raised a fund of \$50,000 among the honest and respectable business men with which to corrupt the Legislature; and, to be sure that the money was conscientiously expended, it was put in the hands of two prominent church-members to divide among the bribed legislators. That was in another state, but if I dared to touch on domestic matters in this state [Florida], I might possibly find cases that would parallel anything I have mentioned. Corruption is so common that people who know what is going on are seemingly indifferent to the effect that it is going to have on our country.

We can not discount the facts that show the extent and the wickedness of the corruption that exists in political, social, financial, and even religious circles; but we can not ignore the other fact that all this is made possible by the corruption that is *everywhere*. And the most deplorable feature of the condition is that the people are being deceived by the assurance that they are "growing better." The "watchmen" whose calling is to give warning of the corruption of the last days are too ready to fall in with the popular wave by overlooking the root of the prevalent evils. They overlook, or desire to hide, the reality that the men who are prominently on the surface in all departments of life have come up from the masses by popular patronage or by popular preference. And the supply is fed from the great common resource. There is no permanent remedy in human resource,

so long as ninety-nine men out of every hundred are restrained from being monopolists or dictators only from lack of opportunity.

The only remedy is in the eventual relief that comes through the "precious faith." To such as have this faith in the only true reform, the greatest of all Reformers, by His Spirit, gives these words of encouragement: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, *having escaped the corruption that is in the world through lust.*" 2 Peter 1:2-4. This is the only way of escape. Every other way leads through the bogs and quicksands of human ambition.

ARBITRATION ONLY A TEMPORARY PALLIATIVE.

It is becoming more and more evident that merely human schemes for peace between man and man never can produce more than a temporary cessation of active hostilities. Respect for the law of God, as comprehended in the Golden Rule, is the only preventive of selfishness in deal. Great stress has been laid on arbitration as a settler of all troubles; but while arbitration is better than open war between individuals, or classes, or nations, it never can fully satisfy both parties. Its first test as a government scheme between capital and labor is far from satisfactory to either of the contracting parties, or to the people at large. Neither of the principals enter into the spirit of the compromise enforced upon them by the arbitration commission; and it is evident that if the anthracite coal barons could make as much profit out of another strike as they have gained through the last one, they would not hesitate to provoke a repetition of that terrible event. The consumers of coal, both of anthracite and bituminous, have far more than paid, in increased price, for all the temporary loss to the companies, caused by the strike. The reckless disregard of the prophetic Word is sure to precipitate the inevitable crisis set forth as a precursor of the coming of the Lord. The *Herald*, of this city, gives the following pertinent statement of the situation and the prospect:—

Accounts which come from the anthracite district of Pennsylvania are not reassuring. The temper of the miners is not satisfactory. A year and a half has gone by since the settlement of the strike by an arbitration that it was hoped would not only bring permanent peace to the distracted district, but afford an object lesson for the rest of the labor world that would contribute to its lasting satisfaction.

These roseate anticipations seem to be poorly warranted. There is time before the contracts expire for the establishment of better relations, but if they are established, a different spirit from that now manifested will have to characterize both operators and miners. There is little or no reciprocity of sentiment or interest between them. Both sides have knives up their sleeves, and the likelihood seems to be that they will use them without mercy at the first opportunity.

The basic trouble appears to be that the operators have not lived up in good faith to the terms of the arbitration findings. They have kept the letter of the contract, while outraging its spirit. They have not only been exacting with the men, but provokingly so, and the men have not found their condition improved by the terms of settlement of the strike.

The spirit manifested by the operators has begotten in the minds of the men a kindred spirit of reprisal and retaliation. This prompts them to do as little work as will pass for the money, and do that in a surly humor that makes them difficult of discipline. The feeling on both sides is that when the three-year contract is up the war will be renewed, and that arbitration will not be submitted to next time. The fight will be to that bitter end, which those engaged in industrial warfare appear to look upon as a goal greatly to be desired.

A second conflict is made all the more probable

because the last one proved a source of great profit to the mine operators. They not only made an advance on all the coal they had out of the mines, or could get out during the strike, but ever since the settlement of the strike they have netted a profit of \$2.72 per ton, instead of \$1.60, as before the strike. These profits have been estimated to be as high as \$75,000,000 in the aggregate. The innocent public has paid all the bills which the operators incurred by reason of the half-year of warfare, and also a part of the money which the men lost.

Nearly all of our labor troubles arise not out of a clashing of interest or any other thing that should tend to make the strife between labor and capital an irrepressible conflict, but in the main from a spirit of bad faith, and a disposition to be unfair rather than fair, or to apply the pressure of force where there is no moral justification for its application. So long as this spirit remains in the industrial world will there be strikes and lockouts, destruction of property and suffering of privation. The whole industrial problem is involved in the single issue of fair play and good faith. Like all other public issues, this one also resolves itself into a question of good morals.

THE CONFLICT UPON US.

[From among the many letters which have come to us anent capital and labor, called out by our special issue, we present the following candid expression of opinion, breathing peace and good will. The solution of the great question, the climax of the great struggle, is set forth in "the more sure word of prophecy."—ED. S. OF T.]

EDITOR SIGNS OF THE TIMES—Sir: No cartoon that ever I saw, even during the days of Nast and Boss Tweed, struck me so forcibly, as being the whole truth in a picture, as did the title-page cartoon in the recent "Capital and Labor" issue of the SIGNS.

The writer is not a regular reader of the SIGNS, but not infrequently he gets a copy, prompted by something in the "Table of Contents," that promises "a feast of reason."

During the past ten years the writer has by pen and voice, in a feeble but earnest way, warned his countrymen of the culmination that would surely come, from the "irrepressible conflict" between the "toiling masses" and the "privileged class," if the spirit, the precept of the gentle Jesus, the meek and lowly Nazarene, the "carpenter's son," did not enter the hearts of men as the dominating influence, acting as a solvent of the world's greatest, most vexed, and vexing problem.

What is that spirit by that precept?—"Love one another."

This is the sum and substance of Christianity; the highest human ideal; the acme of civilization; the *ne plus ultra* of social organism.

Let the cruel, barbarous, unenlightened selfishness of the human heart be incinerated to dead ashes in the white heat of the glowing fire of brotherhood, and there will be averted the awful climax foreshadowed by that terror-inspiring cartoon.

Then, instead of the two great forces and factors of civilization, of industrial and commercial life, labor and capital, being two mighty giants pitted for war, grappling with each other in a battle to the death to determine the question of supremacy, the right to rule, while the great majority, the consumers not identified with either camp, are crushed by the whirlwind of the mighty combat, they would meet as two great, strong brothers, robed in the habiliments of peace and industry, clasping hands in harmony and love beneath the cloudless skies of progress, from which the life-giving sun of posterity radiates its beams of cheer upon the happy millions gathered around, making the vault of heaven to reverberate with their diapason of joy and thanksgiving for the blessed exemplification of the truth, that civilization is civilized; that humanity is humanized, made so by the all-conquering power of love, the outward expression of the Christ spirit; the practical exemplification of His divinely-inspired maxim as the highest rule of human conduct, "As ye would that men should do to you, do ye even so to them."

But O, the momentous question is, Will the Christ spirit dominate? or will the spirit of the devil, the spirit of selfishness, or greed, rule?

If the latter shall be, then woes untold and untellable are to be upon us, and civilization must needs have a new birth in the blood of revolution and be christened with the waters of tribulation, heated hot by the fires of anarchy.

But, if the former shall prevail, then civilization will peacefully emerge out of the wilderness of contention and advance to the heights of human excel-

lence, whence can be looked upon a world that was like unto a hell transformed into the similitude of heaven.

Let us continue doing all we can to aid in bringing about such a blessed consummation.

Faithfully yours, JNO. AUBREY JONES.
Fruitvale, Feb. 7, 1904.

PANAMA AND RELIGIOUS LIBERTY.

THE *Ram's Horn* remarks:—

Panama has put itself in touch with the progressive nations of the earth by adopting a policy of religious freedom. By the concordat between Colombia and Pope Leo XIII., the state might even declare null and void the marriages of Protestants and other non-Roman Catholics. Panama has repudiated the intolerant policy of Colombia, and has adopted the following: "The profession of all religions, as also the exercise of all forms of worship, shall be free without other limitations than respect for Christian morality and public order."

But this hardly reaches the mark. It would be very easy for Roman Catholic judges and executive officers so to construe the law that Protestant worship and Protestant preaching would be considered contrary to "Christian morality and public order." Something more emphatic than that is needed.

"Christian Union."—Amory H. Bradford, D. D., moderator of the Congregational National Council, makes a "Proposition for Christian Union," in the *Independent* of February 4. His proposition in general is for union between those bodies nearest together, and his special plea is for a union of Presbyterians, Congregationalists, and Baptists. Between the first two he finds but little difference, save in the matter of church government, but this difference is largely passing away, the Presbyterians recognizing more and more the autonomy of the individual church. But he thinks the difference is still less between Congregationalists and Baptists, as both are congregational in government. The matter of baptism and its mode Dr. Bradford deems a small thing. Simply leave that to the individual conscience. Immerse, pour, sprinkle, sprinkle children or not, as parents desire.

Such a union would tell nothing for truth. It might be easy for Congregationalists, who hold only a counterfeit baptism, but we do not see how the Bible Baptist could acquiesce. And yet, Baptists must do one thing or the other: they must yield to the claims of the Bible Sabbath, or give up Bible baptism; and not a few of them have already become so "liberal" that baptism is with them a matter of little consequence. Yielding that, they are practically Congregationalists, pure and simple.

Left with a trust, will they abandon it? Baptism means more than mere immersion. The very mode stands for stalwart regeneration by faith and loyalty to the Bible. But if Baptists hold to baptism, why will they not accept the Bible Sabbath? The only true union is union in truth.

What the Masses Read.—The Booklovers' Library is a library of books issued within the year. It aims to furnish only what is wanted. It declares that nowhere can a better list be found. It lists in the *Booklovers' Magazine* 3 books on Science and Nature Study; 5 on Religion; 6 on Economics and Sociology; 10 on Politics and History; 31 on Biography and Memoirs, many of them indifferent; 6 on Domestic Economy and Recreation; 16 on Criticism, Anecdote, and Essays; 2 on Poetry and Drama; 9 on Travel and Description; and on Fiction, 156. It goes without saying, and the titles and books bear out the fact, that fully one-half of the above, outside of the fiction, are light, ephemeral, designed merely for entertainment; and yet there are nearly twice as many books on fiction as in all other classes—good, bad, indifferent—put together. The effect of such mental fodder on the minds of a people is certainly weakening, cheapening, deteriorating.

A bill before Congress, aiming to prohibit the sale of liquors in soldiers' homes, is meeting strong opposition by the liquor traffic. At a committee hearing recently, an attorney for the liquor dealers named a number of preachers of national and international repute who, he said, were opposed to the measure.

Disasters.—Much damage in Chicago suburbs by spring floods is reported by telegraph. The worst flood in several years, the report says. In Austin 1,500 employees of the Meyer Cord Company were thrown out of employment, and at Burnside the schools had to be closed.....Several of the islands of the lower San Joaquin River (California) have been inundated through broken levees, the heaviest losses being on Bouldin Island, where are the most extensive asparagus fields in the world. The loss in this industry alone is estimated at not less than \$600,000.....Heavy snowslides occurred along the line of the Central Pacific Railroad in the Sierra Nevada, on the 23d ult. Snow-sheds were flattened, and a freight train was covered by thirty feet of snow. The train-men were rescued eventually, but at least two tramps are said to have perished. At one point 200 men were eighteen hours clearing the track.....The survivors of the British bark Mary A. Troop, abandoned at sea, arrived at Southampton, England, on the 23d ult. They had been so pressed for food and water that they chewed wood and lead to relieve their cravings. After twenty-six days of suffering from hunger and cold, they were rescued by a passing steamer. One man was drowned.....A great destruction of farm property by prairie fires is reported from Loomis, Neb. Three farmers are known to have lost their lives, and several cowboys were missing at last report.....Owing to prolonged storms, a large mine near Redding, Cal., has been obliged to shut down, throwing a large number of hands out of employment.....Captain Grant, of the American ship Clarence S. Bennett, arrived in San Francisco last week, with the news that his ship was burned near Cape Horn in December last. He had to run 200 miles in a stormy gale in order to reach land after it was seen that the fire could not be quenched. The run served to fan the flames, and the crew barely saved their lives.....An East St. Louis despatch of March 24 says: "An electrical storm, accompanied by a high wind and a heavy fall of rain, caused much damage here to-night. The lightning struck many buildings, among them the plant of a fireworks manufactory, which exploded, and three of the larger buildings were burned. A large number of persons were injured, many dwellings demolished, and the loss will reach many thousands of dollars.".....Great damage is reported as the result of a storm to the south of Chicago on the 24th ult. At Indiana Harbor three persons were known to be dead, many others injured, and some buried in ruins and at that time supposed to be dead. Three leading hotels were badly damaged.....On the night of March 20, a fire in a car barn of the Union Traction Company, Chicago, caused a loss of \$150,000. This was the second of the company's barns destroyed within a week, and it is thought to have been the work of incendiaries.....A Detroit despatch of March 26 reports great property damage and three deaths by floods in Southern Michigan.....St. Paul, Minn., advices, state that a snow blockade had tied up the northern transcontinental railroads for forty-eight hours, up to the 26th ult.....Six inches of rainfall in twenty hours at Vincennes, Ind., broke levees and closed factories, together with much damage to other property.....The flood at Portland, Ind., up to March 26, had caused property loss amounting to \$100,000, and two men were drowned.....Ohio and Kentucky suffered severely from a great storm on the 26th ult. At Louisville the wind attained a velocity of sixty miles an hour, rain fell in torrents, doing immense damage to property. At Hamilton, Ohio, the Big Miami rose fifteen feet in four hours, rendering 200 families homeless. Several towns along the Big and Little Miami were flooded, closing mills and stopping railroad traffic. At Springfield, Ohio, the flood was the worst in the history of that city. Twenty-five families were left homeless, about a thousand men were thrown out of work, and all the street-car service was temporarily suspended.At Gainesville, Ark., and vicinity, the storm of March 26 caused the death of three persons, and the injury of several others, together with the destruction of much property.....A tornado throughout the island of Reunion, in the Indian Ocean, March 21 and 22, caused great damage to all kinds of property. Twenty-four deaths are reported, and thousands are left without food or shelter.

In a fight between a party of negroes and a posse of deputy sheriffs, at St. Charles, Ark., March 23, three of the negroes were killed.

Strange as it may seem, those sects of professed Christians that make the most ado about "apostolic succession" have the least in common with the apostles, either in doctrine or practise. Of all, they are the most governed by the traditions of men. The best evidence of apostolic succession is the apostolic spirit of self-denial and devotion to the plain Word of God. The apostles recognized "all scripture" as "profitable for doctrine" (2 Tim. 3: 16); therefore they saw no light in anything that was not according to the law and the testimony (Isa. 8: 20). Only those who stand on this ground can claim apostolic succession.

Very little that can be called news from the war in the Orient is to be said. There are many loud headlines in the newspapers, but they do not give much reliable news. Evidently, Japan has pretty well crippled Port Arthur, in fact, well-nigh destroyed it and several Russian war-ships. But that is not the end of the conflict. Russia is not depending on her navy, nor on Port Arthur. Her dependence is on her immense land force, which is being placed in a position of her own choosing, well back from the coast. All supplies and reinforcements reach the army from the interior, from a home source, practically unassailable by the Japanese. This army is fortifying and waiting to be attacked on her own chosen ground. The conflict will be decided on land, out of reach of the guns of any navy. Russia is waiting, and is preparing for at least a two years' war, and it may be more. If there be no interference by other nations, the resources of Japan will be tested to the utmost before she wins, if she wins at all.

A press despatch, dated Washington, March 23, says: "President Roosevelt soundly lectured a party of Ogallala and Sioux Indians, who called on him to-day, about the evils of horse-racing and gambling. The President endeavored to impress upon his visitors his ideas of industry and thrift. The Indians listened in solemn silence, and as they emerged from the executive offices their faces beamed with smiles." It is little wonder they smiled at the idea of the chief of the white tribe lecturing Indians about gambling and horse-racing. If, when the President was touring out West, some Indian chief had lectured him about the evils of gambling and horse-racing among his people, perhaps he would have smiled. It is a question, however, which lecture would be the more appropriate, especially as the Indian learned much in these lines from the white man.

Martial law has been declared over the county of Las Animas, Colo., and about four hundred members of the National Guard have been stationed at the various mines in order to protect non-union workmen. Saloons and dance halls have been ordered to close at 9 o'clock P. M. Such places are almost invariably an adjunct, if not a prime cause, of the disorder of any given locality. It would be a wonderful saving of property, of life, and of health, besides adding much to the peace and comfort of the people everywhere, if such institutions could be abolished altogether.

A great treasure find in Bolivia is reported by the newspapers of that country and Peru. It is said to have been buried by Peruvians five centuries ago, and has been an object of search at different periods ever since. The amount is said to be \$16,000,000. British and American engineers were the finders, but the Bolivian Government took charge of the treasure.

An earthquake shock occurred in the extreme western part of Washington, between the Olympic Mountains and the coast, on the 16th ult., and severe rains and floods followed the quake. On the 20th ult. the Atlantic coast, from New Brunswick to Massachusetts, was visited by quite a severe temblor.

Queen Alexandra recently surprised and delighted the factory children of the East End, London, by going in where between three and four thousand of them take their daily meal, and partaking of a nine-cent dinner with them. There were eight in her company.

Macario Sakay, who has been posing as president of the Filipino Republic, has been killed, together with fifteen of his followers. His party was encountered by detachments of constabulary and scouts, and all who were not killed were taken as prisoners.

The largest searchlight in the world, manufactured in Germany, is now in St. Louis, for use at the coming exposition. The lens is seven feet across, and is to make a light that can be seen 200 miles. Its light will equal that of 6,000,000 candles.

Germany is said to have found a pretext to "safeguard her interests" in the province of Shantung, China. That means more or less of armed occupation. "The powers" seem to be prospecting for "pretexts" in the Far East.

Eighteen flour-mills in Minneapolis, Minn., have been closed because of the poor condition of the flour trade, and about a thousand employees are out of work.

Bubonic plague is reported as spreading at an alarming rate in Johannesburg, in South Africa. The deaths up to March 24 were fifty-five.

A fierce blizzard, according to press despatches, raged through Manitoba on the 24th ult., blocking the railway tracks with snow.

THE HOME

THE FAME OF THE CITY.

A GREAT rich city of power and pride,
With streets full of traders, and ships on the tide,
With rich men and workmen, and judges and
preachers,
The shops full of skill, and the schools full of teach-
ers.

The people were proud of their opulent town.
The rich men spent millions to bring it renown;
The strong men built, and the tradesmen planned;
The shipmen sailed to every land;
The lawyers argued, the teachers taught,
And a poor shy poet his verses brought,
And cast them into the splendid store.
The tradesmen stared at his useless craft,
The rich men sneered, and the strong men laughed;
The preachers said it was worthless quite,
The school-men said it was theirs to write,
But the songs were spared, tho they added naught
To the profit and praise the people sought,
That was wafted at last from distant climes;
And the townsmen said, "To remotest times
We shall send our name and our greatness down."

The boast came true; but the famous town
Had a lesson to learn when all was told.
The nations that honored cared naught for its gold;
Its skill they exceeded a hundredfold;
It had only been one of a thousand more
Had the songs of the poet been lost to its store.
Then the rich men and tradesmen and school-men
said

They had never derided, but praised instead;
And they boast of the poet their town had bred.

—John Boyle O'Reilly.

THE BIBLE FIRST OF ALL.

BY MRS. L. D. AVERY-STUTTLE.

"This little Book I'd rather own
Than all the gold and gems
That e'er in monarchs' coffers shone—
Than all their diadems."

WE have heard the Bible compared to a perfect cube; and it is a good comparison. Let the infidel and agnostic vainly attempt to overthrow it; let the hosts of hell and the red waves of the pit beat upon it with relentless rage; behold it rises in as majestic proportions as ever. It can not be overthrown. It has stood the assaults of its boasting foe, whom the Almighty cast out of the gardens of God, for many a century; and still it throws its cheering rays of Gospel light over the dark places of earth.

There is no other book an understanding of which is so necessary, and there is none other so majestic in its simplicity. It is the message of the Infinite to the finite. It is the letter of our Father to His children. Is it not strange that so many neglect the reading of their letter?

Go with me to any one of our large post-offices on a day when there is a public delivery. It is the hour for distribution, and, as we are expecting letters of importance, we join the eager-faced throng. Such is our hurry that we step up in front among the first arrivals; but we are quickly asked to fall in line. We don't mean to be selfish, but we are so anxious for the letter from our absent loved ones that we forget that others are just as anxious.

"Are there letters for us?" we ask of the busy clerk.

"Nothing to-day."

How disappointed we are!

"Wait a moment. Ah, yes; here are your letters!"

How eagerly we grasp them, and as eagerly peruse them. No waiting to read the newspaper first; no conversing with acquaintances. "Good morning," says a friend. But we scarcely hear him. We are reading our letters from our absent loved ones.

Now, our Elder Brother has written us a letter. He has been away nearly two thousand years, and He is preparing a place for us to live with Him in

the country where He has gone. His letter is filled with glowing descriptions of the country, and He has even taken the pains to describe the city very minutely in which He is preparing such palaces for us that the most wonderful mansions of the kings of earth sink into insignificance in comparison.

"O, I have read my Bible through!" some one exclaims. Yes; but how often have you read that last letter from daughter Mary, or son John, or lover, or husband?

We all remember about the poor man who once undertook a long and dangerous journey, and who became bewildered and almost lost his life because he neglected to study his guide-book.

My friends, we are all a long way from home. We sometimes think of its glories and its beauties, and at such moments, O, how we long to be there, but we are lost upon the mountains of sin!

Do you? Listen then to the words of the Most High:—

"Where wast thou when I laid the foundations of the earth?" And before the astonished patriarch could frame an answer, a second question is thundered by the Almighty, from the breathless vortex of the whirlwind: "Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?"

My friend, can you show me anything in all the writings of the wisest and most gifted poets or philosophers, which can compare with this wonderful passage? And this is only one among many.

Then, do you love simplicity and comprehensiveness of expression? Where can it be found in such completeness and perfection as in the Book of books? Read the story of creation.



Dangers are upon every side. A mighty foe is ever seeking our destruction, and legions of his agents are planning our overthrow. We shall become bewildered and lost unless we study our Guide-book. In this we may read the experience of those who have gone over the same road we are traveling. We may read of their mistakes, of their trials, and of their glorious victories; and, as we read, our own faith grows stronger, and our hope brighter. Then, as we surrender ourselves to the guardianship of the pure angels, they will encompass our footsteps round about, for "the angel of the Lord encampeth round about them that fear Him," as about Elisha on the hills of Dothan.

"Yes," says one, "the Bible is good, but I must confess I love better to read Shakespeare and Milton and Tennyson and Dickens. You see, I love eloquence and majesty of expression."

"In the beginning God created the heaven and the earth." What majesty! what simplicity of expression!

Read a description of the miracles performed by Jesus of Nazareth. Take, for an instance, the raising of Lazarus. The whole wonderful story, with all the attendant circumstances, is told in a very few words. Suppose such an amazing miracle should be performed to-day. With what startling headlines would it be heralded by the newspapers! Column after column would be written about it. Everything would be discussed,—from the color of the hair of Lazarus, to the price of the coat worn by the Healer. But in dignified majesty and comprehensive simplicity, Inspiration relates the wonderful tale in a few words. Do we admire poetry and beauty of expression? Let us read the book of Job, and the Psalms of David. The 103d and 104th psalms are

strikingly beautiful and poetical. Perhaps pathos appeals more especially to you. You do not need to search for it in the popular fiction of the day, if you would find it in its perfect beauty of expression. Can you read the pathetic utterances of the aged king of Israel over his lost and misguided son, with dry eyes?

"O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

Or who can but read with dim eyes the mournful appeal of the beloved Master over Jerusalem—the city of His love: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" What pathos! what touching sublimity! It is the language of Deity voicing the sorrow of Omnipotence.

But perhaps you are more interested in tragedy. You will find the twenty-fifth chapter of Numbers, the tenth chapter of Joshua, and the entire book of Esther abounding in tragedy. But if you would read the saddest of all the tragedies ever written since the creation of the world, you will find it in the inspired narrative of the crucifixion of the Man of Galilee, by a blood-thirsty and sin-hardened mob.

"But," says one, "I don't care so very much for tragedy or eloquence or beauty of expression or poetic utterance,—that is all well and good,—but I must confess to a great liking for love stories. Take a real good love story, now, and let it be well told, and I never tire of reading it."

Well, then, my dear friend, again I bring forward the Book of books. "What! you don't tell me that there are love stories in the Bible?"

Why, that Book is simply and wholly the most wonderful, the most beautiful, the most passionate, the most thrilling, and the most captivating love story which was ever written or read. It tells of a love which is deeper than the deepest depth; and higher than the highest heaven; of a love which is tenderer than that of lover or husband or mother; of a sympathy and companionship which is infinite, and of a jealous watchcare which never ceases. Ah, it is the best love story of the Infinite.

O the Bible, the Bible! it has a word of cheer for the discouraged, a tear of sympathy for the bereaved, a smile of encouragement for the faithful worker, and infinite LOVE for every fallen son and daughter of Adam.

"Then were the seas one chrysolite,
The earth one golden ball,
And diamonds all the stars of night,
This Book were worth them all."

HOW THE GOVERNOR SIGNED THE PARDON.

[By Eugene Field, in *Chicago News*.]

EVERYBODY was afraid of the old governor, because he was so cross and surly. And one morning he was crosser and surlier than ever, because he had been troubled several days with a matter which he had already decided, but which many people wished to have reversed. A man, found guilty of a crime, had been imprisoned, and there were those who, convinced of his penitence, and knowing that his family needed his support, earnestly sought his pardon. To all these solicitations the old governor replied, "No," and having made up his mind, the old governor had no patience with those who persisted. So the old governor was in high dudgeon one morning, and when he came to his office he said to his secretary: "Admit no one. I am weary of these senseless importunities."

Now, the secretary had a discreet regard for the old governor's feelings, and it was seldom that his presence of mind so far deserted him as to admit of his suffering the old governor's wishes to be disregarded. He bolted the door and sat himself down at his modest desk, and simulated intense enthusiasm in his work.

His simulation was more intense than usual, for never before had the secretary seen the old governor in such harsh mood.

"Has the mail come? Where are the papers and the letters?" demanded the old governor, in a gruff voice.

"Here they are, sir," said the secretary, as he put the bundle on the old governor's table. "These are addressed to you privately; the business letters are on my desk. Would you like to see them now?"

"No, not now," growled the old governor; "I will

read, the papers and my private correspondence first."

But the old governor found cause for uneasiness. The papers discussed the imprisoned man, and these private letters came from certain of the old governor's friends, who, strangely enough, exhibited an interest in the self-same prisoner. The old governor was disgusted.

"They should mind their own business," muttered the old governor. "The papers are officious, and these other people are impertinent. My mind is made up—nothing shall change it."

Then the old governor turned to his private secretary, and bade him bring the business letters, and presently the private secretary could hear the old governor growling and fumbling over the pile of correspondence. He knew why the old governor was excited; many of these letters were petitions touching the imprisoned man.

"Humph!" said the governor at last. "I'm glad I'm done with them. There are no more, I suppose."

When the secretary made no reply, the old governor was surprised. He wheeled in his chair and searchingly regarded the secretary over his spectacles. He saw that the secretary was strangely embarrassed.

"You have not shown all," said the governor, sternly. "What is it that you have kept back?"

Then the secretary said: "It is nothing but a little child's letter—I thought I would not bother you with it."

The governor was interested. A child's letter—what could it be about? Such a thing had never happened before.

"A child's letter! Let me see it," said the governor, and, although his voice was harsh, somewhat of a tender light came into his eyes.

"'Tis nothing but a scrawl," explained the secretary, "and it comes from the prisoner's child—Monckton's little girl—Monckton, the forger, you know. Of course there's nothing in it—a mere scrawl; for the child is only five years old. But the gentleman who sends it says that the child brought it to him and asked him to send it to the governor."

The governor took the letter, and he scanned it curiously. What a wonderful letter it was, and who but a child could have written it! Such strange hieroglyphics and crooked lines—it was a wonderful letter, as you can imagine.

But the old governor saw something more than the hieroglyphics and crooked lines and rude pencilings. He could see in and between the lines of the little child's letter a sweetness and a pathos he had never seen before, and on the crumpled sheet he found a love like the love his bereaved heart had vainly yearned for, O! so many years.

As the old governor looked upon the crumpled page, and saw and heard the pleadings of the child's letter, he thought of his own little one—God rest her innocent soul! And it seemed to him as if he could hear her dear baby voice joining with this other's in truthful pleading.

The secretary was amazed when the old governor said, "Give me a pardon blank." But what most amazed him was the tremulous tenderness in the old governor's voice and the mistiness behind the old governor's spectacles, as he folded the crumpled page and put it carefully in the breast pocket of his greatcoat.

"Humph," thought the secretary, "the old governor has a kinder heart than any of us suspected."

When the prisoner was pardoned and came from his cell, people grasped him by the hand and said, "We saved you."

But the secretary knew, and the old governor, too,—God bless him for his human heart!—they knew that a dimpled baby hand opened those prison doors.

Most unhappy people have become so by gradually forming a habit of unhappiness, complaining about the weather, finding fault with their food, with crowded cars, and with disagreeable companions, or work. A habit of complaining, of criticizing, of fault-finding, or grumbling over trifles, a habit of looking for shadows, is a most unfortunate habit to contract, especially in early life, for, after awhile, the victim becomes a slave. All of the impulses become perverted, until the tendency to pessimism, to cynicism, is chronic—*Success*.

A CHEERFUL HERO.

He is only an ordinary ashman, and yet to me he seems a hero, more especially as his life lacks the incentive which comes from public appreciation and applause. The mark trait of the man is his cheerfulness, which is apparent no matter what the condition of affairs may be.

He first came to our house on winter days when heater fires caused many ashes, and, as mother was unable to lift the boxes to the pavement for emptying, he crawled into the cellar window and lifted them out with hearty, cheerful good-will. Coming as he did week by week, mother came to look for him, and depended on his willing aid with the ashes. It was through this simple "lend-a-hand" spirit that we found out his history.

He is the father of three boys, one of whom is blind, and his wife died four years ago; he has been both mother and father to his children. He often starts out early in the morning and attends to heater fires for people in the neighborhood, and then returning home, gets breakfast for the boys and sees them off to school. After hauling ashes some entire days, and doing all kinds of odd jobs as occasion offers by which he can make a living, he goes home at night to his boys and does the housework, looks after their food and clothing, and finds time to amuse the blind boy.

As spring comes and the labor of hauling ashes becomes less, a cheerful voice is heard calling through the alley: "Watercress! Watercress! Nice fresh watercress! Here's your catnip for the little kitty-cat!"

It is the same man; when work becomes slack in one direction he takes it up in another. All is done with a steady good humor and cheerfulness, keeping himself meanwhile from the many temptations to drink and forget the monotony of such a life. The blind boy has now been placed in an asylum, and the others are growing up, we hope into an appreciation of the self-sacrifice and devotion of the man who is known as only the ashman.—*Chautauquan*.

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A SONG OF HOPE.

CHILDREN of yesterday,
Heirs of to-morrow,
What are you weaving—
Labor and sorrow?
Look to your looms again;
Faster and faster
Fly the great shuttles
Prepared by the Master.
Life's in the loom,
Room for it—room!

Children of yesterday,
Heirs of to-morrow,
Lighten the labor
And sweeten the sorrow.
Now—while the shuttles fly
Faster and faster;
Up and be at it—
At work with the Master.
He stands at your loom,
Room for Him—room!

Children of yesterday,
Heirs of to-morrow,
Look at your fabric
Of labor and sorrow.
Seamy and dark
With despair and disaster,
Turn it—and lo,
The design of the Master!
The Lord's at the loom,
Room for Him—room!

—Mary A. Lathbury.

OBSTACLES TO CHRISTIANITY IN THE PHILIPPINES.

[By the editor of the New York Observer.]

"THE Spaniards were Christians," said a leading Filipino, "but we like the Americans better, because they are not Christians."

"I do not care to go to church," said an American girl in Manila, "because one meets such an indiscriminate gathering there." The young lady had been to a cock-fight on the previous Sunday afternoon, but she showed plainly the irritation she felt at being invited to attend a religious service.

If the question were asked, "What is the greatest obstacle to Christian work in the Philippines?" probably every clergyman in that archipelago would say:—

"The Example of Americans."

The gross violations of financial confidence by Americans in civil, military, and business life, resulting in newspaper exposures and terms of imprisonment; the indulging in customs which offend the Filipinos, and which fill the society columns of the newspapers, lead the natives to reject that form of religion which the Americans represent. . . . The friars do not let an opportunity slip for deepening or creating the impression that the Spaniards, and not the Americans, are the real Christians.

The attitude of the American Government is strictly non-partisan. Any man may worship God as he pleases. A Roman Catholic, an Aglipayan, a Protestant, or an infidel, will be protected equally in his worship or non-worship. At the same time, there is an impression among the American teachers and civil government employees that their superiors will be better pleased if nothing is done by Protestants which serves to emphasize their religious tendencies, such as the entertainment of missionaries or Bible agents, or the attending of Protestant services.

Aside from the attitude of the government, whose non-Catholic representatives have not been openly in favor of Protestantism, the social customs of many Americans do not aid the missionaries, who ought to be assisted by the people from the home land. The Filipinos drink their native wines, but seldom to excess. After weeks of travel throughout the provinces and of residence in Manila, I have seen only

one native who seemed to be under the influence of liquor.

"I do not know what your custom is," said our American host in a provincial town, as we were on our way to call upon the Filipino priest, "but unless you are strongly opposed to drinking wine or beer, I hope you will not refuse it. The priest will not understand your refusal; but if, on principle, you can not take anything, it will not matter so much, as I will take a glass of everything that is offered." Not only did he keep his word, but his wife also took both beer and American wine, and gave each of the children a sip or two from her glasses, and later, at another home, took a cigaret, when they were passed, not to smoke, as she admitted, but because she was afraid to offend her neighbors, whose customs meant so much to them.

It seems pitiable that Americans consider it necessary to sacrifice their own sense of right in order to conform to the customs of those whom they should teach Christian principles. When a Filipino calls upon another native, the host never thinks of offering him beer or whisky, but these are considered necessary when an American calls.

The church-going habit by Protestants seems to have been well-nigh forgotten. With thousands of Americans in Manila not Roman Catholics, the three small Protestant churches are never full. The Methodist, Presbyterian, and Protestant Episcopal bodies all contemplate the erection of new church buildings,



Mestizo Girls, Malulea, Philippine Islands.

but not because the present ones, seating from one to two hundred each, are ever crowded. On a recent Sunday, at the second service, fifteen persons were in the audience, including eight who were in some way connected with the church and its official work. The sermon would have done honor to a Philadelphia or a New York audience.

It is not infrequent to hear a person say: "I have not been to church in a year, or more than twice in two years," adding, as if there were some virtue in the confession, "I would never think of staying away from church so long at home, nor would I have supposed it possible that I could do so before I came to the Philippines."

In the provinces, outside of one or two cities and army posts where there are chaplains or association secretaries, there is practically no church attendance on the part of the Americans, Protestants or Catholics. A mission to the Americans in the Philippines

is quite as necessary, perhaps more so, than a mission to the Filipinos. The clergymen in Manila and Iloilo, and in one or two other places, are doing all that they can to help their countrymen who are willing to be helped.—*Missionary Review*.

IN INDIAN HOMES.

[Rena Hansen, in *Pentecost Herald*.]

THE mothers, sisters, and daughters of India's higher classes, both Hindu and Mohammedan, live in seclusion, like nuns in a convent. They are called "purdah-women," and their home, a "zenana." The word "purdah" means veil or curtain, and does not apply to any article of apparel, but to the curtains that screen them wherever they go. Little girls enter strict purdah at an average age of ten years, and after this, whether married or not married, are never allowed to go out for fresh air, pleasure, or exercise, except in their own tiny, private gardens. They are so trained by their elders that they cover their faces, and run or hide, if there is a possibility of their being seen by any man other than their husband.

One could live in India years, and never be greeted save by the toil-worn faces of working women of the low classes, if there was not a way into the homes of these secluded ones. The way is open. Praise the Lord! Hundreds of lady missionaries are at work all over India visiting the imprisoned ones, and the Lord has of late laid this work specially on our hearts.

Some interesting times have been had. We entered a Mohammedan's home, that of the governor of the state. The mother and daughters appeared, and conversation began. They knew little of the world. They admitted they were in prison, but laughed at the thought of ever going out, this being their custom.

It would be as difficult to bring the imprisoned women of Hindustan out, and do away with the purdah system, as to abolish the liquor traffic. We asked if they would not like to call at our home, and suggested they accompany their father, brothers, and husbands in their evening outing for fresh air; but they laughed again, and said, "It is our custom." One little girl looked thoughtful and wistful, as if she wondered what the world was like, but an older daughter, who undoubtedly had taken a look at the world in some journey, bore a more independent air, as if she would come if she could, but laughed, and said, "O, I'm in jail; we stay in prison till we die, then we are carried out to the grave." How sad and how true are these words!

At the king's palace a score or more of women came to the drawing room to see us, the king's two wives and their children being among them. We felt it a privilege to be summoned before the queens to bear witness of the wonderful love of Jesus, but it was very little they understood of the songs we sang, and much less of our blissful freedom. We asked if it were possible for the queens to come out, but the superintendent said, "No, they are in jail." This was the home of a Hindu king, and people would laugh if the king should take his wives out.

At a Hindu schoolmaster's home we were welcomed so warmly, and bright, broad smiles covered their faces as we explained to them more of the way of life, of which they had heard some at the chapel services, and it was evident that "almost" they were persuaded to be Christians. The people are coming out, so we go from house to house, and we are expecting a revival among them. The caste rules are rigid, but not stronger than God's mighty power. The purdah system seems the most cruel of all.

"NOTHING of worth or weight can be achieved with half a mind, with a faint heart, or lame endeavor."

POVERTY AND SIN.

A MISSIONARY of the Wesleyan Mission in India writes to *Christian Work* from Karur that the Hindu women are generally very ignorant as to the real nature of sin. "One poor woman the other day told me, 'O, yes; I know I am a sinner, and I go every day to the temple, and pray to the gods, because I am such a sinner!' I thought I would find out what it was that made her feel herself such a sinner, for, as a rule, these people have no sense of sin. So I said: 'In what have you sinned? What is sin?' She held up a ragged part of her very old, torn garment, and said with astonishment, 'Is not this sin enough? and I tell Him I want rice and money, I am a sinner.' She really meant that she was poor, and that to be poor, to be in want, to suffer, is *sin*. They know no sense of guilt before God, because they have not seen Him."

Thus the enemy of truth has deluded millions with the idea that poverty is sin, and that their poverty makes them unworthy of the favor of God. What they need to learn is, not the sin of poverty, but the poverty of sin. The Lord of glory became poor in order to make poor sinners rich. "For ye know the grace of our Lord Jesus Christ, that, tho He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8:9. "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" James 2:5. The really poor man is he who is not "rich toward God," no matter how great his worldly wealth.

MASHONA PRACTISES.

Nor long ago the community was shocked by an outrage which took place among the natives near Umali. It was perfectly proper in their own eyes, but to civilized Christians it was blood-curdling. A Mashona woman gave birth to twins. A few minutes after, the mother placed the infants in a pot, and scattered some red-hot coals over them, and with a stick in her own hands poked the fire down into the children until they were dead. It is a native custom to destroy all twins at birth. Of course, the method will vary according to circumstances.

The "rain-making custom" is equally heathenish. When the natives are suffering from drought, they have been known to frequently resort to the following method of making rain: A boy and a girl are caught, killed, quartered, and placed in vessels. An ox is treated in the same manner, and mixed with the human flesh. Then these vessels are set at various places about the villages, and the rain is supposed to come soon.

And yet there are people who do not believe in missionary work.—*Rev. R. Emory Beetham.*

Mission Work in Morocco.—The editor of *Gospel in All Lands* says that the Central Morocco Mission at Rabat, North Africa, reports that the work of the past year has been fruitful, especially the medical part. Over 9,000 patients, including 1,000 women, have been treated at the dispensary, and 965 visits paid to the sick at their homes. In his report Dr. Kerr speaks of the work among the women as particularly interesting. "We have had visits from the beggars of the street, and from ladies belonging to the best families in the city. Ladies of the upper class do not wish their neighbors or the general public to know that they have consulted the Christian doctor. Hence, as they are always veiled when out-of-doors, they can come with more secrecy to the mission house than I could go to visit them in their own homes. Usually a day is fixed for a consultation, and, when the time arrives, a faithful slave is sent on to see if the way is clear, while another remains at a safe distance with the lady. When the signal is given, the patient enters the mission house, and, after I have seen her, Mrs. Kerr carries out the prescribed treatment in the lady's home." Thursday is always a busy day, as students and teachers are then free. Many journey from the surrounding districts for books, some a distance of thirty miles. The number of books sold and circulated this year among Jews and Moslems has been considerably greater than in previous years. Dr. Kerr is frequently cheered by visitors asking for gospels and New Testaments.

OUR WORK AND WORKERS.

AVONDALE SCHOOL, Cooranbong, N. S. W., reports 140 students the present term.

At Ridgefield, Wash., two candidates were recently baptized by Brother W. F. Martin.

TWO CONVERTS to the truth are reported by Brother Jacob Hoptra, who is laboring among the Hollanders, at Grand Rapids, Mich.

FROM the Welcome Visitor we learn that the English Lutheran church at Defiance has been opened to our brethren for meetings, which are conducted by Brother G. P. Gaede.

MEETINGS held in Great Falls, Mont., in February, by Brethren W. B. White and Paul Iverson, resulted in the baptism of six persons, who were united with the church.

IN Halifax, N. S., February 9, after a discourse on the Sabbath question by Brother Wm. Guthrie, six persons expressed their conviction of duty to observe the seventh-day Sabbath.

A COMPANY of ten Sabbath keepers was organized at Apollonia, Wis., February 27, by Brother Swin Swinson. A leader, clerk, and treasurer were chosen, and they design to organize a church school this summer.

THE officers of the Sanitarium Board for Washington, D. C., are as follows: President, W. C. White; vice-president, G. A. Hare, M. D.; treasurer, J. N. Nelson; secretary, J. R. Scott; business manager, A. P. Needham; financial secretary, J. S. Washburn.

TWELVE converts, in connection with meetings held at Midland Junction, West Australia, by Brethren J. Pallant and N. J. Walldorff, is the substance of a report in the Record. Brother Pallant also notes the baptism of nine candidates at Newcastle, W. A.

In the Wisconsin Reporter, Brother J. Kloss says: "At Mattoon I found a man and his wife keeping the Sabbath. They have had no connection with our people, but learned the truth some years ago through Brother Plante and the books he sold them, and now desire baptism."

In the Reaper Brother J. A. Holbrook reports that in February four persons at Twisp, Wash., took their stand for the truth. Also, in March, thirteen persons were added to the church at Pomeroy. The brethren at this place are planning to erect a house of worship.

UNION COLLEGE, of College View, Neb., is to be represented at the St. Louis Exposition. President L. A. Hoopes is preparing an exhibit, together with written information concerning the institution. Many views of the internal workings and of the surroundings will be included. The student enrolment for this year numbers 362.

THE Canadian Union Conference Committee recently adopted a resolution to remove headquarters from Montreal to Toronto. This means also the removal of the Canadian Publishing Association, a branch of which is to be established in the Maritime Conference. The change of headquarters will take place about May 1.

It has been decided to locate the headquarters of the Religious Liberty Department of the General Conference at Washington, D. C., and Brother W. A. Colcord has been appointed secretary. Aggressive educational work is to be the policy of the department, which should receive the hearty support of all lovers of the Golden Rule.

THREE ladies in the town of Prentice, Wis., have recently taken their stand with those who "keep the commandments of God and the faith of Jesus." Sister Martha E. Kinne also notes in the Reporter that a German family of six, living seven miles from the place, have commenced the observance of the Sabbath. Some of them walk to the meetings every Sabbath.

"TESTIMONIES FOR THE CHURCH," Vol. 8, No. 36, is now ready. The volume is divided into five sections, as follows: Present Opportunities, Counsels often Repeated, Letters to Physicians, Be on Guard, The Essential Knowledge. The subdivisions number forty-four. The instruction given in this volume is both important and timely, and, as in the past, it ever brings the reader back to the sure foundation and the vitalizing truth of the Word of God. The prices are as follows: Flexible russia, \$1.25; cloth, 75 cents. Address, The Pacific Press, Oakland, Cal., or any of our branch offices or tract societies.

It seems that Emmanuel Missionary College, at Berrien Springs, Mich., is really a college of missionaries. Writing to the West Michigan Herald, Brother Wm. Covert says that on February 9 thirty new students arrived, and ten more were to come a week later. The letter says: "The facilities for

students lodging and comfort in this institution are not yet perfected, and there was some questioning as to whether such a large addition to the school could be made comfortable. But the faculty and pioneer students were quite equal to the occasion. It was a true inspiration to learn that those who had been in the school could and did give up their rooms to the new arrivals, so as to extend to them the best possible welcome and comfort. The welcome given and the beautiful spirit in which it was received made the occasion very profitable and pleasant." The reader will not fail to note the wonderful contrast between this reception of new students and such an occasion at some of the popular world's colleges. Imagine, if you can, the "seniors" of a popular college giving up their rooms to accommodate a lot of "freshmen" and make them comfortable!

THE Riverside (Cal.) Enterprise of March 2 devotes a column and a half to a notice of the Adventist faith and the new Seventh-day Adventist church building in that city. It speaks very highly of the new building, and of the ministration of Pastor Wm. W. Simpson. We clip the following interesting paragraph:—

The building of the church edifice was a marvel of "faith with works," for it was just a month from laying the first brick of the foundation till services were commenced in the building, and yet only one man was hired, a carpenter, on the construction, all the rest being volunteer work by members of the church, with the exception of the plumbing and the wiring for lighting. One feature of this rapid construction was that no work was done on Saturday, their Sabbath, but the orthodox Sunday, when the members could work nowhere else, they gathered here and put in good work "for the Lord," on what is usually called "the Lord's day." The very handsome front doors and the three large plate-glass windows came from the Dyer Bank building when it was remodeled, and in this way this church could afford to have plate glass windows, where other churches are content to use the common article. The bell tower at the corner of the building over the entrance is topped with a very handsome ornament, presented by a member of the Catholic Church, who attended services one night in the tent and became much interested in the doctrine preached there. The finishing of the auditorium inside is very neat and handsome, and when the folding chairs now in use give place to the pews that are in course of construction, and the elegant cement bridge across the canal in front, which is to lead directly up to the front doors and vestibule, is completed, with the proposed improvements of the grounds, this society will have one of the neatest churches in Riverside.

WANTED FOR MISSIONARY WORK.

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MRS. W. T. HICKLIN requests those who send our periodicals to her for missionary work, to address Dayton, Ore., instead of Willamette, as before requested.

Back numbers of any of our periodicals or tracts. Address, Mrs. A. E. Dickerson, 508 S. Third Street, Temple, Texas.

NOTICE OF THE ANNUAL MEETING OF THE STOCKHOLDERS OF THE PACIFIC PRESS PUBLISHING COMPANY.

NOTICE is hereby given to all whom it may concern, that the annual meeting of the stockholders of the Pacific Press Publishing Company, a corporation organized and existing under and by virtue of the laws of the state of California, will be held at the office of the company, on the southwest corner of Twelfth and Castro Streets, in the city of Oakland, county of Alameda, state of California, on Monday, the twenty-fifth day of April, A. D. 1904, at 9:30 o'clock A. M.

The election of directors for the ensuing year, the advisability of amending, repealing, or adopting new by-laws, of changing the principal place of business of the corporation to the town of Mountain View, in the county of Santa Clara, of selling the property of the corporation, of re-organizing the corporation, and such other business as may be necessary or proper to be transacted, will come before the meeting.

By order of
W. T. KNOX,
President of the Pacific Press Publishing Company.
A. G. MILLER,
Secretary of the Pacific Press Publishing Company.

Special Notice.

In view of the important questions that are to be considered at the next annual meeting of the stockholders of the Pacific Press Publishing Company, it is not only desirable but necessary that there shall be as large an attendance of stockholders as possible. To this end it has been thought best to postpone the meeting and hold it in connection with the California Conference and camp-meeting, which is to convene in Berkeley, the first of June.

But in order to comply with the law, it will be necessary to call the first meeting of the stockholders at the regular time and place prescribed by the by-laws. This meeting, however, will be adjourned (no objection being offered) to meet on the campground at Berkeley, Tuesday, June 7, 1904, at 10 o'clock A. M.

Stockholders who can not be present at this adjourned meeting are requested to have their stock represented by proxy. Blanks and all necessary information will be furnished by the secretary. Address, A. G. Miller, care Pacific Press, Oakland, Cal.

By order of the directors.
A. G. MILLER,
Secretary.

INTERNATIONAL SERIES

THE SUNDAY SCHOOL

LESSON 3.—APRIL 17. JESUS TRANSFIGURED.

Lesson Scripture, Mark 9:2-13, A. R. V.

(2) "AND after six days Jesus taketh with Him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and He was transfigured before them; (3) and His garments became glistering, exceeding white, so as no fuller on earth can whiten them. (4) And there appeared unto them Elijah with Moses: and they were talking with Jesus. (5) And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elijah. (6) For he knew not what to answer; for they became sore afraid. (7) And there came a cloud overshadowing them: and there came a voice out of the cloud, This is My beloved Son; hear ye Him. (8) And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

(9) "And as they were coming down from the mountain, He charged them that they should tell no man what things they had seen, save when the Son of Man should have risen again from the dead. (10) And they kept the saying, questioning among themselves what the rising again from the dead should mean. (11) And they asked Him, saying, How is it that the scribes say that Elijah must first come? (12) And He said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of Man, that He should suffer many things and be set at naught? (13) But I say unto you, that Elijah is come, and they have also done unto him whatsoever they would, even as it is written of him."

Golden Text.—"A voice came out of the cloud, saying, This is My beloved Son; hear Him." Verse 7.

SUGGESTIVE QUESTIONS.

(1) What three disciples did Jesus take with Him for a walk on a mountain side? What occurred as He was praying with them? Verse 2. Note 1. (2) What is said of His appearance? Verse 3. Note 2. (3) Who else appeared at the same time? What were they doing? Verse 4. Note 3. (4) What did Peter say to Jesus? Verse 5. (5) Why did he make such a proposition? Verse 6. Note 4. (6) What other strange phenomenon then appeared? What came from the cloud? What did the voice say? Verse 7. Note 5. (7) Soon afterward how were the disciples again surprised? Verse 8. Note 6. (8) As they were returning down the mountain, what charge did Jesus give the three disciples? Verse 9. Note 7. (9) Did the disciples heed the Master's charge? What question greatly perplexed them? Verse 10. Note 8. (10) What inquiry did the disciples make in regard to Elijah? Verse 11. (11) How did Jesus answer this question? What did He add concerning Himself? Verse 12. Note 9. (12) What further reference did He make to Elijah? Verse 13. Note 10.

NOTES.

1. Six days after the occurrences noted in the last lesson, Peter, James, and John were several times favored with special privileges. This was not because Jesus was partial in His favors, but because these three seemed to grasp the lessons of the Gospel more readily than the others, and were therefore better prepared for advancement. These three were taken into the room where the daughter of Jairus was healed, and later they were chosen to be with Him in His agony in the Garden of Gethsemane. The apostle Paul also recognized them as "pillars." Gal. 2:9. Luke (ch. 9:28, 29) says that Jesus went up into the mountain to pray, and that as He prayed the transfiguration took place.

2. Not only was His raiment as "white as the light," but "His face did shine as the sun," Matt. 17:2. Thus it was indicated that the divinity within shone through the veil of humanity to unite with the glory from above. Compare Acts 9:3 and Rev. 1:16.

3. Moses had been resurrected by the Lord (Jude 9), and Elijah had been translated without seeing death (1 Kings 2:11). Moses had been a type of Christ (Acts 3:22; John 1:45), and Elijah a type of the forerunner of the Lord (Mal. 4:5, 6; Luke 1:13, 17). Luke says Moses and Elijah were talking with Jesus about His death. This visitation in response to the earnest nocturnal prayer of Christ on the lonely mountain was evidently for His encouragement, and to give Him renewed strength for the approaching ordeal.

4. This remark of Peter's was altogether out of place; we might say, impertinent. But Peter was wont to deem it incumbent upon him to say something on nearly all occasions. And there are other "Peters" who are prone to think it will not do to allow any occasion to pass without a word from them, even if it be irrelevant. Too often such speakers, like Peter of old, do not know what to say.

5. A cloud of angels, the token of the presence of God, whose voice was heard from the midst. "Hear Him."—This exhortation from the Father Himself is to us who study this lesson to-day, as well as to the disciples of old. We are to get our instruction direct from His Word. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

6. When they heard the voice, the disciples "fell on their faces" (Matt. 17:6, 7), and did not dare to look up any more till Jesus touched them and told them to arise. During the time they were hiding their faces, the heavenly visitors had departed.

7. There was good reason for the Lord's not wanting the disciples to tell at that time what they had seen. They did not sufficiently understand the event to tell it intelligently. At first

they were asleep, then so bewildered that they did not know what to say, and at last they were too much afraid to even look on the scene. Under such circumstances they could not well comprehend the situation. Besides this, the people would not be likely to believe their story. But in his after ministry Peter made a good practical use of this transfiguration scene, which is also written for our benefit. See 1 Peter 1:16-18.

8. The questioning as to what the rising from the dead should mean, was evidence that the disciples had not believed, and therefore had not comprehended, His former lesson on that subject. Mark 8:31-33. This was another reason why they were not prepared to make known the strange fact of the transfiguration; for there was Moses, who had been resurrected.

9. "Set at naught."—See, also, Ps. 22:7, 8; Luke 23:11.

10. The "Elijah" that had come was John the Baptist. See Matt. 11:7-10. No greater than he ever had been born of woman. Verse 11. He verily came "in the spirit and power of Elijah," as the angel of the Lord had said. Luke 1:17. And as it had been done to the Lord's special messenger, so it would be done to the Lord Himself.

INTERNATIONAL SERIES

THE SABBATH SCHOOL

LESSON III.—THE SEVEN CHURCHES—PERGAMOS AND THYATIRA.

(Study for Sabbath, April 16.)

QUESTIONS.

1. To what period were we brought in the last lesson?—To the days when, under the patronage of Constantine and the great of earth, the apostate wing of the church and the world joined hands and the Roman Empire was said to be "converted."
2. Under what name does the Spirit address the loyal church in this third period? Rev. 2:12, first part. Note 1.
3. How is the speaker described? Verse 12, last part. Note 2.
4. What words of approval are spoken? Verse 13. Note 3.
5. What words of censure? Verses 14, 15. Note 4.
6. What warning is spoken? Verse 16.
7. What exhortation and promise is addressed to those who have compromised with evil? Verse 17.
8. By what church is the next, or fourth, period represented? Verse 18. Note 5.
9. Who speaks, and how is He described? Verse 18. Note 6.
10. What does He first mention?—The virtues. In what terms? Verse 19.
11. What is the reproof? Verse 20. Note 7.
12. What threat is uttered against the apostate power? Verses 21-23.
13. How does the Lord encourage His own, but erring, church in days of apostasy? Verses 24, 25. See Isa. 42:3, 4.
14. What promise is made to the faithful under oppression? Verses 26, 27. Note 8.
15. What pledge of victory has the believer? Verse 28. Note 9.
16. With what call does the message close? Verse 29.

NOTES.

1. "Pergamos" means height or elevation. The so-called conversion of the Emperor Constantine took place in A.D. 323. The same power which had been used to persecute and put to death millions of the Christians was now turned in their favor. Thus a flood of worldliness and pagan doctrines was brought into the church.

2. The description suggests the need of discipline by the hewing of the Word of God. Rev. 1:16; Heb. 4:12.

3. "Where Satan's seat is." It was following the supposed conversion of Constantine that the flood-gates of error were opened, and every form of false doctrine was brought in. Constantine was nothing but a heathen to the day of his death. His so-called conversion was wholly an affair of political policy. Nearly every false doctrine in the Roman Church to-day, and very many still retained in Protestant churches, came direct from paganism, and were brought into the church at that time. Truly it was where Satan's seat was.

4. The apostate Balaam having failed by direct attack to bring a curse upon Israel, counseled Balak to seduce them into sin and so indirectly accomplish the end. Num. 31:16. Here the church that had withstood the pagan persecutions was weakened by popularity, and the compromise with worldly principles, evil and falsehood springing up within. It is still the greatest danger of the church.

5. "Thyatira" means "sweet savor of labor," or "sacrifice of contrition," appropriately suggesting the torn and bleeding church of Christ in the dark days of papal rule. This period of the church may be said to begin about A.D. 538, the date marking the political supremacy of the Papacy, and introducing another distinct era in church history, namely, the 1260 years (538 to 1798) of Dan. 7:25.

6. The feet of burnished brass (see Rev. 1:15) are evidence that Jesus still walks the fiery furnace of trial with His loved ones.

7. "Jezebel" is a figurative name, alluding to Ahab's wife, who slew the prophets of the Lord, led her husband into idolatry, and fed the prophets of Baal at her own table. A more striking figure could not have been used to denote the papal abominations. See 1 Kings, chapters 18, 19, and 21. It is very evident from history, as well as from this verse, that the church of Christ did suffer some of the papal monks to preach and teach among them. See the "History of the Waldenses."—William Miller's Lectures.

8. The smiting of the nations (Ps. 2:8, 9) is performed by Christ, but associated with Him in the final judgment are all

the saints. Ps. 149:5-9. During the thousand years they sit with Christ in judgment upon the wicked.

9. In that darkest hour of the church the Lord gives the assurance of the coming dawn. See Luke 1:78; Rev. 22:16; 2 Peter 1:19. The light shed abroad in the believing sinner's heart by the Holy Spirit, Christ's representative, is assurance of the dawn of eternal day to those who "hold fast."

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To Our Spanish Readers.—We have just received from our Mexican publishing house the Sabbath-school lessons for the second quarter of the year, from the Revelation, chapters 1 to 11. This study will be profitable outside of the Sabbath-school. Price, 5 cents. Address, Imprenta *La Verdad*, 1599 Ave. 22, Tacubaya, D. F. Mexico.

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The power of creation is the power of redemption. The power to change chaos into cosmos in the beginning is needed, is essential, in transforming the soul from the chaos of sin to the cosmos, the order, of righteousness. Only creative power can do this. Therefore it is said, "If any man be in Christ, there is a new creation." 2 Cor. 5:17. The personal God has spoken as truly as He spoke "in the beginning," or on that first day of the creative week, when He said, "Let there be light," and light was. He speaks to the dark heart of the sinner, and light breaks in; for God, who commanded the light to shine out of darkness, hath also "shined in our hearts, to give the light of the knowledge of the glory

of God in the face of Jesus Christ." This is the hope of every person, that the creative power of God may be exercised to the salvation of the soul. And the only message in the world which presents this is the Gospel message of God concerning His Son Jesus Christ.

Parents, do you desire to feed the *mind* of your little ones on good food? They get enough of nonsense and foolishness, as a general thing, in the open life of the world. Their reading ought to be of the best, cheerful, helpful, hopeful, instructive in goodness and unselfishness. Do you wish to know of a paper which does this for children? It is **OUR LITTLE FRIEND**, published in Oakland, Cal. Its price is only 50 cents a year.

The Greatest of All

(1 Corinthians 13, American Standard Revised Version)

*If I speak with the tongues of men and of angels,
BUT HAVE NOT LOVE,
I am become sounding brass, or a clanging cymbal.
And if I have the gift of Prophecy,
And know all Mysteries and all Knowledge;
And if I have all Faith, so as to remove Mountains,
BUT HAVE NOT LOVE,
I am nothing.
And if I bestow all my Goods to feed the poor,
And if I give my Body to be Burned,
BUT HAVE NOT LOVE,
It profiteth me nothing.
LOVE suffereth long, and is kind;
LOVE envieth not;
LOVE vaunteth not itself,
Is not puffed up,
Doth not behave itself unseemly,
Seeketh not its own,
Is not provoked,
Taketh not account of evil;
Rejoiceth not in unrighteousness,
But rejoiceth with the Truth;
Beareth all things,
Believeth all things,
Hopeth all things,
Endureth all things.
LOVE NEVER FAILETH:
But whether there be Prophecies, they shall be done away;
Whether there be Tongues, they shall cease;
Whether there be Knowledge, it shall be done away.
For we know in part,
And we prophesy in part;
But when that which is Perfect is come,
That which is in Part shall be done away.
When I was a child,
I spake as a child,
I felt as a child,
I thought as a child;
Now that I am become a man,
I have put away childish things.
For now we see in a mirror darkly;
But then face to face:
Now I know in part;
But then shall I know fully even as also I was fully known.
But now abideth
FAITH, HOPE, LOVE,
These three;
And the greatest of these is
LOVE*

Institutions and Men.—God wants witnesses who will testify to the world that He is God, the living God. Institutions are good. The ancient tabernacle bore witness for God, as did also the temple built by Solomon. Many church buildings, colleges, hospitals, publishing houses have stood as witnesses for God throughout the centuries. But all these are mockeries unless those who conduct them are themselves living temples of God. The temple at Jerusalem was a great and costly pile, but it was only so much organized brick and stone when possessed by a backslidden and idolatrous people, and it became no longer precious in God's sight when desecrated by human selfishness. When our Lord predicted the destruction of Jerusalem and of the beautiful temple, His heart was not saddened by the destruction of the costly fane, but because His people knew Him not, and by unbelief had shut His presence out of the temple. It is not institutions which God's people so much need as the power of His Spirit. Better for God's cause a thousand times is a John the Baptist crying God's message in the wilderness than a marble temple in Jerusalem, with its thousand robed priests, destitute of the Spirit of God. What God wants as witnesses for Him is consecrated men and women who witness, in word and conduct, to the power of the living God.

Evolution and Geology.—Perhaps nothing has done so much to undermine Biblical Christianity as have the unbiblical, false theories of geology and evolution. We do not mean that these theories have undermined Bible Christianity as such on its own merits, but in the minds of the people. One of the great reasons of this is that the mass of nominal Christians do not know the power of Christianity personally and experimentally, and this has left them open to the teachings of evolutionists, who make strong, positive assertions, often based upon entirely unproved hypotheses. But the average person who knows nothing of this receives the doctrines, and by them the truth is crowded out of the heart, and skepticism takes its place. But evolution does not satisfy. It leaves the heart as barren and hopeless of light and power as the hills of Gilboa of dew or rain; and there are many who are longing for light and truth. To help these and any others who may be troubled by these questions, Mr. George E. Price, who has studied these subjects for many years, has furnished for this paper a series of articles which presents the truth of these important subjects in a simple, understandable way, free from technical terms or technical terms clearly defined. We shall have more to say concerning these articles in future numbers.

Work and Wages.—Much has been said as to the improved condition of work and wages, and doubtless this is true in many quarters; in some places, the claims of the employer may be true that there is not sufficient profit to conduct the business successfully. But the condition of both are deplorable in some quarters. The *Montreal Star*, in its issue of February 13, 1904, thus speaks of Canada:—

The other day the *Star* expressed the opinion that the wages paid to Canadian workmen were too low to give the wage-earners a decent living for themselves and their families in this age of high prices. The *Star's* views on this subject have not been assailed or contradicted. The cost of most of the necessary articles of food has increased at a rate out of all proportion to any increase in wages. Nobody seems to be in a position to blame the manufacturers for this condition of things, because many manufacturers are working absolutely without profit. Rubber companies, cotton companies, machine companies, and many makers of textile fabrics are passing their dividends. They keep their factories open, in hope, in deferred hope, that is fast turning to despair.

And Canada is not alone by any means.

The meaning of modern "civilization" has been explained and illustrated by an object lesson. Congress has passed a law, in harmony with the action of other "civilized" nations, forbidding citizens of this country to sell intoxicants or firearms in any island of the Pacific Ocean not under the government of a civilized power. So the privilege of indulging in these "civilized" luxuries is an appurtenance of the boon of coming under the control of "civilized" nations. But why should not the protection of the government against these deadly foes of humanity be also extended to its own wards? Logically, naturally, and most reasonably, government protection is supposed to begin at home.

Evidences Are Abundant Just Now.—Says Samuel A. Eliot, President of the American Unitarian Association, in the *Philadelphia Press*:—

It seems to me that the standards of business life in America are higher than they have ever been. I am able, therefore, to answer your question, "Is the world growing better?" with a hearty affirmative.

And we have been having some manifestations of increasing interest in the exhibitions of improved (?) business standards during the last few years, notably among the trusts, reaching the climax in the great steel trust. What change could there be in direction if the world should grow worse?

How can ministers expect to reach souls by entertaining talks? It is not entertainment that sin-sick souls need, but the mighty Gospel of healing. What would we think of a physician who would go into a company of injured ones who had called him, and proceed to entertain them with sprightly conversation and song? It would be said that he was either insane or did not know his business; and should be condemned. But a physician of souls is much more to be condemned who deals triflingly with the needy ones before him. What God's ministers need now to do, as never before in this old world, is "Preach the Word."