

# 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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## Editorial

**The Voice of the Deep.**—It is impossible that any one who is acquainted to any degree with the Lord should stand by the sea without being reminded of the mighty power of the Creator. Yet many gaze upon the sea day after day with never a thought of its Maker, and even openly defy him.

**God's Power.**—To such the Lord says: "Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: Fear ye not me? saith the Lord; will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it can not pass it; and tho the waves thereof toss themselves, yet can they not prevail; tho they roar, yet can they not pass over it?" Jer. 5: 21, 22.

**His Faithfulness.**—But it is not in order to produce fright that the Lord reminds us of his mighty power, that can set bounds for the sea, so that it can not pass over in its fiercest tumult. No; it is that we may trust him. Perfect faith and love drive fear away. So the power of God over the sea is referred to as evidence of his faithfulness. "O,

Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee? Thou rulest the raging of the sea; when

the waves thereof arise, thou stillest them." Ps. 89: 8, 9.

An example of this faithfulness is given in the description of the storm at sea, when the terrified disciples awakened Jesus and he "rebuked the wind, and said unto the sea, Peace,

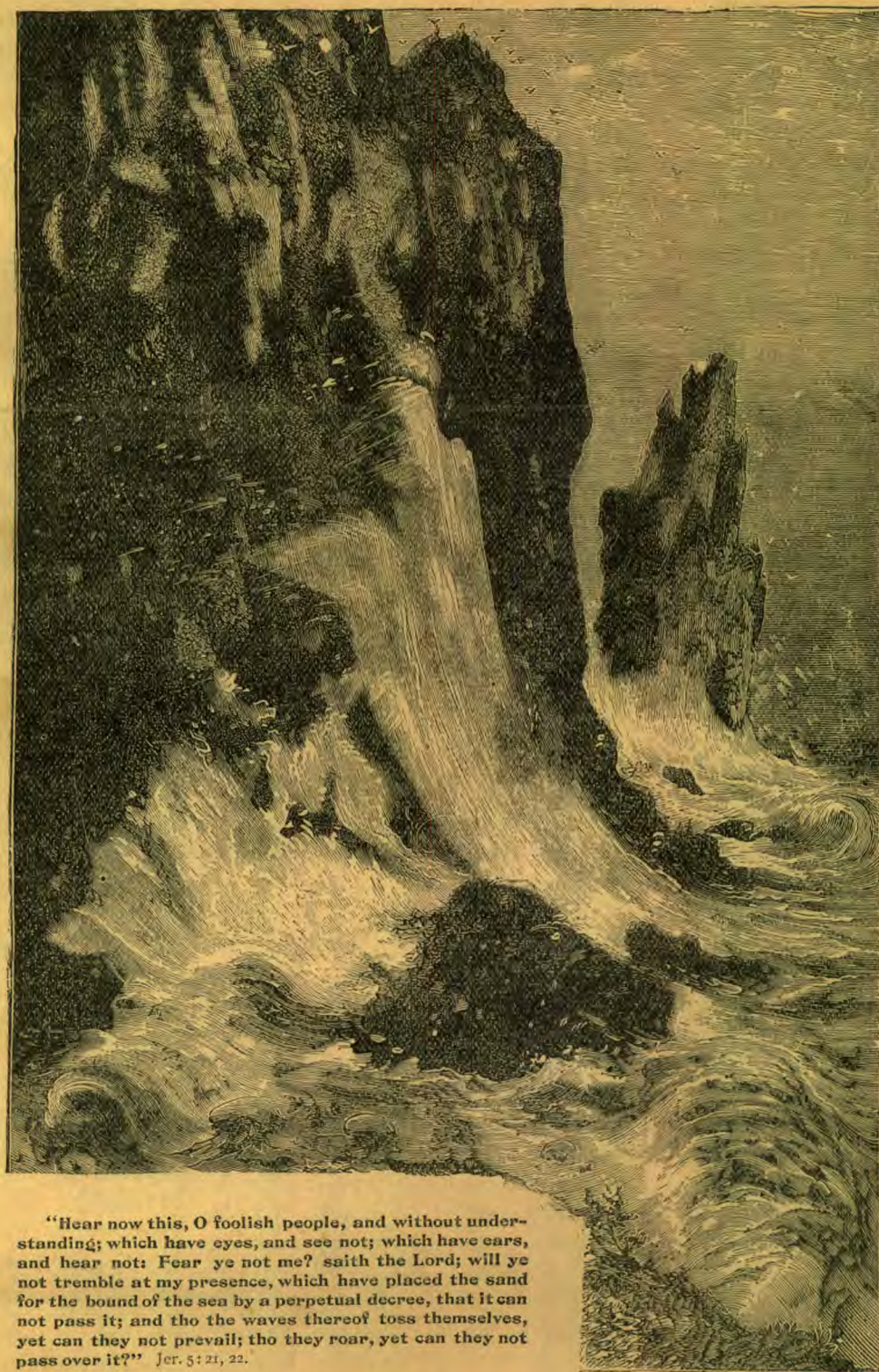
and the earth, the sea, and all that in them is, retains full control over all. In those words, "Peace, be still," we hear the same voice that said, "Let the waters under the heaven be gathered together into one place." And this is the Word which by the Gospel is preached to us; so we are to learn from God's power over the sea, which is his because he made it, his power over the waves of strife that surge through human hearts.

### Peace in the Heart.

For the angry sea represents the wicked. "The wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt." Christ is our peace. The word which he spoke to the Sea of Galilee that night is the word which he speaks to us. "I will hear what God the Lord will speak; for he will speak peace unto his people, and to his saints; but let them not turn again to folly." Surely here is comfort for those who have long struggled in vain with fierce passions.

### Saving Forever.

Not only is God's power over the sea a symbol of his power to save men from the tide of sin, but it is also a pledge and surety of their final complete deliverance. It also shows the power with which God is going to clothe the preaching of the Gospel message in the last struggle preceding his second coming. Read the soul-thrilling words of Isaiah 51: 9-16. E. J. W.



"Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: Fear ye not me? saith the Lord; will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it can not pass it; and tho the waves thereof toss themselves, yet can they not prevail; tho they roar, yet can they not pass over it?" Jer. 5: 21, 22.

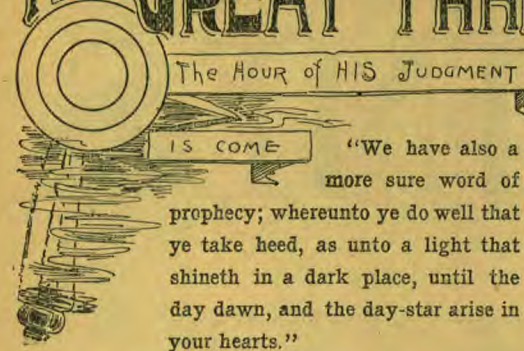
be still. . . . And there was a great calm." This was but the manifestation of the original creative power. He who created the heavens

voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."

"THE floods have lifted up, O Lord, the floods have lifted up their



# THE GREAT THREE-FOLD MESSAGE



## GOD'S REMEDY FOR THE ILLS OF CHRISTENDOM.

### The Condition.

It is a sad yet well-known fact that the professed Christian churches are terribly back-slidden from God. This no earnest, observant Christian will deny. One testimony on this point will suffice. It is from Dr. Moore, editor of the *Western Christian Advocate* (Methodist Episcopal), of Cincinnati, Ohio, and appeared in that paper in its issue of May 19, 1893. It is headed, "To the Church of Methodists, Write." We can not quote it entire. That which we do not quote is as striking and pointed as that which we do quote. We also apprehend that the Methodist Church will average fairly with the other great Protestant denominations. Dr. Moore says:—

The class-books are filled with names of unconverted men and women. Official members may be found in box, dress circle, and parquet of opera and theater. Communicants take in the races, and give and attend card parties and dances. The distinction between inside and outside is so obscure that men smile when asked to unite with the church, and sometimes tell us that they find the best men outside.

When we go to the masses, it is too often with such ostentatious condescension that self-respect drives them from us.

And yet we have so spread out, under the inflation of the rich and ungodly, that they are a necessity to us. The enforcement of the unmistakable letter of the discipline for a single year would cut our membership in half, bankrupt our missionary society, close our fashionable churches, paralyze our connectional interests, and leave our pastors and bishops unpaid and in distress. But the fact remains that one of two things must happen,—the discipline must purge the church, or God's Holy Spirit will seek other organized agencies. The ax is laid at the root of the tree. The call is to repentance. God's work must be done. If we are in the way, he will remove us.

### Division—Confusion—Unbelief.

It is a sad and undeniable fact that the great numerous Christian church is hopelessly divided. Human federations may in a way bring them together, but human federation is not divine union. Human compacts or agreements are not bonds of divine life. All that the human can do is to confederate around a human standard called a creed. But God's method is to unite all in one by the divine indwelling life. Jesus thus expresses it: "I in them, and thou in me, that they may be made perfect in one." John 17:23. Confederation about a human creed is but the worship of an image on paper. Union in and by and through Jesus Christ is the worship and power of the living God.

It is a sad and undeniable fact that the many divisions in the great professed church and in the several churches are a stumbling-block to worldlings and unbelievers. It is seeking un-

holy justification for an abnormal condition to say that all this division is unity in diversity, and all are well-organized parts of one great army under the One Leader, when the greater part of the vital strength of the church is absorbed in the very churches themselves, which, instead of growing better, are growing worse, and, instead of being the pastor's force to second him in aggressive work, are his field of labor. Jesus Christ said that union, not division, was an evidence of his divine mission. Hear him pray: "That they all may be one; as thou, Father, art in me, and I in thee, that they also *may be one* in us; that the world may believe that thou hast sent me." John 17:21. Neither is this union to exist in mere sentiment, but in teaching, in doctrine, in purpose. Thus the Spirit speaks through Paul: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all *speake the same thing*, and that there be *no divisions* among you; but that ye be *perfectly joined together in the same mind* and in the *same judgment*." 1 Cor. 1:10.

It need scarcely be said that the only mind which will thus unite mortal man, with all their limitations of early environment, education, habits, prejudices, and sins, is the mind of Christ. Therefore "let this mind be in you, which was also in Christ Jesus." Phil. 2:5.

### A Whole Christ.

To thus be united to Christ and by the means of Christ's life to each other, means to accept Christ in the fullest sense. To accept Christ as a saviour, a redeemer, a way of life, an example, or a teacher, will not suffice. He declares, "I am the Way, the Truth, and the Life; no man cometh unto the Father, but by me." John 14:6.

To accept Jesus Christ as *the* Way is to give up all our ways and yield all, willingly (for he will never compel), to his way. "Whosoever he be of you that forsaketh [renounceth] not all that he hath, he can not be my disciple." Luke 14:33.

To accept Jesus Christ as *the* Truth, means to accept the Word of God, as God's message through Christ to this world. For Christ is the Word, the one through whom all the Word was given. John 1:1-3; 1 Cor. 8:6. It was his power that created all things; it was his Spirit which spake through the prophets. Col. 1:16; 1 Peter 1:10, 11. He it is who has in all times and ages declared the Father to the children of men, whether as the Angel of the Covenant, the Pillar of Cloud and Fire, the exhaustless Rock-fountain in the desert, the Man Christ Jesus in Judea, the Inspirer of the Holy Writings, or the Sender of the Comforter, his Representative. The Holy Word, with its one law and one Gospel, its one Spirit and one object, is the message of God through Jesus Christ to the sons of men. So Christ prays of those whom he would make one, "Sanctify them through thy truth; thy Word is truth;" for by that Word was he sanctified, "that they also might be sanctified through the truth." John 17:17-19.

He therefore who receives Christ, the Truth, will receive his Word in law and Gospel, in precept and promise, with all the heart. No tradition will make void in his heart the commandments of God to render vain his worship. Matt. 15:6, 9. No sophistry of man will be allowed to nail upon the cold, dead, irresponsible arms of a cruel creed the life-giving truths of that Word. He who truly accepts Christ will take the Word of Christ into his heart, and there let its vital principles live and grow, fashioning him day by day like the Master. That Word will be the Christ revealed in writing. And Christ will be that Word revealed in character.

He who receives Jesus Christ as the Life will not cut off the life which is in Him by the old serpent fable of Eden, "Thou shalt not surely die." In the light of God's presence in his Word the humble soul will acknowledge his sinfulness, and thereby his mortality, and look to Jesus Christ alone as the Source of righteousness and eternal life to the believer now, the Bestower of immortality at his coming.

This acceptance of Christ does not mean that all Christ's fulness must be seen and realized if we are to become one in him; for that can never be, because he is infinite. But it does mean that the believer is to accept Jesus Christ as he is, as he is revealed in his Word. He must allow no civil magistrate, no mitered priest, no human creed or council, no worldly ambitions, no arts of the evil one, to come between his soul and Jesus Christ, and he will leave to prayer, study, experience, and the goodness and wisdom of Christ, to supply the fuller knowledge.

Thus accepting Jesus Christ made the early apostolic church what it was, united in heart and purpose, in word and doctrine, in worship, in life. "And they continued steadfastly in the apostles' doctrine and fellowship;" "and the multitude of them that believed were of one heart and of one soul; . . . and with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." Thus it was in that early church. How precious to them were the truths and hopes of the resurrection, the second coming of Christ, the atonement in its fullest and strongest sense, the power of the simple Word and Holy Spirit of God in those days! Now these very doctrines are scoffed at and ridiculed and "spirited" away by those high in church councils, with but little or no protest from pulpit or press.

### God's Plan Ever the Same.

And God's plan for saving men has ever been the same. With him "is no variableness, neither shadow of turning." Human nature has always been the same, and the Gospel of God's grace has ever been effectual to save. Types and symbols and shadows have changed, but the holy law and the divine Saviour have remained the same. "I am the Lord, I change not." "Jesus Christ, the same yesterday, and to-day, and forever."

### Confusion—Babylon.

Departing from God's way, erecting human standards, following man's way instead of God's way, adding to his Word, subtracting from it, have always brought division and hence confusion. The would-be wise men of the land of Shinar,



promised themselves a better way when *they* built *themselves* a city and a tower, and sought to make *themselves* a name. They prized their work so highly that they called it, according to the story of their brick books, "Bab-il," "the gate of God," or "the gate of heaven;" but

Since 1840 matters have not grown better, but rather worse.

#### God's Remedy.

Here is God's remedy for this confusion among his people; for he certainly so counted them, and sent his message to heal them:—

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

The time when this message is due to the church and the world is when the judgment of God is impending. In past centuries we are told of a "judgment to come," of a day when God *will* judge the world (Acts 17:31; 24:25), but in this message the judgment of God is come; it is already here. It is the adjudication of cases in the heavenly courts, *the accounting*

words which Christ made his own, and which God would have the church make her own, and so return from Babylon, confusion, to Jerusalem, unity and peace.

As the everlasting Gospel brought union in the early church, which came from Pharisee, and Sadducee, and Essene, and publican, so if it had been received when first proclaimed in 1840, and onwards, it would have brought into one all the churches of modern Babylon. God did not condemn them for being in Babylon. He desired to call them out. "We would have healed Babylon," is what God said, but the sad result is "she is not healed." Jer. 51:9. And so has it been.

#### Babylon Is Fallen.

The churches are worse to-day than when Charles Beecher, and many others, uttered their faithful warnings. Since that time the church has turned wonderfully to the world. She is organizing herself into societies, law and order leagues, unions, and civic federations, for the purpose of enforcing civil law, while the Gospel is scarcely heard by the poorer strata of society. More and more is the church leaving Christ and uniting with the world and the State. She is leaving the living spring and cold snow of Lebanon for human, broken cisterns. She has forsaken her Husband, Christ Jesus, and is committing fornication with the kings of earth. And so the angel sorrowfully declares:—

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8.

And it could not be otherwise. When the Jewish Church turned from the close, yet healing message of John and Jesus, a message which, if received, would have restored, they were ready to reject Christ, their King, and to say, "We have no king but Cæsar." And so when the modern church rejects God's

healing message of reproof and warning, she will turn to the world and the State, and, under the guise of "Christian Citizenship," "Patriotism," or "Americanism," will denounce as traitors those who reveal by the Word of God the true nature of the Church-and-State dogmas, the children of fornication.



God could not serve with their sins. He will not give his glory to another, and he named it what it literally was, Babel, confusion. See Gen. 11:1-9. And so every attempt to improve upon God's work has resulted in confusion in the work of God, of which confusion "God is not the author." 1 Cor. 14:33.

#### Modern Babylon.

It was confusion, Babylon, which came into the Christian church even before the death of the apostles, till finally, a few centuries after, the great apocalyptic harlot was developed.

The Reformers took some mighty strides toward the one standard of God, albeit in different companies, but they still stopped in Babylon, and confusion reigns even to the present. As truly as the great apostate system of the Papacy became Babylon by departing from the truth of God, so truly did Protestantism in the formulation of a multitude of creeds. Not only was confusion brought into the church, but the people of the world seeking for light are confused and driven to unbelief. Just as surely as papal Babylon committed fornication by forsaking her lawful Spouse, Jesus Christ, and uniting with the civil power, just so surely have those Protestant churches committed fornication with the kings of the earth which have done the same thing. And those who have not yet done this, but who are clamoring for civil power to enforce unscriptural dogmas or institutions (Scriptural would be no different), are trimming their ways for unlawful lovers of spiritual fornication. And is not this the condition of the Protestant churches to-day? Said the Rev. Charles Beecher, in a sermon at the dedication of the Second Presbyterian Church in Fort Wayne, Ind., Feb. 22, 1846:—

Thus are the ministry of the evangelical Protestant denominations not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth and bow the knee to the power of apostasy. Was not this the way things went with Rome? Are we not living her life over again? And what do we see just ahead?—Another general council! A world's convention! Evangelical Alliance and Universal Creed!



worthy of those who have been faithful, and who will be raised to immortality at Christ's coming to give reward. (See Luke 20:35; 1 Cor. 15:52; Rev. 22:11, 12.)

"Fear God," says the divine message, "and give glory to him." It implies that the church has given glory to men. Tradition has made void the commandments of God. Cold, dead creeds have displaced the living Word. Elaborate ritual has dispossessed simple worship. The pagan solar holiday is accepted as the Lord's holy day in the place of the Sabbath of the Lord, the memorial of Him who created the heavens and the earth. "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments."

Reverence of God leads to obedience. "Worship him." Turn from the worship of the false to the true. The highest worship is obedience, or service. "Thou shalt worship the Lord thy God, and him only shalt thou serve," are the



#### The Last Solemn Protest.

What is the church now doing in the direction of the last apostasy?—She is centering her efforts and gathering her forces around the Sunday standard. And what is Sunday?—An



institution which as a religious holiday is wholly pagan in origin, which as a weekly worship day is wholly papal, and for which there is no authority save the papal church and tradition. It is a usurper. Its very genius and character arouse a spirit opposed to the Gospel. It has been connected with apostasy and persecution in all ages. It was the mark of apostasy in heathendom; Rome claims it as the mark of her authority, and many of the Protestant churches, as organizations, are conceding Rome's claim by upholding in the face of light that foster child of the Papacy, and by endeavoring to secure the aid of the Papacy to obtain the help of the civil power to enforce the counterfeit as the very test of God and mark of patriotism. Nevertheless it is, in howsoever shining garments dressed, the mark of the beast, opposed to the Sabbath of the Lord, the sign of God's power to create and sanctify and deliver. Eze. 20:12, 20; Ex. 20:8-11; Deut. 5:15.

But, thank God, there are many yet in all these organizations who cleave to the Gospel, who believe in Gospel methods and Gospel means for reforming the world. While mistakenly holding Sunday, they believe in no power save the Spirit to impress hearts, no means save the Word to enforce its claims upon men. These stay the tide, as it were, but do not change the current.

Against this course of Church uniting with the State the Lord offers to each soul the following fearful warning:—

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:9-11.

#### A United Church Once More.

Who will heed the Word of God? Some will. The first message, the healing message, sums up all positive truth of that Word. The second message simply announces the result upon the various organizations composing Babylon of rejecting the first. The third brings to each individual soul the message of warning to turn from "the beast" (the great system of Papal Church and State union), from "the image" (the reproduction of that system by Protestant Church and State union), from "the mark" ("the wild solar holiday of all pagan times," the rival of the Sabbath of the Lord). But out of all these organizations, out of the world, from among the lowest slaves of Satan, from every land and clime, is gathering a company washed by the blood of the Lamb through faith, loyal to God and his law. Thus continues and declares the prophet: "**Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.**" Rev. 14:12.

They keep therefore *all* the commandments. It could not be said that he who was breaking the first or eighth commandment was a commandment-keeper. Neither could it be so said

of him who violates the fourth precept. Of those who endured the persecution of the Dark Ages, not having all the light, it was said, "Here is the *patience* and the *faith* of the saints." Rev. 13:10. They had patience; they possessed faith. But the class developed by this last threefold message of warning, have an additional characteristic—they "keep the commandments of God."

And why not? How could they have an intelligent faith, the faith of Jesus, and do otherwise? His faith led him to keep all God's commandments. It led his disciples, the early Christians, to follow in his steps. "**He that saith he abideth in Him ought himself also so to walk, even as He walked.**" 1 John 2:6. Having the same Spirit, having the indwelling Christ, they will do the same works. He kept the seventh-day Sabbath; why should not his people? He knew it for what God designed it, the very rest of God from sin and self. The remnant church will thus know it.

#### Christ's Coming.

The next event in the great drama of the prophets is thus described:—

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Rev. 14:14.

It is Christ our Lord coming to reap earth's harvest, which is rapidly ripening. The same sun which ripens the wheat for the garner, ripens the tares for the fire. The same truth which, received, develops character for the kingdom of God, rejected, develops character for destruction. O soul, accept of Jesus Christ as he is, as he desires to be to you, **the Way, the Truth, and the Life!** Accept of the everlasting Gospel, and be saved eternally in God's own way.

**One Sure Thing.**—In the book of Proverbs much is said about surety, and people are more than once warned against going surety, not only for a stranger, but even for a friend. In the eleventh chapter, verse 15, we read, "He that is surety for a stranger shall smart for it; and he that hateth suretyship is sure." In the margin we have in the place of "suretyship," "those that strike hands." That is a man can not be safe unless he refrains from giving his hand as surety for another.

But read further, and see what is said in the twenty-first verse: "Tho hand join in hand, the wicked shall not be unpunished; but the seed of the righteous shall be delivered." Notice that the words "tho" and "join" are in italic type, indicating that they are not in the Hebrew. The literal Hebrew, as indicated in the margin of the Revised Version, is "hand in hand." Here, then, we find an instance of giving the hand, or, as rendered, "My hand upon it!" In two translations before me, I read, "One can give his hand for it, that the wicked shall not be unpunished; but the seed of the righteous shall escape." So sure is it that God will see that justice has its due. Men are often tempted to think, as did David, that the wicked have the best of it, and that in unrighteousness is the most prosperity to be found; but let no one be deceived in this matter. So sure is it that wickedness will be punished, and that the reward of the righteous will not be forgotten, that one may safely give his hand upon it, and be a surety for it. It is the only sure thing in this world.

E. J. W.

## General Articles

"Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

#### UNCHANGEABLE.

"I will never leave thee, nor forsake thee." "Jesus Christ, the same yesterday, to-day, and forever."

THE friends of earth may all forsake,  
The hopes of earth may die,  
But Jesus' favor none may take,  
'Tis pledged for thee on high.  
Then perish hope and love below,  
Since Jesus loves, nor count it wo.

Your faults, your errors, and your sin  
Make friends of earth disown;  
Your utter weakness pleads to win  
Your welcome at the throne.  
E'en mute appeal hath power and art  
To draw on Christ's compassionate heart.

"Laugh," says the world, "and we'll befriend,  
"Weep and you weep alone."  
Not so hath heaven's love an end,  
Weep, and the angels moan.  
"Blessed the mourner," for 'tis said,  
"The mourner shall be comforted."

We have in heaven a great High Priest  
Who's not from us apart.  
The very weakest and the least  
He carries on His heart.  
He notes each bitter tear that steals;  
And every pang of wo He feels.

Like priest and Levite, men pass on  
And leave us to our grief;  
But Christ's the good Samaritan  
Who bringeth us relief,  
Binds up our wounds, pours oil and balm,  
And gives the troubled soul sweet calm.

Praise unto God for chastening rod;  
Thy rod it comforts me.  
Fail earth, I've found my Lord and God,  
What need have I of thee?  
Let tempests break, and sorrow fall,  
Since Christ is mine, and He is all.

O sorrowing mourner, still look up,  
Nor judge God's constancy  
By earth's cruel mockery of thy hope  
In its frail vanity!  
Yet for thy heart's full meed of love  
Waits the *Unchangeable* above.

HOPE ONSLOW.

#### FAREWELL WORDS.

(Concluded.)

##### The Peace of Christ.

In the East, in Christ's day, the customary greeting when one visited the house of a friend was, "Peace be to this house;" and in leaving it he used the same words. But how different in character is Christ's farewell! "Peace I leave with you," he says; "my peace I give unto you; *not* as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The world in its busy activity will try to give us peace. Its cry is, "Peace and safety;" but no dependence is to be placed on its alluring representations. But the peace that Christ leaves as his legacy, he gives not as the world giveth. His gift is of higher value than can be computed; it is eternal.

Of Christ the prophet Isaiah had written, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."

Christ bears the title of "Prince of Peace," yet he says of himself, "Think not that I am come to send peace on earth; I am not come to



send peace on earth, but a sword." In explanation of this apparent contradiction, he declared, "In the world ye shall have tribulation; but in me ye shall have peace." Christ warned his disciples that the time would come when they should be hated of all men for his sake; that they would be brought before kings and rulers; and that to destroy their lives would be deemed a service done to God. The peace which he bequeathed to his followers was not a peace which would prevent all divisions; it was a peace given and enjoyed in the midst of divisions.

Christ brought this peace with him to the world; he carried it with him throughout his earthly life. And now the time had come when he must give his life in order that that peace might ever abide in the heart by faith. As then he left his peace with his disciples, so now he is implanting and maintaining it in the hearts of all who will welcome its presence. From him alone can come that peace which the world can neither give nor take away. His peace was the consciousness of having done the will of his Father; and that peace in his follower is the consciousness that he is doing the will of God, and reflecting his character in good works.

"If ye loved me," said Christ, "ye would rejoice, because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence."

The time had come for Satan's last attempt to overcome Christ. But Christ declared, He hath nothing in me, no sin that brings me in his power. He can find nothing in me that responds to his Satanic suggestions. No other being could say this but the One who was offering up his life as a sinless sacrifice for a sinful race.

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." "And ye know that he was manifested to take away our sins; and in him is no sin." "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

But why this severe conflict with the prince of the world, when Jesus, through his childhood, youth, and manhood, had lived the law of God? By a word Christ could have mastered the powers of Satan, but he came into the world and took humanity that he might endure every test, every provocation that it is possible for man to bear, and yet not be provoked, or retaliate in word, in spirit, or in action. For the honor and glory of God he was to offer himself a living, spotless sacrifice to the Father. He must bear, under fierce temptations, the test that Adam failed to endure. He suffered, being tempted; but there was no yielding to the temptations of Satan. He did as the Father had given him commandment.

Christ was a spectacle to the world, to angels, and to men. The worlds unfallen, the heavenly intelligences, and the fallen race were

watching every movement made by the representative of the Father and the representative of perfect humanity. And in his mouth was found no guile; his character was without a flaw.

All the humiliation which Christ endured was in behalf of the fallen race, that man might have the mind of Christ. Christ revealed to the world the love of God for fallen man and the perfect love which he bore his Father. And in humanity this same love is to be revealed. In the fallen race the very image of God is to be reflected. The cold heart is to be quickened and glow with divine love. It is to beat in unison with the heart of the Redeemer. The honor of Christ must stand complete in the perfection of the character of his chosen people. He desires that they shall represent his character to the world. In the work of redemption, in the sufferings which Christ was called upon to endure, you are to co-operate with him, that you may be complete in him. In being united to him by faith, believing and receiving him, you become part of himself. Your character is his glory revealed in you. Then, when you shall appear in his presence, you will find the benediction awaiting you, "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord." MRS. E. G. WHITE.

#### "THE MOST HIGH RULETH." NO. 5.

MELZAR, whom the prince of the eunuchs had placed over Daniel, Hananiah, Mishael, and Azariah, consented to the ten days' food test which Daniel proposed. "And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse." Dan. 1: 15, 16.

It seems that Melzar (margin, the steward) assumed a responsibility which Ashpenaz, the prince in charge, dare not assume; and as he was set over these four especially, there was opportunity for him to make the test without any one's knowing that it was being done, excepting himself and his wards. The whole matter of the ten days' test was between them alone. See verses 11-16. Of course after the test resulted so favorably, it would be safe to continue the vegetarian diet without endangering any one's head. It is evident that all that was desired in that respect was physical health.

In the case of a person who has been sick and is rapidly recovering, ten days' time will produce a marked improvement in appearance; but with healthy young men, such as these were (verse 4), there would not naturally be such a favorable change in so short a time, even with a change of diet. And, judging from their conscientiousness in the matter of temperate living, it is quite likely that what they called for was a customary provision. Their diet being confined to "pulse" does not necessarily mean a paucity of food; for pulse may include a variety in the line of leguminous vegetables (peas, beans, etc.) and grains of all kinds, such as wheat, barley, lentils, and millet. The Chaldean students were of the royal family, and of the higher class of the people (verse 3), and had probably been reared upon food somewhat similar to that served at the king's table. Thus it would appear that in the cases of both the Chaldean and the Jewish young men in the king's school there was no material change of food from that to which they had previously been accustomed.

Then we must look to some other cause than change or difference of diet for anything that appeared remarkable from so brief a food test. There must be some other reason why ten days would make such a noticeable change, or contrast not before remarked. Under the circumstances we must conclude that the direct cause was the providence of God. It has been shown before that the Lord was working in this matter for the welfare of Daniel and his companions (verse 9), and there is ample Scripture testimony to the fact that a proper control of the appetite is an important factor in the acceptable service of God. Our first parents failed through a gratification of appetite in the use of forbidden food, and our Saviour's first great temptation in the wilderness was on the point where the first Adam was overcome. See Matt. 4: 2-4. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31.

So God honored and especially blessed the fixed purpose of his servants who, at the hazard of their lives, dared to honor him in their meat and drink. It is logically safe to conclude that were the professed people of God to-day as abstemious in their habits of living as he would have them, they could live much less expensively, have generally a much greater degree of health, have more means to invest in the cause of salvation, and be vastly nearer a condition in which the Lord could intrust them with an outpouring of his Holy Spirit.

But the providence of God in bringing Daniel and his three companions into the king's school, and his watchcare over them, are shown in still another way: "As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." Dan. 1: 17. Thus we see that God was the real teacher of his own children, altho unavoidable circumstances placed them in a heathen school. And so he is at all times and in every age, if they but place themselves in his hand. Men fail to discern that the purpose of God is being carried out continually even amid the most adverse appearances; they fail to realize that he is able to make the wrath of man to praise him (Ps. 76: 10), altho the fact has been demonstrated over and over again in the history of the world. They fail to comprehend this fact because the natural eye can not see to the end of an "eternal purpose." That which seems to man to be overwhelming defeat often turns to glorious victory. While we might cite many instances in proof, the one that includes them all is the death and resurrection of Christ.

Where God teaches the willing, faithful student, there ever will be marked progress in the true wisdom—which is the knowledge of God—and in Christ-like life. This was true in the case of Daniel and his friends, as the record shows: "Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar." "And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Verses 18, 20.

Here then was demonstrated God's superior power to teach even the things that the king had most desired them to know. The king wanted them taught "the learning and the tongue of the Chaldeans," in order that they might be able to stand in responsible places in the kingdom. He seemed to realize that a great responsibility rested upon him in the extension of his jurisdiction, and he wisely sought to educate men expressly to assist him in his



great work. And God indorsed the idea, for he so helped his own children in that school that they were *ten times* better qualified in the matters desired by the king than any others,—not merely better than their fellow-students, but better than all the “magicians and astrologers,” who were deemed the *wise men* of the kingdom. God wanted his servants to be “the head, and not the tail” in the matter of wisdom; and if the king would place them in official position, their God would see that they would be qualified to fill such positions to his honor and glory.

To this end—the honor and glory of God—Daniel was endowed with “understanding in all visions and dreams.” In other words, he was given the spirit of prophesy: “If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.” Num. 12 : 6. A part of God’s “eternal purpose” was to teach lessons to future generations, especially to those in the end of time (Dan. 12 : 9), from the kingdom of Babylon and succeeding kingdoms; so he prepared his prophet, and placed him in the most available position, for this purpose. Altho the Lord interposed to give Daniel and his companions a physical appearance that would satisfy the man in charge of them, and gave them extraordinary wisdom in the line desired by the king to fit them for official duty in the kingdom, yet the primary mission of this servant was to set forth the power and glory of the God of heaven, and to make known the things pertaining to his everlasting kingdom. The first great lesson in this line will be considered in the next article. W. N. G.

### GOD’S DESIGNS.

WHEREVER design exists, discriminating thought has been exercised, and in proportion as the conception and its performance are more or less beautiful and perfect, the power of the mind that conceived, and the skill of the hands that executed, are manifested. Human designs never reach perfection, because the human mind is imperfect. Yet many wonderful devices and works have been accomplished, and we instinctively associate these achievements with a high standard of thought. We honor men who are able to perform such deeds, imperfect tho they may be; we extol their ability and magnify their power.

But, after all, these thoughtful persons have merely discovered a new combination of created objects or forces which were, in their creation, so designed that union might be thus beautifully effected; and the closer we look into this human invention the more defects we discover in the design. But, on the contrary, as we minutely examine the forces or materials which have been used, we are filled with admiration at their faultlessness and beauty. The most powerful microscope only reveals greater marvels of perfection.

While all men agree that the former *imperfect* achievement is the result of advanced thought, many claim to believe that the *perfect* workmanship of the latter is but the fortunate outcome of chance and evolution. The designs of nature, they say, have just *happened so*.

Let us seek a parallel. Suppose some one were to claim that a certain beautiful oil painting, representing sunshine and shadow, distance and foreground, pathos and life, was produced by promiscuously throwing a lot of different colors on the canvas, who would credit it? How many times would it be necessary to turn back and forth a mixed case of printers’ type before it would form itself into a beautiful poem?

How long must we mix together a parcel of wheels and springs and screws before they will *happen* to form themselves into a perfectly-regulated watch? But these are faulty parallels, because in each instance the materials are provided, and also a power to persistently change their positions till the desired results are obtained; while nature’s pictures and poems and mechanisms have sprung into beautiful and perfect existence from *nothing*, and this, too, it is claimed, without any controlling power.

God’s children see in nature the matchless designs of the great Creator. With infinite mind he stamps perfection on all his handiwork. With boundless wisdom all creation is designed for the good of his creatures, the glory of his name. “O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!”

“Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number.” Is this a result of chance? God “callesth them all by names by the greatness of his might.” Examine the mighty constellations and systems of the universe. Are these designs defective? On the contrary, the closest observation of our ablest scientists, with the most modern appliances at their command, reveals the fact that perfect order prevails throughout the whole of God’s universe. Indeed, so accurate are the movements of the great bodies, that for thousands of years in the future their precise location in the heavens can be positively stated, to a moment of time. One writer speaks of the universe as “God’s great timepiece.” All glory and honor and majesty to the great Creator who “stretcheth forth the heavens alone.” What human intelligence can criticise this great design?

Not less wonderful are the divine designs on earth. Man is the masterpiece. God’s glory is seen in him. He is the central figure of the great design “nature,” with which everything created has been made to beautifully harmonize. His eyes are formed to desire to behold things of beauty, and the earth has been clothed with lovely colors so harmoniously combined and contrasted that this created desire can be fully satisfied. His ears have been tuned to love harmonious sounds, and power to gratify this desire has been given to the voice. He loves to hear the songs of the birds, the sweet strains of musical instruments, the soft sounds of nature’s trees and streams. So throughout the entire design, we will find perfection. Health-giving fragrance has been added to the beauty of the flowers and trees. Food with life-sustaining properties has been bountifully provided, an unlimited diversity of flavor and odor having been added to create relish and enjoyment in partaking of the necessary nourishment.

Is this all *chance*, or do we again discern evidences that a mighty intelligence has been working? As we realize the great wisdom of God, surely we feel like exclaiming with David, “Such knowledge is too wonderful for me; it is high, I can not attain unto it.”

As we fix our eyes more intently on God’s great creation, we can discern design within design, perfection within perfection, beauty within beauty. An independent existence can not be discovered. Each atom forms a part of some great design. As we search we wonder more and more, and as we *see God* in his creations, we involuntarily love him, for we discern countless manifestations of his love and perfection and mercy at every step. Thus we become *acquainted* with him, and, knowing him, desire with all our hearts to worship him.

Again a God-given desire can be fully gratified; we *can* worship him. We are invited to enter “boldly” into the presence of the great Creator, for the way has been divinely prepared.

And now our eyes are dazzled with a resplendent glory, the marvelous “design of salvation!”

W. H. B. MILLER.

Melbourne, Victoria.

### STEPS TO CHRIST.

(Concluded.)

#### Consecration.

THE whole heart must be yielded to God or the change can never be wrought in us by which we are restored to his likeness. We are alienated from God by nature, and are held fast in the snare of Satan, taken captive by him at his will. But this demands an entire reformation, so we must yield ourselves completely to him. The warfare against self is the greatest battle ever fought. We are so well captured by Satan that it requires a struggle to yield to God; but the soul must submit to God before it may become holy.

God’s government is not founded upon unreasonable control, as Satan tells us. It only appeals to the conscience and intellect. God does not force the will of his creatures. He will not accept submission that is not intelligently and willingly given. God wishes his creatures to reach the highest blessing that his grace can bring us. It remains with us to choose whether we shall be set free from the bondage of sin and enjoy the liberties of the children of God.

In giving ourselves up to God, we must give up all things that would alienate us from him. We can not serve God and Satan. When we submit to God, we become holy, and are renewed into his likeness. We are taken out of Satan’s evil snare and placed in God’s holy communion. We become spotless, for when we submit, God blots out all sin.

Mammon is the idol of many. The love of wealth and desire of power keeps many from God. Others worship reputation and worldly honor. A selfish life of ease and freedom from responsibility, is the idol of others. If we are to become God’s children, we are to become wholly his. Some depend upon doing outwardly what Christians should do, but they do not realize Christ’s love, or their souls and hearts would be filled with it. Through the right exercise of the will, an entire change may be made in our life. We will have strength from above to hold us steadfast, and thus through constant submission, we will be enabled to live the new life.

#### Faith and Acceptance.

As the conscience is quickened, we perceive the guilt, the awful power of sin, and then we abhor it. We feel that sin has kept us from God. The more we struggle to become free, the more we realize our helplessness. Our hearts are unclean and our motives are impure.

It is peace that we need—that heavenly peace that can not be bought with money and can not be procured by wisdom. But God offers it as a gift. The Lord says, “Tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool.” When our sins are confessed and in heart put away, and we resolve to give ourselves up to God, and we ask him to wash away our sins and give us a new heart, he grants the request. But we are not to wait to feel that we are made whole, but say, “I believe it; it is so, not because I feel it, but because God promised it.” For it is God’s will to cleanse us from sin, to



make us his children, and to enable us to live a holy life. So we may ask for these and believe that we receive them, and thank God that we have received them.

#### Growing Up into Christ.

When the change is wrought in our minds, and sin is given up, we are born again. As Christ told Nicodemus, we "must be born again." When we have changed our course, we must pray to be helped on by Christ. As a young plant must have water, pure air, and sunshine before it blooms, so must a new-born soul have the water of peace, pure surroundings, and the sunshine of love. As a Christian grows, a larger sphere in which to work is required. Then as the buds of love shoot forth, they open, and the blossoms of good works appear.

#### The Privilege of Prayer.

God speaks to us through nature and revelations, but we must pour out our thanks and desires in inferior language. When trials come to us, we have the privilege to speak to God through prayer and implore help to bear them. So we need not bear so many troubles, but cast them all on the dear Lord Jesus, and he'll carry our burden for us. And when Satan tempts us to become his captives, we have this privilege to ask for strength. As Christ prayed in the Garden of Gethsemane in that hour of agony for strength, and submitted meekly to his Father's will, so we may pray for strength in our distressing hour. Prayer is a large step to Jesus.

One step up the golden ladder.

One step nearer to God,  
One step closer to heaven,  
And the pathway we have trod.

One little song of joy,  
Sung to a sorrowing soul;

One little song of peace,

And we're one step nearer the goal.  
One little deed of kindness  
Done with a heart full of love;  
One little word of comfort,  
And we're nearer to Heaven above

#### JOTTINGS FROM RUSSIA. NO. 1.

JUDGED by the course of events and the attitude of the other "great powers" of Europe, Russia occupies the first place among the nations of earth. After the leading nations of Europe, headed by England, had, during many tedious months, vainly attempted to bring the sultan to terms on account of the Armenian slaughters, Russia quietly took matters in hand, and, with one adroit sweep, "scooped" for herself decided benefits, leaving the other powers outside to look on and wonder. From that time it seems as tho the leading powers have made special efforts to court the favor of the czar.

The course of France in this direction is known to all. When the first step towards an alliance was taken, and the Russian marines visited France, the latter nation went nearly wild with enthusiasm; and when President Faure visited Russia, and the bare word *alliance* was uttered in a toast by the czar, the

French, who had been waiting in breathless suspense to hear the word, burst forth again in uncontrollable ecstasy. Meanwhile England had made some advances towards greater friendship with Russia, and Germany has taken special pains to revive and cultivate the former good relations between the courts of St. Petersburg and Berlin. This general effort to court the favor of the czar is a confession of the estimate which these powers place upon Russia.

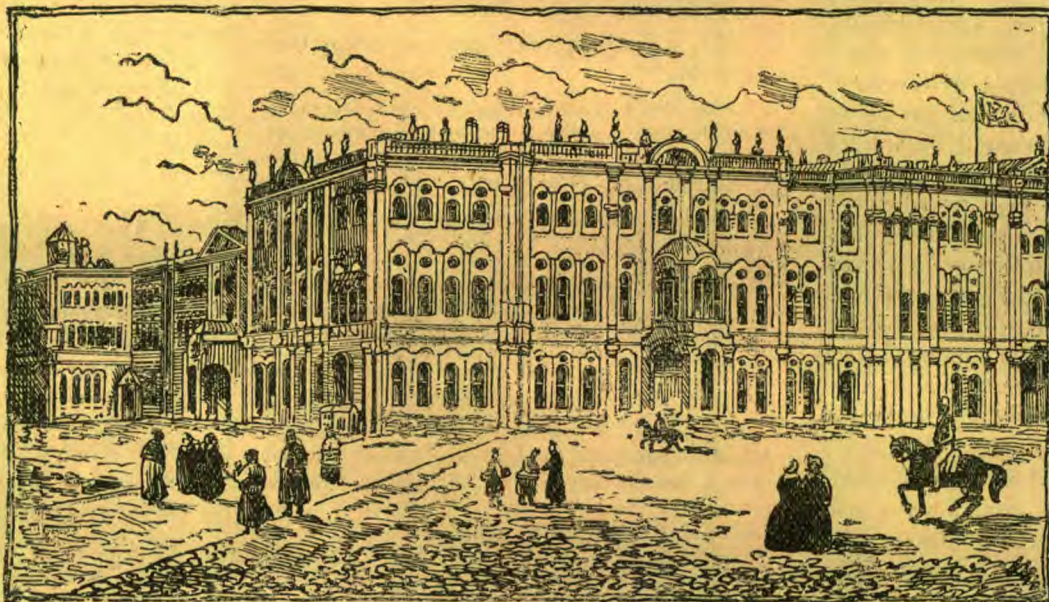
And the powers are not mistaken in their estimate. Russia is a great nation and possesses wonderful resources; and these resources are being rapidly developed. In general, marked improvement can be observed. Since my first visit to this country six years ago decided changes for the better have taken place. Russia is "coming up" fast. There are great possibilities before the nation. Russia is practically independent of the rest of the world. She possesses in resources everything that a nation needs. And when it is considered that she is just beginning to develop these resources, one involuntarily asks, What will the nation yet become if time permits their full development?

It is also a fact worthy of note that the Russians were but recently emancipated from a sort

compelled to attend religious service on national holidays; and another ukase specifies that in all public schools where there is a sufficient number of other confessions, the opening prayers shall be according to their liturgy. In civil matters also there is a decided tendency toward greater freedom. The Russian press expresses surprise at the great change that has of late taken place, but can not account for it. Unseen hands are evidently at work.

While Russia is attracting the attention of the political world, it is a field of special interest to the Christian. The student of prophecy both in the Old and New Testaments has long foreseen that Russia would play an important part in the closing scenes of this world's history; to him the sudden coming up of Russia is an important sign of the times, and the rapidity with which the nation is developing indicates that affairs are now under pressure and will soon reach their culmination in the final solution of the Eastern Question. Under the generalship of the destroyer, the nations are being prepared for the closing struggle. The way seems quite fully prepared, and the nations are under such tension that there must soon be a break; and Russia now stands squarely on her feet ready to act a vigorous and leading part.

The Siberian railway is being pushed with great energy; when finished, this will greatly increase Russia's power in the East, where she already has a dangerous influence. When it is considered that the drying up of the Euphrates to prepare the way of the kings of the East is one of the last events in this world's history; and when we remember Russia's relation to the Eastern Question, this haste in opening the way to the East and the sudden increase of Russia's influence there, indicate that the momentous



WINTER PALACE, RESIDENCE OF THE ROYAL FAMILY, ST. PETERSBURG.

of slavery, and the masses are just emerging from their former ignorance and inefficiency. It is hard to start great masses in the direction of improvement, but when once under way they advance with accelerating speed. It is also a significant fact that the people are in a primitive state, and hence possess more physical vigor than the other nations of Europe. While these nations, having reached or already passed the summit of physical power, are becoming effeminate, and are on the down grade, the Russian is still in primitive vigor, and just beginning to ascend the mountain. While the other nations have reached their greatest power, Russia has but fairly begun to develop her resources, but even as she is to-day, the other powers have tacitly accorded her the first place.

Since the coronation of the present czar there seems to be a decided change in the direction of greater freedom. His grandfather had inaugurated quite liberal reforms, but when Alexander III. came to the throne, all was reversed in favor of the churchmen. When Nikolas II. ascended the throne, an all-absorbing question was whether he would follow the policy of his father or grandfather; and now it seems quite evident that he has adopted the more liberal policy of the latter. One of his latest proclamations is to the effect that non-orthodox students shall not as heretofore be

event is not far off. The Russian journals can not account for the sudden change that is coming over the nation; but in the light of the Word it is plain and full of meaning. While Russia is waking up politically and industrially there is also a religious awakening; while the enemy is preparing the nation for its important part in his work, the Lord is doing a great work for his people. Thus, to both the politician and Christian, Russia is of special interest just now, and is likely to be of still greater interest in the near future.

H. P. H.

*In the Caucasus, Russia, Oct. 15, 1897.*

#### APOLOGIES.

THE most tedious utterances, because the most superfluous, and often the most hypocritical, to which the public has to listen, are apologies, whether in sermons or speeches.

Canon Fleming, an English author, says: "Apologies have been called the cant of the platform. They all spring from pride. In plain English they mean but this: 'Let me beg of you not to take my present address as any criterion of my abilities. I assure you I am a much wiser and much cleverer man than you would suspect me to be, were you to judge of my talents by the speech I am about to deliver.'"—*Christian Advocate*.



## WATCHING FOR EVIL.

WE are told that when the Jews saw Christ in the synagog on the Sabbath day, "they watched him that they might accuse him." Jeremiah tells us, "All my familiars watched for my halting." Jer. 20:10. When the viper had bitten Paul, the barbarians looked for him to swell and fall down dead suddenly; but they looked in vain, and changed their minds and said he was a god.

Many a time men have predicted and have expected the downfall of the servants of the Lord. They have accused them, condemned them, cast them out, and waited to see them sink in oblivion. They have rejoiced to be rid of their presence—like the people in that "great city, which spiritually is called Sodom and Egypt" (Rev. 11:8-10); they have rejoiced when the voices of the witnesses which accused them were silenced, and they have prided themselves upon the peace and quiet that they had when every protesting voice was hushed and when nothing but uniformity remained.

The ancient Romans said of certain ones, "They make a wilderness, and call it peace!" So when the silence of death broods, and only dumb dogs remain which can not speak, people boast of the "peace and quiet" they have, when they can have their own way, with nobody to object or complain. But great questions are not settled by majorities, by caucuses, or by snap judgments; and men in whose pulses beats the energy of everlasting life are not to be destroyed by rash speeches or ungodly acts. They live long after they are supposed to be dead; they stand when men have pronounced them fallen; they go forward when opposers try to stop them; and long after the men who have waited and watched for their halting are gone into oblivion, the men who have been condemned, rejected, and cast out, live to keep on the even tenor of their way and finish the work which God has given them to do.

It is hard to kill a man whom God has bidden to live; it is hard to cast down a man whom God is holding up; and those who watch for the halting of the servants of the Lord, and who expect the downfall of men whom God upholds, have yet much to learn of the ways in which God deals with the sons of men.

Let those who are despised, rejected, and cast out for Christ's sake, take courage and be strong. Their time of conflict and sorrow will soon be past; and that God who has been with them and helped them and loved them thus far, will not forget them nor forsake them if they will but trust in him. Above the storms of persecution shines the light of God's countenance, and beyond earth's conflicts and strifes there spreads the everlasting peace which passeth understanding. We can await the Lord's appointment; we can trust in the Lord's providences; we can cast our cares and burdens and sorrows upon him; we can spread before the Lord everything that troubles and distresses us; and we may be sure that he will see and watch and overrule and care for those whom he has called to stand in the battle's front and to endure hardness as good soldiers.

Let us cast our care on him, and then when assailed by doubts and fears and dangers, we can say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—*The Christian*.

THE wise prove, and the foolish confess, by their conduct that a life of employment is the only life worth leading.—*Paley*.

## Bible Readings.

"Seek ye out of the Book of the Lord, and read."—*Isaiah*.  
"Whoso readeth, let him understand."—*Jesus*.

## THE BOOK OF LIFE.

1. WHAT book of eternal import is named in Rev. 20:12?

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is *the book of life*."

2. Why is it of so much importance?

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found *written in the book*." Dan. 12:1.

3. Did Moses have his name written in this book?

"Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of *thy book which thou hast written*." Ex. 32:32.

4. How only can we have our names enrolled there?

"I delight to do thy will, O my God; yea, *thy law is within my heart*." Ps. 40:8.  
"*If thou wilt enter into life*, keep the commandments." Matt. 19:17, last clause.

5. When is the proper time to grasp this great power?

"For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee; behold, *now is the accepted time*; behold, *now is the day of salvation*." 2 Cor. 6:2.

6. Will this exalted privilege ever be withdrawn?

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11.

7. How many can hope to have their names written in this book with the truly great?

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever will*, let him take the water of life freely." Rev. 22:17.

W. LEININGER.

Ione, Cal.

## Question Corner

"Enquire, and make search, and ask diligently."

[From time to time we will reply under this head, if deemed advisable, to such candid inquiries as may be sent us. Correspondents wishing a reply to their questions must give their full name and address, not for publication unless they wish, but as an evidence of good faith on their part, and to give us opportunity to reply by letter if deemed best. It is always well to inclose stamp. Let the questions be short and pointed, and such as may be answered in limited space. The questions will be numbered continuously.]

No. 664. Saved So As by Fire. 1 Cor. 3:15.

PLEASE explain 1 Cor. 3:15: "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." A. B.

The text shows that it is possible for one to do work which will not stand the test, yet himself be saved, yet so as by fire. He may convert men who will not endure. He may raise up churches which apostatize. He may preach false doctrine. For instance, there are honest men of faith to-day who are teaching that Sunday is the Christian Sabbath; their whole life and all their energies are put into that work. They are attempting to build that work upon the Rock Christ Jesus, and believe they are doing work for him. But, while sincere in heart, they are deficient in knowledge. Their work is not scriptural. In the fires of the last day it will be seen to be wood, hay, and stubble, because not of God; but as long as those who have thus wrought have not

sinned against light, they will themselves be saved. See Matt. 5:19, 20. What the true child of God should long for is not alone to build on Christ, but to build on him gold, silver, and precious stones.

No. 665. Wisdom and Wisdom. 1 Cor. 1:21.

PLEASE explain 1 Cor. 1:21: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." A. B.

There is wisdom and wisdom. The wisdom of the world is but the wisdom of fallen man, and is foolishness with God. In fact, by following its own wisdom the world lost the knowledge of God. The things of God they counted foolishness, because they knew not the wisdom or power of God's Word. So preaching, the proclaiming of that Word, was counted foolishness by the world. But by that very means which the world accounts foolishness, namely, the preaching of God's Word, or of Christ, will the Lord save those who believe. The true preaching of that Word is the preaching of the power of God, and the believer will receive and know it as such. See verses 23, 24; 1 Thess. 2:13.

No. 666. Things Temporal and Eternal.

"For the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18. The spirit of man is not seen, is it therefore eternal? Please answer through your columns. C. G.

The text is not designed to give a distinctive characteristic of things temporal or eternal. It simply declares that the eternal things of God can not be seen by mortal sight; "for we walk by faith, not by sight." 1 Cor. 5:7. The fact that we can not see anything is no evidence that that thing is eternal. We can not see the thoughts of mortal men; but on the day they die their "thoughts perish." Ps. 146:4. There are worlds of living creatures around us, millions of which die every moment, which mortal eyes can not see. The fact that we can not see man's spirit is therefore no proof of its eternity. But what is man's spirit?—It is man's life, given him of God, and when he dies, that life returns to God, not as a separate being, not as a conscious entity; but in the way it came from God, as life. The eternal things are of more "enduring substance" than the temporal and earthly, and immortal eyes will feast upon their beauty and glory.

No. 667. Source of Light.

IN answer to question No. 653 asked in the SIGNS, "What was the light which God created before the sun and moon were made?" we say, could there have been any other light than from that Spirit of God, which is going to light up the new heaven and earth, where there will be no need of the sun or the moon? P. P.

God is the source of all light; the Holy Spirit is the light and power of God in operation. And yet to the physical world as well as to the spiritual God has agencies, light-bearers, which have received and do receive light from him that they may shine it forth to all. The great light-bearers of the earth are the sun and the moon. The light-bearers of the new heavens and the new earth will also be the sun and the moon. "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Isa. 30:26. It is in the holy city, in the immediate presence of God, where no sun will be needed. "And the *city* had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 21:23; 22:5; Isa. 60:19. While the sun will shine with undimmed brightness, yet in the effulgence of the brightness of God's glory, radiating from his personal presence, sun and moon will be eclipsed, even as now the light of the moon is lost in the light of the sun. The sun and moon will shine, but in that glorious city of Mount Zion, "the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. 24:23.



## The Outlook

"I will stand upon my watch, and set me upon the tower, and will look forth to see what He will speak with me."

### THE GOLDEN RULE IN BUSINESS.

WE are glad that not all capitalists and employers of labor are cold, selfish, cruel. In the race for wealth, in the worship of Plutus, men forget men. The laboring men are but as so many phonographs, pins, axles, levers, pistons—parts of a great system or machine for the piling up of colossal fortunes. Yet not all are such. There are men who regard their fellows as more than mere machines, and treat them as such. A noble instance of that kind is Hon. Samuel M. Jones, the present mayor of Toledo, Ohio. Having seen it stated in an uncertain way that Mr. Jones employed his men on the co-operative system, and that the governing influence among them was the Golden Rule hanging on the wall, we wrote Mayor Jones as to the facts, and received from him the following, which speaks for itself:—

"EXECUTIVE DEPARTMENT  
OF THE CITY OF TOLEDO, O.  
SAMUEL M. JONES, MAYOR.

Sept. 23, 1897.

"DEAR SIR: Replying to your note of inquiry, I will say that we have a small factory, employing from twenty to thirty men, in the manufacture of oil-well supplies. The principal article is protected by a patent which enables us to ignore the 'destructive competitive system.' Having an opportunity in this way to do business on a more scientific basis than generally prevails, we hung the Golden Rule on the wall some three years ago, and have since endeavored to apply it in our shop; the testimony of those who have observed the experiment is to the effect that it has been a great success. We are simply trying to deal with men who work with their hands on a basis of brotherhood,—trying to LIVE instead of merely believing. We believe Christianity affords a scientific solution of all the vexed problems of society, from top to bottom. It only needs to be applied. The day when it will be universally applied, however, seems to be a long distance in the future, as even the church that professes to teach it is only apologetically 'Christian,' as I understand it.

"Our profit sharing has been limited to the payment of a percentage dividend on the wages paid during the year. This has been 5 per cent., and our wage scale for unskilled labor is 20 cents per hour; our average for mechanics has been 32 cents per hour. We are also engaged in the oil-producing business, and have adopted the eight-hour day on day and night work, employing three crews of men, where our competitors only employ two. In our factory we have the fifty-hour week, nine hours a day and five hours on Saturday. We have made some money and I am more than pleased to say that we have done what is of infinitely more importance,—we have HELPED TO MAKE MEN.

"Very sincerely yours, S. M. JONES.  
"M. C. Wilcox, Oakland, Cal.,  
"Dictated."

Jesus Christ died for men. In his sight one soul was worth more than all the riches of earth. Would that employers like the above were more numerous. But Christianity will never be applied by those who do not possess it; but those who possess it will show they possess it by applying it.

**Extravagance and Worldliness.**—Louis A. Banks, D.D., in the *N. Y. Voice*, thus notes an instance of the worldliness in the professed Christian: "A big steam yacht has just arrived in America on its first trip, which cost its owner, an American citizen, over \$600,000. There seems to be no end to the wild race of extravagance among those who are piling up the added millions. One of the hardest foes the church has to contend against to-day is the fact that men who call themselves Christian, taking the name of the ever-loving, self-denying, burden-bearing, burden-sharing Christ, will spend a half million of dollars on a yacht built for their own indolent pleasure, while they give grudgingly to carry Christlike help and sympathy to the weak and the overborne."

**A Solace for Smokers.**—The *Pacific Ensign* says: "Dr. Spencer, of San Francisco, a noted bacteriologist, finds tubercle bacilli in the cigars manufactured at factory 32, No. 729 Sacramento Street, San Francisco. The paste, the dry filth from the floors, and the tobacco fragments, showed the presence of great numbers of bacteria, and the absence of even ordinary hygienic principles in the use and care of materials used in making cigars. Yet men will sell, buy, and smoke the poisonous weed."

## The Fireside

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."

### CONSOLATION.

WHEN the storm-clouds seem to gather  
In the sky,  
And the hopes we fondly cherished  
Droop and die,  
Then the angels up in heaven,  
Looking down,  
Go prepare for each one constant  
Golden crown.  
For the tears that now are falling  
By and by  
Shall be diamonds, crowns bedecking  
In the sky.  
O, there's always silver lining  
To the cloud,  
And the sun will soon be shining  
To the bowed.  
So if thou art sad and weary,  
Wishing rest,  
Just forget the cloud has dreary,  
Darkened crest;  
Just look up a little higher,  
For a view  
Of the Father, drawing nigher,  
Ope's to you.

R. A. GILSTRAP.

Coalinga, Cal.

## A GIN LIVER.



THE liver is a wonderful organ which lies close up under the ribs at the right side of the body. It is remarkable as being the largest gland in the body. In a full-grown man, it usually weighs about three and a half pounds. It is of a dark brown chocolate color, and when healthy has a perfectly smooth and even surface. By pressing the fingers up under the ribs of the right side, one can just feel the smooth lower border of the liver, about an inch above the lower edge of the last rib. Notwithstanding the inexcusable and abusive manner in which the liver is treated by many persons, it is a most obliging and useful organ, and it does a vast deal of work for us. The chief business of the liver seems to be to make bile, a golden yellow fluid, which is stored up in the gall bladder, during the interval between the meals, and is poured out into the small intestines through a little duct soon after the digestion of the food begins.

The bile differs from every other vital fluid in the body in being at one and the same time both an excretion and a secretion. It is formed for a double purpose, each feature of which seems to be equally as important as the other. The bile contains a large amount of waste matter, which the blood has gathered up from the various parts of the body, and which the liver has strained out of the blood for the purpose of removing it from the body. In the disposal of these waste and poisonous substances, nature's disposition to economize is exhibited in the highest degree of perfection. Instead of being sent out the shortest possible route, they are poured into the intestine a few inches below the stomach, and made to travel nearly the whole length of the alimentary canal, being mingled with the food and aiding greatly in the

process of digestion. Indeed, there is abundant reason for believing that if the bile were not supplied, not only would certain elements of the food go undigested, but those elements which were digested would not be properly absorbed, and so would fail to nourish the body. The bile also acts as an antiseptic to preserve the food from decomposition while it is undergoing digestion, and is a natural laxative which excites to activity the muscles by which the food is moved along, and brought in contact successively with each portion of the alimentary canal. The usefulness of the bile is so great that even the lowest forms of animal life can not manage to get along without a liver, tho they may be wholly destitute of every other one of the viscera, except the heart and the stomach.

But the liver does other important work besides making bile. It takes an active part in the digestion of certain elements of food. All the starch and sugar which we eat is worked over by the liver, and is converted into liver starch, and afterwards changed into a kind of sugar which can be utilized by the system. Without the liver we could make no use of either one of these important elements of food, and if it becomes disabled, the system at once suffers, through its inability to do its ordinary amount of starch and sugar-making. But the liver has still other important work. It is a sort of rendering establishment, in which many of the waste matters of the body are taken from the blood, and worked over into such shape that they can be removed by the intestines and other organs, which, from their inability to do this preparatory work, without the liver, would be almost totally unable to serve the body to any useful purpose.

Now that we know something about the liver, let us see what alcohol does to it. When alcohol is taken into the stomach, it is sooner or later absorbed, and before going to any other portion of the body, is, by this provision of nature, carried directly to the liver. The liver, in its self-sacrificing devotion to the interests of the body, not only undertakes to remove so much of the poisonous elements as possible, but in addition absorbs into itself as much of the alcohol as it can dispose of in this way, only allowing to escape into the rest of the body such portions as it can neither eliminate nor absorb. This arrangement of matters, while fortunate for the body in general, subjects the liver to greater danger of immediate and serious injury from alcohol than any other organ. This is true, not only of alcohol, but of metallic poisons, and other poisonous substances. The first effect of alcohol upon the liver is that of a paralyzer. When alcohol is applied to the tongue, it benumbs the nerves of taste and feeling, so that the tongue becomes numb and loses its ability to distinguish flavors. When alcohol comes into contact with the liver it lessens the activity of the little cells, stupefying them so they can not perform their proper work, thus leaving the whole body to suffer in consequence. Even a moderate drinker always has a torpid liver. It is this which gives to the white of the eye its dingy hue, and to the skin its dead and leathery appearance. The tippler complains of a brassy taste in his mouth, because his liver is half paralyzed, and can not remove from the blood the impure matters which should be filtered out in the form of bile. Topers are always hunting after some new form of bitters with which to relieve their habitual biliousness.

But we have not yet seen the most serious effects wrought upon the liver by alcohol. Here is the liver of a beer-drinker, or of a "moderate" whisky drinker. Notice how enor-



mously it is enlarged. It is half as large again as it ought to be, or perhaps double its proper size. Its dark brown color has given place to a dirty yellow. The once healthy liver, capable of doing a vast deal of work for the body, has been, through the baneful influence of alcohol, converted into an inert and almost useless mass of fat. This is what the doctors call fatty degeneration of the liver. Enlarged and fatty livers are exceedingly common in wine and beer drinking countries, and are found with great frequency among all classes of spirit drinkers. Here is another liver, the relic of a man who committed suicide by means of the whisky habit. If we cut off a slice, the surface looks exactly like that of a half-grated nutmeg. This is the result of a diseased process set up in the liver by the long-continued use of alcoholic drinks. There are thousands of such livers buried in drunkards' graves every year. It is only now and then that the anatomist finds them, when a drunkard happens to meet with death in a street brawl, or by some accident which makes a post-mortem examination necessary. We have one other sort of gin liver to look at. Here is a regular old bloated sot who has drunk his hogshead of Jamaica rum, besides barrels of liquor, beer, and other drinks too numerous to mention.

The doctors have given him up to die of dropsy. They say that his liver is hardened, and that there is no remedy for his disease. If we make him lie down and push the fingers far up under the ribs of the right side, we may feel the lower portion of his liver, so far up as to be almost out of reach, as it has shrunk down to half its proper size. Instead of the smooth feeling of health, we find irregularly scattered around its surface, nodules, indicating a rough surface. When he dies, some curious doctor will want to inspect his liver more closely, and will take it out. He will find something which looks very much like the picture. The naturally smooth surface of the liver is scattered all over with noles, giving it such a rough, uneven appearance that it has been compared to the sole of an English cartman's shoe, which is filled with hob nails, and so has been called a hob-nailed liver. A man who "takes his whisky straight," and on an empty stomach, is certain to get this sort of a liver, sooner or later, if he lives long enough. If you have a good liver, that attends to its business of bile making, and starch and sugar making, etc., and if you appreciate and respect it sufficiently to care to keep it in good working order during your lifetime, shun alcohol in every form as you would strychnine, or any other poison.

J. H. KELLOGG.

### HE KEPT HIS SEAT.

DURING one of the naval engagements of the late war, a sailor by the name of John Davis performed an act of bravery that has rarely been equaled. While the battle was at its height a shell entered the Valley City, of which ship Davis was gunner's mate, and exploded on the berth deck, setting it on fire.

Captain Chaplin, the commander of the vessel, jumped down into the magazine, and, while directing his men to extinguish the flames, passed up with his own hands the loose cylinders of powder. The fireworks on board became ignited. Rockets whizzed, and blue lights blazed up in the very midst of the ammunition. The shell-room caught fire, and it seemed as if the Valley City must be blown to pieces.

John Davis, appreciating the danger and desirous of doing all in his power to avert it,

jumped up on an open barrel of gunpowder, and sat down on the head, covering it with his person as well as he could, to protect it from the showering sparks.

Captain Chaplin, seeing him quietly seated, while everybody else was at work, ordered him, in peremptory tones, to "get down and help put out the fire."

The young gunner's mate stayed where he was, and replied calmly:—

"Don't you see, sir, I can't; for if I do, the sparks will fall into the powder. If I get down, captain, we shall all go up."

Notwithstanding the terrible danger, Captain Chaplin could not repress a smile, and Davis' heroic action was rewarded after the battle by immediate promotion.—*Youth's Companion*.

### A LADY'S REASONS FOR NOT DANCING.

1. DANCING would lead me into crowded rooms and late hours, which are injurious to health and usefulness.

2. Dancing will lead me into very close contact with pernicious company; and evil communication corrupts good manners.

3. Dancing would require me to use and permit freedom with the other sex, of which I should be heartily ashamed, and which I believe to be wrong.

4. My parents and friends would be anxious about me if I were out late, keeping company with they knew not whom.

5. Ministers and good people generally disapprove of dancing, and I think it is not safe to set myself up against them. If a thing be even looked upon as doubtful, I wish to be on the safe side.

6. Dancing has a bad name, and I mean to study things that are pure and lovely and of good report.

7. Dancing is generally accompanied with drinking, and I see drinking produces most of the evils of the present time.

8. I am told that drinking is a very great temptation and snare to young men, and I do not wish to have anything to do with leading them astray.

9. Dancing unfits the mind for serious reflection and prayer, and I mean to do nothing to estrange me from my God and Saviour.—*Central Baptist*.

### ABOUT EARTHQUAKES.

EARTHQUAKE science, which attracts little attention in the United States, has made great strides during the last few years. Prof. John Milne observes that only very recently an earthquake was looked upon as a transient phenomenon lasting a few seconds, or at most two or three minutes, while now, by the aid of the seismograph, it is possible to discover and record all the tremors preliminary to and following an earthquake. From his residence in the Isle of Wight, Professor Milne was last year able to take records of two of the most destructive earthquakes in Japan, and in one case to predict that the occurrence of an earthquake at a certain time in Japan would be reported, the only inaccuracy in his prediction proving to be an error of one minute in time.

The earthquakes now recorded in Japan, which is pre-eminently the land of such phenomena, exceed 1,000 a year. Seismology is being taken up in that country with great eagerness, making it certain that earthquake study throughout the world will be revolutionized very soon, and the Japanese have already profited by the work done, to the extent of entirely altering the character of their buildings,

and thus greatly reducing the loss from earthquakes. A committee of the British Association for the Advancement of Science is seeking co-operation in an effort to extend and systematize the observation of earth movements.—*N. Y. World*.

### NOTES OF SCIENCE AND DISCOVERY.

A NEW MOUSE-TRAP.—Professor Alsnel says that sticky fly-paper used in summer to catch flies is said to make an excellent mouse-trap. Lay a sheet of it in front of the hole from which the mice emerge, and it will hold them fast until you capture them. The same paper can be used again and again. This is better than poisoning them, allowing them to retreat into their holes and there decay offensively.

XYLOLITH.—Dr. Otto Lehnig has produced a substance which he calls "xylolith," or "wood-stone," which he thinks will prove a very useful building material in the near future. It is made of a mixture of magnesia and sawdust, subjected to a high temperature and great pressure. It can be cut with tools, but does not burn or absorb moisture.

A MUSICAL SPARROW.—An interesting account of the musical accomplishments of a sparrow is given in *La Revue Scientifique* by M. Mingaud. He captured the sparrow soon after it had been hatched, and fed it by hand until it could care for itself. Then he placed it in a cage containing a chaffinch, a goldfinch, and two canaries. After a time the sparrow learned to warble like the finches and to trill like the canaries, the imitations being so perfect as to deceive the ear. Some crickets having been placed near the cage containing the sparrow, the latter began to imitate their cry, and even after the crickets had long been dead the sparrow remembered its lesson and continued to repeat the cry. Singularly enough the sparrow never utters the peculiar squalling cry of its own species, having been removed from its nest too early apparently to have learned it.

THE WONDERFUL HUMAN MACHINE.—The human body is an epitome in nature of all mechanics, all hydraulics, all architecture, all machinery of every kind. There are more than 310 mechanical movements known to mechanics to-day, and all of these are but modifications of those found in the human body. Here are found all the bars, levers, joints, pulleys, pumps, pipes, wheels and axles, ball and socket movements, beams, girders, trusses, buffers, arches, columns, cables, and supports known to science. At every point man's best mechanical work can be shown to be but adaptations of processes of the human body, a revelation of first principles used in nature.

"EXTRACTS of meat, according to Professor Von Volt, of Munich, Germany, have very little, if any, nutritive value. Their action is almost entirely a stimulating one, being due to their contents of alkaloids, such as creatine and creatinine."

I LOVE to think that God appoints  
My portion day by day;  
Events of life are in His hand,  
And I would only say:  
Appoint them in Thine own good time  
And in Thine own best way.

—*Marcia Howard*.

I THINK God works on human lives  
Through human means;  
And what men call "but kindly acts"  
God's movement screens.

—*Sarah Wolverton*.



## Missions

"And those who have wisely taught shall shine as the brightness of the firmament; and those who have turned many to righteousness, as the stars forever and ever." Dan. 12:3. *Boothroyd.*

### SUPREMACY OF LOVE.

Jesus, Lamb of Calvary,  
Who didst die to set us free,  
Saviour, gathered to Thy name,  
We Thy promised presence claim.

Here these peaceful walls within,  
Free from fear and care and sin,  
We would muse on Thy great love,  
Every other love above;

Love which brought Thee down to earth,  
Bethlehem's Babe of lowly birth,  
God's dear Son in human guise,  
Known to none but opened eyes.

Thou the Holy One of God,  
His delight by heaven adored,  
Thou didst lay Thy glory by,  
Stooped to earth for men to die.

Thine those words of agony,  
"Why hast Thou forsaken Me,"  
Bowed beneath sin's heavy load,  
Thus to make us nigh to God.

As we muse on all Thy grace  
To our ruined rebel race,  
Deep desire doth fill our heart  
To behold Thee as Thou art,

As Thou art in glory now,  
Many crowns upon Thy brow.  
Highest name in earth or heaven,  
By Thy Father to Thee given.

Jesus, Lord, we Thee adore,  
At Thy feet our praises pour;  
Passing knowledge is Thy love  
Every other theme above.

CHARLES D. WELLS.

### WHAT CONVERSION DOES.

#### Only by the Word of the Gospel.

IN that most excellent series of articles on India which the *Cosmopolitan* has furnished its readers by the facile charming pen and observant eyes of Julian Hawthorne, is one on "Beauty and Charm in India." From that we take the following observation, which clearly presents a truth worthy of consideration by religionists and religio-political reformers. In speaking of the cheerfulness of the people in their cheerless country, Mr. Hawthorne says:—

But, as I may have said before, there are two persons in every Hindu—the hereditary one, complicated with all the traditions and anomalies of his immemorial race; and the individual one, who, if you can detach him, is little more than a child. This truth becomes conspicuous in the converted Hindu. The curse of the Hindu is his caste superstition; to free him from that is like filtering water or oxygenating air—he becomes a different creature, a most gentle and lovable one, transparent as infancy itself. You would say that he had just been created [and so he has, 2 Cor. 5:17], and knew no law but love and obedience. It is conceivable that India may become the great Christian stronghold of the future; but there are comparatively few native Christians there now. Multitudes of them desire to embrace the faith, but are prevented by caste fear. *The white invasion has done India good just in measure as it has been accompanied by genuine religious influence*; so far as it has been commercial or indifferent merely, it has done harm. England has unselfishly done for India more, I think, than any other nation would do; but they have failed to give her an upward impulse, because they have feared to meddle with caste, which is the root of the whole trouble. Of course it would be much worse than useless to attempt to suppress caste by violent methods; the only way is to show the Hindus, by example, even more than by precept, something higher and better to supplant it."

But this England or any other nation can not do; it is only the power of the Gospel which can accomplish this.

### A SERVICE IN TURKEY.

REV. MR. BROWN gives this thrilling account of a great revival in Choonkoosh, eastern Turkey: "Gregorians attend every service, tho the meeting-place is on the roof, partly covered by rugs and bits of carpets. Many take off their outer garments and sit on them in the sun and on the hard roof. Surely only real spiritual hunger would lead them to attend at such a time and place. I have seldom enjoyed meetings more. Everything is so informal, simple, heartfelt. The early dawn, the cool, pure, delicious air, earnest, hearty singing, deeply-felt confession and prayer, then the plainest, simplest exposition of the Word, and the one, two, or three minutes of prayer after dismissal, then the slow, reverent, thoughtful departure down the rickety ladder—well, it all affects me deeply. Towards sunset last evening the clouds gathered, and about the hour of meeting, it rained powerfully. What did I do for the meeting on the roof? Up to the very minute of opening the meeting it just poured. When I reached the roof a dripping, steaming crowd simply packed our little schoolroom. The Gregorians also came, and so our brethren courteously rose and gave them their nice places, while they contented themselves by standing in the rain, literally taking the drippings of the sanctuary. I never saw more real and unselfish Christian courtesy. This morning the roofs swarmed, the Spirit was present, and there were fifteen prayers before I spoke, some wholly new voices in prayer. A precious meeting! How they pleaded for us to stay, but we can not. Think of it, not a man to step in and gather this great white harvest of souls for Christ and heaven!"—*Missionary Review.*

### GOD IS EVERYWHERE.

ALTHO God has a local habitation, where abides the throne of the universe, yet he is not localized. His spirit of life flows out to all the universe, responsive to every prayer and need of his creatures. His children need not to turn their faces toward the sun or toward Mecca; for he is not far from every one of us. The folly of being bound by set human forms is illustrated by the following from George Kennan in a paper on the River Volga, in a recent number of the *Independent*. He is writing of the little steamer which took him down the great river:—

Religious exercises of some kind are going on almost constantly. Five times a day a mullah (mool-lah), or Mohammedan priest, used to climb up on the bridge of our steamer and call the faithful to prayers. In less than five minutes the whole hurricane-deck would be covered with the prostrate forms of praying Moslems, all lying with their heads toward Mecca, the North Pole of their religious faith. But the river, at times, was very crooked, and the followers of the prophet had a good deal of difficulty in keeping themselves accurately adjusted with reference to the holy city. Every one of them would take off his hat, boots, and weapons, get out his pocket compass, ascertain the direction of Mecca, spread down his prayer-rug, and then kneel, shut his eyes, and begin to pray. In the meantime the steamer would go around a sharp bend in the river, and the next time the worshiper opened his eyes he would find himself, to his horror and amazement, with his back to Mecca and his arms stretched out toward the steppes of Siberia. Of course, God could not be expected to pay the least attention to a prayer that was breathed out in a northeasterly direction when it ought to have been headed southwest by south-half-south. So the disgusted Mohammedan, with a muttered curse upon the crooked rivers and the erratic steamers of the Russian infidel, would get up, consult his pocket compass, turn around his rug, and begin again on a new tack, keeping one eye open meanwhile to see that the man at the wheel did not take an unfair advantage of him and scatter his prayer all over the Russian Empire.

### OUR WORK AND WORKERS.

A GENERAL meeting is to be held at Milton Junction, Wis., November 29 to December 5.

At the close of the late Oklahoma camp-meeting, Brethren R. W. Parmele and W. H. White were ordained to the Gospel ministry.

ELDER E. E. FRANKE reports as the visible results of his season's tent effort, amid great opposition, in Brooklyn, N. Y., fifty-one converts, and many others much interested in the truths presented.

THE church at Buffalo, N. Y., was favored on the 30th ult. by the presence of a number of ladies who were in attendance at the National W. C. T. U. Convention in that city. They were Mrs. S. M. I. Henry and several Seventh-day Baptist sisters. Mrs. Henry, by request, addressed the company, and others of the visitors took part in the services.

THE *Baptist Argus*, of Louisville, Ky., of date the 11th inst., says that Dr. J. H. Kellogg, of Battle Creek, Mich., addressed the missionary meeting of the Southern Baptist Theological Seminary on the previous Monday evening. The reporter says, "His simple narrative of how God leads him in his wonderful work, was one of the most impressive talks we ever heard."

SINCE going to Trinidad, W. I., two years ago, Elder E. W. Webster has baptized sixty-six persons. There are two organized churches on the island, one at Couva and one at Port of Spain, with a total membership of seventy-two. There are a few others of the faith located at other points. There is need of a few faithful families, with moderate means, to engage in some self-supporting business and be a help to these churches.

FROM *Field Echoes* we clip this report by Sister Alice McEwen, of Chatham, Ontario: "Three of my readers have begun to keep the Sabbath, and there are others who I expect will take their stand soon. We usually sell a number of SIGNS Saturday night. We called the sisters together, and joined ourselves into a Christian Help Band, with Sister Wellman as our president. We are having sewing, kindergarten, and literature departments. Last week we were kept busy making over clothing for the needy."

DURING the recent institute at Allegan, Mich., five persons were baptized. At this meeting a practical test was made of the work of selling the SIGNS and canvassing for subscriptions, and the result was very encouraging. Several of those who were in attendance from other places decided to go to work near their own homes. Herein is a leading point in the question of the general circulation of this pioneer messenger. A discouraging feature of the work in the past has been that so many people think they can not do anything near home.

OF the condition at Graysville (Tenn.) Academy, Elder R. M. Kilgore, after an absence of six months, says: "Some changes are seen here. Several new houses have been built, the meeting-house has been enlarged to more than double its former size, and the academy is well patronized with a fine class of students from different States both north and south. About seventy are enrolled, and others are coming. In this climate, among the mountains, we have no fears of Yellow Jack, while the cities and towns in States south of us are shielding themselves by quarantine regulations."

CONCERNING the special meetings which have been held in the church at Battle Creek, Mich., Elder A. F. Ballenger says in the *Review*: "The Lord is still searching Jerusalem with the lighted candle of his Word, and those who are waiting for the promise of his Spirit are putting away one sin after another as fast as they are brought to light. The sins of unhealthful and extravagant dress, pride, and self-esteem have been pointed out and repented of. A very noticeable thing connected with the meetings is the plain attire worn by those who attend during the week, and who are seeking the Lord earnestly, as compared with that of those who attend on Sabbath only. The line is being clearly drawn on every point of truth."

### THANKS.

DEAR EDITOR: Please thank those who so promptly sent me SIGNS. I have enough for a while, and am very, very thankful for their kindness.  
E. P. AUGER.

Burnsville, Miss.

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LESSON XI.—SABBATH, DECEMBER 11, 1897.

THE GOSPEL PREACHED AT ANTIOCH (PISIDIA).

Lesson Scripture, Acts 13:14-33, R. V.

14 "But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the Sabbath day, and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on. And Paul stood up, and beckoning with the hand said;

17 "Men of Israel, and ye that fear God, hearken. The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth out of it. And for about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for about four hundred and fifty years; and after these things he gave them judges until 21 Samuel the prophet. And afterward they asked for a king; and God gave unto them Saul the son of Kish, a man of the 22 tribe of Benjamin, for the space of forty years. And when he had removed him, he raised up David to be their king; to whom also he bare witness, and said, I have found David the son of Jesse, a man after my heart, who shall do all my will. 23 Of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus."

## QUESTIONS.

1. To what place did Paul and Barnabas first come when they left Cyprus?
2. Where did they next go? What did they do there?
3. To what did they listen? After the regular service of the day, what invitation was extended to them?
4. Who accepted it? How did he address the congregation?
5. To what did he refer them? At what time did God exalt Israel? How did he bring them out of Egypt?
6. What is said about the experience in the wilderness?
7. What took place afterward?
8. How long did God give them judges?
9. Why did he give them a king? Whom did he give them first? For how long?
10. How did Saul cease to be king? After his removal, who was raised up? What testimony was given concerning him?
11. What had God promised him? How had God fulfilled this promise?
12. At what time was the Seed of David manifested?
13. What reference was made to John the Baptist?
14. What was his testimony concerning Christ?
15. What did Paul say was sent to these Israelites in Antioch?
16. To what Jews had it previously been sent? What had those Jews done? Why had they condemned Christ?
17. What excuse had they for not knowing Christ and the prophets? Why?
18. What did Paul say that God had done?
19. What evidence of Christ's resurrection did Paul cite?
20. What did he say that he was declaring unto them?
21. What was fulfilled in the resurrection of Jesus?

## SUGGESTIVE QUESTIONS.

1. "And with an high brought he them out of it." How has God promised to deliver his people in the last days? Compare statements in Isaiah and the Psalms concerning the arm of the Lord.
2. What was the object of Paul's brief outline of the history of Israel to the time of David? Note the readiness, the simplicity, and the directness of Paul's address.
3. How much good did the Jews at Jerusalem get from their church-going and reading of the Scriptures? What was their trouble?

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LESSON XI.—SUNDAY, DECEMBER 12, 1897.

PAUL'S LAST WORDS.

NOTE.—This epistle to Timothy is supposed to have been written four or more years later than the Acts. It seems evident that the epistle was written during Paul's second imprisonment in Rome, while he was awaiting sentence and expecting death. These last words of the great apostle to the Gentiles thus become of added interest to us. They were written while the shadow of death was hanging over him, and yet self is forced into the background to give place for that instruction, encouragement, and exhortation for the followers of Christ which the apostle deemed of so great importance.

Lesson Scripture, 2 Tim. 4:1-8, 16-18, R. V.

- 1 "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and 3 teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to them- 4 selves teachers after their own lusts; and will turn away their 5 ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangel- 6 ist, fulfil thy ministry. For I am already being offered, and 7 the time of my departure is come. I have fought the good 8 fight, I have finished the course, I have kept the faith; hence- 9 forth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not only to me, but also to all them that have loved his appear- 10 ing."
- 16 "At my first defense no one took my part, but all forsook me; 17 may it not be laid to their account. But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear; and I 18 was delivered out of the mouth of the lion. The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom; to whom be the glory forever and ever. Amen."

**Golden Text:** "I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. 4:7.

## SUGGESTIVE QUESTIONS.

- (1) What charge does Paul give to Timothy? Verse 2. Note 1. (2) Before whom does he thus charge Timothy? Verse 1. (3) What important event does the apostle bring in, in connection with his charge to Timothy? Same verse. (4) Who will be included in that judgment? Same verse. (5) When will that event take place? Same verse, common version. Note 2. (6) What reason does Paul give for his exhortation to Timothy? Verse 3. (7) What will they do? Same verse. Note 3. (8) What will be their attitude toward the truth? Verse 4. (9) Toward that which is not truth? Same verse. (10) At such a time what should the minister of God do? Verse 5. (11) Why does Paul give these special charges to Timothy? Verse 6. (12) What does he say of his work? Verse 7. (13) In view of this what reward did he expect? Verse 8. Note 4. (14) At whose hands would he receive this reward? Same verse. (15) Who else is numbered among those who will receive the crown of righteousness? Same verse. Note 5. (16) What discouraging part of his experience does the apostle mention? Verse 16. (17) What is his prayer concerning them? Same verse. (18) But in what fact could he take comfort and courage? Verse 17. (19) What was the purpose of Paul's testimony? Same verse. Note 6. (20) In what trust did Paul rest? Verse 18. Note the similarity between this verse and the latter portion of the Lord's prayer.

## NOTES.

1. **Preach the Word.**—It is not the latest sensation that is to be preached, or preached about, nor the latest fad, nor the politics of the day, nor the wonderful achievements of those whom the world calls great; but it is the Word, the unchangeable Word, the same yesterday, to-day, and forever. This admonition is not for Timothy alone, but for all the followers of Christ, especially to those who have been called to the work which Timothy was set to do. The "in season" and "out of season" take in every moment of the Christian's life.

2. **At his appearing.**—The common version is evidently the better rendering, both from the original words and from the sense of the text, and is in perfect accord with other portions of God's Word touching upon the judgment work. All cases will have been decided at the time of his appearing "in the clouds of heaven," but the judgment work will be carried out in fact by the separation of the righteous and the wicked, both the living and the dead. The righteous dead will be raised incorruptible at Christ's appearing, and, together with the righteous living, will be caught up together to meet the Lord in the air. See 1 Thess. 4:16, 17; 1 Cor. 15:51-53; Rev. 20:4-6.

3. **Having itching ears.**—The "time" referred to in

this verse had already begun in the apostle's day; and out of it came the great apostasy. It is true in Protestantism to-day. In how many churches at the present time stands out the unvarnished fact that "sound doctrine" is not endured, and that they have employed the teacher who can preach the most pleasing things to tickle the "itching ears" of the congregation. The philosophy of the ancients, the traditions of the church, the progress of mankind, learned dissertations and essays on evolution, in many a pulpit take the place of the sound doctrine which the apostle recommends—and the "people love to have it so." This prophecy of the apostle has met its fulfillment.

4. **A crown of righteousness.**—Not "the crown awarded to righteousness," as one has said; but this is the crown of Christ's righteousness, which he bestows upon those who overcome through the blood of the Lamb. "Not having mine own righteousness, . . . but the righteousness which is of God by faith." Phil. 3:9. The crowning event in the experience of the Christian is when, character perfected, the diadem of righteousness is placed upon his brow at Christ's coming. Better than the perishable crowns of the ancients, or the crown of kings, is this crown of righteousness, the passport to the joys of the eternal world.

5. **But also to all them that have loved his appearing.**—He is not considered our friend whom we do not gladly welcome into our presence. Christ calls his followers friends. Those who truly are his friends will love the thought of his appearing. Do we dread to meet him? Do we wish that his coming would be postponed?—Then we are not his friends; and his coming, which will not be postponed, will find us unprepared to meet him. Those who love Christ will love his appearing.

6. **That all the Gentiles might hear.**—Even the opposition of Alexander the coppersmith was not without its good. It gave occasion for the proclamation of the truth. The Gentiles and others heard, and had an opportunity to turn to God if they would. If they would not, it stood as a witness against them. Paul's deliverance out of the mouth of the lion seemingly refers to his ultimate victory over those who withstood him in his defense of the Gospel.

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# News and Notes

## FOREIGN.

—It is reported that the government of Chile is arranging an alliance with Peru and Argentina for the purpose of dismembering Bolivia and dividing that country among the three.

—A large coach containing a wedding party of thirty persons was struck by an express train at a crossing in Russian Poland on November 11, and every member of the party was killed.

—A fierce wind from the sea has backed up the water in the river at St. Petersburg, Russia, and caused the flooding of the outlying districts to such an extent that 1,700 persons have been rendered homeless.

—The British Niger Company has sent a detachment of the Niger constabulary, with field guns and rapid-fire guns, to Arku, west Africa, to restore order and put an end to slave raiding and slave trading in that part of the country.

—The German gunboat Falke has grimly avenged the killing of Von Hagen, a German trader and acting governor of German New Guinea, having bombarded the town in which the murder took place, leaving no house standing.

—The plot to murder the president of the Brazilian republic has proven to be much more extensive than was at first surmised. One hundred prominent persons have been arrested as accomplices, and the investigation is still going on.

—A report from the Niger region, west Africa, states that Chief Samory has destroyed the town of Kong, capital of the kingdom of Kong, which is a French dependency. It is expected that the French will send a punitive expedition against this powerful chief.

—Count Cassini, the present Russian minister at Peking, has been chosen to represent the Russian Government in the United States, in the place of M. de Kotzebue, who has recently resigned. Count Cassini is said to be the ablest diplomat in the Russian service.

—The czar of Russia has expressed to the bishop of Crete his intention to rebuild at his own expense the burned Christian quarter of Canea, and to enlarge the orthodox Greek Church at that place. He has also granted a large sum of money for the relief of the poor in Crete.

—A report from Kingston, Jamaica, states that the threatened rupture between Germany and Haiti has so far been amicably settled owing to the mediation of U. S. Minister W. F. Powell, tho it is still understood that Germany intends to make a naval demonstration in Haitian waters.

—A despatch from Shanghai says that serious tension exists between Japan and Russia, owing to the latter's efforts to control the Korean customs, and that some of the leading Japanese ministers are urging the adoption of strong measures even to the extent of war with Russia.

—On November 12 great damage was done by floods in Spain. In three provinces railway and telegraphic communication has been seriously interfered with, enormous numbers of cattle have perished, houses have collapsed, and so far fifteen corpses have been recovered from the debris.

—So far the threats of Austria have failed to secure from Turkey the reparation demanded for certain indignities to Austrian subjects in the city of Mersina. The Austrians propose to bombard this city if the Port remains obdurate, and to sever diplomatic relations with the sultan's government.

—The stand which Bulgaria has recently taken in urging her demands upon the sultan of Turkey has caused the Turks to mobilize 100,000 soldiers on the frontier of Bulgaria ready for any step that Bulgaria may take. In case of trouble between Turkey and Bulgaria, Serbia, Macedonia, and Albania will also be involved.

—Oriental papers just received state that the bubonic plague has broken out in southern China, and that hundreds of the natives are dying. Twenty monks from a Catholic monastery are among the victims. It is feared that the plague will reach Canton, where the unsanitary conditions are such that its ravages would be terrible.

—The British officials in India have accepted the submission of the Maddakhels, who are to surrender the property captured by them, and pay an indemnity of 10,000 rupees. Fighting is still going on between the British and other insurgent tribes. The followers of Islam in India are again calling for an Islamic uprising, declaring that the time is ripe for such a movement.

—Another plan is on foot for government by syndicate. A powerful English syndicate proposes to assume the Mexican public debt and bring into that country within twenty-five years one million colonists, the syndicate receiving in return for this, one-third of the revenues of the realm, and \$100 for each colonist, with the stipulation also that all Mexican public lands shall be withdrawn from the market.

—The emperor of China and the Chinese Board of Revenue are now taking steps for establishing a gold standard in that country, and preventing the export of gold.

—The big British bark Cordillera, Captain Everett, from New South Wales, has been wrecked off the coast of Chile. Her entire crew, except the two mates and ship's carpenter, were drowned, and her valuable cargo is a complete loss.

—In the town of Biarritz, France, there is a community of silent nuns. They do not speak to one another, and only to the mother superior upon necessary business. Seven hours of the day they spend in prayer, and the rest in labor, and every Friday they eat their dinners kneeling.

—The Japanese war ship Fuso ran on a rock near Nagahama and sank on October 29. This ship was the first ironclad of the Japanese navy, being of 3,777 tons displacement. No casualties are reported, and it is believed that the vessel can be raised. The rock upon which she struck had been thrown up by the recent earthquake.

—The German Secretary of State, in an interview with the pope, is reported to have warmly complained against the sympathy of the Vatican with the Franco-Russian alliance. He declared in the name of Emperor William that if the Vatican persisted in such a policy, the German Government would retaliate on the Roman Catholics.

—Late oriental advices tell of a formidable insurrection in China just outside the great wall. The insurgents are the defeated Manchurian soldiers of the late war, and are mostly mounted and well armed, having fled from the Japanese with all their munitions of war. Viceroy Wong has sent 6,000 cavalry and a battery of horse artillery to subdue the rebels.

—An English scientist who has been visiting Hawaii recently, and studying her seismic characteristics, has published the statement that the group of islands will before long entirely disappear on account of seismic disturbances. It is well known that the Hawaiian Islands are of volcanic origin, and this scientist claims that islands so formed are liable to destruction at any moment.

—The government of Peru has won the fight against the Catholic clergy over the marriage question. The bone of contention was a proposed bill to legalize non-Catholic marriages and authorize the mayors of towns to perform the marriage ceremony. This measure was fought by the clericals from its inception, but was sanctioned by the Peruvian Congress on the very eve of adjournment.

—The proposal of the sultan to use the Greek war indemnity, or a portion thereof, in improving and increasing the Turkish navy, causes Russia to announce that if this is done, she will at once demand the unpaid arrears of the Russo-Turkish war indemnity, amounting to £1,300,000. Russia makes this move to prevent Turkey from becoming a more dangerous military power than she is at the present time.

—Spain has published a decree of amnesty for all Cuban rebels now imprisoned or exiled, and subjects of foreign countries are to be turned over to their consuls and sent out of the country. Sagasta has decided not to dismiss the present Spanish parliament until after the publication of President McKinley's message to Congress, when he will learn the attitude of the administration on the Cuban question.

—Dr. Sven Hedin, a Swedish explorer who has recently returned from a four years' sojourn in central Asia, reports having found a number of buried cities, of which the world has never before heard, and excavations on these ancient sites resulted in unearthing evidences of high culture, such as paintings and sculptures. A number of large lakes were also discovered which have never yet appeared upon the maps.

—The German squadron in Chinese waters has been ordered to the coast of Shan Tung to anchor in the vicinity of the scene of the recent murder of the German missionaries, and obtain immediate satisfaction for the outrage. The squadron arrived in the vicinity on November 17, the ships were arranged opposite the forts, and the ships' guns trained upon them. The German commander ordered the evacuation of the forts, and the order was complied with, the Germans taking possession and raising their own flag over the fortifications. It is feared that Germany may decide to retain possession of this part of the country. English and American war vessels have been ordered to the scene, and there is considerable excitement over the matter.

—The ousting of General Weyler from Cuba, and the more pacific régime of General Blanco, allows the details of many of the horrors of the Cuban war to come to view, showing that the reports previously published, in spite of the news censor, were not only true, but very mild. The worst possible conditions prevail throughout the island, especially in the camps of the concentrados, where disease and hunger are so rapidly ravaging their ranks that the cemeteries will not hold the dead, and they are dumped in the open fields, to be devoured by dogs and birds of prey. Spain has 33,000 sick soldiers in the island now, and a constant stream of sick and wounded is pouring into Madrid from Havana. General Blanco has ordered that sugar grinding be resumed, but the

insurgents have decreed otherwise, and are burning plantations within twenty miles of Havana. Fighting is so fierce and close around this city that no supplies from the country are coming into town, and the inhabitants are depending upon the nearest ports of the United States for the necessities of life.

## DOMESTIC.

—The new battle-ship Iowa has had her final test, and has been recommended for the acceptance of the government by the examining board.

—President McKinley has issued a proclamation exempting from tonnage duties all Mexican vessels entering and leaving the ports of the United States.

—The germs of yellow fever are being rapidly destroyed by the colder weather now being experienced in the south, and but very few cases are now reported.

—Robert T. Lincoln, son of Abraham Lincoln, has been elected director of the Pullman Palace Car Company, the position left vacant by the death of Mr. Pullman.

—An epidemic of smallpox has broken out among the Ute Indians of New Mexico, and a quarantine has been established to keep the disease from spreading among the Apaches.

—The old prison at Tappan, N. Y., in which Major Andre was incarcerated before his execution, has been purchased by a wealthy citizen of that town, who will repair it and open it to the public.

—The general committee on missions of the Methodist Episcopal Church in session at Philadelphia, appropriate, on November 16, \$1,129,914 for the maintenance of its missions throughout the world.

—Steps are being taken to qualify the government as a bidder for the Kansas Pacific Railroad in case the reorganization committee does not see fit to pay the full price of the government mortgage on the road.

—Professor Trowbridge, of Harvard College, has perfected a battery which produces thunder and lightning. The voltage required for this is over two thousand times as great as that required to drive a single trolley car.

—It is reported that the administration has made a poll of the members of the Senate to ascertain how that body stands on the proposition of Hawaiian annexation. According to the returns it seems that considerably more than two-thirds will vote for the ratification of the annexation treaty.

—On November 15 the Pennsylvania veterans of the civil war dedicated eight regimental and battery monuments in memory of their heroism upon the historic battle-fields of the rebellion. The ceremony took place on Orchard Knob, and the monuments were formally turned over to the national park commissioners.

—Gen. Nelson A. Miles has recommended an expenditure of nearly \$16,000,000 upon the Atlantic and Pacific Coast defenses of the United States. Secretary Alger has approved the recommendation, and it will be placed in the hands of the committee on appropriations some days before the coming session of Congress.

—Two Indians and one half-breed were lynched by a mob at Williamsport, N. D., on November 13. The two Indians had confessed complicity in the murder of the Spicer family and had implicated the half-breed, tho the judge of the supreme court claims to have evidence that the latter was wholly innocent of any connection with the crime.

—A movement is now on foot to establish at Washington a national university on the lines suggested by President Washington. Representative American women have taken hold of the project and are soliciting funds with which to build the administration building, which it is expected to have in readiness for dedication on February 22, 1899.

—A company has been formed at Middletown, Connecticut, for the purpose of extracting gold from sea water. It is known that there is about one grain of gold in solution in each ton of sea water, but the cost of extracting it has hitherto been greater than the amount of gold obtained. The founder of this company claims to have succeeded by a new and novel process.

—Mr. Garrett, an American Protestant missionary in Peru, has passed the Peruvian school examinations, and is trying to establish a school at Cuzco, one of the most ancient Peruvian cities. His intentions have greatly excited the Catholic clergy, who will do all they can to prevent his opening a school there. Religious intolerance dies hard in these Catholic countries of the south.

—The English, Canadian, and American seal experts have come to an agreement in regard to the conditions of seal life in the Bering Sea. This agreement has been placed in the hands of the representatives of the three governments. The Canadians contend that action in regard to pelagic sealing should not be taken independently of other troublesome questions between the United States and Canada, especially alien labor, tariff, and reciprocity. It has been proposed that an international commission be established to deal with all these matters, and the Canadian commissioners will submit their propositions in writing from Ottawa.



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THE TRAVELS OF ST. PAUL.



ATHENS.

(From a Photograph by BONFILI.)

## THE TRAVELS OF ST. PAUL.

BY SIR CHARLES WILSON, K.C.B.

**ANTIOCH**, the metropolis of the Greek kings of Syria, and afterwards the residence of the Roman governors of the province of the same name, stood on the left bank of the Orontes, which a little lower down separates the range of Mount Amanus from the chain of Lebanon. Built partly on an island, partly on low ground, and partly on the rocky slopes of Mount Silpius, it was a city of singular beauty, adorned with magnificent temples, palaces, and colonnades. Its delightful climate, and the close proximity of the sanctuary of Apollo—with its fountains, its groves, and its licentious rites—attracted pleasure-seekers from all parts of the Roman Empire. But a large majority of its population was a worthless rabble of Greeks and Orientals, which passed its time in the theatres or in faction fights on the race-course. There was also a large Jewish colony dating from the time when, under the Seleucid monarchs, and especially during the reign of Antiochus Epiphanes, Antioch was closely connected with Jewish history. How far the Antiochian Jews had been able to resist the Greek influence to which they were exposed is uncertain; but many of the Greeks appear to have become "God-fearing proselytes," or "Proselytes of the Gate."

On the dispersion that followed the martyrdom of Stephen, certain Jews of Cyprus and Cyrene, who had been brought up in Greek lands, came to Antioch, and addressed both Jews and Greek proselytes in the synagogue. Their preaching was

successful. A mixed body of Jews and Greek proselytes formed a primitive congregation, which gradually increased in numbers until it attracted the attention of the church in Jerusalem. In accordance with a former precedent (Acts 8, 14), Barnabas, "a good man, and full of the Holy Ghost and of faith," was sent by the church to encourage the new congregation. After exhorting them to "cleave unto the Lord," he went to Tarsus to seek for Saul, whose sponsor he had been before the apostles at Jerusalem, and whose special qualifications for work amongst the Gentiles he knew. They returned together (43 A.D.), and henceforth Antioch becomes the centre of progress and of historical interest in the church. Here the brethren were first called Christians, or "they that are connected with Christos"—a title that could not have originated with the Jews. Whether Christos were a god or a leader the Antiochians knew not, and popular fancy changed the name to Chrēstos ("good, useful"), a term which occurs in the form Chrēstians in inscriptions.

Agabus having foretold a dearth, the congregation sent Barnabas and Saul with relief to the brethren in Judea. The visit, probably that referred to in Gal. 2, 2 as due to a revelation, marks an important stage in the development of the church. The older apostles recognized the apostleship of Barnabas and Saul (Gal. 2, 9), and their special mission to "preach Him among the Gentiles." Saul was also able to confer privately

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# Signs of the Times

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### News and Notes . . . . .

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Do you wish a good library as well as Bible? Why not get both in one? Read our Bible offer on page 14.

The Article "Steps to Christ" began in our last issue. Its writer was a little damsel less than twelve years old, who wrote it for a Sunday-school convention after reading Mrs. White's book, "Steps to Christ." The article speaks not only for the author, but for the book.

To be true to one's self is a good thing if one's self be true. But, in the language of old, "Who can bring a clean thing out of an unclean?—Not one." "All have sinned and come short of the glory of God." "They are all gone out of the way." Essentially, human nature apart from God is untrue. Sin is missing the mark. It is being not true to the right line. Froward in desire and purpose, finite in knowledge and power, man is a creature of faults, and "faults" and "false" have the same root, *falso* to deceive. To be true to one's self is therefore to be essentially false. It is to follow the changing moods of finite, wandering man. And yet self, selfhood, self-interest self-exaltation, self-advancement, at the best self-effacement by self, is the root and ground work of all the false religions of the present day.

To be true to God is to be true to truth. God is infinite in love and wisdom and power. He always does just right, purposes just right, acts just right. He is always consistent with himself, for he is never selfish. His acts are ever in harmony, whether man, with nature keyed on the low, imperfect scale of sin, can recognize the harmony or not. He who is true to God will never fail, for God can not fail. God is not only essential truth, but he will make of the truth every one who will yield to him. "Ye shall know the Truth, and the Truth shall make you free." "If the Son make you free, ye shall be free indeed." "He that doeth the will of God abideth

forever." As, therefore, God is truth, and he that is in harmony with the truth is free and abides forever, it follows that he who is true to God, regardless of self and selfish interests, is working for his own eternal good. Be true to something, but let that something be eternal and essential Truth.

Our European Contributor sends us two articles on "Jottings from Russia." These are of special value. Brother Holser is well acquainted with the European field; he writes with large-heartedness and no national prejudices, and from personal observation. His articles are therefore of special interest.

Articles for the Future.—We have just received for the SIGNS the following articles of interest, which will appear in near numbers: "Angels of God," and "Satan and His Angels," by F. M. Wilcox; "Jottings from Russia, No. 2," by H. P. Holser; "From Chicago to Pasadena," impressions by W. C. White, on his late visit to this country, another "From California to Hawaii;" "Training the Little Ones for Service," and "Reverence in the House of God," by M. E. Olsen; with other excellent articles on hand too numerous to mention.

It Ought Not So to Be.—A noted political reformer says truly that the world expects of the church more than she demands of herself. But it ought not so to be. God would have his church doing what would astonish the world and all the hosts of evil if she would but trust him, live his life, and receive her orders from Heaven. The trouble is that the church professes to be of heavenly origin, and yet is using worldly means and methods to accomplish a work for which she ought to have the power of God. Of course she makes a failure.

## THIS IS FOR YOU.

We will send the Signs of the Times until January 1, 1899, from the time orders are mailed to us, to all new subscribers who send us a year's subscription between Nov. 15, 1897, and Jan. 1, 1898. The sooner the orders are sent the more papers will be given, and the better it will be for the subscriber. This offer also applies to those who formerly took the Signs, but have not been taking it lately.

Sincerity.—Sincere comes from the Latin, *sine*, without, and *cera*, wax, and means literally without wax. God would have his children "sincere and without offense till the day of Christ." Phil. 1: 10. Wax can be easily molded and shaped. It takes the impress of the last thing with which it comes in close contact. This must not be true of the genuine Christian. He must be a living stone, which will endure the pressure of circumstances, the knocks of the world, the heat of temptation, the acid of persecution. There are many wax image Christians on certain days in church. On week days, in the social circle, in the world, in business, they take a different mold. The wax has received another impress. God wants sincere Christians, Christians without wax. Jesus Christ is the Rock-foundation. Those built onto that foundation and in his temple must be living stones.

A Wrong Conclusion.—Says the *Individual* of November 4:—

"The efforts of the annihilationists to do away with 'the resurrection of judgment' or *condemnation* (more properly) and go back of the essential influence of resurrection on the body—in making it by the very act of raising it up an eternally existing entity—are futile. They have been driven lately to the utter denial of resurrection to the lost—'the dead' of the condemnatory judgment. They must do this, or accept the fact that resurrection implies eternity to all raised."

By "annihilationists," we take it, is meant those who believe that the wages of sin is death, extinction of existence. There is a class who hold "to the utter denial of resurrection to the lost," but "they have not been driven lately" to that unless by lately is included at least a quarter century. It is bald assumption to declare that the resurrection of the body makes it "an eternally existing entity." The theory

has no basis in Scripture. The Word declares that "there shall be a resurrection of the dead, both of the just and unjust." Acts 24: 15. The latter class will be raised to condemnation. John 5: 29. The Scriptures expressly tell us what that condemnation is, death, the second death, everlasting destruction, etc. See Rom. 6: 23; 2 Thess. 1: 7-9; Rev. 20: 14, 15; Mal. 4: 1.

## CLEANLINESS IS CONDUCTIVE TO LIFE.

WHEN men, skilled tho they may be in scientific and historical law, depart from the laws of cleanliness and hygiene which God by his Word and providence has shown is necessary to the maintenance of health, they will perish as truly as the ignorant of the Dark Ages. The *New York Medical Record* gives an illustration of this in a recent issue:—

### A Modern Epidemic of Medieval Type.

"A striking proof that the great plagues of antiquity and the middle ages are kept away only by modern sanitary measures is furnished by the epidemic of typhoid fever now raging at Maidstone in England. In this town of thirty-two thousand souls there are more than thirteen hundred cases of typhoid fever, the greater proportion of them among the well-to-do. The streets are nearly deserted, the shops are closed, the church bells are silent. The origin of the epidemic is most evident, and the presence of the disease is a disgrace to the sanitary authorities. Ninety-six per cent. of all the cases have been traced to one water supply, which receives the drainage from a field where there was an encampment of hop pickers. The first cases of the fever occurred just two weeks after the hop pickers arrived from London. These people were huddled together like sheep and lived under frightfully insanitary conditions, more like swine than human beings. The attention of the authorities has been called to this state of affairs in previous years during the hop-picking season, but they did nothing to avert the danger."

Sunday-closing in the U. C.—There is said to be a lively Sunday-closing controversy at the University of California. The Christian associations of the institution are protesting against the opening of the library on Sundays, and propose to take some decisive action. A recent issue of the college paper contains the following: "If their opposition is based on religious grounds, the attitude of the Christian associations in endeavoring to prevent the opening of the library on Sunday evenings can only be looked upon as extremely prudish. It was hardly to be expected that university men and women, who are generally supposed to be enlightened and liberal, should take the narrow-minded stand of those who endeavored to close the World's Fair in 1893, and who to-day wish to keep shut the doors of the museums, art galleries, and libraries in our large cities on Sunday."

"Has criticism destroyed the authority of the Bible? is decidedly the chief among the burning religious questions of the day," says the *Literary Digest*. But where? If in the great popular churches, yes, it has to a great extent destroyed the authority of the Bible. But if in the hearts of those who know Jesus Christ as a Saviour from sin, no. Men may die, as the grass; the earth and heaven may pass away, but "the Word of the Lord endureth forever."

Peace is a condition, not a feeling. The peace of the Christian is assured in Jesus Christ, who is our peace. When we lay down our arms of rebellion against God, and accept of Christ, we have peace. It matters not what we may feel, or what the devil may say, there is peace between us and God. Let us therefore enjoy the rest which peace brings.

We may know that we have peace with God as surely as we know that our heart is surrendered to God's will as given in his Word. If we are disposed to ignore that Word, to slight its requirements, to belittle its commands, we are still at war with God. The carnal mind is still dominant. Rom. 8: 7. Peace comes with absolute surrender.

Read the articles in our editorial columns under the heading "The Great Threefold Message." Compare what is therein set forth with the Word of God and actually existing conditions in the religious world.