

SIGNS OF THE TIMES

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

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Joy.—"The fruit of the Spirit is love," and "joy"—gladness, pleasure, delight, happiness, rejoicing, exultation in triumph—follows love. This is true joy.

Joy of the World.—Many rejoice, or have joy, in the lustful things of this life—some in riches, some in fame, some in pleasure, and all in man or some thing or things that man has done or may do. All this, apart from God, we are assured by the wise man is "folly," and folly is joy to him that is destitute of wisdom. The prophet declares that such "rejoice in a thing of naught," hence, at the best, "the joy of the godless [is] but for a moment." And this the children of earth know to be true. "Man that is born of a woman is of few days, and full of trouble." Pleasure is sought and followed as the little child chases the elusive butterfly, or the benighted traveler is led by the treacherous will-o'-the-wisp. The quest ends in weariness, tears, and utter disappointment, if not in the slough of despair and death.

Why?—Why the vain quests? Why the disappointed hearts?

Why the sad, the discouraged, the pitifully drawn, the haggard, the sorrowful faces, which one continually sees, faces which rarely or never are lighted by joy? Is this God's plan?—Nay; the cause is sin. Joy, true joy, is ever absent where sin reigns. In God's perfect plan there was no place for sorrow, pain, death, disappointment, despair. All these came in with the usurper, sin. And in sin and through sin, which is the perversion of God's way, we will never find joy; for sin is slavery, and there is never joy in bondage. Sin is death, and in death itself there is never true joy, but sorrow and despair. And yet,

despite the sin, God has joy for the children who are subject to sin and sorrow.

"Joy in God."—Even as love is from God, so is joy. Love comprehends all good things, and we have joy because we love. Whatever, therefore, brings love to our hearts brings joy. And in whatever love finds exercise there joy is found. First of all we joy in God because of his mercy toward us as sinners. Says the psalmist: "My heart shall rejoice in thy salvation," and the reason is, "I have trusted in thy mercy." "We also joy

on the sinner to himself. Nay, more; he gave himself in that Son, that he might save man. "Hereby perceive we the love of God, because he laid down his life for us." "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." He took upon himself in giving his Son, and that Son took upon himself in giving himself, the sin, the bruises, the wounds, the death, the misery, the sorrow, that we might have the joy. "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

It is by such love, such mercy, that God reconciles us to himself; it is that such love, such mercy, may lead the sinner to renounce the carnal heart, renounce in himself all that is unlike God, and yield himself to the ways of eternal love and joy. For God knows there is no other way by which the sinner may be made to rejoice. The way of sin tends ever to death. God's way is eternally good and righteous. He has in Christ Jesus forever reconciled all sinners to that way. It is for the sinner to accept the mercy which has thus wrought for him, and rejoice, or reject it and die. O, is it not joy to have sins forgiven? Is it not joy to know that Jesus paid all the debt, bore all the sin? Is it not joy to know that his mercy is "for me, even me"? This is the joy of faith, of simply believing in Jesus; "woom having not seen ye love; in whom, tho now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

Rejoice in What?—In what may the forgiven sinner rejoice?—In the righteousness of God. It is not God's plan to simply forgive, to make of no account the sins of the past; but to account the believer as righteous, even with the righteousness of God: "He shall pray unto God, and He will be favorable unto him; and he shall see His face with joy; for He will render unto man His righteousness." Surely to one who comes into God's presence, knowing that upon him is the righteousness of God, there is reason for joy. Upon him is the beauty of holiness. It is his privilege to say, "I will greatly re-

in God through our Lord Jesus Christ, by whom we have now received the reconciliation." (Rom. 5:11, margin.) Joy comes, therefore, through the mercy of God, which reconciles us to the Father.

How Reconciles.—God does not hate the sinner. He loves him in all his weakness, waywardness, and wickedness. God is not at enmity with us, but "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." But God in his great mercy and love gave his only-begotten Son to save the sinner, to rec-



joy in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness."

Rejoice in Freedom.—The sinner is a slave. "Every one that committeth sin is the bond-servant of sin." (R. V.) He is bound or "holden with the cords of his sin." Of all the dread bondage that earth has known sin is the greatest. It is the blighting, blasting, blinding bondage of death. It oftentimes deceives as it destroys, and its poor dupe believes himself in freedom when he is in the most hopeless bondage. Yet God in mercy does not suffer sin's deadly opiate to ever benumb conscience and heart. The sweet and mighty voice of the Spirit in various ways breaks through the hardness of sin and whispers to the soul of his fearful bondage, and points him to the Deliverer, the Son of God. It says: Poor prisoner of sin, your pardon has been purchased by Jesus Christ. Your eternal freedom has been secured in him: "If the Son therefore shall make you free, ye shall be free indeed." How the poor slave in many a land has rejoiced to hear at the voice of freedom his fetters break and fall. Shall not we, dear reader, tho born bond-slaves of sin, rejoice with joy unspeakable at the freedom which comes through Jesus Christ? We are still mortal, environed by countless limitations, hindrances, difficulties, sickness perhaps, ruled over by tyrants, but the freedom of Jesus Christ lifts us above all these; for "we know that to them that love God, God worketh all things with them for good." (R. V., margin.)

Rejoice Always.—"Rejoice in the Lord alway." "Rejoice evermore." Reader, in all things rejoice. In common air, in common rain, in common sunshine, in all the blessed common things of life, in the gifts of the great and merciful and kind God of all grace, rejoice. "Count it all joy when ye fall into divers temptations," because therein ye may "rejoice in his salvation." In this, as with Jehoshaphat of old, praise will glorify God, will bring back to you the power of God, and you will find, as has ever been found, that "the joy of the Lord is your strength." In searching his word you will say with Jeremiah, "Thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord." As you obey that word with all your heart, you will find that "it is the joy of the just to do judgment;" and you will find verified the scripture: "Thou meetest him that rejoiceth and worketh righteousness, those that remember Thee in Thy ways." If persecutions come, therein "rejoice, inasmuch as ye are partakers of Christ's sufferings." If you are poor, let meekness and teachableness reign in your heart; for "the meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." The poor, the outcast, the despised of men may rejoice. Yea, "let all those that put their trust in Thee rejoice; let them ever shout for joy, because Thou defendest them; let them also that love

Thy name be joyful in Thee." And whatever may come, the Christian may say:—

"For tho the fig tree shall not blossom,
Neither shall fruit be in the vines;
The labor of the olive shall fail,
And the fields shall yield no meat;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls;
Yet I will rejoice in the Lord,
I will joy in the God of my salvation.
Jehovah, the Lord, is my strength."

The Nature of True Joy.—But the truest, highest joy never comes from seeking the joy. God could not have it thus, because the very seeking would develop sin. If we could get joy by seeking it, it would make us selfish. The joy of God comes because we forget self and labor for others. "Joy shall be in heaven over one sinner that repenteth." "The joy that was set before" Christ, which cheered him in all his labor, upon which he will then look, and "be satisfied." This is the joy of the people of God, to turn from self and "declare His works with rejoicing;" for "the voice of rejoicing and salvation is in the tabernacles of the righteous." The righteous will love God's law; for "Thy testimonies have I taken as an heritage forever; for they are the rejoicing of my heart." John the Baptist saw his own prestige and popularity waning before the presence of Christ, yet he could say as he saw Christ's glory, "This my joy therefore is fulfilled." Laboring for Christ's sake, for the purchase of his blood, laboring in his way, in his truth, this is joy. And yet the servant of God will find cause of weeping. Sorrowing hearts, wounded hearts, cold hearts, hard hearts set against the message that would save, the whelming sin and evil of the world, the backsliding of God's professed people, are all a cause of sadness and sorrow; yet God is faithful; in Him he can rejoice. "Sorrowful, yet always rejoicing." "Poor, yet making many rich." This is his work even as it was Christ's. The child of God can not compel faith on the part of others; for faith is voluntary. He will not, therefore, rejoice in a political or coercive religion. "Not that we have dominion over your faith, but are *helpers of your joy*; for by faith ye stand."

There Is Joy in God,—joy that man can not give nor take away,—joy unspeakable and full of glory. And so believing, praying, seeking, trusting, laboring, yea, weeping, in the joy of our Lord, the Christian pursues the path of Christ. He drinks of fountains of joy of which the world never tasted. His heart is lighted with a radiance which the eye of earth-life never knew. He holds a sweeter communion with the King of kings than lovers' most precious tryst. In darkness there is light; in sorrow, joy. And thus he goes on in ever-increasing joy at finding greater and more abundant proofs of God's wonderful love, until, at last, the work is over, the children all come home, sorrow and pain and death and sin are banished by the presence of the Lord, where is "fulness of joy," and at whose "right hand are pleasures forevermore." O reader, this

is the joy which God offers you. Will you not be among "the ransomed of the Lord," who will "come to Zion with songs and everlasting joy upon their heads"? Thus doing, we may commend you "unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with *exceeding joy*."

REVELATION XVII.*

The Seventh Head.

ROME in her various phases is represented by various prophetic symbols. In the second chapter of Daniel the great civil world-empires are represented by various parts of a great metallic image. The head of gold, Babylon; the breast and arms of silver, Medo-Persia; the belly and thighs of brass, Grecia; and the legs of iron, and the feet and toes of iron and clay, Rome. The unity of the Roman kingdom is shown by the iron. The *division* by the *mixture of iron and clay*; for "whereas thou sawest the feet and toes, *part of iron and part of potter's clay*, the kingdom shall be divided." (Dan. 2:41.)

In Daniel 7 Rome is represented by a "dreadful and terrible" beast, with "great iron teeth," and the divisions in the kingdom are symbolized by ten horns. So also in Revelation 13. It is a noted fact that there did exist just ten divisions of the Roman Empire between the years A.D. 476 and 493. Then the up-pushing of the diverse kingdom of the Papacy overthrew three of these kingdoms—Heruli, Vandals, and Ostrogoths. Following this, for 1,260 years the Papacy held, to a greater or less extent, spiritual domination over the kingdoms of Europe; but never was there a specific union among these kingdoms to receive and accept the Papacy as such. She was so regarded generally, but not always of choice. It was oftener through fear or intrigue that she ruled.

The latest phase of this great empire is presented in Revelation 17. It is that phase which exists while the judgment of God is impending, and just before the final destruction of earthly rule. At that time, even as at the beginning, there will be ten divisions, but at that time, as *not* at the beginning, these ten powers will be of "*one mind*" to elevate the spiritual domination of the Papacy. However, there is this difference between the symbols of Daniel 7 and those of Revelation 13 and 17, which it is well to bear in mind. In Daniel each world-power is represented by a separate symbol, while in Revelation all are represented by one symbol (a beast), existing under different consecutive heads, showing that the church and state governments (the persecuting elements) were practically *one system* throughout, yet manifest in various phases, represented by the heads.

The first six of these heads were Babylon, Medo-Persia, Grecia, Pagan Rome, Papal Rome, and the Pagan-religious governments of Europe as now existing, embodying the same principles as preceding heads, and op-

* This article is No. 11 in the series of "The Controversy of the Ages," which began in the issue of October 8. Altho the articles are connected, each one is, to a sufficient degree, independent to be of interest in itself.

posed to the principles of true religious liberty. We reprint again from the Revised Version of Revelation 17 the explanation of the vision given by the angel to John:—

"[8] The beast that thou sawest was, and is not, and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, they whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come. [9] Here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth; [10] and they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. [11] And the beast that was, and is not, is himself also an eighth, and is of the seven, and he goeth into perdition. [12] And the ten horns that thou sawest are ten kings, which have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. [13] These have one mind, and they give their power and authority unto the beast. [14] These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful. [15] And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. [16] And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. [17] For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished. [18] And the woman whom thou sawest is the great city, which reigneth over the kings of the earth."

The beast that "was and is not, and is about to come up," we learned last week, as the prophecy clearly shows, is the beast under the papal head. When it comes up again it is called "an eighth" (verse 11), and goes "into perdition," or utter destruction. It is therefore the last phase of the dragonic system, which has cursed the world for ages. It is "of the seven." If was the fifth head; but as it appears again it is called an eighth. As it is both the fifth and eighth, there must be two intervening heads. One of these (the sixth) we have found to be the present phase of church and state rule in Europe.

What Is the Seventh Head?

Upon this part of the prophecy, which pertains to the future, we have no disposition to dogmatize. As to the past and present of the prophecy, and as to the future, so far as it relates to the fact of the restoration of the Papacy, it seems to the writer that the position taken is clear, logical, and consistent, tho its setting forth may not be in the happiest style. We believe it is buttressed by Scripture principles of prophetic exposition, and by historical facts. But as to the future, this article can only suggest what seems reasonable and probable.

Whatever the seventh head may be, it is evidently connected with the ten horns; for it is with the horns that the beast is again restored to power (verse 12), horns, which, as contemplated by the prophecy, have received no kingdom as yet.

Present Political Condition of Europe.

For the last quarter of a century Europe has been a great seething political caldron, with the "iron" (imperialism) and the "clay" (democracy, socialism) struggling for the mastery. Discontent reigns everywhere. Lawlessness is rampant. The war budgets of the various countries, and the still heavier burden of royal houses with an army of dependents, have galled beyond endurance, and well-nigh broken the backs of an overburdened people. As a result the nihilistic and socialistic propagandas, hidden at times

by more prominent public affairs, have in secret grown apace. For a score of years thoughtful and observing men have been talking of a repetition of the French Revolution on a scale before which that of 1793 will pale into insignificance, in which not only a "tenth part of the city," but the whole European camp, shall be given over to the red hand of a great international mob, goaded to madness by long years of oppression and injustice—fancied and real.

Present Religious Condition of Europe.

A century ago France gave the deadly wound to the spiritual domination of the Papacy, which had been gradually weakening since the Reformation. Whatever may be said of the means by which it was accomplished, the result was a long step in the way of progress, while the means, the atheistic revolution of France, was but the logical result of a law-bound, yet lawless, religion—a religion bound about by human tradition, and civil and priestly laws in its smallest detail, but through which the law and word and worship of God were made of none effect. It was called Christianity. It was simply a part of the old dragonic system, which began with Babylon. But the people, believing it to be Christianity, and not knowing what Christianity was, logically were swept into infidelity—the logic always of a disregard of God's law.

Just here Protestantism would have helped France, but France had driven that out; and it is a sad fact to record that in those nations where two centuries before it was such a power, it had been false to the principles which gave it life, had followed in the way of the Roman Church by uniting with the state, and was itself inciting to lawlessness and contempt of God's authority by making void his word through legalized traditions. Religion has been kept alive in Europe by the non-conformist religious bodies, called by the state churches, as by Rome, "sects," and by devoted members in the state churches, despite the system with which they are connected. It is now a still sadder fact that these nonconformist bodies are uniting with the state churches, and demanding more stringent legal regulations to support state dogmas, notably the Sunday,—an ages-long mark of apostasy, the wild solar holiday of all pagan times. Thus are all the great religious bodies making void the law of God through the tradition of men, and thus breeding contempt of all law among the masses. Whether or not it is true, millions among the masses feel that the religious people, who to them represent Christianity, look down upon them, or utterly ignore them in the just demands that they are making of rulers. And by this means is disregard of God and religion fostered. Sometime the tension will reach its utmost strain, and will break. The trodden worm will turn. The century-oppressed and patient people will rise, throw off all restraint, and the thrones of Europe will totter and fall, and Anarchy and Red-Republicanism will be enthroned.

Roman Catholic Policy.

When triumphant, the Papacy has ruled

arbitrarily, merciful only to those who submit without reserve. She believes this course to be her duty. Admit her premises, and her conclusion is inevitable: "The end justifies the means." Since her domination was destroyed, she has played the double game of stirring up the nations, arousing strife and discord secretly, if we may believe such men as Lord Robert Montague, while in public she is pointing back to what she calls the golden days of her rule, but which history calls the Dark Ages, and tells the nations that then there were no paupers, labor difficulties, Socialists, Nihilists, and internal troubles; and that if the Papacy is again restored all these things will cease, and the blessing of God will rest upon the nations. It was only a few years since that the late Cardinal Manning, of England, declared: "If governments will not obey him [the supreme pontiff] the people will;" that is, the people will obey the pope and rebel against the constituted authorities.

But such rebellion would overstep, in all probability, Rome's desire, and Anarchy would be upon the nations. Is not this what is meant by the "abyss," the chaos, of Rev. 17:8, above? Such the earth was previous to God's calling it into order. (Gen. 1:2.) The same word is applied evidently to the place from which came the unorganized hordes of Arabia, and to the infidelity and Red-Republicanism of France. (See Rev. 9:1, 2; 11:7.) It seems to us that some such condition will succeed the restoration of the Papal domination; and that out of it will arise the ten horns, symbolizing ten united states of Europe. These United States of Europe (Rev. 17:12), will be the seventh head of the dragonic system in embryo.

But as France found infidelity a poor basis for a submissive government, so will these united powers speedily find it. The Vatican, the Roman Curia, the ecclesiastical body of the Roman Church, still exist. While the turbulence and the rebellion are the direct result of the system she has fostered, she emphatically disowns them all, and in dulcet tones pleads with the rulers of men. She says in effect: "Make me the Supreme Arbiter; restore me to my rightful place as Head over all Religion and Corrector of Heretics; Honor the Bride of Christ by exalting her as his representative. I can control the masses. These dissensions among the people, these judgments in the earth, are manifestations of God's wrath against the nations because they have cast off God's rule by rejecting me, his Vicar. You have tried Protestantism, and that has failed; you have tried infidelity, and that has failed, and the judgments of God are increasing. Reinstate me, the true mistress of the kingdoms of earth, and your laws will be respected, heresy will be extirpated, the Sunday honored by law, and the judgments of God will cease."

This ten-divisioned empire, arising out of the abyss, continues as such but "a short space." (Rev. 17:10.) The powers composing it see their authority shaking as they shook the powers that preceded. Unable to discern the causes of the difficulties and

dangers that menace their rule, they are persuaded to listen to the Babylonian harlot. They pause; they are pleased; they are persuaded; they take her to their hearts; they reinstate her in power, and the now restored Babylon sings in her short-lived triumph, "I sit a queen, and am no widow, and shall see no sorrow." (Rev. 18:7.)

The Eighth Head.

And now the deadly wound is healed. The apostate church receives again what she lost. The two essentials to a persecuting power exist once more, seen by the children of God in its true light as a bane, but seen by the blindness of the world as a blessing. The papal church, uniting with the ten kings, form the eighth head, which is of the seven, and that goeth into perdition. The National Reformers of the earth are jubilant. The heathen nations of the earth, like heathen nations of old, having accepted of Christ by law, the following scriptures will be fulfilled: "And they that dwell on the earth shall wonder [admire], whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and shall come." (Rev. 17:8.) "And his deadly wound was healed; and all the world wondered after the beast. . . . And they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?" "And all that dwell upon the earth shall worship him, whose names are not written in the book of life." (Rev. 13:3, 4, 8.)

The One Hour.

These ten divisions receive power as kings one hour with the beast. (Rev. 17:12.) "These have one mind, and shall give their power and strength unto the beast." "For God hath put it in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." (Verses 13, 17.) For one hour. A numeral adjective modifying a noun, denoting definite quantity as one of its meanings, would have a definite meaning. While we use "day" and "hour" in an indefinite way, as "day of salvation," "hour of action," yet in such cases we never preface the term with a definite adjective. One day, or one hour is definite. Dean Alford says: "One hour (during the space of one hour, just as the corresponding term in chapter 8:1 means during the space of half an hour). Some, e. g., Vitringa and Elliott, have upheld the meaning of 'at one and the same time with.' But I venture to say that but for a preconceived opinion, no one would ever have thought of any other meaning for these words than the ordinary one, 'for the space of one hour.' And thus, accordingly, we will take them as signifying some definite space . . . thus designated."—Notes on Revelation.

The one hour, therefore, is definite prophetic time. A day in prophecy is a year; an hour is one twenty-fourth part of a year, or fifteen days. It begins when the law reinstating the Papacy goes into effect. These fifteen pregnant days are the period of papal triumph. The apostate church again rules supreme; it is her crowning, dying glory.

The daughter of Babylon once more says: "I am, and there is none else beside me." (Isa. 47:10, R. V.) "I sit a queen, and am no widow, and shall in nowise see mourning." But God says: "Therefore in one day shall her plagues come, death and mourning and famine, and she shall be utterly burned with fire; for strong is the Lord God which judgeth her." (Revelation 18:7, 8, R. V.)

Thus the promises of the apostate church to the ten kingdoms are proved false, and the kingdoms, enraged at the deception and avarice of the church, turn upon the siren and rend her to pieces, fulfilling the following: "These shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire." (Rev. 17:16.) The very system which is the outgrowth of her fornication unites in her destruction. She falls in the nets which she herself spread. Her scheme of self-exaltation has proved her destruction. This destruction, at the close of this hour of her triumph, is pointed out in Rev. 18:10, 17, 19.

Her destruction is Eternity's condemnation of all man-made religion. It sets the seal of eternal infamy upon the mystery of iniquity, which has exalted itself in the place of the mystery of godliness—Jesus Christ and his word supreme in the heart and in the church. Simple faith in God eternally triumphs.

The Time Is Short.

It may be said that this view of the prophecy calls for so much to be performed that it puts the Lord's coming far away. But who knows how long it will take to accomplish all this and more in this paramount age of rapid development? and who knows if the greater part of it—the molding of character—is not already performed? When Jesus died upon the cross there was but one penitent thief to do him homage. Less than threescore days later 3,000 had acknowledged his claims as the Christ.

When Moses went up into Mount Sinai to talk with God, all the people were professedly loyal to the great Jehovah, but in less than forty days they had turned from him to Egyptian sun-worship.

The French Revolution was comparatively a short work of itself; the seeds of infidelity had, however, been sown by Rome through her inconsistent example, her self-laudatory creed, and her terrible oppression. July 3, 1870, not a breath of war stirred the political atmosphere of Europe. Less than one month later France was fighting for her place among the nations; and another month witnessed the victorious German army at the gates of Paris. The revolution in Brazil, Nov. 15, 1889, took place in a day, and the world was startled by the news that an empire had become a republic; and two days later the emperor and his family had sailed for the Old World.

And so with the last revolution among the governments of earth. The seeds of discord, lawlessness, socialism, and anarchy have been sown by governments and churches for centuries, have been breaking down all respect for government, law, and order, by breaking God's law; and dire revolution will

be the result. It can all occur in a very brief space of time. "The nations are angry," and God's power alone restrains the devilish passions raging in the hearts of multitudes to-day. Let him but withdraw his restraining power, let the angels of God but remove their restraining hand from the winds of strife (Rev. 7:1-3), let the work of God's Gospel be finished among men, and no one can foretell how soon will all the prophecies of God's word pertaining to the nations be fulfilled. Let those who believe in the "sure word," awake.

Question Corner.

NOTE.—THE SIGNS OF THE TIMES answers no anonymous correspondent. We do not ask the name for publication, and unless desired will merely append the initials to the question asked, or any proper term not too long which the subscriber may wish. But there must accompany the question the name and address of the questioner. Otherwise the question will be consigned to the waste-basket. For instance, we have two questions, one signed H. C. B., and the other, D. A. W. Both are proper questions, but both are without name.

No. 445. Stoning to Death.

PLEASE explain John 8:5. Was the penalty of stoning to death placed upon all the other sins in Moses' time, such as picking up sticks on the Sabbath? C. G.

All wrongs were not punished alike under the Theocracy. The books of Moses reveal what crimes were punished with stoning; they were those which were especially demoralizing in their effect upon the people. Worshipping of false gods, open and notorious blasphemy, defiance of God, the obdurate, stubborn, and untractable son, certain forms of fornication, etc. See Lev. 20:2, 27; 24:14, 16, 23; Num. 15:35; Deut. 13:10; 17:5; 21:21; 22:21-24, etc. The case of stoning mentioned in Num. 15:35 was one of notorious and presumptuous defiance, in which God had given no special penalty; and the course pursued on that occasion shows that the case was a special one, in which God specially revealed the penalty. The man did not pick up sticks because he needed a fire, but because he wished to show that God's command amounted to nothing. The question of the Jews was: Moses says, Stone; what do you say? They thought if Jesus should say, Stone her to death, they would accuse him to the Romans of inciting to murder, but if he should say, Let her go, they would accuse him of rejecting the word of the Lord through Moses. The wisdom of Christ baffled all their wicked devices.

No. 446. Congregation of the Lord.

PLEASE explain Dent. 23:1-3. Does it mean that these classes shall not get to heaven? C. A.

Being shut out of the congregation of the Lord evidently means that these classes should not have the privileges of citizens. Being shut out they could not hold office. It does not mean that they could not get to heaven or will not be saved. The Lord did not want his people to be put into a position where those who were godless could come in and be rulers among them, or who would be contemptible because of defects. But his promises of eternal salvation embrace all these. See Isa. 56:3-8.

No. 447. Saved in Child-bearing.

PLEASE explain 1 Tim. 2:15.

J. MCK.

Here is a translation (Rotherham's) of verses 14 and 15, which may throw light on the question, and which we present with paraphrase in brackets: "And Adam was not deceived [he sinned despairingly, presumptuously, knowing that it was sin], but the woman, being completely deceived, has come to be in transgression. Yet shall she be saved through the child-bearing [the Seed of the woman, Gen. 3:15], if, perchance, they abide in faith and love and holiness with sobermindness." There is hope for woman even as men. Altho she sinned, yet through Him born of woman she may be saved through faith.



"Thou shalt call his name JESUS; for he shall save his people from their sins."

TRANSFIGURATION AND SERVICE.

BY GEO. E. PRICE.

HAVE we been upon the mountain,
Listening to the Teacher's voice
And the accents of immortals,
That have made our hearts rejoice?

Have we felt the enrapturing blessing,
That the place and voice bestow?
There are demon-tortured brothers,
Waiting on the plain below.

IN THE WORLD, BUT NOT OF THE WORLD.

BY MRS. E. G. WHITE.

CHRIST prayed for his disciples, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." "I have given them thy word; and the world hath hated them, because they are not of the world."

While Christians are to be in the world, they are not to be of the world. In order to be a saving power, they must separate from all worldliness. As oil does not mix with water, so they are not to mix with that which God condemns. They must keep themselves "unspotted from the world;" for they can not touch that which is unclean, and remain unpolluted. The truth as it is in Jesus must sanctify their souls. Its deep, living principles must preside over thought and word and action.

On every hand there is that which would tempt the Christian to forsake the narrow way; but those who would perfect a character fit for eternity must take the will of God as their standard, separating entirely from everything that is displeasing to him. Thousands are betrayed into sin because they leave the citadel of the heart unguarded. They become engrossed with the cares of this world, and true godliness is driven from their hearts. They rush eagerly into speculation, seeking to accumulate more of this world's treasure. Thus they place themselves where it is impossible for them to advance in the Christian life. "Be ye therefore sober, and watch unto prayer." And while you pray, strive earnestly to guard your heart from all pollution; for prayer without effort is a solemn mockery.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Every moment of our time belongs to God, and we have no right so to burden ourselves with cares that there is no room in our hearts for his love. At the same time, we are to obey the injunction, "Not slothful in business." We are to labor, that we may have to give to him that needs. God does not desire us to allow our powers to rust through inaction. Christians must work; they must engage in business; and they can go a certain length in this line, and commit no sin against God.

But too often Christians allow the cares of life to take the time that belongs to God.

They devote their precious moments to business or to amusement. Their whole energies are employed in acquiring earthly treasure. In so doing they place themselves on forbidden ground. Many professing Christians are very careful that all their business transactions shall bear the stamp of strict honesty, but dishonesty marks their relations with God. Absorbed in worldly business, they fail to perform the duties they owe to those around them. Their children are not brought up in the nurture and admonition of the Lord. The family altar is neglected; private devotion is forgotten. Eternal interests, instead of being put first, are given only the second place. God is robbed because their best thoughts are given to the world, because their time is spent on things of minor importance. Thus they are ruined, not because of their dishonesty in dealing with their fellow men, but because they have defrauded God of what is rightfully his own.

The maxim, "Religion must give way to business, is Satan's device to lead men astray." He who follows this rule may think that he is the soul of honor, but his life is one long act of complicated robbery against God. And when this life closes, of what use to him

"Though he was rich yet for your sakes he became poor, that ye through his poverty might be rich."



"The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head."

will be the treasure he has lost so much to gain?

The folly of giving all to the world is illustrated in the parable of the foolish rich man. He had been greatly prospered by the Lord, but instead of giving God what was his due, "he thought within himself, saying, What shall I do, because I have not room where to bestow my fruits? And he said, This will I do, I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Is it any wonder that the Lord said to him: "Thou fool, this night thy soul shall be required of thee. Then whose shall those things be, which thou hast provided?"

Like the rich man, many to-day are living wholly for the world. The deception of the enemy is upon them, and their senses are perverted. Under this spell they sacrifice eternal riches for worldly treasures, which will be theirs no longer when their life history closes; and in God's eyes they are fools.

Through the love of the world Satan deadens the senses of men. Are you going to allow him to lead you astray? It is infinitely

better for you to struggle with poverty now, to endure privation and neglect, to see your cherished hopes shattered, and to know that you have a title to the heavenly mansions, than to possess much worldly treasure, and in the last great day hear the irrevocable sentence: "I know you not." "Depart from me, all ye workers of iniquity."

But while Christians are to be distinct from the world, they are not to seclude themselves, raising a wall between themselves and their fellows, because of the temptations that they fear will assail them. They have a work to do for those around them. Great sacrifices have been made for their redemption, and Christ says to them, "Freely ye have received, freely give." Temptations will assail them, their work will be made hard; for their foes will be tireless in their efforts to dishearten them. But Christ is their Leader, the Captain of their salvation. If they are clothed with the whole armor of God, if they fight as in view of the heavenly universe, they will conquer in his name.

When trials come to those who have separated from the world, is it not enough for them to know that Christ endured the same afflictions? He was the Majesty of heaven, the well-beloved Son of God. But when he came to this earth to deliver men from the bondage of sin, they saw in him no beauty, that they should desire him. They did not understand his union with the Father; they had no conception of his divine character. "He was in the world, and the world was made by him, and the world knew him not." The world's Redeemer was "despised and rejected of men." Those whom he came to save esteemed him "stricken, smitten of God, and afflicted."

Even so it is with the followers of Christ. They are the sons and daughters of God, joint-heirs with Christ. The kingdoms of the world belong to them. But worldly men are actuated by worldly principles; they can understand no others. They see a people few in number, weak and unpopular, struggling against evil. In their ranks very few of the wealthy or learned are to be seen. They see them bearing the cross of humiliation, acquainted with sorrow and grief. They see them afflicting their souls before God, chastened and humbled because of their sins. All this the world sees, and they think that there is nothing desirable in the lot of a Christian.

But the God's people are strangers among men, accounted weak, foolish, and unworthy of notice, tho the world fails to discern the relationship that exists between them and God, yet they are more precious in his sight than the gold of Ophir. "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

"Marvel not, my brethren, if the world hate you." The followers of Christ must not be surprised if they are not recognized by the world. As the world discerned not Christ, as it refused to acknowledge his divinity and sonship, so it will slight and neglect his followers. "The world knoweth us not," writes John, "because it knew him not." But this should not be a source of discouragement and trial. "Know ye not," asks James, "that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."

We are living in the great day of intercession, the day of atonement, and to each one

comes the word of warning, "Keep thyself unspotted from the world." You can not with safety join hands with the world. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father; but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." Better than all the friendship of the world is the friendship of Jesus Christ. Better than a title to the noblest palace on the earth is a title to the mansions which Christ has gone to prepare. And better than all the words of earthly praise, will be the words of Jesus to his faithful servants, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

THE IMPENDING CRISIS;

OR

The Real Significance of the Eastern Question and the Downfall of Turkey.

BY PROF. W. W. PRESCOTT.

The Light of the Word.

THE experiences of human life and the history of nations present problems which can be solved only in the light of the Holy Scriptures. Apart from the revelation which God has given to us, we should be utterly unable to straighten out the tangled threads, to have any clear understanding of the present, or of any well-defined hope of the future. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16), and in every possible way God has taught man of this love and how he may avail himself of it. The Lord is "the Governor among the nations" (Ps. 22:28), and is desirous that "the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:17).

In the prophecies of the Bible the Lord has caused the history of the nations to be written in advance, in order that those who still study and believe his word may know of "the times and seasons," and thus may be able to understand the progress of events among the nations in their relation to the development of God's plan to save men through Christ. Through all the centuries God has wrought "according to the eternal purpose which he purposed in Christ Jesus our Lord," that man might be saved from the power of sin, restored to the image of God, and brought back to the enjoyment of all that God intended for him when he said, "Let us make man in our image." In furtherance of this plan Christ came to this world the first time, and in the consummation of this plan he will come the second time. In order that his children might know when "the times of restitution of all things" are at hand, he has described in his word, with great minuteness, the history of the world until "he is near, even at the doors."

The Government of Turkey.

One of the nations whose history has thus been written in advance is Turkey, and this is done in three different places in the Bible. In the closing part of the eleventh chapter of Daniel, Turkey is spoken of under the name of "the king of the north." This is made perfectly clear by reading the whole chapter

and comparing it with the history of the world since the time of Daniel. Cyrus was the reigning king in Persia at that time (Dan. 10:1), and Daniel was told that "there shall stand up yet three kings in Persia [Cambyses, Smerdis, and Darius Hystaspes]; and the fourth [Xerxes] shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia." In fulfilment of this prophecy Xerxes raised an army of over five million men, and invaded Greece.

In continuing, the angel said to Daniel: "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven." This prophecy was fulfilled in Alexander the Great, whose achievements have been the marvel of the world, but who died suddenly in the height of his power. After a brief period of confusion his kingdom was "divided," but "not to his posterity" (verse 4), for four of his generals established themselves in his former territory, "toward the four winds of heaven." Cassander took the east, Seleucus the west, Lysimachus the north, and Ptolemy the south, taking Daniel's country, "the glorious holy land," as the center. Thus Lysimachus held Thrace and Bythia on the north, territory of which Byzantium was then, and Constantinople is now, the center. And Ptolemy had Egypt on the south. These are simple facts of history. In the eleventh chapter of Daniel is given the history of the world until Michael (Christ) shall stand up and the deliverance of God's people shall take place and the resurrection of the dead (Dan. 12:1, 2) shall occur. Now whatever power throughout this chapter shall occupy the territory originally assigned to Lysimachus is the "king of the north."

And now, as Constantinople is the center of the territory originally held by Lysimachus, the first "king of the north;" and as the power that now reigns in Constantinople holds the identical territory held by Lysimachus himself, it is plain enough that this power is "the king of the north" of the last verses of the eleventh chapter of Daniel. And as it is the Turkish power that now occupies Constantinople, it is perfectly clear that the Turkish power is the power referred to in the words "king of the north."

This prophecy is dealing with "the time of the end" (verse 40), and just before Michael (Christ) stands up it is said of the "king of the north" (Turkey): "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Everyone knows that Turkey would have come to his end more than half a century ago if the great powers of Europe had not interfered and helped him. Everyone knows he could not stand a day now if the great powers were not still helping him. Everyone knows that the probability is that the Turk will be driven out of Europe in a very short time, which means that he will leave Constantinople and go to Jerusalem "between the seas in the glorious holy mountain." "Yet," says the prophecy, "he shall come to his end, and none shall help him." The daily papers are recording the progress of the fulfilment of this prophecy. Lord Salisbury's speech at the Mansion House, Nov. 9, 1895, and a letter from the president of Robert Col-

lege, Constantinople, printed Feb. 6, 1896, show the opinion of these gentlemen, that the downfall of Turkey would "involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest," and that "we are approaching a great crisis in the world's history."

But "at that time . . . there shall be a time of trouble, such as never was since there was a nation, even to that same time." Dan. 12:1. It will be seen from verse 2, that this crisis is nothing less than the end of the world, as this scripture brings us to the resurrection of the dead and the reward of the righteous. This is "the impending crisis," and the real significance of the Turkish question. All the nations are expecting it and are arming for it, and it is certainly time for every individual to arm for it, by putting on "the whole armor of God." Eph. 6:13. There have been crises in the world's history in the past, but this is the crisis of the ages. Our only safety is to hide in Christ. He alone is able to save in this time. Are you ready for the downfall of Turkey? Are you ready for the time of trouble such as never has been? Have you made your peace with God? "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26:20, 21.

We are now prepared to consider

"Further Evidences of the Impending Crisis,"

as set forth in other prophecies which deal with the Ottoman Empire.

In the book of Revelation, which was written when the Roman power was at its height, are given prophecies which treat of the breaking up of that mighty empire. The line of the seven trumpets (see Revelation, chapters 8 and 9, and 11:14-19) marks the great events in the ruin of the Roman power, and what should follow to the end of the world. The first four trumpets herald the fall of the Western Empire of Rome; the fifth and sixth trumpets, the fall of the Eastern Empire of Rome. And the seventh trumpet gives the fall of all nations and of the world itself. The fifth trumpet, the first wo (Rev. 9:1-11), marks the rise and spread of the Mohammedan power. (Compare Gibbon's "Decline and Fall of the Roman Empire," chapters 50 and 51.) The five months (verses 5 and 10) are one hundred and fifty days of prophetic time, or one hundred and fifty years (see Eze. 4:6). This marks the time when this power "had a king" whose name was A Destroyer (see verse 11 and the margin). This king was Othman (after whom the empire took the name of the Ottoman Empire), and his destructive work began July 27, 1299 (see Gibbon, chapter 64, par. 14); and hence this marks the beginning of the one hundred and fifty years. This period would close July 27, 1449.

Now comes the second wo and the sixth trumpet, and additional elements of destruction are let loose "for an hour, and a day, and a month, and a year." This would be 360 days (years), and thirty days (years), and one day (year), and the twenty-fourth part of a day (year). The total would be 391 years and fifteen days. Reckoning this time from July 27, 1449, it would extend to

August 11, 1840. To this date, according to this prophecy, the Ottoman Empire was to continue. And on that very day, the actual power of the Turkish Government passed into the hands of the great powers of Europe, and from that day to this, the very existence of the Ottoman Empire has been, and is now, solely by the support of these great powers. And so it is said in a pamphlet on the Turkish-Armenian question, recently published in London:—

It is impossible to talk of the Ottoman Empire as if it were a nation like the United States or like Holland. It is an artificial . . . creation of treaties, that is kept in existence by the powers for their own convenience.

Thus on the 11th day of August, 1840, the time set by the Scripture for the existence and work of the Ottoman Empire, that empire as such, ceased. On that day the sixth trumpet ceased to sound, and the second was ended; and of the seventh trumpet (the third was) we read: "The second was is past, and, behold, the third was cometh quickly." Rev. 11:14. Every expression in the record of the sounding of the seventh trumpet proclaims the end of all things of this world. Read Rev. 11:15-19, and this will be perfectly clear. All these things are, according to the word of God, to come "quickly" after August 11, 1840, the date when the Ottoman Empire ceased to be an independent power. Compare this with the eleventh chapter of Daniel, and it will be seen that these prophecies in the book of Revelation fill out more definitely the picture given by the prophet Daniel, and emphasize the fact there clearly indicated that the crisis now approaching is the crisis of the ages, the end of the world.

But it must be remembered that the expulsion of the Turk from Europe, and the consequent coming "to his end," that is to say, the downfall of Turkey, for which the world is now watching and which every one sees is sure to come soon, mark the time for the beginning of all this trouble. And God has revealed this in the prophecy and is now causing it to be proclaimed to the world, that men everywhere might accept the deliverance and the salvation so freely offered in Jesus Christ. O that all to whom this message comes would accept of this salvation! It means rest amid all the turmoil and strife which is just ahead of us; it means peace amidst universal commotion; it means "that when he shall appear, we may have confidence, and not be ashamed before him at his coming." "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Only those who heed this invitation and whose names are written in the Lamb's book of life, are prepared for the downfall of Turkey. Are you ready for it?

A MAN has only so much of religion as he has in secret between himself and God. The outward manifestation is only the suggestion of what is within. It is the field of prayer and communion with God, and on this field the great battles of pure Christianity are fought, and the great victories won. The people of conquest are the princes in prayer.—*The Advance.*

"Sin is hell in the seed; hell is sin in the harvest;" and hell is eternal death.

EVERLASTING PUNISHMENT.

BY C. A. WYMAN.

Objections.

AGAINST the positions before taken the objector will doubtless urge that the parable of "the rich man and Lazarus" teaches that there is now a literal burning hell, into which the wicked pass at death, and are "tormented."

Since this is seized upon, with a few other texts, to sustain the "eternal torment" theory, we will briefly examine it in the light of God's plan, as revealed in his word.

The Human Mind the Place of Error.

The word of God can not teach contrary doctrines, neither will the Spirit of God, which uses the word, speak "yea and nay" to the same things. The human mind is the place of confusion and contradiction, and Satan having sown the error of "inherent immortality" in all the earth, it is not strange that the doctrines held by the mass of mankind are opposed to the word of God. Where error is tenaciously held, the truth is neither sought nor desirable. The field first occupied by the foul seed offers no good ground for the tender plant of truth.

What Has Been before Proved.

1. That the devils are not in torment. Matt. 8:28, 29; Luke 8:26-28.
2. That the place of hell is this earth, where devils are. 2 Peter 2:4; Rev. 12:7-9.
3. That the time of torment is at the close of the thousand years succeeding the second advent of our Lord. Rev. 20:9.
4. That the duration of punishment is limited. Mal. 4:1; Rev. 5:13.

When the Reward Is Given.

With the punishment still future it follows that the general interpretations of the parable controverts the Scriptures. This will further appear from the fact that if the scene presented in Luke 16:19 actually transpires, then the reward comes to each one at death,—a doctrine wholly opposed to the plainest teachings of the Bible. The Saviour declares by the Revelator, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. Paul preaches:—

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds." Rom. 2:5, 6.

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. 4:5.

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9.

The Judgment Must Precede the Reward.

"Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels? how much more things that pertain to this life?" 1 Cor. 6:2, 3.

"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20:4.

"And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 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; and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:11, 12.

Thus the judgment of the wicked, preceding their punishment, is a work that is still future; and those who participate in it must be "brought up out of their graves," which alone takes place at the resurrection when Jesus takes his people to himself. 1 Thess. 4:16, 17.

And since "the harvest is the end of the world" (Matt. 13:39), and only at that time do these "go away into everlasting punishment," it follows that the general interpretation of the parable of the rich man and Lazarus is contrary to the Scriptures, in that the sentence is executed before the judgment is in session. And further, as the wicked only awake at the resurrection of the unjust, to damnation (John 5:29), it follows that by the whole tenor of the Scriptures there is no torment till that time. All, both fallen angels and wicked men, are reserved unto the day of judgment, to be punished.

When the Lord comes, the living wicked are slain "by the brightness of his coming" (2 Thess. 2:8; Ps. 50:3; Isa. 24:1-6), and live not again till the thousand years are finished (Rev. 20:5). Therefore it again follows that the interpretation is contrary to sound doctrine.

More than this, the error places Abraham and Lazarus in heaven in a state of bliss without a resurrection, when Paul tells us that if there be no resurrection "then they which have fallen asleep in Christ are perished" (1 Cor. 15:18), and contradicts the statement that the ancient worthies should not be made perfect without us (Heb. 11:39, 40).

It's, Why's, and What's.

If the righteous dead are in heaven enjoying life and immortality, will some objector tell us what the resurrection is for?

If these two transcendent gifts are inherent in man, why should the Scriptures, line upon line, exhort us to seek for them, and show that they are given only at the resurrection of the just? Rom. 2:7; 1 Cor. 15:53.

If Abraham and Lazarus were praising the Lord after they were dead, and before their resurrection, why should the psalmist exclaim, "The dead praise not the Lord, neither any that go down into silence"? Ps. 115:17.

If death is the gateway to "life and bliss," why should Job exclaim: "All the days of my appointed time will I wait, till my change come"? Job 14:14. And, "If I wait, the grave is mine house; I have made my bed in the darkness." "And where is now my hope?" "They shall go down to the bars of the pit, when our rest together is in the dust." Chapter 17:13, 15, 16. But knowing that his Redeemer lived, and that he would raise him from the dead, he looked forward to that time alone when he would "call" him to himself. Chapter 19:25, 27; 14:15.

If the mind lives on in happiness or misery, why should David exclaim of man, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish"? Ps. 146:4.

If death is "swallowed up in victory" when the eyes of the faithful are closed to earthly scenes, why should Paul tell us that it is at the resurrection there comes to pass the saying that it is written, "Death is swallowed up in victory"? 1 Cor. 15:54.

And if Abraham, Lazarus, and all the other saints were in heaven, having received their reward, why was David not there? "For David is not ascended into the heavens." Acts 2:34.

To such lengths of confusion does the common interpretation of the parable lead, that the justice of God, the judgment, and the

resurrection are made void. It places the sinner at once in the torments of hell, and yet Satan, his persecutor, is free. Thus the wisdom, mercy, and justice of God are impeached, and all because some one has said, "Ye shall not surely die." Gen. 3:4.

The same lie that caused the fall of our first parents, the destruction of their home and us, Satan still uses as his master speech of deception, whispering in the ears of earth's teeming multitudes, "Ye shall not surely die." Your *body* may die, but you, *you* can never die. Albeit God has said: "Ye shall surely die;" "The soul that sinneth, it shall die." Eze. 18:20.

Inasmuch as the righteous are recompensed "at the resurrection of the just," it follows that the doctrine of rewards and torments is without foundation in the word of God, as pertaining to the present.

(Concluded next week.)

CHAPTERS IN UNITED STATES HISTORY.* NO. 8.

BY PROF. CHARLES MORRIS.

Sowing the Seeds of Revolution.

The Tax on Tea—Troops Sent to Boston—The "Boston Massacre"—The "Boston Tea Party"—Boston Punished—Sentiment of Rebellion—Preparation for War—The Verge of Revolution.

HERE was taxation without representation in a new shape, and a fresh opening for tyranny to invade the colonies. It was no more welcome than the stamp act, and was resisted as vigorously. Samuel Adams and others vowed to "eat nothing, drink nothing, and wear nothing" that came from England until the obnoxious duties were removed. The people were in a ferment of opposition. So general was the resistance to the law that the king, instead of taking warning as a wiser man would have done, determined to carry it through by force, and sent for this purpose two regiments to Boston, which city was most violent in opposition.

He could have done nothing more likely to provoke rebellious feeling. The troops, on entering the town, marched through the streets like conquerors, with flying banners and beating drums, while the citizens looked on with barely repressed wrath. Quarters were refused the soldiers, and the bulk of them were obliged to encamp on the commons. Here they planted canon, posted sentinels, and challenged passing citizens, adding daily to the irritation of the incensed Bostonians.

A climax came in March, 1770, when the city guard was insulted by an unruly mob of men and boys. The soldiers fired in return, and killed and wounded a number of citizens. This affair, which was widely denounced as the "Boston massacre," created an intense excitement. The bells were rung; the citizens gathered in multitudes; the country people flocked to the streets; a dangerous outbreak was threatened. An immense meeting was held, and Samuel Adams, in the name of the people, ordered the governor to remove the soldiers from the town. If they remained he would not answer for the consequences. The governor obeyed, and sent them to one of the islands of the harbor.

Meanwhile importation of British goods had largely ceased in America. Homespun cloth generally replaced foreign fabrics. Raspberry leaves and other substances were used as substitutes for tea. The spinning-wheel and the loom hummed in many households. A single family is said to have spun and knit in eighteen months 487 yards of cloth and 36 pairs of stockings. The law was a flat failure, and the colonies were on the verge of rebellion. An outbreak took place in

North Carolina, and blood was shed in its suppression. In Rhode Island the revenue cutter *Gaspee* was seized and burnt by a secret party. In Massachusetts it had been ordered that the judges should be paid by the Crown. They were threatened with impeachment if they should accept a penny from this source. The Legislature of Massachusetts sent a circular letter to other Legislatures, asking them to concert measures of resistance. The king, in a rage, dissolved the assembly, and all others which favored its action. It was replaced in 1772 by "committees of correspondence" between the towns. In 1773 similar committees were formed to act between the colonies. This was the first step towards a colonial congress.

Finally, in 1773, the king, still resolved to tax the colonists without their consent, but at his wits end how to do it, devised a new plan. The duties were taken off all articles except tea, and the price of this was purposely lowered, so that the tax would add nothing to its cost. This was necessary, for at that time nine-tenths of all the tea that entered America was smuggled from Holland, and if English tea was to be sold it must undersell the smuggled article. It was supposed the people would buy it because of its cheapness, and thus be cheated into paying the tax. The event proved that George III. did not know the Americans. They were more interested in saving their liberty than saving their money.

In the autumn of 1773 shiploads of tea were sent to Boston, New York, Philadelphia, and Charleston. They were everywhere rejected. In three of the cities the consignees were frightened by the temper of the people, and resigned. Philadelphia and New York sent the ships home again. In Charleston the tea was landed, but was stored in damp cellars, where it rotted. A ship sent to Annapolis with a private consignment of tea was burned, and a similar consignment sent to New York was emptied into the harbor. In Boston the excitement reached its climax. The governor and the collector of the port were determined that the tea should be landed. The people were equally determined that it should not. On Dec. 16, 1773, the trouble came to a head. The collector was prepared to land it by force the next day. A great town meeting of 7,000 citizens was held in and around the Old South Meeting House. The governor had been appealed to to intervene. He refused. When, in the evening, word of this refusal was brought to the meeting, Samuel Adams, the leader of the populace, rose and solemnly said, "This meeting can do nothing more to save the country."

The words were a signal. They had hardly been spoken before a loud war-whoop was heard in the street before the church, and a party of young men disguised as Indians, rushed past on their way to the wharves. Here they boarded the tea ships, ripped open the chests of tea, 342 in all, and poured their contents into the water of the bay. In a few hours \$100,000 worth of tea was consigned to the fishes. It was the most costly tea party the world had ever known.

News of this violent proceeding in due time reached the king, and converted his anger to fury. Boston was the offender, and he resolved that Boston should pay the penalty. Its port was ordered to be closed until the tea had been fully paid for. The charter of Massachusetts was annulled, and General Gage, the commander of the troops, was appointed governor with despotic powers. As Boston would not pay for the tea, it suffered severely. Its business was ruined, its working people were thrown out of employment, and only the active aid of the other colonies saved many of the citizens from starvation.

But the Americans retaliated. "There is no longer any room for hope," thundered Patrick Henry, "we must fight." A Conti-

mental Congress was convened, and met September 5, 1774, at Carpenters' Hall, Philadelphia. It was respectful, but resolute in tone. It did not ask for representation in Parliament. The colonies had gone beyond that. It demanded the right to make all laws and levy all taxes in the colonial assemblies. Massachusetts went still farther. The authority of Gage as governor was ignored. A provincial congress was called, with John Hancock for its president. It took the significant step of preparing for war. Colonial troops were enlisted, and military stores collected. Twelve thousand volunteers were raised, of which one-third were "minute men"—men ready to march and fight at a minute's notice.

It was too late now to recede, even had king and Parliament so desired. Independence, not redress, was now demanded. General Gage, alarmed by the spirit of the people, fortified Boston Neck, and seized all the powder he could find. Finally, on the night of April 18, 1775, he sent a secret expedition from Boston to seize or destroy some military stores which had been collected at Concord, twenty miles away. It was this act that ended the season of suspense, and transformed rebellion into revolution.



WHITHER ARE WE DRIFTING?

BY W. E. CORNELL.

THE first amendment to our national Constitution announces one of the cardinal principles on which the greatness of our nation rests,—freedom to worship God according to the dictates of conscience. The framers of this memorable instrument recognized the fact that religion had to do with men's duty to God; that it was not within the purview of civil governments to say how a man should worship, or whether he should worship at all. When civil government has protected every man within its jurisdiction in the exercise of his inalienable rights, it has accomplished all for which it was ordained. It was the just conception of what is due to God and what to Caesar that led our forefathers to give us what some denominate "a godless Constitution." Prominent among this class is the Reformed Presbyterian Church, many of whose membership have conscientiously refrained from exercising the right of franchise because God was not acknowledged therein as the rightful ruler of the nation. They say that there is no respect whatever shown to the Christian religion by this "atheistical blunder." On the contrary, it is susceptible of the strongest proof that the Constitution was made as it is, entirely out of respect to religion, for the Christian churches were the chief factors in the movement.

However, from the very first adoption of the Constitution this people and those holding kindred views on this point, sought to secure a change, and so early as Oct. 27, 1789, "The First Presbytery Eastward in Massachusetts and New Hampshire" sent an address to President Washington, complaining that there was no "explicit acknowledgment of the only true God and Jesus Christ, whom he has sent, inserted somewhere in the Magna Charta of our country." This is but the reflection of the sentiments that have been expressed all the way down through the century until in 1864, when these sentiments had crystallized to the extent that through the efforts of the Reformed Presbyterian church, the National Reform Association was organized, the avowed object of which is to "place all the Christian laws, institutions and usages of

our government on an undeniable legal basis in the fundamental law of the land." This means in effect and fact that if this proposed change can be effected, our government will be run on a theocratic basis.

For years the promoters of this association labored under many discouragements, yet they never lost sight of the one object in view. The writer well recalls a National Reform convention held in Pittsburg, Pennsylvania, in the year 1874, and of the profound impression it made upon him. The attention of an old gentleman, whose father had served in the Revolutionary War, was called to the demand they were making for an amendment to the Constitution, and the arguments in its favor. He shook his head, and declared that the American people too well knew what religious liberty meant to ever seriously entertain their demand. Twenty-two years have elapsed since that time, and what do we see? A bill before Congress championed by influential senators and representatives, the object of which is to secure just the very thing this association has been working for all these years. The *Chicago Tribune*, of recent date, in a despatch from Beaver Falls, Pennsylvania, one of the strongholds of this people, has this to say:—

"A blank petition, which required a two-horse wagon to transport and which cost \$1,200 in postage before it was signed, will start out from the Beaver Falls post office to-morrow morning. For weeks the Covenanters on College Hill have been addressing envelopes to people all over the country. The task was finished yesterday, and 60,000 pieces of mail were hauled in a two-horse wagon and dumped into the Beaver Falls post office. Each envelope contained a memorial addressed to 'the Body of Believers of the Saviour King on the Christian amendment now pending before Congress for the acknowledgment of God and Christ and the Bible in the Constitution of the United States.' Each petition will have as many signatures as it is possible to get, and will be returned to be afterwards presented to Congress in such gigantic form that favorable action is expected. The work is being done under the direction of the National Reform Association of the Covenanter Church."

And what is the meaning of all this? It means that if such an amendment is secured, the days of religious freedom in our land are numbered; it means that the church will then be the dominant power, and history furnishes not a single instance of a civil government conducted in the interest of ecclesiasticism, where innocent blood was not shed.

More than forty years ago Seventh-day Adventists predicted that our government would one day repudiate the heaven-born principles upon which it was founded, and thus become a persecuting power. All reading people know that within the past two years within our borders, scores of honest, conscientious, God-fearing men have languished behind prison bars, and worked in chain-gangs, because they dared to worship God according to the dictates of conscience. This is but a drop in the bucket, to what may be expected if the trend of popular sentiment on religious legislation crystallizes into law. Seventh-day Adventists protested against this when to them it was a matter of faith. They now raise their voice like a trumpet against the evil that is at hand, and will continue to do so until every one shall know what it means to him to join issue in behalf of the wicked thing.

Des Moines, Iowa.

WHAT NEXT?

ALMOST daily we are confronted with religious innovations that prompt the query, What next? While the world is popularly accredited with habitually doing the will of the great adversary of souls, there is no doubt that the victories which he most highly prizes are achieved in the church. The following despatch gives a case in point:—

"LONDON, November 6.—Arrangements have been completed for the opening of the men's club in connection with the church of St. Michael and All Angels, in North Kensington. Rev. Mr. Denison, the vicar, has had charge of the scheme. The curate has taken up his residence in the club. In the basement is a roomy skittle alley, and close by is space for boxing. The first floor is a billiard room. On the other side of the passage is a bar. Denison has refused any place for undue restriction for the sale of liquor. He contends that if you teach a man to respect himself, he is more likely to be careful not to forfeit the respect of others. If any man takes too much and makes a beast of himself, he can be kicked out. The bar and game rooms are not open on Sundays."



"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."

WHERE'S THE BABY?

O DEAR, where is the baby gone?
I can't tell where I missed him;
Why only last night in his crib
I tucked him safe and kissed him!
This boy, with marbles, top and ball,
In knickerbockers dressed,
This can not be the baby small
I cradled on my breast.

I want the weenty teenty thing
In dresses soft and white,
That I could cuddle, kiss, and sing
Soft by-lows to at night.
But stay—here are the self-same eyes,
His very dimpled chin,
These are his rosy, pouting lips,
With milk-white teeth within.

This is my baby. But how changed!
I hear his merry shout
As he goes sliding down the stair,
And dancing in and out;
Sp'ashing and dashing through the brook,
With brow and cheek of tan.
Heigho! My baby's gone; in-tead
I see—a little man.

Ah, well, when evening comes again,
With sleep and story-time,
A little white-gowned form will come
Into my lap to climb;
His wee head cradled on my heart
Will still this yearning pain.
O then I'll know that I have found
My baby boy again!

—Alice Williams Brotherton.

A BOY WHO RECOMMENDED HIMSELF.

JOHN BRENT was trimming his hedge, and the "snip, snip," of his shears was a pleasing sound to his ears. In the rear of him stretched a wide, smoothly-kept lawn, in the center of which stood his residence, a handsome, massive, modern structure, which had cost him not less than ninety thousand dollars.

The owner of it was the man who, in shabby attire, was trimming his hedge. "A close, stingy old skinflint, I'll warrant," some boy is ready to say.

No, he wasn't. He trimmed his own hedge for recreation, as he was a man of sedentary habits. His shabby clothes were his working clothes, while those which he wore on other occasions were both neat and expensive; indeed, he was very particular even about what are known as the minor appointments of dress.

Instead of being stingy he was exceedingly liberal. He was always contributing to benevolent enterprises, and helping deserving people, often when they had not asked his help.

Just beyond the hedge was the public sidewalk, and two boys stopped opposite to where he was at work, he on one side of the hedge and they on the other.

"Hello, Fred! That's a very handsome tennis racket," one of them said. "You paid about seven dollars for it, didn't you?"

"Only six, Charlie," was the reply.

"Your old one is in prime order yet. What will you take for it?"

"I sold it to Willie Robbins for one dollar and a half," replied Fred.

"Well, now, that was silly," declared Charlie. "I'd have given you three dollars for it."

"You are too late," replied Fred. "I have promised it to Willie."

"O, you only *promised* it to him, eh? And he's simply *promised* to pay for it, I suppose? I'll give you three dollars cash for it."

"I can't do it, Charlie."

"You can if you want to. A dollar and a half more isn't to be sneezed at."

"Of course not," admitted Fred; "and I'd like to have it, only I promised the racket to Willie."

"But you are not bound to keep your promise. You are at liberty to take more for it. Tell him that I offered you another time as much, and that will settle it."

"No, Charlie," gravely replied the other boy, "that will *not* settle it—neither with Willie nor with me. I can not disappoint him. A bargain is a bargain. The racket is his, even if it hasn't been delivered."

"O, let him have it," retorted Charlie angrily. "Fred Fenton, I will not say that you are a chump, but I'll predict that you'll never make a successful business man. You are too punctilious."

John Brent overheard the conversation, and he stepped to a gap in the hedge, in order to get a look at the boy who had such a high regard for his word.

"The lad has a good face, and is made of the right sort of stuff," was the millionaire's mental comment. "He places a proper value upon his integrity, and he will succeed in business because he is punctilious."

The next day, while he was again working on his hedge, John Brent overheard another conversation. Fred Fenton was again a participant in it.

"Fred, let us go over to the circus lot," the other boy said. "The men are putting up the tents for the afternoon performance."

"No, Joe; I'd rather not," Fred said.

"But why?"

"On account of the profanity. One never hears anything good on such occasions, and I would advise you not to go. My mother would not want me to go."

"Did she *say* you shouldn't?"

"No, Joe."

"Then let us go. You will not be disobeying her orders."

"But I will be disobeying her *wishes*," insisted Fred. "No, I'll not go."

"That is another good point in that boy," thought John Brent. "A boy who respects his mother's wishes very rarely goes wrong."

Two months later, John Brent advertised for a clerk in his factory, and there were at least a dozen applicants.

"I can simply take your names and residences this morning," he said. "I'll make inquiries about you, and notify the one whom I conclude to select."

Three of the boys gave their names and residences.

"What is *your* name?" he asked, as he glanced at the fourth boy.

"Fred Fenton, sir," was the reply.

John Brent remembered the name and the boy. He looked at him keenly, a pleased smile crossing his face.

"You can stay," he said. "I've been suited sooner than I expected to be," he added, looking at the other boys and dismissing them with a wave of his hand.

"Why did you take me?" asked Fred, in surprise. "Why were inquiries not necessary in my case? You do not know me."

"I know you better than you think I do," John Brent said, with a significant smile.

"But I offered you no recommendations," suggested Fred.

"My boy, it wasn't necessary," replied John Brent. "I overheard you recommend yourself."

But as he felt disposed to enlighten Fred, he told him about the two conversations he had overheard.

Now, boys, this is a true story, and there is a moral in it. You are more frequently observed, and heard and overheard, than you are aware of. Your elders have a habit of making an estimate of your mental and moral worth. You can not keep late hours, lounge on the corners, visit low places of amusement, smoke cigarettes, and chaff boys who are better than you are, without older people making a note of your bad habits.

How much more forcibly and creditably pure speech, good breeding, honest purposes, and parental respect would speak in your behalf!—*Golden Days*.

THE GREAT YERKES LENS FINISHED.

THE lens for the great telescope given by Mr. Yerkes, the Chicago millionaire, to the University of that city, is now ready, according to the *Scientific American*. The observatory that is to hold it will be far away from the murky air of Chicago, on the border of a Wisconsin lake. Says the authority just named: "The lens of the great telescope of the new observatory at Lake Geneva, Wis., the finest and largest telescope lens in the world, has been completed after two and a half years' labor, and now lies at the workshop of Prof. Alvan Clark, in Cambridge, awaiting the orders of the Chicago University authorities. Its focal distance is 61 feet, the extreme diameter of the clear aperture is 41½ inches. The crown is about 3 inches thick at the middle and 1½ inches thick at the outer edges, and weighs 205 pounds. The flint weighs 310 pounds. The lens and its iron ring and cell weigh about 1,000 pounds. The cost of the glass plates in Paris was \$40,000, and the entire cost of the lens is estimated to have been \$100,000. For its journey west it will be wrapped in flannel and bedded in curled hair in a box mounted on springs and packed with excelsior in a larger box. It will ride in the center of a parlor car, and will be accompanied by four men."—*Literary Digest*.

"A BLOCKHEAD."

FOLLOWING is a bit of experience which an Indiana teacher communicates to Dr. Krohn, of the University of Illinois:—

"Some time ago I read an article on the position of pupils in the schoolroom, which made me think very seriously of a boy in my school who was branded with 'blockhead' and other names of similar meaning. I had never thought of the effect of position on the mind, and I therefore permitted him to sit as one sits when all the muscles are relaxed, and that was his only position either in sitting or walking. I persuaded him to 'brace up,' carry his body properly, and walk as if he were really walking. Today that 'blockhead' is one of the best, where he was poorest. He is weak in arithmetic, yet he has always been so. I do not wonder any more. All of the number work for about four years was given him on the blackboard. I have discovered very lately that he can not read my writing, be it ever so plain, across the room. I believe this is another example in which the teacher should be called 'blockhead,' for the boy is really my teacher."

Tommy—"Mama, I wish you were interested in foreign missions."

Mama—"Why?"

Tommy—"Cos Billy Barlow's mama is, and she doesn't notice when Billy does naughty things."

STRIVE to live well; tread in the upright ways,
And rather count thy actions than thy days.
—Thomas Randolph.



"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*.

HEALTH WORK AMONG SEVENTH-DAY ADVENTISTS.

BY F. M. WILCOX.

The Colorado Sanitarium.

THE Gospel of our Lord and Saviour is neither one-sided, nor restrictive. It embraces blessings for man in all three departments of his existence,—spiritual, mental, and physical. It recognizes the fact that between the body and spirit exists a most intimate relation, and that no true glory can be rendered to God by one irrespective of the other. The laws governing man's physical existence are as truly a part of the great system of principles regulating our relations to Divinity, as are those laws pertaining to moral conduct. The Gospel, then, is a gospel of physical health, as well as spiritual blessing; it has to do as well with man's physical as his spiritual relations. To learn nature's laws, and to render obedience to them, is to elevate the spiritual nature to a higher and truer appreciation of the love and goodness of God.

In recognition of this great truth, the people represented by this journal have realized the duty they owed to physically suffering humanity, as well as to those who were held in the thralldom of sin. For years they have advocated reforms in the matter of healthful living. By medical missions, and medical

itariums have been located at Guadalajara, Mexico; Basel, Switzerland; Cape Town, South Africa; Sydney, Australia; and a site for one in or near Calcutta, India, is now being secured. As supplying another link in the chain of these institutions in this country, the sanitarium located at Boulder, Colorado, as illustrated in the accompanying cut, has been established.

None of these sanitariums are conducted as money-making institutions. While the majority are organized as stock companies, there is no division of the profits, the entire proceeds going for the benefit of those who are unable to pay for the treatment received, or to further enlarge and increase the facilities for carrying on the work.

While conducted as religious institutions in that the management and helpers are Christian men and women, the work is not carried forward in any sense on sectarian lines. It is conducted rather in recognition of the great principle of the fatherhood of God and the brotherhood of man. It is sufficient to know that any soul is sick and suffering (whatever may be his nationality and religious convictions) to call forth for him the most earnest efforts, and devoted attention.

Without detracting in any degree from the pleasant situation, and excellent work being done by older institutions, it is but appropriate to say that the sanitarium located at Boulder, Colorado, enters upon its life-work with most flattering encouragements to success. As illustrating these advantages, the following enumeration will be of interest:—

1. *Its Situation.* Boulder, the beautiful little city in the suburbs of which the institution is located, is a town of six thousand inhabitants. It is a city both of the mountain and of the plain. Crowded close up against one of the spurs of the great Rockies, the high peaks, with their everlasting snows, form the background of the scene; while stretching away to the north and east lies the

RECORD OF SUNSHINE

During the years 1891, 1892, 1893, 1894, and 1895, showing the number of hours of sunshine each month, and the percentage of possible sunshine as compiled from the records of the U. S. Weather Bureau, Denver, Colorado.

YEAR.	JAN.		FEB.		MARCH.		APRIL.		MAY.		JUNE.		JULY.		AUG.		SEPT.		OCT.		NOV.		DEC.	
	By Record	Percentage of Possible	By Record	Percentage of Possible	By Record	Percentage of Possible	By Record	Percentage of Possible	By Record	Percentage of Possible	By Record	Percentage of Possible	By Record	Percentage of Possible	By Record	Percentage of Possible	By Record	Percentage of Possible	By Record	Percentage of Possible	By Record	Percentage of Possible	By Record	Percentage of Possible
1891 . . .	205	68	213	71	243	65	273	69	212	48	300	68	304	66	289	68	251	67	298	86	193	64	180	61
1892 . . .	183	60	173	56	205	55	264	66	187	42	334	74	270	59	292	69	238	77	216	62	202	67	154	52
1893 . . .	224	74	201	67	262	71	265	67	270	61	305	69	299	64	255	60	296	79	249	72	196	65	164	56
1894 . . .	234	77	225	75	272	73	271	68	277	62	344	77	323	71	293	69	284	76	307	89	212	81	214	73
1895 . . .	220	73	185	62	266	72	274	69	303	68	304	68	268	59	306	72	333	89	288	83	203	68	232	79
Averages	213	70	199	66	250	67	269	68	290	56	317	71	293	64	287	68	290	78	272	78	207	69	189	64

F. H. BRANDENBURG, Local Forecast Official.

missionaries located in our large cities and sent to foreign lands, they have endeavored to show that in Christ we have promise both of this life, and of the life which is to come. Their work in so-called philanthropic lines has been carried on largely through the medium of sanitariums and hospitals located in different parts of the world. The parent institution, established at Battle Creek, Michigan, has been long and favorably known. In connection with this institution there has been carried on for years a nurses' training school, from which many devoted young men and women have gone forth to minister to, and alleviate the sufferings of, afflicted humanity. At the present time this sanitarium has a family of four hundred patients, and more than that number of helpers, and those undergoing training for medical missionary work.

Other institutions have been established at Lincoln, Nebraska, and St. Helena, California, the same excellent results attending the efforts put forth. The work has likewise been extended to other lands. Hospital san-

rolling plateau of fertile farming country, dotted here and there with little lakes, making to the wearied vision of the poor invalid a most refreshing scene. The sanitarium itself is located near the mouth of the famous Boulder Cañon, and a few minutes' walk from the grounds brings one into as rugged and picturesque mountain scenery as may be found anywhere in America. All of the advantages of nature in her primitive and diversified forms, combined with the benefits of organized society and modern civilization, are found in the location of this institution.

2. *Climate.* The fact that this sanitarium is located in the state of Colorado is, of itself, sufficient guarantee of the health-giving climate to be enjoyed. Colorado is a synonym for good climate. The entire state is a sanitarium. Its reputation for climate and scenery is world-wide. To it belong the sun, the mountain breeze, the balmy air. Located on the backbone of the continent, midway in the Rocky Mountain region, it is removed both from the biting blasts of the north, and from the humid heat of the

south. It possesses in reality more sunny days in the year than does the famous "Sunny South," or many parts of the beautiful Pacific Slope. The accompanying table for the five years ending with 1895, gives the number of sunny hours for each month during this period.

The effect of such weather in the efforts of the invalid to win back life and health is certainly invaluable. The weakest patient can spend a great portion of the time in out-of-door life.

Such diseases as chills and fever are entirely unknown. Dyspepsia, on account of the bracing effect of the high altitude and the dryness of the air, finds speedy relief. Nor is it found, as many suppose, that such difficulties as heart disease and kindred ailments are the worse from a sojourn in the altitude of this state, especially at an altitude not higher than that in which the Colorado Sanitarium is located. Of the benefits to be derived in such diseases as asthma, catarrh, and consumption, from a sojourn in Colorado, it is quite unnecessary to speak. For years this state has been known as one especially adapted to the needs of this class

taken extensive postgraduate training. The superintendent of the institution, Dr. W. H. Riley, was for years one of the leading physicians of the parent institution at Battle Creek, Michigan, and brings to his work here a ripe experience, and a thorough knowledge of medical science. Every means of value known to the medical profession is employed in the sanitarium treatment. These include electricity in its various forms; baths of every description, including the electric light bath; massage; Swedish manual movements by trained manipulators, etc.

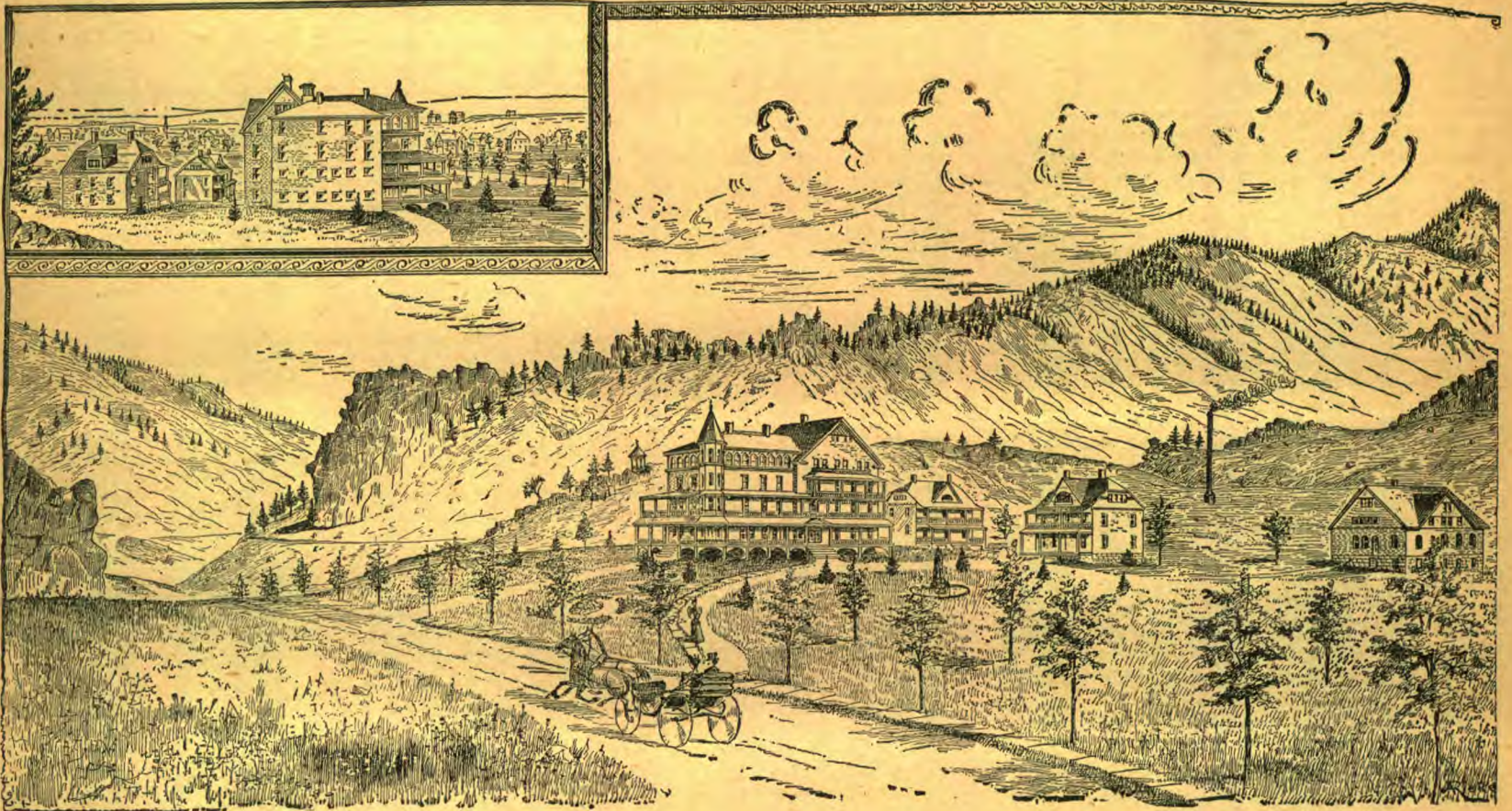
In addition to the efficient corps of physicians connected with the institution, trained nurses of both sexes are in constant attendance, to administer the prescribed treatment, and otherwise minister to the needs of the suffering.

In the Laboratory of Hygiene, bacteriological, chemical, and microscopical investigation is carried forward. Special advantages in the way of medicated air compartments for continuous inhalation for patients suffering with catarrhal, bronchial, asthmatic, or other lung troubles, are at the disposal of these classes of invalids.

correcting the same, are given three times a week in the sanitarium parlor. By gymnastic exercise and Swedish movements, the patients are taught to develop their physical powers, and so overcome the tendencies to weakness and decay.

Reference has already been made to the large training class in connection with the Battle Creek Sanitarium. Similar work, altho much smaller in its scope, is going on at the Colorado Sanitarium. A class of twenty bright young people has been organized, running through two years, for the purpose of receiving instruction in scientific nursing.

Were the Colorado Sanitarium a worldly, money-making institution, we would not present its advantages to our readers. But we believe it to be truly philanthropic in its character. Fully one-third of its proceeds thus far have been devoted to the care of those who were unable to pay but a small part, if anything, toward their necessary treatment. To those who are in need of such advantages as the institution affords, we can unhesitatingly recommend it, and if our friends will extend the notice of its work



of sufferers. Statistics show that fully one-third of those coming to this climate for lung troubles entirely recover; another third have their lives greatly prolonged; and the remainder only die from their failure to seek relief at an earlier stage of the disease.

3. Facilities. A large four-story brick building, one hundred by one hundred and twelve feet, heated by steam, lighted by electricity, with all the modern improvements and conveniences of a first-class hotel, is open for the reception of patients. Three large cottages, in close proximity to the main building and with the same conveniences, are likewise owned by the company. The plant thus established furnishes capacity for more than one hundred guests.

Five departments for the treatment of chronic diseases are maintained, namely:—

Diseases of the Nose, Throat, and Lungs; Diseases of the Nervous System; Diseases of the Stomach and Digestive System; Diseases Peculiar to Women; Diseases of the Eye and Ear.

Competent and experienced physicians of both sexes have charge of each department. These men and women are graduates from the best medical schools of the east, particularly Ann Arbor, and in addition have

Particular attention is likewise paid to those needing surgical operations; aseptic operating rooms and surgical wards are maintained in the institution.

The rates for room, board, and treatment vary according to the location and size of the room, and the amount of treatment required. These may be had on application.

It will thus be seen that this institution is established upon a broad basis for the treatment of all chronic diseases. Offensive patients are not received. At the present time there are about eighty patients, representing some eight or ten different states and territories. Among these are found those suffering with dyspepsia in its various forms, with throat and lung difficulties, nervous disorders, and in fact almost all the common chronic ailments afflicting the human family. Most surprising results are seen in the majority of cases. The dry, bracing air and the high altitude serve to quicken the efforts of nature in throwing off sickness, and restoring the wasted tissues and diseased organs to their normal condition.

Nor is the institution alone corrective in its efforts. It aims to be educative as well. Lectures upon physiology, the various forms of disease, and the remedies to be used in

by calling the attention of the afflicted in their vicinity to the advantages it affords, we are sure it may not only be the means of saving many lives, but also of helping on a truly noble work,—that of Christlike ministry to the sick and suffering.

For further information regarding the institution, correspondence should be addressed to W. H. Riley, M. D., Colorado Sanitarium, Boulder, Colorado.

OUR WORK AND WORKERS.

WHAT is being done at selling the SIGNS and securing subscriptions for it? In another column are a few figures of what Kansas is doing; but the figures, tho few, are significant. Here are a few more. One church, consisting of 4 families living in the country, is taking 35 copies of the SIGNS, and selling them each week. Another church in a place of about eight thousand takes 140 copies. In another place one lady takes 25 copies. These are sold, not given away. A brother in Washington, D. C., takes 250 copies a week. Here is a field for every church or person that desires to do missionary work. There are financial returns also. What are you doing? Write to your tract society officers for a place in this message.



"Study to show thyself approved unto God."

LESSON I.—SABBATH, JANUARY 2, 1897.

THE GOOD SHEPHERD.

Lesson Scripture, John 10: 1-21, R. V.

- 1 "VERILY, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.
- 2 "Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy; I came that they may have life, and may have it abundantly. I am the Good Shepherd; the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them; he fleeth because he is a hireling, and careth not for the sheep. I am the Good Shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd. Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father.
- 3 "There arose a division again among the Jews because of these words. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the sayings of one possessed with a devil. Can a devil open the eyes of the blind?"

QUESTIONS.

- How is the robber of the sheepfold to be distinguished?
- How is the shepherd contrasted with the robber?
- How is the shepherd recognized by the porter? By the sheep? What does he do to the sheep?
- How does he direct the course of the sheep? With what success? Why?
- How will the sheep act toward a stranger? Why?
- Was Christ's teaching comprehended by his hearers?
- How did he begin the explanation of the parable?
- What did he say of those who came before him? Did the sheep respond to them?
- What did Jesus declare himself to be? What would be the experience of each one who used "the door"?
- What is the purpose of the thief?
- What is the object of Christ's work?
- What does Jesus now declare himself to be? What distinguishes the good shepherd?
- What is an hireling? How does he treat the flock in time of danger? With what result?
- What is the real cause of such action?
- What bond of union exists between the shepherd and the sheep?
- How is this mutual knowledge illustrated?
- What sacrifice does the shepherd make?
- Is there more than one fold? What will be the experience of the "other sheep"? With what result?
- What is the basis of the Father's love for Christ?
- Was the sacrifice of Christ a voluntary one? Was it in harmony with God's will?
- What effect was produced by this parable?
- What did one party say?

23. How did the other party refute their claim?

NOTES.

1. "Few images could better express the relationship between our Lord and his people than that of Shepherd and sheep, so often applied to God in the Old Testament, and appropriated by Christ himself in the New. . . . The eastern sheepfold is a mere enclosure surrounded by a palisade. The sheep are brought into it in the evening, several flocks being committed to the care of the common keeper, or porter, for the night. In the morning the shepherds return, and knock at the closely barred door of the enclosure, which the porter opens from within. Each separates his own sheep by calling to them; and the sheep respond, disentangling themselves from the rest; and when thus collected, they follow their own shepherd, wherever he may lead."

2. "He goeth before them." "This is the place ever assigned to him in the Old Testament. 'He leadeth me by the still waters.' 'Thou leadest thy people like a flock.' He permits none of his own to go along a path which he has not trodden, and in which he has not had previous experience. . . . Take heart, O trembling believer! However strange and hard your path seems to you, if you look closely at it you will detect in its dust the footprints of the Shepherd; and where he has preceded you, you need not fear to follow."

3. "The sheep follow him." "The utter dependence of the sheep on the master shepherd is a beautiful emblem of our attitude toward our Lord. . . . Let Jesus Christ stand between you and everything—between you and circumstances; between you and dreaded trials; between you and temptation; between you and your attainments in the blessed life; between you and your projects of Christian usefulness. Follow him; that is, let him go first. If he does not go forward, wait for him. Every step taken apart from him, or in front of him, will have to be retraced with bitter tears."

4. The reading of verses 14 and 15 as given in the Revised Version seems preferable: "I am the Good Shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep." "The mutual understanding between the Eternal Father and the Son is the only parallel to the mutual understanding of Christ and his people."

Suggestions for Further Study.

- Who was the first shepherd mentioned in the Bible? What other leading characters in Bible history were shepherds?
- Christ is the Door, the Good Shepherd, the True Vine, etc. Why is it made so definite? Compare Acts 4: 12.
- Who are the "other sheep . . . not of this fold"?
- How many distinct references does Christ make in this lesson to his approaching death?
- How is life only in Christ taught in this lesson?
- What cause is here assigned for insanity?

Sabbath School Lessons.—There will be found two Sabbath school lessons in this issue. As in the last of December there will be no paper, we are compelled to print an extra Sunday school lesson and Sabbath school lesson between now and that time, and to divide our space, we print the extra Sabbath school lesson this week. In our issue of December 24 will appear two Sunday school lessons.

LESSON II.—SABBATH, JANUARY 9, 1897.

THE MESSIAH IS THE SON OF GOD.

Lesson Scripture, John 10: 22-42, R. V.

- 22 "AND it was the feast of the dedication at Jerusalem; it was winter; and Jesus was walking in the temple in Solomon's porch. The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? 23 If thou art the Christ, tell us plainly. Jesus answered them, I told you, and ye believe not; the works that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, which hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one. The Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from the Father; for which of those works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called

- them gods, unto whom the word of God came (and the Scripture can not be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do them, tho ye believe not me, believe the works; that ye may know and understand that the Father is in me, and I in the Father. 39 They sought again to take him; and he went forth out of their hand. 40 "And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode. 41 And many came unto him; and they said, John indeed did no sign; but all things whatsoever John spake of this man were true. And many believed on him there."

QUESTIONS.

- What public gathering was now held? At what season of the year?
- Where was Jesus?
- Who came to him? What did they say?
- What did Jesus declare that he had already done? To what did he refer as his credentials?
- Why had they not accepted him?
- What general truth did he announce?
- What gift does Jesus bestow upon believers? What experience will be theirs as the result?
- Upon what basis does this certainty of experience rest?
- What relation did Jesus declare between the Father and himself?
- What effect did this statement have upon the Jews?
- What inquiry did Jesus then make?
- What answer was given to him?
- What scripture did Jesus quote in reply?
- How did he apply this scripture in reference to his own mission?
- On what condition did he release them from any obligation to believe on him?
- What conditional demand did he make of them? For what purpose?
- What did they attempt to do? Did they succeed?
- Where did Jesus go?
- Did he thus escape the notice of the people? What did they say?
- What was the result of his teaching?

NOTES.

1. THE Feast of the Dedication "was instituted by Judas Maccabæus to commemorate the purification of the temple and the renewal of the temple worship, after the three years' profanation by Antiochus Epiphanes. It was held for eight days, commencing on the twenty-fifth day of the month Chisleu, which began with the new moon of December." "The weather had been wet and rough, so that he (Jesus) was fain to avail himself, like the crowds, of the shelter of the arcade running along the east side of the temple enclosure, known as Solomon's Porch, from the fragment of the first temple, left standing by Nebuchadnezzar."

2. "THE comparative equanimity with which they (the Jews) consider the claim of Jesus to be the Messiah, is changed into fury when they imagine that he claims also equality with God. . . . No incident could more distinctly prove that the claim to be the Messiah was in their judgment one thing, the claim to be divine another thing. . . . In a word, it was a Messiah the Jews looked for, not the Son of God. They looked for one with divine powers, the delegate of God, sent to accomplish his will and to establish his kingdom, the representative among them of the divine presence; but they did not look for a real dwelling of a divine person among them. It is quite certain that the Jews of the second century thought it silly of the Christians to hold that the Christ preexisted from eternity as God, and condescended to be born as man. 'No Jew would allow,' says a writer of that time, 'that any prophet ever said that a Son of God would come; but what the Jews do say is that the Christ of God will come.' . . . This fact, that the Jews did not expect the Messiah to be strictly divine, sheds light on the real ground of accusation against Jesus. So long as it was supposed that he merely claimed to be the promised Christ, and used the title 'Son of God' as equivalent to a Messianic title, many of the people admitted his claim and were prepared to own him. But when the Pharisees began to apprehend that he claimed to be the Son of God in a higher sense, they accused him of blasphemy, and on this charge he was condemned. . . . When brought before the Sanhedrin, he was first asked, 'Art thou the Christ?' . . . He merely says that they themselves will one day own his claim. 'Hereafter shall the Son of man sit on the right hand of the power of God.' This suggests to them that his claim was to something more than they ordinarily considered to be involved in the claim to Messiahship; and at once they pass to their second question, 'Art thou the Son of God?' and on his refusing to disown this title, the high priest rends his

clothes, and Jesus is there and then convicted of blasphemy."—Dods.

3. "My sheep hear [are hearing] my voice, . . . and I give [am giving] unto them eternal life." "Hear, and your soul shall live!" There is life in the voice of the Son of God. John 5:25. His words are life. John 6:63. "If we would listen to his voice, we must let silence reign in the heart. The clamors of self, its pretensions, its lusts, must be rebuked, and we must put on the robe of humility, and take our place as humble learners in the school of Christ." What has been implied in the former teaching of Jesus, is now expressly stated: He and the Father are one. He appeals to the Scripture in justification of his claim, in repelling the charge of blasphemy which his statement had called forth. He says in effect: "If men were called gods to whom God's word came—and they are so called in Scripture, which can not be broken—appointing them to their office, may he not rightly be called Son of God who is himself sent to men; whose original and sole destiny it was to come into the world to represent the Father?"

Suggestions for Further Study.

1. Jesus says of those whom he designates as "My sheep," "They follow me." Is any further description necessary?
2. On what charge had the Jews previously sought to slay Jesus? Is there any essential difference between the two charges?
3. Did the Jews have legal authority to put any man to death on any charge? In their pretended zeal for God, what were they really doing?
4. Christ's use of Scripture is worthy of special study. Mark the force of the testimony of its own Author that "the Scripture can not be broken."
5. How is life only through Christ taught in this lesson?
6. What were Christ's credentials from the Father?



"Take heed unto thyself; and unto the doctrine;" "that thy profiting may appear to all."

LESSON I.—SUNDAY, JANUARY 3, 1897.

CHRIST'S ASCENSION.

Lesson Scripture, Acts 1:1-14, R. V.

1. "The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Ghost unto the apostles whom he had chosen; to whom he also shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God; and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me; for John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.
2. "They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Ghost is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking steadfastly into heaven as he went, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye looking into heaven? This Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.
3. "Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a Sabbath day's journey off. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. These all with one accord continued steadfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren."

Golden Text: "While He blessed them, He parted from them, and was carried up into heaven." Luke 24:51.

NOTE.—The Sunday school lessons for 1897 are on the book of Acts, the establishment of the church this side of the crucifixion. This lesson is the connecting link between the Gospels and the history of the early church. Let the pupil study the book, the lesson Scripture and its context, thoroughly. Here he will find an inspired history of the early church,—a history worth more than all the testimony of the "early Fathers," and all the

unwritten tradition of the ages. The lesson section includes the whole of the first chapter. The date of the ascension was in May 31, according to Hale's Chronology. This is verified by the prophecy concerning Christ in Dan. 9:24-27. The book of Acts was written by Luke. Compare Acts 1:1 with Luke 1:1-3. The rulers at this time were: Tiberius Cæsar, emperor of Rome, 18th year; Pontius Pilate, governor of Judea, 6th year; Herod Antipas, governor of Galilee, 35th year; Herod Philip, governor of Trachonitis and the northern regions beyond Jordan, 35th year; Caiaphas, son-in-law of Annas, high priest, 7th year.

SUGGESTIVE QUESTIONS ON THE TEXT.

(1) In what words does Luke, the writer of the Acts, refer to his Gospel? Verse 1. (2) Of how much did his Gospel treat? Verses 1, 2. (3) What does he say of Christ's appearance after his death? Verse 3, first part. (4) For how long did Christ remain on earth after his resurrection? (5) What was he doing during this time? Note 1. (6) What did he command the apostles on one of these occasions? Verse 4. (7) In what did he say that promise should be fulfilled? Verse 5. (8) What question did they ask him? Verse 6. (9) What did he reply? Verse 7. Note 2. (10) What might they know? Verse 8. Note 3. (11) What would the Spirit fit them to be? Note 4. (12) To what extent were they to be witnesses? (13) What notable event then occurred? Verse 9. Note 5. (14) What message did the Lord send them? Verses 10, 11. Note 6. (15) Where did all this occur? Verse 12. Note 7. (16) To what place did they return in Jerusalem? Verse 13. (17) In what did they and their companions engage? Verse 14.

NOTES.

1. THE Gospels give the briefest history of Christ's work up to the time of his ascension. The Acts continue the record of that work through his body, the church. Jesus gave abundant proof to his disciples that he was literally risen from the dead. He appeared to them. They saw him, and the wounds in his hands, feet, and side. They touched him, talked, walked, and ate with him. By many incontrovertible proofs (proofs by sure signs) was he shown to be the same Jesus. See 1 Cor. 15:1-8.

2. By this question the disciples showed a prominent characteristic of human nature, a curious desire to know things which do them no good. This Jesus rebuked, not only for them, but for us, for for us it is written. All those who are "setting times" for the Master's coming and kingdom would do well to take home to their hearts his reply. And yet we may know when he is near. Matt. 24:33. But while vain curiosity is not satisfied we may know that every longing of the heart will be filled by the Spirit of God, the promise from the Father.

3. ALL power, all fulness, comes with the Spirit, the life of God. Life, cleansing, fruit-bearing, spiritual gifts,—all blessings comes with the Spirit of God. God is pleased and anxious to bestow it; what hinders is lack of desire, faith, and consecration. Tho they might not know the times, they might know him.

"I know not the way I am going,
But well do I know my Guide."

4. WITNESSES.—Men can bear witness only to that which they know. The disciples were not prepared to be witnesses of Christ, not till they knew of him; but till they knew him. See John 17:3. Many know of Christ; few know him. To know him is to have his Spirit, his life, his power. Such may be his witness, and can say, "I know whom I have believed."

5. He was taken up.—What a blessed sight to those disciples from one view. Of course they felt sad at his leaving, but how triumphant was his departure. They had seen him lifted upon the cross to die; they had seen him buried and sealed in the earth; but now, their last look, was a triumphant ascension into heaven. He was above all earthly power. Attraction of gravitation was annihilated in him. He was King. Again the three chosen ones saw his glory as on the mount. A cloud of angels, the royal escort to the city of God, received him out of their sight. Yet he does not leave them; his presence, his Spirit, his life, will flow out from him to every one. His ascension was the crowning act of his life-work.

6. Shall so come.—He is coming again, the shining messengers declare. "The same Jesus"—"This Jesus"—"shall so come in like manner," escorted by the mighty hosts of the angels of God. See Matt. 16:27; Luke 21:27; Rev. 1:7. There is no deception about it. Jesus is coming again, not in a spiritual way, not at death, but personally, literally, the same Jesus; not in humility and lowliness, but in power and glory to redeem his own. How will you receive him?

7. Olivet.—From Olivet Jesus ascended; upon Olivet he will descend with the holy city at the close of the 1,000 years, with all his saints. Zech. 14:4, 5. He who receives Christ now will be accepted of Christ then.

NEW LIBRARY NUMBERS.

Bible Students' Library No. 142.—"Is Sunday Called the Sabbath in the New Testament?—An Examination of the Greek of Matt. 28:1 and Parallel Passages," by Uriah Smith. Price 1 cent.

No. 143.—"Truth for the Times," by G. C. Tenney. This tract shows that the coming of Christ is the special truth now to be presented. Price 2 cents.

No. 144.—"The Eastern Question; What Its Solution Means to All the World," by Alonzo T. Jones. A Boston clergyman recently purchased one thousand copies of this tract for free distribution. Price 2 cents.

No. 145.—"Will A Man Rob God?" is a scriptural question treated from a scriptural standpoint by R. A. Underwood. Price 10 cents.

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No. 32.—"Trine Immersion." Price 1 cent or 50 cents per 100.

No. 33.—"Scripture Answers to Worldly Questions." Price ½ cent or 25 cents per 100.

No. 34.—"Seventh-day Adventists and Their Work." Price 2 cents or 1 dollar per 100.

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FOREIGN.

—A dynamite explosion near Matamoras, Mexico, November 28, killed six men and destroyed property valued at \$28,000.

—Special Chinese envoys now in Italy are reported to have placed orders for the construction of several battle-ships and cruisers.

—An additional steamer is to be placed on the line between Victoria, B. C., and Australian ports, as soon as it can be brought out from Liverpool.

—American residents in Constantinople insist, notwithstanding Minister Terrell's denial, that an American house in Haskull suburb was looted, the man in charge killed, and the American flag torn down.

—The Italian steamer *Salier* was foundered off the coast of Spain last week, and all on board were lost. The steamer was bound from Bremen to Buenos Ayres, and had on board 210 passengers, the crew numbering 65 men.

—A London despatch says that the French Government has at length decided to abolish the penal establishment in New Caledonia, which the Australians have long demanded. Convicts are to be sent to Madagascar instead.

—A press despatch announces that the Madagascar insurgents looted the town of Ambohemanga, ten miles from the capital, on the night of November 18, capturing forty prisoners and all the cattle. The English residents had a narrow escape from being massacred.

—King Leopold, of Belgium, has announced his intention to visit, next spring, his African colonial possessions, the Kongo Free State. He is to be accompanied by Henry M. Stanley, the noted explorer, and will preside at the opening of the Matavai and Leopoldville Railroad.

—After absorbing the great Boleo copper mines in Lower California, besides a number of mines in the United States, the Rothschilds combination is said to be reaching out after the La Paz, Encarnacion, and Espiritu Santo mines, in the state of Chihuahua, Mexico. These are all old and very productive properties.

—The noted Jewish rabbi, Emil G. Hirsh, has abandoned the Sabbath, and is now quite generally regarded as the leader of the "liberal" Jewish movement based on the theory of adapting one's religion to the customs of the country in which it may be transplanted. Had he believed Moses, he would have accepted Jesus.

—Advices from Blantyre, the chief town of British Central Africa, dated October 25, state that three columns of British soldiers were advancing against 30,000 warriors under Chikus II., who invaded the southwest Nyassaland and burned the British missionary station, besides killing the inhabitants of several villages.

—Detailed accounts by mail via Hongkong bring serious charges against the Spanish officers who are dealing with the rebellion in the Philippine Islands. They are accused of torturing their prisoners in a merciless manner, using some of the infamous implements of the Inquisition. The property of wealthy natives, non-combatants, is confiscated, and is being placed as security for loans of money. Even the Japanese Government talks of interfering to stop the cruelties practiced upon prisoners.

—It is now stated, on authority of London despatches, that Russia has obtained the right to construct a railroad through the Chinese province of Manchuria, and to fortify, ostensibly for China, the important harbor of Port Arthur. This virtually gives Russia control of the Manchurian province, and a long-sought open winter outlet to the Pacific Ocean. A year ago Great Britain talked war when such a proposition was mooted, but, as the despatches say, the situation is now accepted with merely "a regretful sigh."

—The great Topolobampo Colony, which was organized eight years ago on the community of interest plan, and which was granted a large land concession by the government of Mexico, has finally collapsed, and the grant has been revoked. The effort to build up a great settlement on mutual interest was, as such effort ever will be in this selfish world, against human nature, and consequently a failure. The colonists were nearly all from the United States, many of them colored people. They were without money, and undertook to transact a credit business. One man and a few friends managed the enterprise, and undertook to eliminate a desire for gain on the part of the rest of the community. The lazy and vicious were willing to live at community expense, but the thrifty and industrious soon found that it would be easier to sup-

port themselves elsewhere. Failure to fulfil the conditions of the land grant in the matter of public improvement has caused the revocation of the concession.

—It is claimed that General Antonio Maceo, the leading spirit in the Cuban rebellion, is dead. This news has been promulgated so many times that there is a general disposition to discredit it. Altho it is quite positively announced in press despatches, yet there are conflicting stories as to the manner of his death. It is stated on the one hand that he was killed in battle, and on the other that he was lured by a proposal for a conference, and assassinated. The question now exciting the parties most directly interested is, What will be the practical effect on the Cuban cause?

DOMESTIC.

—St. John's Episcopal Church, one of the old landmarks in this city, was burned at an early hour on the 13th inst.

—Reports from the western part of Washington, especially the Puget Sound region, state that great damage to orchards has resulted from recent frosts.

—By an explosion of gasoline, which occurred during a fire in the smelting works of the Mountain Mine, at Keswick, Shasta County, Cal., on the 8th inst., twenty-three men were killed.

—Rev. Dr. McLean, of Los Angeles, wants to be appointed a policeman, so that he can wear a star and people will not be backward in telling him their troubles. So far, however, the chief of police objects.

—A young man named Cheesman, of Berkeley, Cal., made his eighth unsuccessful attempt at suicide last week, and is expected to live to try it again. The doctors say his mania is induced by the use of cigarettes.

—Ex-Queen Lilioukalani, of Hawaii, arrived in San Francisco last week. She came unannounced, and went to a hotel like anybody else. She declined to state whether she is on any other business than to see the country.

—The measures being forced to the front in Congress are: The recognition of Cuban independence, the Pacific Railroads Refunding Bill, and some kind of a tariff amendment for the temporary relief of the stringent condition of the national treasury.

—Representatives of the Japanese Legation at Washington state that it has been practically decided to build two cruisers in this country for that government. It is also decided to have one of them built at Philadelphia, and the other at San Francisco.

—The new Holland submarine torpedo boat, under construction at Baltimore, is about ready for launching. It is designed to run under water and fire torpedoes under war-ships. Electricity is to be used as motive power, for lights, and also for discharging the torpedoes. The cost is to be \$150,000.

—Serious flaws are being found in our naval outfit. The great battleship *Texas* is pronounced unfit for seagoing purposes, and the turrets of the *Massachusetts* are said to be utterly worthless as a means of protection for the guns and gunners which they are supposed to shield from the missiles of an antagonist.

—Samuel P. Putnam, the noted freethought editor and lecturer, and Miss Mary Collins, also a freethought lecturer, were found dead in the latter's room in Boston, on the 12th inst., death being caused by asphyxiation. Putnam was a graduate of a Chicago theological seminary, and was for a few years a minister of the Gospel; but he finally became a Unitarian, and thence developed into a leading apostle of so-called Freethought.

—As might have been expected, there are various opinions regarding some features of President Cleveland's annual message; but his expression on the subject of trusts and monopolies will certainly find endorsement by all but those who are in some way interested in such investments. The President says: "Their tendency is to crush out individual independence and to hinder or prevent the free use of human faculties and the full development of human character. Through them the farmer, the artisan and the small trader is in danger of dislodgment from the proud position of being his own master, watchful of all that touches his country's prosperity, in which he has an individual lot, and interested in all that affects the advantages of business, of which he is a factor, to be relegated to the level of a mere appendage to a great machine, with little free will, with no duty but that of passive obedience, and with little hope or opportunity of rising in the scale of responsible and healthful citizenship. To the instinctive belief that such is the inevitable trend of trusts and monopolies is due the widespread and deep-seated popular aversion in which they are held, and the not unreasonable insistence that, whatever may be their incidental economic advantages, their general effect upon personal character, prospects and usefulness can not be otherwise than injurious."

LITERARY NOTICES.

"DISCUSSION OF THE SABBATH AND NATURE OF MAN," between Elder W. M. Healey, of the S. D. Adventist Church, and Bishop W. E. Dillon, of the United Brethren denomination. Pacific Press Publishing Co., Oakland, Cal.; 39 Bond Street, N. Y.

This neatly-printed book of 228 pages presents on the Sunday side as able an argument as doubtless could be produced. Bishop Dillon is an old debater. On the other side is the able argument made by Elder Healey. While we do not believe in the presentation of the truth in this way, yet this work presents the latest and best published debate on these questions. The reader may not always agree with the arguments used, or with the explanations given the Scripture testimony adduced, but we believe, if candid, he will come to the conclusion that the law of God is in its entirety of binding obligation, and that only in Jesus Christ have we eternal life and immortality.

"THE LEGAL SUNDAY," by James T. Ringgold, Esq., of the Baltimore Bar, author of the "Law of Sunday," "The Theory of Culpability," "Fallacy of the Civil Service Act," etc. International Religious Liberty Association, 39 Bond Street, N. Y.

This is emphatically a timely book, and we wish it could be candidly read by every Sunday law advocate, clerical, lay, and legal, in the land.

The author's "Law of Sunday" is a technical legal work, addressed to the profession. This is in a more popular vein. It discusses the Historical Aspect of the Question, in six chapters; The Moral Aspect of the Question, in six chapters; The Constitutional Aspect of the Question, in five chapters; with a supplementary part on the distinction between Immorality and Incivility. Two hundred and sixty pages, pamphlet form, 40 cents; cloth, 75 cents.

"THE MISSING LINKS; OR THE ANGLO-SAXONS THE TEN TRIBES OF ISRAEL," by Rev. Morton W. Spencer, A.M. Volume 1, 474 pages, price \$2.00; sold by subscription. M. W. Spencer & Co., Augustine, Fla.

Of the mechanical execution of this book, it is all that is required. It is neatly, clearly, printed and bound, tho such a work as this demands an index.

The entire argument of the writer, as indeed the arguments of all who write on that side of the question, is based on the supposition that there were ten tribes of Israel lost, and that they never were found until found in the Anglo-Saxon race. The position, to our mind, is: (1) Contrary to the free Gospel of Christ as set forth in Rom. 9:6-8, 24; 10:11, 12; 1 Cor. 12:13; Gal. 3:27-29; Eph. 3:2, 8-22; 3:1-6, and many other passages. (2) It ignores the idea expressed in the term "spiritual Israel," demanding that Israel must be of the literal seed, when the original idea of Israel is spiritual. The true Israel of God are those who obtain victory by faith. See Gen. 28:24-28. (3) It places, to our mind, strained and false interpretations on many passages of Scripture to endeavor to make them fit England's commercial and maritime supremacy. (4) This book makes God responsible for a change in his law that he said could not be changed, and makes him the indorser of the old pagan sun-worship and Sunday. Mr. Spencer also finds proof of his theory in the nursery rhymes, "Jack and Jill," "Little Jack Horner," etc. We wish the talents of these writers, earnest men we believe, were turned in a better direction. The last part of the book is a poem, entitled "The Rosy Cross; or Christ in the Catacombs." It contains some beautiful and precious truths.

"THE NEW AND TRUE RELIGION," by Charles M. Stebbins. Bound in the same volume by the same author, "THE BODY POLITIC; SOME OF ITS ILLS, AND THE REMEDIES THEREFOR." Publishers Printing Co., Boston, Mass.

The two works together form a neatly printed volume of 338 pages. The mechanical work is good, the reading clear. The author writes in a clear style, and you know what he means. The greater part of the book is taken up with a discussion of financial schemes. But the religion of it is both old and false. It is simply nature worship, which results in man being his own guide, own god, and finally his own destruction.

Among the interesting articles in the *Cosmopolitan* of December are the following: "A Pre-Arranged Head End Collision," in which two engines and trains were made to collide; "The Ancient Silver Mines of Zacatecas;" "The Gold Fields of South Africa;" "Personal Recollections of the Tai-Ping Rebellion," and other articles of interest. Nicely illustrated.

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We have secured a few copies of "Christian Temperance and Bible Hygiene," which will be sent by mail at regular rates, \$1.25 for plain, and \$1.50 for gilt.
Pacific Press Pub. Co., Oakland, Cal.

THE SIGNS OF THE TIMES FOR 1897.

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While it will have as its friends and contributors devoted servants of God, men who have made the science of Christianity their study and practice for years, and who know how to write, yet it boasts not in men. Its boast is in the Gospel of Jesus Christ.

In 1896 every phase of the Gospel of Christ was set forth more or less fully. The great and important doctrines which are agitating the world to-day have been discussed with lucidity and simplicity. Among these are the following:—

The Coming of the Lord and What That Coming Means,
Church and State, Their Union and Separation,
The Dangers That Threaten Both,
Justification, Regeneration and Sanctification,
The Scriptures and Their Inspiration,
Life in Its Relation to Righteousness,
The Sabbath in Its Various Phases,
Great and Important Prophecies,
Life through Christ, and
Practical Christian Life.

Many of these subjects have been illustrated; and our five symposium numbers, if published in pamphlet form, would have brought at low rates one-half the price of the paper. It is safe to say that no religious weekly in the land presented before its readers more Gospel Truth than did the SIGNS OF THE TIMES during 1896.

We expect, by the blessing of God and the coöperation of our subscribers and friends, to do even better in the year 1897. It shall be our aim to "abound more and more."

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Editorial.—In this department will be discussed from the standpoint of the word of God the living issues of the time, the vital teaching of the Gospel, as well as practical Christian truth. The constant object will be to deal, not with men, but with principles which make men what they are.

General Articles.—Under this general head will be set forth the great and vital truths of Christianity in articles on Prophecy, History, and Practical Christian life. The endeavor shall be to let the truth as it is in Jesus speak to the reader.

Outlook.—In this department will be noted from time to time some of the more striking indications of the trend of public sentiment, and here the omens of the time will be recorded.

The Fireside.—We hope to make this part of the paper more profitable than ever before. Articles on Health, Hygiene, interesting information for young and old, with occasional stories of an upbuilding tendency, will be found in the "Fireside" the year to come, and will help young and old around many firesides to pass many a pleasant, instructive, and helpful hour.

In our Missions department will be found interesting articles relative to various parts of the great harvest field, sketches of the dark and needy parts of the earth, with news from missionaries in general and from our own work and workers.

Our Sabbath School.—In this department will be printed our Sabbath school lessons. The first six months of the year these lessons will be on the latter part of the wonderful book of John, the last six months on the book of Acts. As the Revised Version is not found in every home, the SIGNS will print the "Lesson Scripture" from that translation. This will be of interest to many students.

International Sunday School Lessons.—These lessons for 1897 will be upon that most helpful and wonderful record, The Acts of the Apostles. We shall endeavor to help all Sunday school teachers and scholars to an understanding of the word.

News and Notes.—In this department will be found a digest of all the important news of the world for the preceding week. Careful pains will be used as heretofore by competent writers to present facts as they are, together with brief comments concerning the meaning of these facts.

That Our Question Corner has awakened interest is shown by the fact that during the last two years over four hundred questions, principally on scripture themes, have been answered. This will be continued.

But few advertisements will be found in the SIGNS OF THE TIMES, and these will, so far as human foresight can see, be proper for a religious paper, and reliable.

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THE next issue will be our last till Jan. 7, 1897. The paper, according to our usual custom, will be omitted one week.

ONE church reports an accession of five members as the result of reading the SIGNS OF THE TIMES. This is good. Let the good work go on.

THE annual offering of the church at Battle Creek, Mich., to the cause of foreign missions, given during the recent prayer season, amounted to \$10,300.

WE learn from the *Review* that Dr. Kate Lindsay, for a long time one of the leading physicians in the Battle Creek Sanitarium, will soon go to Cape Town, South Africa, to assist in starting the work in the new institution there.

MANY things have been crowded out of this number to make space for the extra lesson, and an extra extension of our Missions department. We hope that the article in that department will be read, especially by those who are in need of such help as Boulder Sanitarium can give. We feel that we are doing good missionary work in calling attention to that institution.

Our Esteemed Contemporary, the *American Sentinel*, begins the new year in a much improved form, and with sixteen pages, instead of eight, as hitherto. The price is unchanged, \$1.00 a year. The *Sentinel* deserves the improvement. It needs the added space, and the people need the instruction and warnings it gives. We wish it a useful and prosperous new year. Its address is 39 Bond Street, New York City.

A Sunday Law.—We wonder if Californians, those who boast of great liberality of mind, freedom of thought, and charity toward their fellows, want a Sunday law. Mighty efforts are already putting forth to obtain it. Christian Endeavor societies are putting forth much political endeavor to obtain it. Many will sign petitions for such a law who do not know its evils. Many even of those who are working for it do not know the

evil that is in it. It is put forth as a temperance scheme, as a police regulation, etc., but behind it all is the complete union of church and state. The movement is anti-Christian, un-American, and will result in injustice and oppression. Do Californians want such a law? If they do not, it is time for lovers of free-lom to arouse.

Shall It Be?—The apostle Paul, in writing to the Corinthians of their liberality, says that their "zeal hath stirred up very many" others. We are hoping that this may be the case with the zeal of our friends in Kansas. Two months ago we were sending into Kansas 650 copies weekly of the SIGNS OF THE TIMES. One week ago we were sending 1,400 copies weekly. Now the list has increased to 2,400. Will it not be that the zeal of Kansas shall stir up very many?

GOOD WORDS FOR THE "SIGNS."

ONE of our most active Gospel workers, among other good things, writes: "The SIGNS is indispensable to me in connection with our Gospel meetings, and I am using all I can buy and beg."

Another earnest laborer writes of the SIGNS: "O, I feel so thankful that we have such matter to present to the people. I wish I were able, I would buy hundreds of this paper," referring to a certain number.

WHERE IS THE DIFFERENCE?

TURKEY is Mohammedan, Spain is "Christian." Armenia has long been trying to throw off the Turkish yoke, and establish her independence. For this reason Armenians have suffered many atrocities at the hands of Turkish soldiers. However, leading Armenians counted on this very thing, and calculated that it would bring them sympathy and assistance from the "Christian nations." They have had much clamorous sympathy, and some assistance in the way of needed provisions and clothing for destitute sufferers, but they have not succeeded in securing what they expected—assistance to gain their political independence. The "Christian nations" have been terribly berated by "Christian" enthusiasts because they have not taken up carnal weapons in defense of "Christian" Armenia's political freedom.

On the other hand, Cuba, fully as much Christian as Armenia, has long been struggling for emancipation from her "Christian" tyrant, Spain. Cruel depredations upon innocent non-combatants, as cruel as any perpetrated by the Turks, have been reported time and again from Cuba. Of course these have been denied by Spain; but who to the foreigner, of whatever nation, who should undertake to make personal investigation, as has been done by many private individuals in Turkey. Who to the relief committee who should undertake to carry relief to the destitute sufferers in Cuba. Foreigners who are known to sympathize with the Armenians are safer in Constantinople than they are in Havana if even suspected of sympathizing with the suffering Cubans.

The latest advices from Havana state that all the Americans in that city are designated as "pigs," by the Spaniards, and live in constant anticipation of violence, just because they are Americans, and because the Spanish people and soldiers know that the Cuban insurgents have received some aid from the United States through filibustering parties. The bloodthirsty disposition of many of the people, it is authoritatively stated, has to be satiated by bull-fights to keep down their indignation because the insurgents are not overcome by the Spanish forces. The following description of an "event" of that kind, which occurred on the 9th inst., is sufficient to show that many of the subjects of "Christian" Spain are not a whit behind those of Moslem Turkey in the enjoyment of cruel scenes:—

"Three bulls had been killed in accordance with the recognized formula. The fourth bull was either so tame or tired that the professional matadores

refused to kill it and went home. The mob then tore up the benches and threw them, with bottles and stones, into the ring at the bull. The animal finally ran into its stall and the police locked the stable doors. The police were brushed aside by the mob, which clambered from the seats to the ring. The bull was again driven into the inclosure and tormented and tortured. It was beaten with sticks, stabbed and struck on all portions of its body with machetes by military officials, hit on the head and neck with a hoe, its nose cut off and one of its eyes gouged out. Then the poor brute was caught by the tail and thrown. In an instant the mob, which numbered fully 200, swarmed on the beast and mutilated it in a frightful manner. The head was then cut off and carried through the streets. All this time fifty police were drawn up in line outside the grounds."

And it is safe to assume that all of this class of citizens are loyal to "the church," and would fight for it to the death. Nor is the enjoyment of brutal scenes confined to either the Turks or Spaniards; the prize-fights, the football games, the horse-races, etc., are lavishly patronized in all the "Christian nations." And in all of them the more they indulge in carnal warfare, the greater is the lust for bloody scene. And this fact ought to be considered before encouraging military organizations among the children and young people in the churches. We can not expect that an education in the exercise of carnal weapons will develop adepts in the use of the "sword of the Spirit, which is the word of God;" for "what concord hath Christ with Belial?" The use of this world's weapons and its modes of warfare have the same deteriorating effect upon human nature in all lands, whether employed by Moslem or professed Christian. Their employment invariably tends to quench the Spirit of Christ. W. N. G.

Sad News.—The sad tidings of the death of Mrs. Sarah B. Cooper and daughter, last Thursday night will strike the whole country like an electric shock. There were few women better known, or more thoroughly respected by her acquaintances, than Mrs. Cooper, chiefly through her association with kindergarten work for poor children, a work to which she and her daughter had devoted years of earnest and hard labor. The saddest part of the news is that death was caused by the daughter's own hand. Miss Cooper had for some time been developing insanity with suicidal tendencies, having inherited it from her father, who committed suicide, as did several other relatives of his. Repeatedly the daughter had said that she wished to die, and that her mother might die with her. Mrs. Cooper was warned by her physician and intimate friends, and importuned to place the daughter in an asylum. But this she could not bear to do. Knowing her danger, she exonerated her daughter for anything she might do while in her condition of insanity, and made her will. Thursday night she retired, and went to sleep. The daughter sealed the rooms, and turned on two gas-jets, and in the morning both were found dead. Mrs. Cooper, while a woman of strong convictions, possessed broad charities and kindly sympathies for all in need. Her death will be greatly felt by many, who always found in her a helpful friend.

THE *Youth's Instructor* is always a bright, interesting, and instructive paper for youth. It grows more so. We wish it could be read by all the youth in the land. It offers special terms in the year to come in the way of premiums to those who will put forth a little effort in its behalf; not only in behalf of the paper, but in behalf of the youth who read it not. The *Youth's Instructor* is worth all it costs. Neatly printed, finely illustrated, one dollar a year. Address, *Youth's Instructor*, Battle Creek, Mich.

It would seem as tho the Turkish question is in a fair way of being settled. There is at last reported a union of sentiment and policy among the great watchdogs of Europe over the Turkish bone; and yet none of them get the bone, at least for a while. At any rate we hope the atrocities in Armenia will cease.