

SIGNS OF THE TIMES

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

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Editorial

The Importance of the Now.—*Now* is the most important moment of our life. We can not recall the past; we can not bring nearer the future. We can not live yesterday over to-day. We may add to its fruitage of evil or good, but its hours are gone forever. Neither can we meet to-morrow's troubles to-day. To live in the past, to long for its pleasures, to despairingly mourn over its failures, or to endeavor to anticipate the troubles of the future, is neither wise nor helpful. God gives us now, this moment, to use as we will

The Decision Ours.—But the responsibility of the decision God has placed with us. He sets before us, as he did Israel of old, "life and death, blessing and cursing;" and tho Infinite Love and Wisdom pleads, "Choose life, that both thou and thy seed may live," Infinite Power will not compel us to choose. We ourselves must make the decision; we can not shift the responsibility if we will. God made the human mind free, bestowed upon it his Spirit, the Spirit of liberty. 2 Cor. 3:17. He marked out the way by which man could maintain his liberty, by obedience to "the perfect law of liberty." James 1:25; 2:12. But God also gave to man the tremendous and awful responsibility of deciding for himself whether he would walk in liberty, or sell himself into bondage. Man chose the latter, because in himself a helpless, hopeless slave of sin. But God did not leave him here. In man's slavery Infinite Love speaks to every soul. You may be free by the way of Jesus Christ and his cross.

There Is No Neutral Ground.—In great political questions, in the affairs of human strife, in purely speculative, "scientific," and theological theories, we may take neutral ground, and decide neither way. But we can not do this in

the questions between our soul and God. To not decide for the right is to decide against it. To put the question off till a later time is to weave a bad thread in the web of character, and to run the awful risk of never being given the opportunity again. It is to take a step in a false path, which we may not retrace. We can not leave the choice with some one else. God in his Word has told us the way. To acquiesce, to choose, to accept with all the heart, is the only way we can decide aright. But to refuse to decide is to say that we do not believe God. To place the responsibility of decision upon some one else is to decide against God, for we put man in the place of God; he intervenes between ourselves and our Maker.

Washing Our Hands of Evil.—It is by the



right decisions in the *now* that great characters and great results are wrought out. To parley with the enemy, to question whether Right is just now expedient, means weakness if not death. When the Right and the Wrong come before us, we may not, as did Pilate when the Righteous One stood in his presence, wash our hands before the multitude, and say, "I am innocent of the blood of this just person; see ye to it." The multitude may answer, "His blood be on us, and on our children," but that will not clear our skirts. Pilate failed in that moment when he thought to compromise with the Jews, and said, "I will scourge him, and let him go." He compromised when he set Jesus, the Innocent, and Barabbas, the murderer, before the multitude, and asked, "Whither of the twain

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FAITH IN THE RESURRECTION.

Its Meaning.

WE considered in these columns last week the resurrection of Jesus Christ, and what that resurrection meant. We found that it was not an event to be celebrated by a day in a year, or a day in a week, but that it meant power over death, and hence power over sin. It means to all those who have faith in Christ's death, burial, and resurrection, death to sin, death to the world, and "newness of life" in Christ Jesus. The old man of sin is dead and buried, we are "planted together [with Him] in the likeness of his death," a tree of righteousness, to bring forth in newness of life fruit unto God.

The beginning of that new life in its outward symbol is baptism. It is putting on Christ before the world. Gal. 3:27. It is being married "to Him who is raised from the dead," that we should "bring forth fruit unto God." Rom. 7:4. It is taking his name, his life, his law, becoming one with him.

It was for this that the Spirit, through Paul, prayed concerning the Ephesian Church, and all the people of God, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is the body, the fulness of him that filleth all in all." Eph. 1:17-23.

The power necessary to the Christian is that which raised Jesus Christ from the dead, and

that is the power of righteousness. This means the absolute renunciation of all sin. Thus the apostle expresses the true principle; for while he could boast of many things from a worldly, outward view, he declares: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count *all things but loss* for the excellency of the *knowledge* of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, *the righteousness* which is of God by faith; that I may *know him* and the *power of his resurrection*, and the fellowship of his sufferings, being made conformable unto his death; *if by any means I might attain unto the resurrection of the dead.*" Phil. 3:7-11.

Here is giving up all for God, not only the evil, but what worldly wisdom might count good. Paul says that they are all nothing, that they are to be reckoned as refuse, that he might obtain that of infinite value. The end, the ultimate goal of his longing, was that he "might attain unto the resurrection from the dead." That this might be he must have the "knowledge of Christ Jesus," he must "win Christ." This meant not having his own righteousness, which carnal pride had wrought by outward obedience to the law, but the inward righteousness of God that was in Jesus Christ, implanted in the heart by living faith, and manifesting forth God's power. Having this righteousness is to "know Him," to know "the power of his resurrection;" for this is the power over all sin.

But to know the power of his resurrection, we must know "the fellowship of his sufferings, being made conformable unto his death." The cross precedes the grave and the opened sepulcher. Calvary comes before Olivet. But his way of death and suffering leads to life and glory. By the very means of death Christ conquered him who had power over death, the devil. His death was unto sin, our sin; for he had none of his own. His life was because of his own inherent righteousness. "Likewise reckon ye also yourselves to be *dead* indeed unto *sin*, but alive unto God through Jesus Christ our Lord." Rom. 6:11. Such death, such living, entitles the believer to the "resurrection of the dead," or, as Rotherham translates, "the out-resurrection, that from among the dead." For even as there are two lives, purposes, characters, here among the children of men, so are there

Two Resurrections

of the dead. The first is the resurrection desired by Paul, the resurrection from among the dead, for which Paul longed, which must have been preceded by a death to sin, and a life of righteousness. The other is the resurrection of those who are left. When the righteous are raised at Christ's coming, some remain dead. They did not believe in him, they were not clothed in the righteousness of God. But "there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15. Both classes will come forth; it is of eternal importance in which class we are found.

God has revealed to us the order of these great events, and the time by which the resur-

rection from among the dead precedes the resurrection of the remainder. At the beginning of the thousand years, often called the millennium, Jesus Christ comes in glory, raises the sleeping saints, and takes them home to heaven (1 Thess. 4:16, 17); there they live and reign with Christ a thousand years. This is the first resurrection. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ; and shall reign with him a thousand years." Rev. 20:6. This resurrection, in which is the power of Christ's resurrection, it is plain, occurs at his second coming, at the beginning of the millennium. "But the rest of the dead lived not again until the thousand years were finished." Rev. 20:5.

O, it is not of so much importance as to whether we shall be raised from the dead, but in what resurrection shall we rise? He who rises in the latter, who knows not Christ's power here, will meet the second death, to die forevermore. But he who shares the first, will have a part there, because he has known the power of Christ's resurrection here. Never did the church of Jesus Christ need more to heed the injunction of the apostle: "If ye then be risen with Christ, *seek* those things which are *above*, where Christ sitteth on the right hand of God. *Set your affection* on things *above*, not on things on the earth. For ye are *dead*, and your *life* is hid with Christ in God. *When Christ*, who is our life, *shall appear*, then shall ye also appear with him in glory." Col. 3:1-3.

Even "now are we the sons of God, and 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." 1 John 3:2. Weary, toiling pilgrim, Christian brother, be faithful to God; in a "little while" the azure vaults of heaven will reveal the coming "King in his beauty." If we are his, if we *know* him, whether "we wake or sleep," we shall be glorified with him forevermore. Most blessed event to the child of God, blessed hope to the faithful sleepers in Jesus Christ, who will rise triumphant and sing, "O grave, where is thy victory?"

"Be Not Deceived."—This is one of the oft-repeated admonitions of Scripture. Apply it to the Sabbath question; for by many devices the enemy of all truth is seeking to confuse and deceive the honest in heart. One of his means is the "chronology" of the world. "How do we know," he asks, "which is the seventh day?" "Be not deceived." Chronology makes no difference whatever in the Sabbath question. There are a dozen different systems of chronology, more or less, varying in the aggregate thousands of years between the creation and the present time, and yet those who hold to the various systems have the one week. Russia still reckons time by Old Style, America by New Style, twelve days difference, but the weeks and the order of its days are the same. Jesus, our divine Lord, kept the true Sabbath; there has been no change in the week since that. Be not confounded or deceived by the theories of men; rest in God's Word.

The Importance of the Now.

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will ye that I release unto you?" He feared the people, feared for his position, his influence, his wealth, his honor, his standing before Cæsar, and in the little moments of compromise, policy, and expediency, bartered away the eternal years of principle, character, and life, and, at the same time, lost the very influence he hoped to strengthen over the people he ruled. We may not wash our hands of evil unless we stand positively against it. Others may be more deeply involved than we, as the Jews were than Pilate, but others' greater guilt or prominence will not clear us. We must stand as in the sight of God, without respect to others, and then Christ will wash heart and hand free from all stain of sin.

The Greatness of Now.—Now is only a point in time. It vanishes as we speak the word. It seems so small to many as to be insignificant. But in it are wrapped up eternal possibilities, eternal fruitage, eternal life. If every soul that ever decided wrong could have seen at the time of his decision the results of that decision, it is probably true that none would have so decided; but they decided, and allowed themselves to be deceived into believing, that the ultimate results would be different, looking only to present pleasure and profit. Thus it is with wrong decisions; a selfish motive lies underneath. But they who decide aright, out of whose decisions grow the great things of God and eternity, rarely or never see what may grow out of it, or pause to count the results to themselves. They saw the right, and the duty to right and God and humanity, and they decided there and then. There is no other true way to build character, to truly live for God, except in the living *now*, the momentary life. All other is false, deceptive, disappointing. This only is true and abiding. "To-day if ye will hear his voice." "Behold, *now* is the acceptable time; behold, *now* is the day of salvation."

WHAT CAN HE SAY?

IN a meeting of the Foreign Missionary Society of the American M. E. Church, a returned missionary to Persia, who was described as "full of enthusiasm for his work," spoke as follows:

I am often asked by the Persians how it is, if the Christian religion be the pure Gospel I claim, that my nation, Christian America, has a far longer list of crimes than Persia? What can I reply? What can I do but bow my head in shame, and raise my heart in prayer to God to lift the cloud from rum-cursed America? O, this Christian nation will have to rouse from her slumber, and sweep this evil from her borders, ere she can hold out pure hands to other nations, asking them to accept her Bible and her God!

A man who would have any trouble in answering such a question as that asked by the Persians, ought to get better acquainted with the Gospel before going out as a missionary. He should learn that the Gospel is "the power of God unto salvation to *every one* that believeth," no matter in what land he dwells. He should be able to assure the questioners that the Gospel is an individual matter, and that therefore America is not, never was, and never will be Christian, and that it is not possible that any nation on earth, as a nation, can be Christian.

The fact that America "has a far longer list of crimes than Persia," is all the evidence that

is needed to show that it is not Christian; for Christianity means freedom from sin. America is no more a Christian nation than Persia is.

But it would doubtless be most galling to the missionary's "patriotism" to make such an answer as that. And that is the trouble with too many missionaries, both home and foreign. A mistaken loyalty to their native country interferes with their loyalty to the Gospel. If they could but learn that the true Christian is only a sojourner on this earth,—a pilgrim and a stranger even in the land of his birth,—and that his citizenship is in heaven, they would not be embarrassed by such questions as were asked the missionary to Persia. The only country in which they would have a special interest, as a country, would be the heavenly country.

But would not the same charge against the Gospel remain unanswered, namely, that it can not be as pure as is claimed, or else it would have more influence in diminishing crime in America?—Not by any means. The Gospel cleanses from sin and crime all who accept it, and no others. If it were less pure than it is, it would be more generally accepted; but then it would be of no use. The Lord himself gave no warrant for supposing that the majority of men in any nation would accept the Gospel, but, on the contrary, warned his followers that they must always be comparatively few in number, and must suffer persecution.

The Gospel knows nothing about natural or artificial boundaries on this earth. It is to be "to all people." It knows nothing about states and governments. Its mission is to "every creature." Kingdoms may rise and fall, nations may extend their boundaries, and others may be absorbed, but none of these things concern the ambassadors for Christ. They are the representatives of no country but heaven, and are accredited to no earthly government, but to the world as a whole, and to the whole world considered as individuals, who are to be transformed by it, and made to live a different life as individuals. When all of Christ's ambassadors fully realize this truth, then will their mission be clothed with a dignity and power befitting its exalted origin.

E. J. W.

God's Presence in His Word.—God's presence cleanses from sin. When our Lord appeared to Moses in the burning bush and to Joshua as the Captain of the Lord's host, his presence made the ground holy. Ex. 3:5; Joshua 5:15. Mount Sinai was made holy by the same presence, and it seemed to sinful Israel as a consuming fire, but it only consumes sin. God's life and presence in his Word give it power to cleanse whoever receives it. Jesus spoke, and the leper was cleansed. Matt. 8:3. He said to the disciples: "Now ye are clean through the word which I have spoken unto you." John 15:3. He cleanses his church "with the washing of water by the Word." Eph. 5:26. Let God's Word reign in the heart, and it will purify and sanctify the life.

Do We Love God? We say we do. But is that our only test? If it is, it is not the Bible test. This is the Bible test of love: "If ye love me, keep my commandments;" "This is the love of God, that we keep his commandments; and his commandments are not grievous." This is the only true test of love.

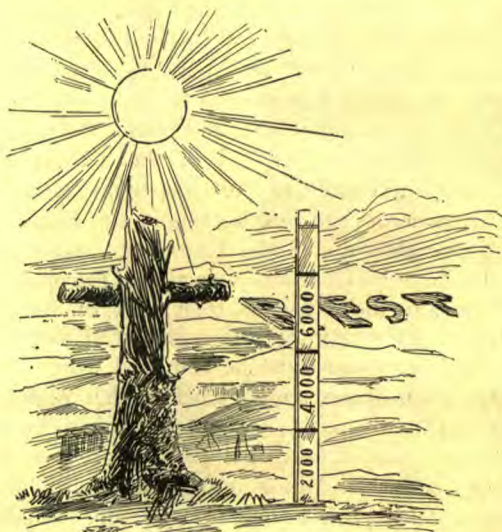
General Articles

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

THE CROSS OF LIFE.

AS REVERENTLY I bowed in prayer,
I saw the Cross of Life uprear,
And there, before my eyes,
Stood not the sculptured marble pile
Which men oft view with senseless smile,
But simple, plain, and rugged cross,
With half its body grown with moss.
Did I affect surprise?

Its distance from my point of view
Seemed so uncertain that I knew
I could not tell its length.
But as I gazed more steadfast there,
Its measurement appeared more clear;
Its ruggedness, its knots and thorns
Stood out upon its stem and horns,
Which were of giant strength.



A measuring rod beside it stood,
A rod of hard and blood-stained wood,
All marked in perfect scale.
The measuring rod was human strife;
The cross was long as human life;
I cried aloud: "Is there no rest?
Can none escape this fearful test
Where toil and strife prevail?"

Then nearer drew the Cross of Life;
Less fearful seemed the toil and strife;
A disc above it pressed.
I saw the Sun of Righteousness
Was throwing rays upon its crest;
And there beyond the measuring rod,
As none could write, no, none but God,
I read the sweet word "rest."

WILLIAM T. HEALD.

THE COMING OF THE LORD.

THE Christian *Advocate* of April 8 contains quite a lengthy reply to a question raised by a correspondent in regard to William Miller and the nature of his teaching. In reading this reply, I am struck with the thought of how easily a great man's work and a great religious movement may be belittled by one who writes of it from the attitude of an opposer. It has been said of a certain historian that he wrote a history of England at the very time that Methodism was making itself felt as a great power in that country, but that he was too bigoted to mention it in his writing. Something of the same feeling may be discovered in many writers of the present day when the names of those who have, during the last fifty years, taught the doctrine of the near coming of the Lord, are under discussion. The *Advocate* acknowledges that Mr. Miller "became a very powerful preacher, and a very interesting lecturer, and, being a godly man and an evangelist, he produced tremendous effects." But,

on the whole, he would have it appear that he was rather an uneducated man, not acquainted with church history, and that, while "some very distinguished and able men accepted" his views, "the more intelligent and well educated generally opposed it."

Allowing that the *Advocate* has told the truth in this matter, the conditions here described are so very similar to the conditions relating to the proclamation of the Gospel by the apostles that one can not fail to notice the similarity. Christ selected humble, and, to the Jewish people and to the world, unknown men to begin the greatest and grandest work the world ever saw. In the language of that time they were called "unlearned and ignorant men." Of course this was from the standpoint of the scholarship of that day. Time has to a great extent reversed this view of the apostles, or made it of little account. It may do the same in reference to the standing and labors of other men. What more can be said for Peter, James, and John than that they were powerful preachers, interesting lecturers, and godly evangelists? Measured by other standards of their day, they were very deficient men. Even to-day those who revere them the most do not look upon them as great scholars. We only know, or care to know, that they had a message of warning, power, and salvation for a lukewarm church and a corrupt world. That they had "been with Jesus and had learned of him" is to our minds a sufficient excuse that they had not acquired much of the learning of that time.

Later, Paul, a learned man for that day, was called into the work, and Apollos, the eloquent man, carried conviction to thousands; but these men did not depend on their scholarship to win souls. Paul says that he did not use enticing words of men's wisdom in preaching, and he explains the paucity of learned men among them and his own simpleness of manner in these words: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the . . . mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." 1 Cor. 1:26-29.

The above principle is given through the ablest scholar of the apostolic period, not by one of the "unlearned and ignorant" apostles. It is therefore approved by the highest scholarship ever in the church, sanctified by the Holy Spirit, that God, for the purpose that "no flesh should glory in his presence," chooses humble and unknown men to accomplish his purposes.

It is also true that the preaching of the near coming of the Lord has been largely done by earnest, devoted, and intelligent men and women, with no great claim to superior culture, and with them a few men of eminent ability. This is in striking harmony with the acknowledged ways of God in his working, as illustrated by the work started out under his personal direction, and supplemented after his departure by the direction of the Holy Ghost sent down from heaven.

But what about the doctrine of the near coming of the Lord? Is there any good reason why one should believe it? Referring to those who first preached that Christ's coming is near, the *Advocate* said: "The simple fact was that they did not understand the Bible; and there are thousands in the Christian churches now as thoroughly deceived as ever

Miller was, some of them very conspicuous. By their Biblical interpretation they love to prove the world is growing worse all the time, and are confident the time is near at hand."

Perhaps it will now be in order to see what the Bible does say about the coming of the Lord. Will Christ come again?—"If I go and prepare a place for you, I will come again, and receive you unto myself." John 14:3. He will be seen "coming in a cloud with power and great glory." Luke 21:27. That coming will be personal and visible. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. "Behold, he cometh with clouds; and every eye shall see him." Rev. 1:7.

The wicked will be unprepared for that day; "for as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:35. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:38, 39.

The saints will be looking for Christ and believing that his coming is near. "And it shall be said in that day, Lo, this is our God; we have waited for him; . . . we will be glad and rejoice in his salvation." Isa. 25:9. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of the light, and the children of the day. . . . Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5:4-6. See also Luke 21:28.

The unbelieving will scoff at the idea of Christ's coming. "There shall come in the *last days* scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" 2 Peter 3:3, 4. But some will *know* when his coming is near. "So likewise ye, when ye shall see all these things, *know* that it [margin, "he"] is near, even at the doors." Matt. 24:33. Those who know this will teach it to others. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" Matt. 24:45. Inasmuch as the "evil servant" says, "My lord delayeth his coming," it is evident that the "faithful and wise servant" says that the lord will not delay his coming; and in saying this, he gives the household "meat in due season." In other words, he gives important truth when it should be given.

These positions might be reinforced by many more texts; the Bible is full of them. Great and scholarly men may see a way to avoid their force, but what God's Word says is more than human learning, more than modern scholarship. Some are willing to believe the Word. The *Advocate* says that there are "thousands in the Christian churches" who believe this. This is true, not mentioning the large numbers of Christians who are distinctively known as Adventists. The doctrine is permeating the churches. Never were there so many Christians looking for the speedy fulfilment of the promise of Christ's coming as now. Among them are such men as Mr. Moody and Dr. Pierson, who are conspicuous before the world for piety, zeal, faithfulness, and great success in the Master's work. They acknowledge that this faith and hope are the mainspring of their actions.

If the preaching of such men was not so nullified by the scientific doubt of the age, the "higher criticism" and the "peace-and-safety" cry of so many of the clergy, who can tell

what the preaching of the Lord's coming might not yet do for the world? We fully believe that it would take many thousands of that class who in that day will vainly cry for the rocks and mountains to fall upon them (Rev. 6:16), and place them among those who, abiding in him, will "not be ashamed before him at his coming" (1 John 2:28).

M. E. K.

"DRIVE THE TURKS OUT OF EUROPE!"

STRANGE as it may seem, this is the slogan of many people who profess to be Christians. From a Christian standpoint we would ask those so-called Christians, Why drive the Turks out of Europe? The mission of Christianity is to make men better, to influence them by precept and example to lead better lives, to the glory of God. But suppose Christians take up arms, carnal weapons, and "drive out the Turks," robbing them of their homes, will that be likely to give the Moslems any better opinion of Christianity? Will such a manner of presenting Christ be likely to draw the Turks to him? Christ says to his disciples, "Go ye into all the world, and preach the Gospel to every creature." Will the Turks be any more accessible to the Gospel missionary if driven across the Bosphorus and the Hellespont than they are in the European dominion of the sultan? Or is it supposed that European soil is any more sacred than that of Asia? And is it necessary that the unhallowed foot of the Mohammedan must be removed from the sultan's European territory before that region can be Christianized? Suppose all this to be a necessary part of Gospel work, how are we to evangelize Asia Minor and other parts of Asiatic Turkey while the Turks remain? Shall we drive them on and on, into the sea, in order to Christianize the land?

But if "Christian" Europe be too sacred for the dwelling-place of the Turk, what about the so-called "Holy Land," which is also a part of his domain? There is no doubt that he will be driven out of Europe, for the prophecy says, a prophecy which many understand to apply to the Turk: "He shall plant the tabernacle of his palace between the seas in the glorious holy mountain." And not only so, but he is then to "come to his end, and none shall help him." But the Word does not say that Christians will do any part of the driving out and destroying. Under whatever name it shall be done, it will not be a Christian work. Why?—Because nothing but the force of arms, physical force, can accomplish such a work, and "the weapons of our warfare are not carnal." But is it not said "they are mighty through God to the pulling down of strongholds"?—Yes, but not strongholds in the sense of temporal kingdoms; "for we wrestle not against *flesh and blood*, but against principalities, against powers, against the rulers of the *darkness* of this world, against *spiritual* wickedness [margin, "wicked spirits"] in high places." Whatever these enemies be, against which the Christian is authorized to contend, they are such as can be overcome by the "armor of God." "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done *all*, to stand." Then *all* that the Christian is to do in the way of warfare is to be done and can be done with the "armor of God." The manner of the Christian's warfare is thus set forth in the Word of God:—

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the

fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:14-18.

Then Christians have nothing to do with driving the Turks out of Europe, or with driving any people out of any country, or with driving men at all. "Knowing therefore the terror of the Lord, we persuade men," and this is the message to "every nation, and kindred, and tongue, and people." "Now then we are ambassadors for Christ, as tho God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

W. N. G.

A LESSON FROM THE KING OF BABYLON.

"AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams." "And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. . . . Therefore tell me the dream, and I shall know that ye can show me the interpretation thereof. The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter." "It is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh."

Upon hearing this, the king was very angry, and commanded that all the wise men should be slain. But God revealed the dream to Daniel in a night vision. "Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon; he went and said thus unto him: Destroy not the wise men of Babylon; bring me in before the king, and I will show unto the king the interpretation."

Daniel was taken in to the king, and said to him: "The secret which the king hath demanded can not the wise men, the astrologers, the magicians, the soothsayers, show to the king. But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: . . . Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible."

After describing the image which the king had seen, Daniel said, "This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron. . . . And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

This dream was given to the king of Babylon, the events of the future, reaching down to

the end of time, were opened before him, that he might have light on this important subject. It was also given for the benefit of all future generations. The record was traced by the prophetic pen that the light might be shared by those kingdoms which should succeed the kingdom of Babylon.

Tho this wonderful dream caused a marked change to take place in the ideas and opinions of King Nebuchadnezzar, his soul was not cleansed from its pride, its worldly ambition, its desire for self-exaltation, by the converting power of God. The rise and fall of the kingdoms which were to succeed Babylon, were minutely described to him by the prophet; but instead of treasuring the conviction which had been made on his mind in regard to the fall of all earthly kingdoms, and the greatness and power of Jehovah's kingdom, the king, after the immediate impression wore away, thought only of his own greatness, and studied how he might make the dream turn to his own exaltation and honor.

He said much regarding the interpretation given by Daniel, but the words, "Thou art this head of gold," produced the greatest effect upon his mind. These impressed him so

other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. . . . The dream is certain, and the interpretation thereof sure."

The king had acknowledged the power of God, saying, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets;" but notwithstanding this acknowledgment, he now united with the men he had once sentenced to death, to dishonor God. He had purposed to destroy these men, because he had discerned their deceptions, and because he was convinced that their learning did not possess the power he had supposed; and they had been saved from a cruel death by the intercession of Daniel. Now he joins with them to frame a design for his image, and to make the light from heaven serve his pride, and forward his exaltation. The kingdom of Babylon was interpreted to be the kingdom that was to break in pieces all other kingdoms, and to stand forever; and they endeavored to make an image which would fitly represent Babylon as eternal, indestructible, and all-powerful,—a kingdom that would last forever.

"Nebuchadnezzar the king made an image of gold, whose height was threescore

given light serve his own purposes, by leading the king to work for his own glory instead of working for the glory of God, so he works to-day to pervert truth in order to hinder God's purposes. All false religion has its origin in a corruption of the true. When unmixed with evil, truth is a mighty power to save; but if we allow the enemy to work through us, if by the light given us we seek to exalt self, even this truth may become a power for evil.

So it was in Christ's day. In their pride the Jewish leaders perverted the meaning of their religious services. Those who sat in Moses' seat could not bring their proud hearts to believe the prophecies, and they instilled into the minds of the people their false interpretation of Scripture. The truth was buried beneath their own doctrines, and maxims, and traditions. They taught the people that Christ was to appear as a great conqueror, to break the Roman yoke from the neck of the nation. They received that part of the prophecy which foretold one who was to shine before his ancients gloriously, who was to reign from sea to sea, and from the river to the ends of the earth; and they expected the Messiah to exalt Israel to universal dominion. When Christ did come, with no outward show of a conqueror, they turned their faces from him, resisting his words, and working by every conceivable means to counteract his influence.

The enemy would lead us all to use, as did Nebuchadnezzar, the light and knowledge of God for our own exaltation. But self-exaltation can find no place in the work of God. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord."

MRS. E. G. WHITE.



much that his wise men, who had not been able to tell the dream, proposed that he make such an image as the one seen in his dream, and that he set it up, that all might see the head of gold, which was a representation of his kingdom.

This pleased the king. His pride and vanity found full scope in the thought that he could thus represent his importance; and he resolved that instead of merely copying the image he had seen, he would make an image that should excel the original. It was his design that the whole image should represent the greatness of Babylon. Therefore that which had been said regarding the kingdoms that were to follow, should be blotted from his mind, and from the minds of those who had heard the dream, by the splendor of the image he was about to make. This image should not deteriorate in value from the head to the feet, as had the one he had been shown, but should be composed throughout of the most precious metal.

God had spoken plainly to Nebuchadnezzar in regard to his kingdom. "In the days of these kings," said Daniel, "shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to

cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon." As an idol, an object of worship, the image was placed in the most favorable position; and a proclamation was issued that all should worship it.

Thus the grand lesson given by God to the heathen, and to all people, was misconstrued and misplaced. That which was designed by God to teach lessons of truth, and to give the world clear, distinct rays of light, Nebuchadnezzar turned from its purpose, making it minister to his pride and vanity. The prophetic illustration was made to serve for the glorification of humanity. The symbol designed to unfold important events was turned into a symbol which would hinder the spread of that knowledge which God designed the kingdoms of the earth should receive. By the height and beauty of his image, by the material of which it was formed, the king sought to make error and false doctrine magnificent and attractive, more powerful, seemingly, than anything God had given.

Those who are willing to be taught, may learn a lesson from the conduct of the king of Babylon. As the enemy sought to make God-

ligion" the New York *Observer* remarks:—

It is odd that we hear so much respecting the conflict of science and religion rather than that of religion and science. The order of this phrasing is possibly not wholly without significance. It seems to imply that which is perhaps the fact, that science is the aggressor and more often proceeds to assault religion than does religion science. However that may be, there is at least an apparent variance, to put it mildly, between the scientific theories of the day and generally accepted Christian teaching. We say the science of the day, for science changes from week to week. "What are the latest conclusions of modern science?" one man asked another. "I do not know," was the reply; "I have not read the morning papers." What is good science to-day, was perhaps but faint and reluctant prophecy yesterday, and may be held to be but nescience to-morrow. Science is in a state of flux serving thus to verify, it would seem, the universal theory of Heraclitus.

This is true. And in a sense this is also true of religion. Not but what religion is all taught in God's Word, but the infinite depths and heights of that Word are yet unsounded; its breadths and lengths are yet unexplored. Like the conquering sun, the light from God's Word grows brighter. It ought to be as true of the church as of the Christian, "The path of the just is as the shining light, that shineth

more and more unto the perfect day." Prov. 4:18. Religion can not be bound by creeds. Man should not attempt to make a similitude of God's truth or the religion of Christ, any more than he should of the great Jehovah, the Author of the truth. How can you represent life in an image of wood or gold? How can you represent life in a cold, dead creed? The only sure way to obtain the true knowledge of God is in Jesus Christ, by faith—abiding in Christ.

IS TRINE IMMERSION NECESSARY FOR GOSPEL BAPTISM.

AS THE commission to go into the world and preach the Gospel to every creature, baptizing them in the name of the Father and of the Son and of the Holy Ghost, did not originate the ordinance of baptism, but only authorized its administration in the name of those three, perhaps we may get a clearer understanding of its significance by studying its introduction into the Gospel dispensation by the Father, in preparing the way of his Son.

We will take our stand upon what the Word of God calls "the beginning of the Gospel of Jesus Christ, the Son of God; . . . behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Mark 1:1-3. John the Baptist being that messenger, how did he prepare Christ's way? As this was the beginning of the Gospel in the fulness of its generating provisions and power, it must be on the Gospel plan. And as John was directed of the Father, the foundation must be right.

What was the mission of Jesus into this world?—In brief, it was to save us from our sins (Matt. 1:21), to so fulfil all righteousness as would enable him to justify us from the claims of God's law in the court of heaven, as our high priest. As briefly expressed in Rom. 4:25: "Who was delivered for our offenses, and was raised again for our justification." His *death* and *resurrection* from the dead, were, then, the two great acts by which this would be accomplished. The rest of his work here was collateral to these.

We will now examine the work of him who was sent to prepare the way of Jesus, remembering that this was the beginning of the Gospel, and must therefore have been strictly on the Gospel plan. John came preaching the baptism of repentance for the remission of sins. Mark 1:4; Luke 3:3. Some came to John's baptism who had not repented of their sins, and he would not baptize them. But replies to them, "Who hath warned you to flee from the wrath to come." As this was the way at that time to escape the wrath to come, there must be a full surrender of all sins, in order for them to be remitted and the sinner saved from the wrath to come.

Now, were the sins remitted by the baptism itself? or by it as a figure of the acts of Jesus, who was to remit sins in fact, and thus his way be prepared? Let us follow John to his baptism. He takes his candidate out into the water. He immerses him completely under the water, where, if he were held, he would die,—a complete figure of death. His death would be just as much assured as though his blood were all taken, as in the case of the animal offered for sin. Paul says: "Baptized into his death;" "buried with him by baptism into death;" "planted together in the likeness of his death,"—all recognizing baptism as a figure of

the death of Jesus. Rom. 6:3, 4, 5. And this is also evident as a *necessity*, in order for sins to be remitted through it.

And a word here as to its being on the Gospel plan, since it is adapted to the world-wide field of the Gospel. In the previous remission of sin through a figurative offering; the life of a substitute bullock, goat, sheep, or a dove—must be taken, to show that the sinner's life had been forfeited, and that there was no way for him to regain it except through the promised Redeemer, the Lamb of God, who is to give his life for the world. This offering was to be made at the door of the sanctuary at Jerusalem, so that the sin might be transferred to the earthly sanctuary.

Now the Gospel being as broad as the world, its plan must be equally broad. Its provisions for the remission of sins must be adapted to any part of its field. Wherever the sinner may be that repents of his sin, he can be baptized for its remission. And thus we see that John's work was truly the beginning of the Gospel of Jesus Christ, and that he was, in reality, preparing the Lord's way, the complete fulness of the Gospel plan.

We left our candidate under the water—under a realistic figure of what death, the penalty of the law, is, of which, by his confession of sin, he acknowledges himself to be worthy. How shall we get the right to raise him from this condition of death? Without referring to other scriptures, we find it in these words of John, who says, as he sees Jesus passing, "Behold the Lamb of God, that taketh away the sin of the world."

John knew he was preparing Christ's way. He knew that this figure of death took hold of the death of this offering from heaven of the Lamb of God, for the remission of sins, and that therefore the penalty of death was cancelled in the promise, and he, the candidate, could be raised up a free man, an accepted child of God. As Jesus, who gave his life for our sins, was raised from the dead, so, by this death of Jesus, we are raised from our merited condition of death, by being released from the claims of that law that held us under death. And thus the baptism of John aptly prefigured Christ's death and resurrection,—the acts which the Father sent him into the world to perform for man.

Notice also how Jesus, when he commences his ministry, walks in the prepared way, and is baptized by John, saying, "Thus it becometh us to fulfil all righteousness." And the Father now indorses the work by a *special* manifestation, and says, "This is my beloved Son, in whom I am well pleased." In this we see the perfect harmony of the Father and the Son. The Father gives the Son for man's redemption, prepares his way by showing, in figure, the chief acts by which his work on earth is to be accomplished, and then the Son carries out in fact what has been shown in figure,—his death and resurrection. Baptism, thus far, shows the death and resurrection of the Saviour.

We now ask the question, Could the candidate for baptism be baptized by John's baptism, and not recognize his relation to both the Father and the Son? The first essential thing is repentance of sin,—repentance toward God. We all have sinned, and come short of the glory of God. By going into a condition of death, under the water, we recognize the claims of God's law upon us. And now there is no way for us to be released from the claims of that law, but by the death of Jesus, to satisfy those claims. Hence this figure of death must also lay hold of, and appropriate, that death to us, for the remission of our sins.

And thus it is absolutely essential to John's baptism for the remission of sins, that both Father and Son be recognized. Then when both Father and Son are recognized in their relations to that baptism, what can you be baptized a second time for? It must be for something outside of what was at that time required.

We want to keep in mind that the time had not come for the Holy Spirit in its various gifts to be given in connection with baptism. That could not be given until the work of Jesus here on earth was completed, and he was thereby qualified to become our High Priest in the heavenly sanctuary. Immediately on the commencement of that work he receives from the Father the promise of the Holy Spirit, and it is poured upon the disciples on the day of Pentecost.

A few more thoughts touching John's baptism. It went as far as man can go in the work of redemption. He could prepare Christ's way. He could baptize the candidate, thus prefiguring these acts of Jesus which he would have to do for us, that man might be prepared to receive the Holy Spirit. *That* must come through the Father, and that brings us to the full Gospel commission of baptism: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt 28:19. Mark adds (16:16-18), "He that believeth and is baptized shall be saved. . . . And these signs shall follow them that believe: . . . They shall speak with new tongues," etc. Luke adds (24:47), "Repentance and remission of sins should be preached in his name." In the Gospel commission of baptism, the Holy Spirit is added to what was recognized in the baptism of John,—the Father and the Son. This Holy Spirit was what Jesus promised to send when he went away (John 14:16, 26): "And I will pray the Father, and he shall give you another Comforter." "But the Comforter, which is the Holy Ghost, whom the Father will send in my name." Again (John 16:7), "If I go not away, the Comforter will not come unto you."

This Side the Cross.

We have now passed the cross. Jesus has carried out in fact what John's baptism for the remission of sins showed in figure,—his death and resurrection. We find in the commission by Mark this statement: "He that believeth and is baptized shall be saved." We are, then, through belief and baptism, brought into covenant relations with God, a fully accepted child of his. The institution must, then, show the full grounds of our acceptance, and thereby become the figure through which we express our acceptance of these grounds.

Now notice the first introduction of baptism into the Gospel dispensation this side of the cross. As the Lord's commission includes the Holy Spirit in its varied gifts in addition to what John's baptism recognized, we find its introduction to be in connection with the gift of the Spirit. When the Holy Ghost was poured out on the day of Pentecost, and some were convicted of their sins, and asked what they should do, Peter replies (Acts 2:38), "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The Gospel work is now fully prepared, and as he that believeth and is baptized shall be saved, baptism must now have its full significance of redemption,—must be a complete memorial of it. John's baptism looked forward to the cross. As introduced by Peter under the Lord's command, it looks back to the cross, yet still including the remission of sins and looking forward to the resurrection. As our sins against

God were remitted by John's baptism, pointing us forward to the Saviour, as we have seen, so baptism, as introduced by Peter, remits our sins, by pointing us back to the acts ("this is the New Testament in my blood, which is shed for you for the remission of sins") of the same Saviour.

As we have found in John's baptism that it prepared the way of the Son of God, being on the Gospel plan, that it recognized both Father and Son, and could not be administered without that recognition, and that therefore there was no place for a second baptism, so here we find that the work is the same, only one points forward to the cross, and the other points back to the same, with the exception that this has the promise of the Holy Ghost.*

Now where comes in the necessity of the second baptism, to entitle us to this additional blessing? We want this blessing; it is provided for us, and we need it to successfully carry on the work of God. It is the gift of the Spirit. It can strengthen us to overcome all sin, and perfect a character in the image of God, through Jesus Christ. What says the declaration of the apostle when speaking under the power of this same Spirit?—"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye *shall* receive the gift of the Holy Ghost." Now here is the statement made that if we comply with the conditions of baptism for the remission of sins, we *shall* receive the gift of the Holy Ghost. There is no question about it; we are not instructed to be baptized again, but to be baptized for the remission of sins.

This is where the apostle locates the efficiency. Have we really been baptized for the remission of sins? Have all our sins been confessed to God? Have they all been forsaken? And have we made a full surrender to God? Did we accept of Jesus Christ as the Lamb of God, who taketh away the sins of the world? Did we accept him as the one who died on the cross for the remission of our sins? Did we remember that the Father, when Jesus ratified the ordinance of baptism, by which the Father prepared his way, said, "This is my beloved Son, in whom I am well pleased"? If we have been baptized under these conditions, the Father will accept the purchase of his Son's blood, and we shall receive the gift of the Holy Ghost. This is witnessed to in Col. 2:12, "Buried with him in baptism." We read in Rom. 6:4, "Buried with him by baptism into death." And as we are baptized for the remission of sins, we must be buried into death, "planted in the likeness of his death." Now, having accepted the death of Jesus for our sins, by God's appointed figure of his death, we will notice the rest of Col. 2:12: "Wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." As the claim of sin was canceled when we accepted Christ's death for sin in the figure, God accepts the purchase of his Son's blood, and raises us up, as he raised him from the dead, if we have faith in the operation of God. The thirteenth verse witnesses to this: "And you, being dead in your sins and in the uncircumcision of your flesh [we were both dead by our own sins, and dead under the fallen nature of Adam], hath he quickened together with him [as he raised him from the dead by the power of the Spirit, so he will raise us], having forgiven you all trespasses."

Now if we have faith in the operation of God,

he will bring us up a new creature, having the indwelling power of the Holy Spirit. "If ye then be risen with Christ, seek those things which are above." "For ye are dead, and your life is hid with Christ in God." Col. 3:1, 3.

You have now, by your baptism, associated with faith, all that it can give you. Now if you are baptized again, it must be for something outside of the Gospel. And does it not show a lack of faith in God that he will not do just as he says he will? Does it not indicate that we feel wiser and wish an opportunity to help him a little by being baptized a second or third time, or giving it some other form, as *our* wisdom may suggest?

This is not intended to touch the question of rebaptism, in departing from first love.

O. DAVIS.

JEWISH CUSTOMS AND TRADITIONS.

(By an Israelite.)

The Sanctuary and Its Services.—Continued.

The Golden Candlestick.

ALL artificial light was excluded from the sanctuary, neither were any provisions made whereby it might be admitted. When the priest entered there the first time, the place was totally dark. But God is light, and in



him is no darkness at all; therefore he made some arrangement that light could be had in the sanctuary. The means for this were commanded of God, by having a golden candlestick made, which was to give perpetual light. It was made of pure gold, all of beaten work, with six branches coming out of it, three each side. This piece of furniture was artistically designed, and had most beautiful trimmings. The Lord also commanded the children of Israel to bring pure olive oil for the light, that the lamps might give a perpetual light. Every morning and evening when the priests offered the incense upon the golden altar, they were to trim the lamps. It might seem from Ex. 30:8, at first reading, the lamps went out during the day, and were started again each evening. But by comparing with chapter 27:20, 21, they were to burn always, and never to go out. The Hebrew word rendered in verse 20 "to burn always," is "a continuous, or perpetual light." Once the lamps were lighted, they were never to go out. And it was the work of the priest each morning and evening to trim the lamps and fill them with oil. See Ex. 25:31-40; 27:20, 21; 30:7, 8; 40:4, 25; Lev. 24:1-4.

It is interesting to note how the candlestick was prepared to give light. It did not give

light itself, but was simply a receptacle. The gold was first taken in the lump, and then passed through various processes of refining and beating, till it was made in exactly the shape that God intended it should be. Each part had to be exactly in harmony with the divine ideal, otherwise it was of no service.

Is it not by the refining processes that the Christian is made a light-bearer? Is it not by passing through the fiery furnace of affliction that our faith is tried as gold in the fire? And is it not necessary that all the dross be consumed and the right degree of beating and refining continue till every part is brought into perfect harmony with the divine will? It is only thus we are able to be light-bearers. God orders how the work shall be done; and if we submit ourselves to him, he will fashion us according to the pattern by which he makes all like himself.

It was only by this process that the Saviour was made perfect, and he is the light of the world. He was made perfect through suffering. And being made perfect, he became the High Priest for ever, for all who should obey him. Heb. 5:8, 9. All the light of the world was excluded from Jesus' life, that the light of God only might burn in his soul. And when God once started that fire to burn by the power of his love, it never was dimmed. God ever took care of it, and demonstrated to the world that he is the light which lighteth every man that cometh into the world. John 1:9. Thus God shaped and fashioned the dear Saviour, and made him to be the great receptacle which emitted the light of God to the world. "He that hath seen me, hath seen the Father."

Prior to his departure Jesus said, "While I am in the world, I am the light of the world." And since his departure from the world his disciples are the light of the world. "Ye are the light of the world." And as he is, so are we in this world. Thus God has made his followers to be light-bearers in this world. We are to be candlesticks beaten and refined of God, that the light of Jesus might be seen in the world. But if we expect to shine as God wishes, we should, we must, bear the test of refining; otherwise we shall not be the right kind of instruments. But, thanks be to God, Jesus knows how to sympathize with us while the work of beating is being carried on.

All outside means must be excluded, as the Lord allowed no other light but his own to shine in the sanctuary. "For it is God which worketh in you both to will and to do of his good-pleasure." And the material itself is much better than gold. For we are not redeemed with silver and gold which perisheth, but with the precious blood of Christ, as of a lamb without spot or wrinkle. And it is the trials and afflictions the Christian endures which makes him shine as a light in the dark world.

And the light in us must never go out either. It must be kept burning continually. There are some Christians that feel as tho they were shining one day, and the next day their light is out. But the true child of God seeks to have his light placed upon a candlestick, that it may give a bright light, and a continuous one. And it will never grow dim if we allow our great High Priest to trim the wick, and fill the lamp with the oil of grace. If we seek for his grace day by day, we shall give the right kind of light all the time. There are many bad edges which need trimming occasionally to keep the light burning brightly all the time; he will remove them if we ask him to supply us with needed help. It is much better for him to remove the trimmings than to remove the entire candlestick. And when he polishes and

*As long as Jesus was personally present with his disciples, they could not receive the Holy Spirit. Their faith did not grasp the life and power of God in Jesus Christ, apart from his personal presence. Therefore he said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you."

refines and continually beautifies the lamp in which his own light shines, then many will be led to behold him who is the light of God and the light of the world.

He has told us what some of the means are to keep our lights burning brightly in our candlestick: "Thy Word is a lamp unto my feet, and a light unto my path." If we ever seek to imbibe that Word in our souls, then the darkness of tradition and superstition will never cause our lights to burn dimly or to become extinct.

Then let the good work go on in our every life; let him do all he thinks necessary that the light may shine brightly, that many may see our good works and glorify our Father which is in heaven.

"Light of the world, Thy beams impart,
To lead my feet through life's dark way;
O, shine on this benighted heart,
Nor let me from Thy guidance stray!

"Light of the world, shine on our souls;
Thy grace to us afford;
And while we meet to learn Thy truth,
Be Thou our teacher, Lord."

F. C. GILBERT.

Question Corner

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

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

No. 540. "Reverend."

FROM what or whence is the word "reverend" derived, and what was its original signification? R. G. W. C.

"Reverend" comes from the word "revere," to venerate, regard with awe, stand in fear of. It comes from the Latin "*revereor*," to stand in awe of. The word is akin to worship, but its common use has been shaded down to mean respect. It was probably first applied to aged and venerable ministers, and from that it came to be applied to all ministers. The word "reverend" occurs but once in our English Bible, and is there applied to the name of the Lord (Ps. 111:9); but the original Hebrew word, *yare*, occurs many times. It is translated "reverence" in Lev. 19:30; 26:2; Ps. 89:7, where it is applied to the sanctuary and to God; and in Gen. 20:8; 28:17; 43:18; Ex. 34:30; Num. 22:3; Deut. 2:4; Joshua 9:24, and many other places, it is translated "afraid"—having reference to both God and man. The words in the New Testament rendered "reverence" are three in number, of kindred meaning, but weaker.

No. 541. "Repent," Gen. 6:6; Acts 15:18.

Will you harmonize these texts: Gen. 6:6; Acts 15:18? Could God repent of works he knew would be?

SEEKER AFTER TRUTH.

God speaks to men in the language of men. Every good emotion in the human heart is in the heart of God in its perfection. God gave man only that which was good and which would have worked out for man's everlasting good if man used it aright. But man did not; many would not; and all this God knew; and yet he gave them his perfect plan, knowing it would eternally triumph, with all those who desired to triumph in the right way, while those who did not count themselves worthy of everlasting life would perish. Notwithstanding this, when God saw how man opposed his own soul's best interest and turned of his own choice to destruction, it repented him, it gave him sorrow of heart, that he had made them. His pity and compassion were moved for them. See Judges 10:16.

No. 542. Flesh and Blood. 1 Cor. 15:50.

PLEASE explain 1 Cor. 15:50. What kind of a body is the resurrection body? Did not Christ go to heaven flesh and blood? Was not Elijah translated flesh and blood? N. H. Z.

"Flesh and blood can not inherit the kingdom of God," that is, God's immortal kingdom, for the reason that "neither doth corruption inherit incorruption." The corruption of natural man is in the natural life, and "the life of the flesh is in the blood." Lev. 17:11. The blood is therefore corrupted, making a true basis for the statement so often heard, "The blood must be purified," a work which no man can do. The resurrection body is "a spiritual body." 1 Cor. 15:44. The Spirit of God flows in the immortal man in the place of blood, and his whole being is changed to incorruption. Our Saviour had "a spiritual body" at his ascension, with the immortal flesh, filled with the life of God. Elijah must have been changed in this way also. The stamp of immortality upon the physical man is God's stamp of genuineness on man's incorruptible character.

No. 543. Sanctuary and Church.

IS THE "sanctuary" ever referred to in the Bible as a church house?

The word "sanctuary" is applied in almost every instance of its use in the Scriptures to either the tabernacle built by Moses in the wilderness, the temple built by Solomon, or the heavenly temple of which these were types. The word means a hallowed thing or place, a dwelling-place of God. The original word in Amos 7:13 is translated "chapel." The word could properly be used of a church truly dedicated to God, a place where God dwells. It could be used of the Christian's body, the temple of God. But the Biblical use of the term is almost universally as given above.

No. 544. 1 Tim. 4:3.

Will you please explain 1 Tim. 4:3, the whole verse?

We can give no lengthy explanation. Read and consider the context. 1 Tim. 4:1-3 refers to a class which would in the latter times depart from faith in Christ; they would give heed to seducing spirits and teachings of demons, teaching contrary to God's Word; they would be hypocritical, teaching falsehood, while pretending to teach the truth; by thus working against the truth their conscience would become hardened; they would *forbid* marriage, when perfectly lawful; they would *command* abstinence from legitimate foods, or appoint and command stated fasts, etc. These are the characteristics of a great apostasy in the last days. In many of these features we may see its fulfilment in the saint-worship and intercession of the Catholic Church, and the stated fasts and celibacy of clergy and nuns commanded by the same church. It may also be seen in Spiritualism, and will be more and more manifest as we near our Lord's coming.

No. 545. Before or after Supper.

Why is the ordinance of humility (feet washing) held before the Lord's supper, when Jesus did this after supper?

N. H. Z.

The supper referred to in John 13:2, 4 is not the Lord's supper, but the Passover supper, which preceded the institution of the Lord's supper. The feet washing came in between verses 18 and 19 of Luke 22. We have not space to explain in detail. For full explanation send for "Rejected Ordinance," by W. H. Littlejohn, Review and Herald, Battle Creek, Mich. Price, 10 cents.

No. 546. A Time for Everything.

Will you please explain Eccl. 3:1-9? READER OF SIGNS.

The passage is plain. How could it be made plainer? Have you prayerfully considered each expression? If not, do it. From the standpoint of this sinful world every statement is true; and from the standpoint of the Christian it may be true. There is a time to kill, or mortify, or make to die, the deeds of the body, to break down by faith the strongholds of sin, to hate the evil, etc. What more is needed?

No. 547. Being with Christ.

PLEASE explain Phil. 1:23 and 2 Cor. 5:8. It would seem as tho Paul meant he would be with Christ when he died.

MRS. W. H. R.

Phil. 1:23: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."

2 Cor. 5:8: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Paul was in a strait betwixt *two* things, life and death. "For to me to live is Christ, and to die is gain. . . . Yet what I shall choose I wot not." Phil. 1:21, 22. Death or life, either, would magnify Christ; but the apostle knew not which to choose of these; but he did desire a *third* thing, which was "far better" than the other two, and that was "*to be with Christ*." Therefore to be with Christ is *not* death.

The same thought is expressed in 2 Cor. 5:8. The thing he desired there was not to be "unclothed" or to die (verse 4), or to remain here in the body, this present mortal existence, and suffer (verses 2, 8), but to be out of both of these conditions, and be "present with the Lord."

Now when are the people of God present with him?—In a sense, of course, Christ is always present with his people by his Spirit, but they are not present with him personally until he comes. Then when he changes the mortal to immortal; when "mortality" is "swallowed up of life" (2 Cor. 5:4); when the dead in Christ shall rise incorruptible, and the living shall be changed (1 Cor. 15:51-54); when he shall descend from heaven with a shout (1 Thess. 4:16); when he shall reward every man according to his works (Matt. 16:27), in this way, at this time, "so shall we ever be with the Lord" (1 Thess. 4:17). It was this for which Paul longed, when Christ should come from heaven, and he would leave the earth, caught up to meet him in the air.

The Outlook

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

ANOTHER NATIONAL REFORM SCHEME.

A CALL has been issued for a National Good Citizens' Convention, to be held at Nashville, Tenn., May 18-20. The principal purpose is the organization of an International Good Citizens' League, the objects of which are thus set forth:—

"1. To unite for efficient and concerted action, and for mutual encouragement, all friends of good government, liberty, and prosperity.

"2. To purify politics, and for public office to 'provide out of the people able men, such as fear God, men of truth, hating unjust gain.'

"3. To accept Christ and his law as the true basis of government and the supreme authority in national as in individual life.

"4. For alleviation of suffering, uplifting of humanity, and, as far as possible, abatement of poverty.

"5. For universal diffusion of knowledge and promulgation of truth.

"6. To promote the study of citizen-duty from the Bible standpoint, the glorious opportunities, privileges, and possibilities within reach of that nation whose government honors God's authority."

Like all the ostensible purposes of the various religio-political associations and combinations, these expressions sound well to persons not awake to the deceptive spirit that is abroad in the land endeavoring to establish such principles as must inevitably result in Church and State government. For the most part, the men and women who are engaged in these various enterprises are deceived as to their logical outcome, and are opposed to what they call Church and State union, namely, the adoption of any particular denomination as a national church. They do not see, or do not want to see, that the control of the government by all the churches combined involves the same principle, and must end in the support of, and consequently the enforcement of, certain religious tenets by the government. All these associations openly aim at one point, namely, the elevation of Christians to political office. Most professed Christians are at once attracted with the idea that this is a commendable object. They think it would be a grand thing to have the government in the

hands of Christian men, seemingly overlooking the fact that this was just what led to the corruption of both the Church and the State in times past. The great mistake arises from blindness to the fact that *Christians* do not want to control the government; only professed Christians, ambitious of political power, seek to control the government in the name of Christianity. No such effort was made in the days of Christ and his apostles. But the advocates of such a measure will stop at nothing to accomplish their purpose. With them "the end justifies the means."

But why are there so many of these associations, leagues, unions, etc., aiming at one point?—Evidently it is because one of them can not run long without its defects being manifest, and others hope to institute something that will not expose such vulnerable points. Again, jealousies arise; should one association succeed in bringing about the desired object, its leaders would have a prestige which others have an ambition to attain. Then there are sectional and denominational prejudices which have more or less influence in bringing about diverse, if not rival, institutions having the same end in view. The *Christian Statesman*, organ of the National Reform Association, says of the platform here quoted:—

"The third of the above-named objects, it will be noticed, is in substance identical with the fundamental aim of the National Reform Association. It may be said that the forces of this proposed convention and league might better unite with either the National Reform Association or the Christian Citizenship League. But if the friends of good government who gather at Nashville prefer to organize a league of their own for the noble purpose indicated above, we bid them Godspeed."

This third object is also "in substance identical with the fundamental aim" of the Woman's Christian Temperance Union. And the second, third, and sixth objects are "in substance identical with the fundamental aim" of the Christian Citizenship League. Furthermore the kind of "Christian citizenship" which the Christian Citizenship League advocates is one of the prominent objects of the leaders and manipulators of the Young People's Society of Christian Endeavor. So we see that the proposed International Good Citizens' League is to be merely another factor in the "national reform" combination, having for its object the control of civil government by political religionists in the name of Christianity. This aim is wholly papal in principle.

W. N. G.

THE SUFFERING IN INDIA, AND AN ALLEGED CAUSE.

THE discussion in Congress of a resolution to charter a vessel to carry relief to the famine sufferers of India, brought out some startling facts as to the extent of the calamity, and some pertinent statements as to a fundamental cause. In course of remarks, Mr. Grout, of Vermont, said:—

"The viceroy of India, in his report for the second week in March, states that there are upon the official relief lists 3,421,000 people. . . . The extent and severity of that famine is but poorly understood. Lord George Hamilton, the secretary of state for India, says it covers an area of 160,000 square miles, including 36,000,000 people; and that in addition to this there is a region where scarcity prevails of 121,000 square miles, with a population of 44,000,000. In the nature of things there can be no complete relief until the crop is harvested next autumn, and Sir Edwin Arnold says that the deaths in consequence of the famine before that time, will be likely to be counted by the hundred thousand, and perhaps by ten million. He states the fact that in the last famine in India, which is a hot and dry country, nearly 6,000,000 people died of starvation. When the drought comes there, as in the past year, it destroys vegetation over large tracts of the country, and the population is left unprovided for; and, being dense, millions of deaths follow. The area now afflicted is much larger than then, the population much greater, and the situation in every way much worse."

Mr. Grout further stated that, while this condition exists in India, corn in our own country costs but eight or ten cents a bushel, and in some parts of the west is being burned for fuel. Mr. Barrows, of Massachusetts, then said:—

"There is one aspect of this question that has not been presented, and that is the fact that a large number of the people who are now in a starving condition stand in a very close relation to the people of the United States. They are, so to speak, the wards of the American missionaries, and the appeal which

comes to this country, comes through the representatives of nearly all the American missionary boards of the different denominations, so that those who are in this starving condition, turn naturally to the American people with the expectation of relief."

The manner in which large numbers of people become the victims of starvation in case of a single year's drought, was pointedly expressed by Mr. Simpson, of Kansas, as follows:—

"Mr. Speaker, I shall vote for this joint resolution; I am in favor of it. I do not think we ought to cavil about the amount. I am satisfied that the officials of the government in whose charge this will be left, will see to it that the people are not wronged in any way. And yet, sir, I agree with the gentleman from Tennessee [Mr. McMillan], that, while we are charitable in donating to the suffering poor of other countries, we ought to point out in some way the reasons why they came to be poor. The gentleman from Illinois [Mr. Cannon] alluded, a while ago, to the donation that we made to Ireland in years gone by. He stated truly that at that time there were thousands of the Irish people starving on the public highways; and yet it is a historical fact that every ship that left an Irish port at that time for England, went over there loaded with the products of the Irish people, paid as a tribute to absentee landlords. Now, how comes it that the great mass of the people of India, who are industrious and frugal, and who produce from year to year an abundance to keep them all, find themselves, in a year of drought or scarcity, on the very verge of starvation? Must it not be that somehow, or in some way, the powers that govern India, through a system of taxation or otherwise, manage to absorb the wealth that those people create? So I say, sir, it is right and proper that, while we are generous in our contributions for the relief of suffering, we should point out the evils that make those people poor and suffering. . . . Ireland was a rich and prosperous country until the system of landlordism absorbed the wealth of the Irish people, and the same system is now eating out the vitals of India, and it is doing the same thing in this country. We are to-day traveling the same road, and it will be but a very short time until we in this country will be appealing to other countries to save our starving people, under the same laws and the same conditions."

The War Spirit—A Difference.—While many of our religious papers and teachers and people are shouting war and training young men in the art, infusing into them the war spirit, by processions, gay uniforms, brass bands, and "patriotic" nonsense, contrary to the teachings of the Prince of Peace, it is refreshing to read what some of the grizzled old war veterans have had to say. Sherman, we believe it was, that said, "War is hell." Old Gen. W. S. Rosecrans recently telegraphed to the *New York World*:—

"Not to speak of the loss of millions of lives, war has cost more waste of treasure, raiment, and food than would suffice to relieve all the poverty and starvation existing in the entire world to-day. Brought up a soldier, and having passed my best years as a student of the art of war, and having seen at close range the horrors and ruin of war, I hail as the rainbow of promise the noble inspiration of arbitration in place of war."

"Hampered by illness and age, I can do little, but were I able I would devote pen and voice to inculcating in the minds of our youth in the schools and universities a realization of the horrors of war, and impress the great uplifting of humanity above mere brute force to the higher plane of a nobler civilization, which shall calmly settle all vexing international differences by a court of reason and not by the crash of artillery."

Commander-in-chief Miles and Gen. O. O. Howard utter the same sentiments. These men know the cruelty and heartlessness of war by experience. Our religious people generally know nothing of this; do they advocate war because its spirit burns in their hearts? Christ has called us unto peace.

Politics and Religion.—In 1891 the Methodist Conference held in Des Moines, Iowa, censured the governor of that State because certain laws were not more stringently executed. In a subsequent speech the governor alluded to this censure, and in course of his remarks uttered this sentiment, which seems more and more like a true prophecy as time passes:

"I think I can safely say that, so far as worldly people are concerned, they do not believe that our politics and religion can be mixed without converting the entire mixture into politics alone in a very short time. I want to say farther that those who attempt to do this will sooner or later learn that their churches have become political instead of religious organizations, and that they must thereafter be content to wield such influences over the consciences of men as other political organizations are able to do, and no greater or better."

The Fireside

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

WHAT IS LOVE?

For others' sake to longer wear
The garment old that they more bare
May feel the warmth of robe you give
And have a braver heart to live,
Nor show that you yourself deny
By any half regretful sigh—
Herein is love.

For others' sake to hush your moan
And speak in gentle, cheerful tone;
For others' sake to walk each day,
And keep unspoken all your fears;
For others' sake to be quite strong
When sore beset by foe and wrong—
Herein is love.

For others' sake to seek to bear
The heaviest part of all life's care;
Nor show that weary ache and strain
Is falling on your heart and brain;
But in it all to seem at rest,
And not as standing any test—
Herein is love.

For others' sake to make life sweet,
Though thorns may pierce into your feet;
For others' sake to walk each day,
As if joy helped you all the way—
While in your heart may be a grave
That makes it hard to be so brave—
Herein is love.

For others' sake—this brought to earth
The benediction of His birth;
For others' sake to suffer all
That into human life can fall;
For others flowed the crimson tide,
For others He was crucified—
Herein is love.

—Selected.

DAYLIGHT VERSUS ARTIFICIAL LIGHT.

PERHAPS this caption might quite properly be rendered "God's light versus man's light;" for among the many inventions which men have sought out they have found it expedient to devise various methods of producing artificial light. Neither could the multitudinous operations of the business and social world be successfully carried on without large recourse being had to this convenient substitute for that wonderful element which the Creator in the beginning spoke into existence and pronounced good.

Nevertheless we country people (and perhaps many others), who are to quite an extent disconnected from the busy machinery of the world, have, it seems to me, the privilege of living more in harmony with the original plan when man was created upright. Not that one may make rules for another according to that which may have proved practical and satisfactory to himself; for each one is constituted and situated differently from others, and can only adopt the suggestions of others as far as he finds them available.

Daylight is certainly that to which the human eye is naturally adapted; then would it not be consistent to use that when practicable, and to avoid the use of the substitute as far as duty and circumstances would permit?

In this latitude during the summer months the day dawns very early. In fair weather at four o'clock A.M., sometimes earlier, it is light enough for ordinary labor to be performed, tho it is preferable that this be of a nature not to strain the eyes, as the oculist tells us that the eye must not be taxed before breakfast. However, I can not think that if one is properly seated, allowing the strongest light to fall upon

the work instead of the face, even sewing or studying before breakfast is as injurious to the eyes and nerves as using them for the same purposes by artificial light.

A cup of water as hot as can be comfortably drank upon rising will affect the eyes much the same as eating.

As for myself, I seldom find it possible to eat much breakfast very soon after rising, consequently before dinner time must eat "to keep up," but when rising early and taking two hours' brisk exercise before eating, I find myself in condition to enjoy a hearty breakfast, which does not produce the stupor which a very light one does earlier, and which satisfies until dinner time.

During the hot weather, those who do their hardest work in the cool of morning thereby secure the privilege of seeking a cool corner for light work or resting, if necessary, during the less comfortable part of the day.

There is something so cheering and invigorating in the morning air, "while yet the birds their early matins sing," that it seems one can hardly afford to miss it. On the other hand late working at night is to most people very exhausting because very unnatural. It is true that nature accommodates herself remarkably to abnormal conditions in this respect, as in many others, yet those who are permitted to live nearest her laws, will in the end have attained the truest success. Reading or sewing by twilight is very injurious to the eyes, hence if such work must be done after clear daylight is gone, artificial light should be employed.

More rest and sleep are required in cold weather than in warmer, hence provision is made for it.

In those portions of the earth where the days and nights are of great length, the effects of these less fortunate conditions are plainly discernible upon the inhabitants, tho undoubtedly less disastrous to those born under those conditions than they would be to others.

In this favored latitude, in ordinary households, it is seldom necessary to use artificial light during the warm season. When daylight is gone, and the birds and lambs have gone to bed, let Johnny and Susie follow their example. This is the mother's sacred hour; when the little eyes see nothing to distract the attention, and the little hands and feet are willingly quiet, then the mother talks are gladly listened to, and upon the tones the little minds drift innocently away to slumber-land. Mother Nature will usually attend to their awakening in the morning, when her work of restoring is fully accomplished.

JULIA H. DUFFIE.

WHY BIRDS GO TO THE ARCTIC REGIONS.

THE number of birds which go to the Arctic regions to breed is "vast beyond conception." They go not by thousands, but by millions, to rear their young on the tundra. The cause which attracts them is the fact that nowhere in the world does nature provide, at the same time and in the same place, "such a lavish prodigality of food." That the barren swamp of the tundra should yield a food supply so great as to tempt birds to make journeys of thousands of miles to rear their young in a land of plenty, only to be found beyond the Arctic Circle, seems incredible. The vegetation largely consists of cranberry, cloudberry, and crowberry bushes. Forced by the perpetual sunshine of the Arctic summer, these bear enormous crops of fruit. But the crop is not ripe until the middle and end of the Arctic summer, and if the fruit-eating birds had to wait until it was ripe, they would starve, for they arrive on the very day of the melting of the snow. But each year the snow descends on this immense crop of ripe food before the birds have time to gather it. It is then preserved beneath the snow, perfectly fresh and pure, and the melting of the snow discloses the bushes with the unconsumed last year's crop hanging on them, or lying, ready to be eaten, on the ground. The frozen meal

stretches across the breadth of Asia. It never decays, and is accessible the moment the snow melts. Ages have taught the birds that they have only to fly to the Arctic Circle to find such a store of "crystallized foods" as will last them till the bushes are once more forced into bearing by the perpetual sunlight. The same heats which free the fruits bring into being the most prolific insect life in the world; the mosquito swarms on the tundra—no European can live there without a veil after the snow melts; the gun barrels are black with them, and the cloud often obscures the sight. Thus the insect-eating birds have only to open their mouths to fill them with mosquitoes, and the presence of swarms of tender little warblers, cliff-chaffs, pipits, and wagtails in this Arctic region is accounted for.—*Selected.*

HOW THE CHINOOK COMES.

The Warm Wind of the Northwest.

PICTURE to yourself a wild waste of snow, wind beaten and blizzard furrowed, until the vast expanse resembles a billowy white sea. The frigid air blowing half a gale, is filled with needle-like snow and ice crystals, which sting the flesh like the bites of poisonous insects and sift through the finest crevices. The sun, low down in the southern horizon, looks like a frozen globe, with halves, crescents, and bright prismatic bars encircling it.

Great herds of range cattle, which roam at will, and thrive on the nutritious grasses indigenous to the northern slope, wander aimlessly here and there, or more frequently drift with the wind in vain attempts to find food and shelter; moaning in distress from cold and hunger, their noses hung with bloody icicles, their legs galled and bleeding from breaking the hard snow crust as they travel—they appeal to the hardest heart for pity. It is sure death for human beings to be caught out in one of these awful blizzards, with the temperature down to thirty or fifty degrees below zero, unless rescue is speedy. Yet, such conditions frequently exist in this latitude, as they did for fifteen days in November, 1896, when it seemed as if the elements had conspired to bring about another ice age, and annihilate every living thing.

Would the "chinook" never come? The wind veered and backed, now howling as if in derision, and anon becoming calm, as if in contemplation of the desolation on the face of nature, while the poor dumb animals continued their ceaseless tramp, crying with pain and starvation. At last, on December 1, at about the hour of sunset, there was a change which experienced plainmen interpreted as favorable to the coming of the warm southwest wind. At sunset the temperature was only thirteen degrees, the air scarcely in motion, but occasionally seeming to descend from overhead. Over the mountains in the southwest a great bank of black clouds hung, dark and awesome, whose wide expanse was unbroken by line or break; only at the upper edge, the curled and serrated cloud, blown into tatters by wind, was seen to be the advance courier of the long-prayed-for "chinook." How eagerly we watched its approach! How we strained sight and hearing for the first welcome evidence of the gentle breath! But it was not until 11:35 P.M. that the first influence was felt. First, a puff of heat, summer-like in comparison with what had existed for two weeks, and we run to our instrument shelter to observe the temperature. Up goes the mercury, thirty-four degrees in seven minutes. Now the wind has come with a twenty-five mile velocity. Now the cattle stop traveling, and with muzzles turned toward the wind, low with satisfaction. Weary with two weeks' standing on their feet, they lie down in the snow, for they know that their salvation has come, that now their bodies will not freeze to the ground.

The wind increases in strength and warmth; it blows now in one steady roar; the temperature has risen to thirty-eight degrees; the great expanse of snow, thirty inches deep on a level, is becoming damp and honeycombed by the hot

wind, and we retire satisfied that the "chinook" is a genuine and lasting one.

Twelve hours afterwards there are bare, brown hills everywhere; the plains are covered with floods of water. In a few days the wind will evaporate the moisture, and the roads will be dry and hard. Were it not for the "chinook" winds the northern slope country would not be habitable, nor could domestic animals survive the winters.—*From the United States Weather Bureau.*

A WOMAN'S HOUR.

"PLEASE state to the court exactly what you did between 8 and 9 o'clock on Wednesday morning," said a lawyer to a delicate-looking little woman on the witness stand.

"Well," she said, after a moment's reflection, "I washed my two children and got them ready for school, and sewed a button on Johnny's coat, and mended a rent in Nellie's dress. Then I tidied up my sitting room and watered my house plants and glanced over the morning paper. Then I dusted my parlor and set things to rights in it, and washed some lamp chimneys and combed my baby's hair and sewed a button on one of her little shoes, and then I swept out my front entry, and brushed and put away the children's Sunday clothes, and wrote a note to Johnny's teacher, asking her to excuse him for not being at school on Friday. Then I fed my canary bird, and gave the grocery man an order, and swept off the back porch, and then I sat down and rested a few minutes before the clock struck 9. That's all."

"All," said the dazed lawyer. "Excuse me, judge, I must get my breath before I call the next witness."—*Selected.*

OUR ALARM CLOCK.

NOT many years ago a student, desiring to rise early in the morning, bought an alarm clock. For a few days it worked well. But one morning, after being aroused by its alarm, he turned over and went to sleep again. On the subsequent mornings the clock failed to wake him. He placed it under the head of his bed, in close proximity to his ear. There it woke him till the time he disobeyed its summons; ever afterward it was a failure—he slept through its call with perfect regularity. Yet, on the other hand, many a mother wakes on the faintest voice of her child, and many a watcher on the slightest movement of his patient. They have trained themselves to heed such calls.

In like manner the conscience may be deadened and trained. Let the Christian disregard its voice, and soon it will become unable to arouse him at all. Let him carefully heed its faintest remonstrance, and it will become to him a most valuable mentor. Take good care of your conscience; it is a most delicate apparatus.—*Selected.*

"DO NOT fear the power of the world. When a blind man runs against you in the street, you are not angry with him. You say that he is blind, poor man! or he would not have hurt you. So you may say of the world when they speak evil of you for Christ's sake. They are blind."

How MUCH truth may I sacrifice in order to save some little Zoar in which God has given me being? How much silencing of the truth is permitted us here by God, in order that we may help him govern the world? NONE!—*Wendell Phillips.*

THEY are slaves who dare not choose
Hatred, scoffing and abuse
Rather than in silence shrink
From the truth they needs must think.
They are slaves who dare not be
In the right with two or three.

—Lowell.

Missions

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

SOME MORE, SOME LESS.

[The following was written by a little girl, aged 10, and was suggested by Ex. 16:17, read at family worship.]

"THE people murmur," said Moses one day,
For fear that some should fall by the way;
"To-night from heaven will I rain bread;
Enough for each," the Lord then said;
Some more, some less.

They did not measure the manna that fell,
In order that each might perfectly tell
If he had as much as his neighbor had;
O, no! that might have made some feel sad.
Some more, some less.

That is the way God's mercies fall:
Some more, some less, but some to all;
None should wish to have more than his friend,
Each has enough to last to the end;
Some more, some less.

—Advance.

NEW DEPARTURE IN THE ABYSSINIAN CHURCH.

BY PROF. GEORGE H. SCHODDE, PH.D.

RECENT events indicate that the Abyssinians, the oldest organized national church and Christian people on the globe, have decided to change their policy of isolation and separation and seek to come into touch again with other Christian communions.

The movement in this direction has proceeded from both the Abyssinian State and Church governments, as also from the representatives of the two great Catholic Churches, the Greek and the Latin, who have, each in their own way and manner, sought to come to an understanding with the dignitaries of the Abyssinian Church, and to bring about a *modus vivendi* with this venerable tho degenerate relic of ancient Oriental churchdom. The most recent effort of this kind has been the effort of the pope to secure the release of the Italian prisoners of war. It may be doubtful whether this move was prompted by ecclesiastical or patriotic considerations; certain it is that the ultimate purposes were to see if it were possible again to prepare the way for a Roman Catholic propaganda among the Abyssinian Christians.

The Vatican has pleasant memories in this respect, as there was a period in the sixteenth century when the Jesuits actually succeeded in establishing the papal authority in Abyssinia and of maintaining this supremacy for some years, largely after the manner of the old Jesuit States in South Africa. Only a phenomenal national uprising and a revolutionary reaction of native Christians under King Basilides, succeeded in overthrowing this innovation, which has never really been popular with the masses. In recent years, again, the representatives of the Roman Catholic Church have been accorded privileges, especially by the late King Johannes, which were denied their Protestant competitors. As is seen especially from the posthumous publication of Münzberger, himself a Jesuit missionary in Abyssinia, the Vatican authorities have succeeded in reestablishing the framework of a hierarchy in Abyssinia, while the Protestant missionaries have been excluded from the country and been allowed to labor only on the coast; or, at best, as in the case of the veteran Abyssinian missionary Krapf, been permitted to send Bible and other mission literature to their former converts, the Falashas, or Black Jews. These have during all these years remained faithful to the evangelical teachings of the Protestant missionaries; and now and then word, in the shape of a letter from one of their leaders, reaches western mission journals. It is very evident, tho, that the present dynasty in Abyssinia does not look upon the offers of the Roman Catholic Church. King Menelek returned a very polite but equally

firm *non possumus* to the request of the pope, and with this disappointment his representative was compelled to depart.

It is evident, however, that the king by this reply does not wish to sever his connections with western Christianity. On the contrary, it is plain that he has the fixed determination to maintain friendly relations. He has generously consented that a commission of western scholars shall have free access to the literary treasures that for probably a thousand years and more have been deposited in the vaults of the Cathedral at Axum, the old capital city of the Abyssinian Empire. They have been a sealed book to western scholarship all along, who only knew that there must be valuable relics of early Christian literature here, rare specimens that had been lost to Græco-Latin Christianity. Abyssinia has already given the church excellent works of this kind, such as an exceptionally good version of the Scriptures, the Book of Enoch, the Book of Jubilees, Ascension of Isaiah, and the like; and as the Axum collection is known to contain also papyrus documents, the well-grounded opinion prevails in competent circles that Christian literature can expect some rich finds here.

In addition to this collection there are famous libraries on the islands of Lake Zana, in southern Abyssinia, where for a thousand years and more the monks have not allowed any layman to land, until King Menelek under military escort recently put his foot on this sacred soil. These two are to be made accessible to scholars, who, however, as yet know nothing definite as to the literary or historical value of these collections. The indications, however, are that these libraries are, in their way and manner, for the Abyssinian Church what the famous Mt. Athos cloister collections are for the Orthodox Greek Church.

The Italian expedition has been fruitful of good results in this direction, altho the number of manuscripts secured is not by any means equal to that brought back by the British expedition under Napier forty years ago. Some descriptions of these finds are being published, the latest and most important being probably the inscription discussed by Eduard Glaser in the last number of the *Journal of the German Oriental Society*, this inscription turning out to be older than the introduction of Christianity into Abyssinia, and being particularly interesting for the study of the Semitic and Abyssinian alphabets.

But while the Abyssinian Church shows no inclination to renew her connection with the Roman Catholic Church, it has in recent months been making systematic efforts to come to an understanding with the Orthodox Church of the east, notably the Russian. That the Russian and not the Greek branch of the Eastern Church is selected for these union and reunion efforts is probably owing to historic and political causes. The Abyssinian was at one time a part and portion of the Greek Church; in fact, the modern church and Christianity of Abyssinia is a stereotyped reproduction and formal petrification of the Greek Church of the fourth century. But then the Greek Church and the Abyssinian separated for dogmatic reasons. The doctrine of the one or two natures of Christ was the issue at stake. The Abyssinians are very proud of their monophysitic peculiarities; while, on the other hand, the Greek Church continues to uphold the Chalcedon Synod, which is repudiated in Abyssinia. This state of affairs naturally makes the question of a union with the old Greek Church a matter of greater difficulty, as the Abyssinians are by no means ready to give up their theological idiosyncrasies. On the other hand, the Russian is a later branch of the Eastern Church, that did not pass through the ups and downs of theological controversies that drove the Abyssinian Church out of the church general. While theoretically the same doctrinal difficulties exist here too, yet practically and historically the basis for reunion in this case is of a more tangible kind. Add to this the great political prominence of the Russian Empire, its zeal for the Orthodox propaganda in every direction, and

it can be at least understood why so astute a man as King Menelek, who, like his great predecessor, King Theodorus, is more of a politician than a religious devotee, should seek to come to an understanding with the Church and State of Russia. It is only about a year ago that a formal embassy of Abyssinian Church dignitaries went to St. Petersburg, and were there overwhelmed with honors and gifts, and the whole program was given a decidedly religious flavor. Since then the relations have been kept up, tho naturally outsiders can only be allowed to guess from the interchange of messengers between these States, how far the movement has been successful.

It is only natural that Abyssinia should seek such a *modus vivendi* with Russia. In doctrine, worship, and in everything ecclesiastical, the Abyssinian is most closely connected with the church of the czar's empire. Only an inner revolution and complete rejuvenation could make Abyssinia the home of a genuine, living, evangelical Christianity; and under the circumstances it would seem to be a hopeless case. Possibly, if the church should form at least a federative, if not an organic union with that of Russia, and should come more and more under the influence of modern ideals of Christian civilization, the chances, or at least opportunities, for the spread of a genuine Christian life and faith would, among this gifted and historic nation, noticeably increase. Abyssinia once regained for Christianity would make an excellent basis of operations for the great work of conquering for the Gospel the vast length and breadth of the Dark Continent.—*The Independent.*

OUR WORK AND WORKERS.

AT Howard, Colo., twenty-one persons have accepted the Sabbath truth as presented by Brother B. W. Marsh.

THE California State camp-meeting has been definitely set for June 3-13. It will be held at Bushrod Park, Oakland.

TENT-MEETINGS in the interest of the colored people are being held in Louisville, Ky., by Elders Lewis Sheafe and J. R. Buster.

ELDER J. G. WOOD reports the addition of eight to the church in Cincinnati, and five to the church at Columbus, Ohio, within the past two months.

A NEW house of worship was dedicated at Binghamton, N. Y., on the 25th inst. Elders A. E. Place, S. M. Cobb, and other ministers were present.

ELDER D. T. BOURDEAU reports that an ex-priest of the Catholic Church, a professor of six languages, desires to be baptized and to prepare for labor amongst our people.

A MISSIONARY in Africa, not of our people, writes to the secretary of the Ohio Tract Society, asking for more copies of *Our Little Friend*, our denominational child's paper.

ELDER G. H. BABER reports the baptism of twenty-five persons on a recent tour of five different points in Chile. Of the little church at Santiago he says, "Five can, and often do, preach the Gospel with fluency."

THE Texas Reporter states that at Rockwell, in that State, a company of nine Sabbath-keepers were awaiting the arrival of Elder McReynolds to organize a church. There was a Sabbath-school of eighteen members.

FROM a Sabbath-school organized some four months ago at Aurora Springs, Mo., by Brother Edwin S. Richardson, thirteen have embraced the Sabbath of the Lord. Arrangements have been made for a series of tent-meetings.

ON account of the transfer of Prof. E. A. Sutherland from Walla Walla College to Battle Creek, Mich., Prof. E. J. Hibbard, of Battle Creek, will fill the vacancy at Walla Walla the remainder of the term. Other changes of laborers are noted in the Review as follows: Elder H. L. Hoover, of Missouri, goes to New Mexico; Elder Luther Warren from Dakota to Upper Columbia Conference; Elder George B. Wheeler from Massachusetts to Washington, D. C.; Elder M. G. Huffman from Maine to Tennessee River Conference; Elder W. B. White from Nebraska to Indiana; Elder H. E. Robinson from England to Nebraska; Elder J. B. Goodrich from Quebec to Maine Conference; and Prof. J. L. Shaw and wife from Union College to Claremont, South Africa.

ELDER R. D. HOTTEL writes from Birmingham, Ala., that the Odd Fellows' Hall has been secured for Sabbath and Sunday night services. He says that the interest on Sunday evenings has been increasing for several weeks, and that the SIGNS is doing much to interest the people.

BROTHER T. D. BRACKETT reports the personal sale of 1,760 SIGNS in San Francisco in sixteen weeks, an average of 110 copies per week. What one man has done, others might do. Many people are perishing for want of the truth contained in the paper, and at the same time they "spend money for that which is not bread," and "labor for that which satisfieth not."

THE new term of the Walla Walla College School of Correspondence will open June 1, 1897. A new line of work, viz., psychology, will be offered in addition to the other studies. Those desiring circular of school will please address Walla Walla College School of Correspondence, College Place, Wash. Inclose stamp for reply. Professor Hibbard, president of the college, says: "Besides having students in nearly every State in the Union, we have several in the West India Islands, and one in Cape Town, S. Africa."

ONE of our laborers in South Hackney, Eng., recently came across a young German who seemed to be somewhat interested in the Sabbath question. On further conversation, our brother learned that the young man had once lived in the United States, and had heard the truth on the subject from a young minister in California. He had embraced it, but, having lost a situation by his change of views, he became discouraged and gave it up. But he had not been happy, and was rejoiced to again meet one who held to the truth.

PROF. G. W. CAVINESS, late president of Battle Creek College, goes to Mexico to connect with the Spanish work, and is to represent the Seventh-day Adventist denomination on the Bible Revision Committee in that country. It seems that the only Spanish Bible in use there by both Papists and Protestants is a Roman Catholic translation, and very defective. Hence the movement for a new translation by a committee of all the Protestant missionary societies operating in Mexico. Brother M. E. Olsen, late secretary of the International Tract Society, also goes to Mexico to engage in the Spanish work.

AT Lockport, N. Y., recently, a Presbyterian minister paid a visit to Elder A. E. Place, president of New York Conference, and, after some general conversation, asked for a Bible reading on the Sabbath question. They studied the subject about two hours in a most friendly spirit, and at the close the visitor said he would study the subject further, and added: "I am glad I have had this talk with you, if for no other reason than that I see I have had a wrong idea as to the real teaching of your people." There are a great many ministers and others who entertain wrong ideas of our teaching, and persistently misrepresent us, who have not the honesty to sit down and learn what our positions are.

A REPORT from Boise, Idaho, to the *Reaper*, by Prof. F. W. Hiddleston, says: "We are just finishing a six months' term of school. We have enrolled twenty-eight pupils. . . . I have had not only the school work but the church work to look after. I have preached from two to seven sermons a week, and watched very closely the trend of legislation in the State house. We had the satisfaction of seeing two Sunday bills defeated, and of doing some work among many of the prominent men of the State. Several of the legislative body attended our Sunday evening meetings, and the governor was also present upon two occasions. Last Sabbath [6th inst.] six were buried with Christ in baptism, and there are several others that will join us on profession very soon, as well as several more to be baptized soon."

THE latest news from our mission in Matabeleland, Africa, is that some relief from the dreadful outlook had been received. The government made a donation of some corn to help our brethren feed the children under their care. But they had come to the time when their supply of food was all eaten for breakfast, and they knew not where the next meal would come from. They assured the children that it would come from some source, and sure enough it did. Just as this allowance of corn was consumed, a donation of \$117 came from the brethren at Cape Town. And so the Lord provides for his own. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." But we should all remember that God sends assistance to the needy through human agencies; he makes drafts through his Holy Spirit upon the stewards of his means in the earth. Elder Frank Armitage and wife, of Nebraska, have been assigned as additional laborers at the Matabeleland Mission.

PACIFIC PRESS PUBLISHING COMPANY.

Stockholders' Meeting.

In order to accommodate those who wish to attend the Fresno camp-meeting, which begins April 22 and closes May 2, 1897, it has been suggested that we postpone the annual meeting of the stockholders of the Pacific Press Publishing Company from Monday, April 26, to Tuesday, May 4; but in order to comply with the law, it will be necessary to call the first meeting of the stockholders at the regular time and place prescribed by the by-laws. This meeting, however, will be adjourned (no objection being offered), to meet at the office of the company, corner Twelfth and Castro Streets, Oakland, Cal.,

Tuesday, May 4, 1897,
at 9:30 o'clock A.M.

This meeting is called for the purpose of electing a board of seven directors and transacting any other business that may properly and legally come before the meeting.

A full report of the workings of the institution during the past year, together with reports from our branch offices, will be given. It is hoped that there will be a general attendance of the stockholders and friends of the institution.

C. H. JONES,
President.

RURAL HEALTH RETREAT ASSOCIATION.

THE annual meeting of the Rural Health Retreat Association Corporation will be held at the Rural Health Retreat, near St. Helena, Napa Co., Cal., Thursday, April 29, 1897, at 2:30 P.M., for the purpose of electing seven directors for the ensuing year, and transacting such other business as may come before the meeting.

N. C. McCURE, President.

J. A. BURDEN, Secretary.

QUEBEC CONFERENCE AND TRACT SOCIETY.

ON account of other duties Sister Laura Cushing has resigned her office as secretary and treasurer of the Quebec Conference and Tract Society. Accordingly the books have been transferred to Mrs. N. J. Blake, South Stukely, P. Q., to whom all business or correspondence relating to above conference or tract society, should be addressed.

J. B. GOODRICH.

The permanent address of Elder J. B. Goodrich will hereafter be Waterville, Maine.

"SPIRIT OF PROPHECY" VOLUMES WANTED.

We wish very much to get for use here the original four volumes of "Spirit of Prophecy." Some one having same to sell, please write price. Eugene A. Brown, Box 511, Phoenix, Arizona.

LITERARY NOTICES.

DANIEL AND THE REVELATION; THE RESPONSE OF HISTORY TO THE VOICE OF PROPHECY; a Verse-by-Verse Study of These Important Books of the Bible. By Uriah Smith, author of "Here and Hereafter," "Looking unto Jesus," "The Marvel of Nations," "Synopsis of Present Truth," and other works on Bible subjects. Review and Herald Publishing Co., Battle Creek, Mich., Chicago, Ill., and Atlanta, Georgia.

Such is a part of the title-page of a large octavo volume of 758 pages which has come to our table. It has 56 illustrations and two maps, each in four colors, besides illustrated chapter headings. The typographical work is all that could be desired. The book is sold by subscription, but mail orders will be filled. Prices, cloth, marble edges, \$2.25; cloth, gilt edges, \$2.75; library, marbled edges, \$3.00; full morocco, gilt edges, \$4.50.

He who assumes the detailed exposition of prophecy, especially as regards the unrolled future, and bases his reputation on his exposition, assumes a tremendous responsibility. Even in the practical instruction in the Word of God, having reference to the conduct of his people in the *now* of all time, how additional light and truth continually shine forth, calling for the enlargement of faith and broader field of vision! How much more is this true in the ever-unrolling scrolls of divine prophecy. It is too much to expect that one man could see all or comprehend all the light of history and prophecy. He who writes in so large a field as is presented in the book under review must necessarily borrow from other writers in the same field, and in so doing is in danger of borrowing error as well as truth. Years ago we well remember with what avidity we devoured the second edition [we believe it was] of "Thoughts on the Book of Daniel," and its companion book, "Thoughts on the Revelation." We felt then that the light given in those two books was marvelous. Later editions have shown that more light from the "more sure word of prophecy" was shining from the heavenly sanctuary into the mind of the author, and he has given the public the benefit in the several revisions the work has undergone. He, like every true

student of the Word, has not been satisfied with the first and narrower views; more light demanded revision. The book has done much good in the past; we hope it will do more in the future; and that not long hence we may have a still further revision, embodying more of the glorious "revelation of Jesus Christ" which God has given us in the last book of the Bible; for there is more and clearer light in these prophetic books, and it is no disparagement to any writer on these prophecies to say this. For this reason we wish that this revision had been less conservative of some "old views," and surveyed anew, from different base lines and heights, so to speak, some of the great, grand landscapes and "unfenced fields" of the prophetic Word. But this we leave to future revision. We are sure that he who is interested in the past and future, in God's hand in history even now, who would read to-day in the light of God (and who would not?) will find pleasure and profit in the above work. But as we would say of every book on the Bible (and so we are sure the author would say), let it be a *help* in the study of the Bible, not a hiding of the precious jewels of truth.

"GOD IS LOVE," by G. E. Fifield. Theodore Reese, 155 La Salle Street, Chicago, Ill. Neatly bound in cloth, 222 pages, with portrait of author. Price, 50 cents.

Many of our old subscribers will recognize that the title of this book (a Bible expression) is the same as that of an interesting series of articles by the same author, which were published in the SIGNS OF THE TIMES in 1892. There were many requests made at that time that the articles should be published. This book is a response to these requests. The articles have been revised and placed in book form, with two additional chapters and an appendix which did not appear in this journal. While we heartily agree with the author in his view of the boundless love and eternal mercy of God, we do not think his conclusion respecting the closing of probation and the pouring out of the seven last plagues necessary to vindicate God's love and mercy. But we commend the book to the reader, and pray that it may open the eyes of many who have been blinded by pagan ideas, to the true conception of God's character of love. The typographical work is good; it is well and eloquently written, and its price is low.

ABBOTT'S COMMENTS ON THE REVELATION OF JESUS CHRIST. J. H. Abbott, 79 Mapledale Ave., Cleveland, Ohio. 94 pp.; price for a time, 75 cents.

The book is nicely bound in cloth, gold embossed, and is printed in clear, bold type on good paper. The text is in bold face. Of the comments we can only say, some are in harmony with Scripture, and others not. They are altogether too brief to give much more than the writer's opinion.

"THE BOOK OF DANIEL IN THE LIGHT OF THE HIGHER CRITICISM," by I. D. Steele, edited, with additions, by H. L. Hastings. Anti-Infidels Library, No. 49, H. L. Hastings, 47 Cornhill, Boston, Mass. This tract of 32 pages is an excellent answer to the Higher Criticism, and is well worthy of a perusal by all. Price, with covers, 10 cents; without covers, 5 cents.

The Sabbath School International Series.

LESSON VII.—SABBATH, MAY 15, 1897.

THE BETRAYAL AND ARREST OF CHRIST.

Lesson Scripture, John 18:1-18, R. V.

"WHEN Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into the 2 which he entered, himself and his disciples. Now Judas also, which betrayed him, knew the place; for Jesus oftentimes 3 sorted thither with his disciples. Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and 4 weapons. Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom 5 seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, was 6 standing with them. When therefore he said unto them, I am 7 he, they went backward, and fell to the ground. Again therefore he asked them, Whom seek ye? And they said, Jesus of 8 Nazareth. Jesus answered, I told you that I am he; if there- 9 fore ye seek me, let these go their way; that the word might be fulfilled which he spake, Of those whom thou hast given me I 10 lost not one. Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. 11 Now the servant's name was Malchus. Jesus therefore said unto Peter, Put up the sword into the sheath; the cup which the Father hath given me, shall I not drink it? 12 "So the band and the chief captain, and the officers of the 13 Jews, seized Jesus and bound him, and led him to Annas first; for he was father-in-law to Caiaphas, which was high priest 14 that year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. 15 "And Simon Peter followed Jesus, and so did another disci-

ple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; but Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. The maid therefore that kept the door saith unto Peter Art thou also one of this man's disciples? He saith, I am not. Now the servants and the officers were standing there, having made a fire of coals; for it was cold; and they were warming themselves; and Peter also was with them, standing and warming himself."

QUESTIONS.

1. Where did Jesus go? What particular place did he visit?
2. Who knew about this place? How did he learn of it?
3. Who also came to this place? Who were with him?
4. What did Jesus then do? What did he say?
5. What reply was made? What information did Jesus then give them? Who was among the mob?
6. What effect did the words of Jesus have upon the crowd?
7. What inquiry did Jesus repeat? What reply was made?
8. What answer and request did Jesus make?
9. What word of Christ was thus fulfilled?
10. What attempt was now made to defend Christ? Who was wounded?
11. What instruction did Christ then give? In what words did he show his complete submission to God's will?
12. What was then done to Jesus?
13. To whom was he taken? In what way was this man connected with the high priest?
14. How had Caiaphas already brought himself into prominence?
15. Who followed Jesus? To whom was one of them known? What did he do?
16. Where did the other remain? How did he gain admission to the trial?
17. What question was then asked him? What reply did he make?
18. Who were in the company? What had they done? Why? Who was among them? What was he doing?

NOTES.

1. "HE [Jesus] stood in advance of his disciples, and inquired, 'Whom seek ye?' They answered, 'Jesus of Nazareth.' Jesus replied, 'I am he.' As these words were uttered, the mob staggered back; and the priests, elders, soldiers, and even Judas, dropped powerless to the ground. This gave Jesus ample opportunity to escape from them if he had chosen to do so. But he stood as one glorified amid that coarse and hardened band. When Jesus answered, 'I am he,' the angel who had lately ministered unto him moved between him and the murderous mob, who saw a divine light illuminating the Saviour's face, and a dove-like form overshadowing him. Their wicked hearts were filled with terror. They could not for a moment stand upon their feet in the presence of this divine glory, and they fell as dead men to the ground. . . .

"When the angel departed, the Roman soldiers started to their feet, and, with the priests and Judas, gathered about Christ, as tho ashamed of their weakness, and fearful that he would yet escape from their hands. Again the question was asked by the Redeemer, 'Whom seek ye?' Again they answered, 'Jesus of Nazareth.' The Saviour then said: 'I have told you that I am he. If, therefore, ye seek me, let these go their way'—pointing to the disciples. In this hour of humiliation, Christ's thoughts were not for himself, but for his beloved disciples. He wished to save them from any farther trial of their strength."—*Spirit of Prophecy, vol. 3, pp. 102, 103.*

2. "BAND," "captain," and "officers." Josephus says that at the festival of the Passover, when a great multitude of people came to observe the feast, lest there should be any disorder, a band of men was commanded to keep watch at the porches of the temple, to repress a tumult if any should be excited. This band, or guard, was at the disposal of the chief priests. See Matt. 27:65. It was composed of Roman soldiers, and was stationed chiefly at the tower of Antonia, at the northwest side of the temple. In addition to this, they had constant guards stationed around the temple, composed of Levites. "The captain and officers of the Jews" probably referred to those who had charge of the temple guard.

3. JESUS was brought before Annas first because he was probably regarded by the Jews as the legitimate high priest, according to their customs. He was deposed by Valerius Gratus, and after several changes, Caiaphas, his son-in-law, was chosen. See Alford's Notes on Luke 3:2. By reference to that scripture it will be seen that both were counted as high priests at the time John the Baptist began his ministry.

4. "THE coldest hour of the night was that preceding the dawn, and a fire had been lighted in the hall. Around this a company were gathered; and Peter presumptuously took his place with the rest by the fire, and stood warming himself. He did not wish to be recognized as one of the disciples of Jesus, and he thought by mingling carelessly with the people he would be taken for one of those who had brought Jesus to the hall."

Suggestions for Further Study.

1. How did Jesus know all things that should come upon him?
2. Compare verse 8 with John 10:11, 12. How do the Shepherd's words and the facts compare?
3. What lesson may we draw from verse 11, with reference to Church and State, and also as to our conduct when assailed with carnal weapons?
4. If we begin to follow Peter's example (verse 10), is there not danger of continuing in the course he pursued that night?

The Sunday School

International Series.

LESSON VII.—SUNDAY, MAY 16, 1897.

PAUL PREACHING TO THE GENTILES.

NOTE.—The whole chapter should be included in the lesson study, as it all bears upon the reception of the Gospel by the Gentiles, the persecution to which the apostles were subjected in proclaiming the truth of God, and the beginning of the conference at Jerusalem, which will be taken up in the next lesson. The chapter opens with the conflict between the old and new forms of faith, and the division of the people in regard to the teachings of Paul and Barnabas. Here the apostles realized the truthfulness of that saying of Christ, "Whoso killeth you will think that he doeth God service;" for the opposition became so intense that they were compelled to flee for their lives to Lystra and Derbe, cities of Lycaonia. Commit verses 21 and 22.

Lesson Scripture Acts 14:11-22, R. V.

- 11 "AND when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. And the priest of Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out and saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in them is; who in the generations gone by suffered all the nations to walk in their own ways. And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.
- 12 "But there came Jews thither from Antioch and Iconium; and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.
- 13 But as the disciples stood round about him, he rose up, and entered into the city; and on the morrow he went forth with Barnabas to Derbe. And when they had preached the Gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God."

Golden Text.—"I have set thee to be a light of the Gentiles." Acts 13:47.

SUGGESTIVE QUESTIONS.

- (1) When the people of Lystra saw the miracle which Paul performed, what did they do and say? Verse 11. Note 1. (2) What did this declaration show on their part? *Ib.* Note 2. (3) What names did they apply to Paul and Barnabas? Verse 12. (4) Why? *Ib.* Note 3. (5) In view of what had been done, what did the priest of Jupiter attempt to do? Verse 13. Note 4. (6) What did the apostles do when they understood the purpose of the people? Verse 14. (7) What question did they ask of the people? Verse 15, first clause. (8) What did they say of themselves and their mission? *Ib.*, last part. (9) In their protest to the people what attribute of the true God did they set forth? *Ib.* Note 5. (10) What does Paul say of God's dealings with the nations of the past? Verse 16. (11) Yet what evidence had the people of his existence? Verse 17, first clause. (12) In what did this witness consist? *Ib.*, last part. Note 6. (13) What was barely accomplished by these words of the apostles? Verse 18. (14) Who followed Paul and Barnabas? Verse 19, first part. (15) What did they accomplish? *Ib.*, last part. (16) What happened as the disciples gathered around the prostrate apostle? Verse 20, first part. (17) What city did they next visit? *Ib.*, last part. (18) Having preached the Gospel in that city, what places did they next visit? Verse 21. Note 7. (19) In what did their work consist at these places? Verse 22, first part. (20) What was their testimony in regard to the Christian's experiences? *Ib.*, last part. Note 8.

NOTES.

1. Saw what Paul had done.—Referring to the

miracle performed in healing the man who had never walked from the time of his birth. The man "impotent in his feet" was of course well known to the Lystrans, and the miracle was done without even so much as the laying on of hands. There could be no denying the genuineness of what they had seen. The performances of the magicians were weak in comparison with such acts as this. It seemed to the people that the voice which could perform such a deed must be the voice of divinity. They could not separate the voice which spoke the healing words from the power which performed the healing act.

2. Gods . . . in the likeness of men.—This declaration plainly shows their keenness to discern the fact that such power as here manifested did not reside in men as a part of them. They recognized the power as that of a supreme being, and in their ignorance naturally connected the ones using the power with the authorship of the power.

3. Jupiter and Mercurius.—Jupiter was the chief god of the Roman State, but through the influence of Greek civilization became identified with Zeus, the chief god of the Greeks. The title of Jupiter was probably applied to Barnabas because he was the elder of the two and of more imposing appearance. Mercurius, the Roman name for the Greek Hermes, would be more fitting for Paul, as he was smaller and the chief speaker. Mercury was the god of eloquence, the spokesman for the gods; and he was also supposed to preside over all barter, trade, and commercial dealings. The desire of the people to do homage to Paul and Barnabas is explained by the legend which was familiar to those people, in which Jupiter and Mercury are represented as visiting that region and being so inhospitably treated by the people that they overwhelmed the whole surrounding country by a flood. This legend was repeated to the people year by year, so that they were perfectly familiar with it; and the visit of Barnabas and Paul, accompanied with the peculiar demonstration of power which they had seen, gave them reason to suppose that the gods were again visiting them, to again test their hospitality.

4. Brought oxen and garlands.—A part of the Roman worship was the offering of a sacrifice of white oxen to Jupiter before going forth to war. As so much depended upon the success of their armies, it may well be supposed that this was considered one of the most important of the sacrifices, and it would thus seem that the priest of Jupiter on this occasion was desirous of making the most acceptable sacrifice possible in honor of these men who they supposed to be the greatest of the gods.

5. The living God, which made heaven, etc.—In this the apostles made known to these idolaters the existence of Him who is the Creator of all things, "by whom all things consist," the embodiment of all good. Note the similarity between this expression and that which forms the seal, or mark of authority, of the Ten Commandments, which is found in the fourth command of the Decalog.

6. THE blessings of every-day life should be constant reminders of the existence and love of God and his care for the creatures of his hand. The blessings mentioned in verse 17 had been constant witnesses to the people; and tho the people were suffered to "walk in their own ways," these unanswerable witnesses of God and his goodness remained to testify against their unbelief and idolatry.

7. Returned again to Lystra, etc.—It required no little Christian fortitude and courage to return to the cities in which they had so narrowly escaped death; but the evidence of acceptance with God and of his personal presence with them in their work made them bold to go where duty called them. The salvation of a soul from eternal death should be of more consequence than the ending of a mere temporal life. The churches or companies which had been called out in these cities needed help and encouragement. We do not know whether the apostles went secretly or openly, but they went and performed their work, relying not on the arm of flesh, calling not upon the protection of the law, asking no favors of rulers, but wholly dependent upon the arm of God. The consequence was that their work was a success.

8. Through much tribulation.—Paul and Barnabas were standing witnesses of the tribulation through which those may expect to pass who seek the kingdom of God and his righteousness in the manner which Christ has indicated. The people to whom they were now preaching had seen evidences of the truthfulness of this fact in the stoning of Paul and in the persecutions to which they themselves had doubtless been subjected since accepting the faith.

News and Notes

FOREIGN.

—Smallpox and typhus fever are now raging in the island of Crete.

—The English Volunteer Rifles have captured the stronghold of Gamazap, Bechuanaland.

—Premier Canovas states that he will wait for confirmation of the news of Cuba's pacification before instituting the promised reforms.

—A despatch from Montevideo states that the Uruguayan rebels have again defeated the forces of the government under General Munez.

—The Brazilian Government is massing a strong body of troops, and intends soon to capture the position of the rebellious "fanatics," and put an end to the struggle.

—The *Amur Gazette* states that the Chinese Government has made it obligatory for all cadets in the military and naval schools in China to learn the Russian language.

—General Weyler has issued an order to the Spanish columns in Pinar del Rio to destroy all Cuban hospitals and kill all persons found inside. The troops are doing this.

—On April 20 a gang of laborers on the Red Mountain Railway, near Rossland, B. C., were overwhelmed by an avalanche, and six of the company were instantly killed.

—A union has finally been consummated between the Congregational Union and the Evangelical Union Churches of Scotland, under the title of the Congregational Union of Scotland.

—The Chinese Government has signified its intention of establishing a new set of treaties with other governments, which will enable her to adjust her revenues to the nation's needs.

—The rebellion in Honduras is assuming considerable strength. A provisional government has been established, with its capital at Puerto Cortez, and General Arturo Lopez as its supreme chief.

—The long-disputed question between England and Mexico over the boundary between Mexico and the colony of Belize, was settled on April 20 by the Mexican Senate ratifying the boundary treaty.

—A party of ninety-one Chinese have gone to Cuba to work the deserted sugar plantations, under guarantee of steady employment by the Spanish Government, and the paying of traveling expenses.

—The North Island of New Zealand is suffering from an extensive flood. The Napier district is almost entirely inundated; great damage is reported, and twelve persons have lost their lives in trying to rescue others.

—Patriarch John Joseph Nouri, who claims to have discovered the ark on Mount Ararat, April 23, 1892, is now reported to have been recently restored to the kingship of Chaldea, from which he had been unlawfully deposed.

—Twenty-five thousand natives of Gazaland, South Africa, are now reported to be in open revolt against the Portuguese Government. The location of the principal revolutionary center is only forty miles from the Transvaal.

—The president of Switzerland has been chosen as arbitrator of the boundary dispute between Brazil and French Guiana. The territory involved includes rich gold-mining districts, and exceeds in extent that in dispute between Venezuela and Great Britain.

—The famous Bazin roller ship, of which so much was expected in the matter of speed, has had her trial, and was not a success. The inventor expected the vessel would travel sixty miles an hour; but the report states that she made barely one-fifth of that speed.

—Protestantism is making considerable progress in Mexico. Where fifty years ago there was neither school nor church of the Protestant persuasion, there are now 441 churches, with 171 pastors, 164 evangelists, 244 teachers, and about 50,000 professing Protestants.

—Prince Hohenlohe, Germany's imperial chancellor, has tendered his resignation to the emperor, for political reasons. In view of the critical situation in Europe at the present time, the emperor refused to accept the resignation of his chancellor; but the prince seems determined, and has left for Paris.

—General Weyler has recently been investigating the administration of affairs in Santa Clara province, and sensational developments are reported. The governor, eluding the authorities, escaped with his stealings, amounting to about \$250,000, and is now believed to be in the United States. The grossest corruption is reported in all departments of the government of that province. Extraordinary assessments were collected from merchants and property holders under threat of arrest as political suspects; appointments were sold to the highest bidder; and systematic blackmail to the extent of hundreds of thousands of dollars was levied upon gambling-houses run in defiance of law. General Luque, who has resigned his post, says that Cuba is lost to Spain through the mismanagement of General Weyler.

—A despatch from St. Petersburg states that the czar has issued an order providing for the transportation by rail of all convicts sentenced to imprisonment in Siberia. This will do away with the long and tedious journey by foot, which has caused so many deaths and so much suffering.

—The Spanish press campaign against dishonest military administration in Cuba, and reports of the suffering among the soldiers for lack of food, has caused the Spanish Government's last attempt at recruiting volunteers for the war to be a complete failure. Only 200 men enlisted. It is believed that when the rainy season sets in, Spain will begin to withdraw her troops from Cuba.

—England's expedition to the regions of the Upper Nile, which was ostensibly directed against the Dervishes, has turned out to be against the encroachments of the French in territory over which England claims suzerainty. The French expedition up the Mobangi River and the English expedition up the Nile, have both for objective points the country of the Dervishes and regions thereabout, and trouble is anticipated.

—On April 18, 200 Spanish guerrillas attacked a Cuban hospital near the village of Guancho, in which 100 sick and wounded soldiers were receiving treatment. The guard of ten men was soon cut down, and a horrible massacre began of defenseless men and innocent women. Only three, who were left for dead, escaped to tell of this cowardly crime, which, with hundreds of others of like nature, must live in the annals of history to shame the posterity of Spain.

—The English telegraph line to India passes through Persia, and recently, on account of a drought, the natives, headed by their priests, tore down all the telegraph poles and wires, believing them to be the cause of the lack of rain. Singularly enough, heavy rain fell immediately afterward; and, notwithstanding the heavy punishment inflicted by the Persian Government upon the ringleaders, the masses persist in their convictions that the telegraph is the invention of the devil.

—A band of Spanish guerrillas, which had been wantonly murdering "pacificos," was captured by a company of Cubans, placed in a small building, bound hand and foot, and the building set on fire. All were burned alive, there being fifty-five in the band. The despatch says, "The screams of the poor wretches were awful, but the Cubans stood by and taunted them with their recent murders, and refused to let one escape." Such is war, as it has been taught to the Cubans by the Spaniards themselves.

—English activity in military affairs in South Africa and in military preparations at home, coupled with the tone of the English press and the defiant attitude of the Transvaal Republic and Orange Free State, seem to indicate beyond a doubt that the "dogs of war" will soon be loosed in South Africa. One influential English paper says: "We are going to fight for gold mines and territory, if they can not be got without fighting. Every nation has to play pirate at times, and let us play boldly when we do."

—The American Board of Foreign Missions reports that not for years has the religious interest in all its various stations been so marked as at the present time. All the stations in the Zulu mission are said to be rejoicing in revivals. The mission in Gazaland reports great success since its recent establishment, and the natives of the West Central mission are energetically and devotedly proclaiming the good news of salvation to their friends and neighbors. The stations of the American Board in China are also reporting cheering success, and inquirers are increasing beyond the possibility of caring for them. In Armenia they report the breaking down of barriers between the Gregorians and Protestants, and thousands are said to be seeking the Gospel who have been wholly indifferent or absolutely opposed to it heretofore.

—On April 18 the sultan of Turkey declared all diplomatic relations with Greece broken off, and authorized the commencement of hostilities. The first regular battle of the war was fought for the possession of Milouna Pass. The Greeks fought with great courage, but were unable to withstand the slow but steady advance of the Turks. Hafiz Pasha, one of the most prominent Turkish generals, was killed in this battle. The war-cry of the Turks is, "All who love Allah must advance," and they are reported to be "fighting like demons." The Greeks are reported to have captured Prevesa, on the Gulf of Arta. The Turks, in an attempt to capture Reveni, on April 19, were repulsed, and Edhem Pasha, commander of the army, narrowly escaped capture. Two divisions of the Greek army entered Turkish territory on the 19th and captured Damasi. Two Greek steamers have been sunk by the Turks. Correspondents on the 20th reported the fortunes of war evenly divided, the Greeks having captured Viglia and taken a considerable number of prisoners. Latest reports state that the Turks have captured Tynavo, the last outpost between them and the Greek headquarters at Larissa, and as we go to press an independent report from Salonica to the New York *Herald* states that Larissa also has fallen. No accurate account can be given of the numbers of dead and wounded on either side. The Turkish commander admits that his losses have been heavy, and it is known that the losses on the side of the Greeks have been equally severe. The Turks seem to have the advantage on the eastern border, and the Greeks are more successful in the west.

Signs of the Times,

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Signs of the Times,
Oakland, Cal.

News and Notes, Continued.

DOMESTIC.

—New Orleans sustained a \$400,000 fire on April 15. The block destroyed was one of the most picturesque structures in the city.

—The total number of business failures in the United States last week was 195, as compared with 244 during the corresponding week of last year.

—In accordance with a recent decision of the Attorney-General, a large portion of the Chinese who are on their way to the Nashville Exposition will be refused admission to the United States.

—The paymaster of the Pleasant Valley Coal Company, at Salt Lake City, Utah, was held up by bandits on April 21, and robbed of \$7,800. The act was performed in the presence of a group of spectators.

—One of the latest and most wonderful inventions in electricity is the synchronograph, by means of which 3,000 words a minute can be transmitted over a telegraph line and be accurately received and recorded.

—Col. John Hay, U. S. Ambassador to England, arrived at Southampton on April 21, and was enthusiastically received by a delegation of prominent Englishmen, and by the officials of the American embassy.

—The revenue cutter *Rush* is now cruising along the Pacific Coast in search of the coal ship *Samaria*, which is believed to have been either sunk or disabled in the recent storms. Her owners consider that the vessel has gone down with all on board.

—Four railroad companies, including the Southern Pacific, have formed a special company to build a bridge across the Mississippi at New Orleans. It is estimated that the structure will cost \$5,000,000, and it will lack but 400 feet of being three miles long.

—On April 20, while Joseph Cascado, or Pincado, of Hollister, Cal., a suspected murderer, was under examination, he emphasized his denial of complicity in the crime by calling upon God to strike him dead if he was guilty of the deed. He died with the oath upon his lips.

—It has been decided to establish a government station at Circle City, Alaska, on the Yukon River, and also a military post, the commander of which will be vested with considerable discretionary power. There will also be a customs station between Canada and Circle City.

—There has been little if any general improvement in the condition of the flooded districts of the Mississippi Valley during the past week. In Nebraska heavy winds are churning the vast wastes of muddy water over what were once gardens and fertile fields. In the inundated districts of Louisiana 22,000 persons are eating the bread of charity. The crevasse at Biggs is a seething torrent, and people in the vicinity of the break are fleeing to Natchez, which is also in danger. Thirty-four townships in lower Mississippi are under water, and 19,000 persons in that section are receiving provisions from the government. Considerable loss of life is reported as a result of the overflow on Davis Island. The situation in Mississippi is growing worse, and the levees are said to be black with people waiting for relief. At Bayou Videt, Mississippi, the waters caught the people unawares and many were drowned. The relief committees are taxed to their utmost.

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THE GOSPEL ACCORDING TO SAINT MATTHEW.

CHAPTER I.

1 The genealogy of Jesus Christ: 18 Mary's miraculous conception; Jesus is born: 21, 23 his names.
THE book of the "generation of Jē'sus Christ, the son of Dā'vid, the son of A'brā'hām.
2 A'brā'hām begat I'saac; and I'saac begat Jā'cob; and Jā'cob begat Jū'das and his brethren;
3 And Jū'das begat Phā'res and Zā'rā of Thā'mar; and Phā'res begat Es'rom; and Es'rom begat A'ram;
4 And A'ram begat A'mīn'a-dāb; and A'mīn'a-dāb begat Nā-ās'son; and Nā-ās'son begat Sāl'mōn;

A. M. 4000.

CHAP. I.

a Lu. 3, 23

b Ps. 132, 11

Isa. 11, 1

ch. 22, 42

Acta 2, 30

Rom. 1, 3

c Gal. 3, 16

d Ruth 4, 18

e Num. 1, 7

f Josh. 6, 22

g 1 Sam. 16, 1

h 2 Sam. 12, 24

i 1 Chr. 3, 10

j 2 Ki. 20, 21

Mā'ry was espoused to Jō'seph, before they came together, she was found with child of the Hō'ly Ghōst.

19 Then Jō'seph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Jō'seph, thou son of Dā'vid, fear not to take unto thee Mā'ry thy wife: for that which is conceived in her is of the Hō'ly Ghōst.

21 And she shall bring forth a son, and thou shalt call his name JĒ'SUS: for he shall save his people from their sips.

Signs of the Times

OAKLAND, CAL., APRIL 29, 1897.

We send no papers from this office to individuals without pay in advance.

When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the "Signs" are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

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THE stockholders' meeting of the Rural Health Retreat, St. Helena, will probably be adjourned till 12 M., May 6. We state this for the benefit of stockholders at a distance who may desire to be present.

THE living Christian needs to keep ever before him the great facts that God's Word is his only guide, that Jesus Christ is his only example, and that living, abiding connection with Christ through the Spirit is his only safety.

PACIFIC COAST camp-meetings, according to our latest advices, are as follows: Idaho, Boise City, May 13 to 19; North Pacific, Portland, May 20 to 30; Upper Columbia, Walla Walla, June 10 to 20; and California general meeting, Oakland, June 3 to 13.

THESE are days of speculation on the Eastern Question. How will it turn? is a question on the lips of multitudes. Some expositors of prophecy feel sure that the way is perfectly marked out in Daniel 11. To all we would say, Wait God's time, and meanwhile study the prophecy anew. Seek the Lord for his Spirit's guidance, and follow where he leadeth.

An Excellent Instrument.—There are any number of patent remedies for colds, influenza, grip, bronchitis, and other diseases of the mucous membrane of the nose, throat, and larynx, but the use of the majority generally results in filling the stomach with nauseous compounds which greatly interfere with digestion and nutrition. We wish to recommend, unsolicited, as in all probability the best thing in the world for making local applications, the "Globe Nebulizer," patented by H. M. Dunlap, M.D., a physician of large and successful experience in the treatment of such diseases. It nebulizes, or vaporizes, all kinds of remedies and applies them to any part of the respiratory tract and middle ear, with an effectiveness never before obtainable. Face mask,

and tubes for the throat, nose, and ear, accompany each one. We have used this nebulizer with profit, and gladly recommend it. Write The Globe Manufacturing Co., Battle Creek, Mich.

NOTHING but the grace of God will keep men from sin, no matter what the consequences may be, and that grace is not imparted by legislative enactment, nor by fear of the stake. It is the goodness of God that leads men to repentance, and nowhere has he commissioned either his ministers or the State to drive men to repentance by burning or stoning, or even by fines and imprisonment.

Who Are They?—We have hoped that we should hear as to who the trustees of the Battle Creek College were, but as yet no complete report has come to hand. We surely thought the *Review* would contain the report, but it furnishes definite information as to one trustee only, and leaves the other six in doubt. That is, we are told that the nominees were J. H. Morrison, J. H. Evans, S. H. Lane, C. M. Christianson, E. J. Hibbard, J. H. Kellogg, and G. C. Tenney. In the election the name of C. O. Holly was substituted for one of the seven; the question is, Which one? The only trustee which we are certain was elected is C. O. Holly. The *Bulletin* report is the same as that of the *Review*. Will C. O. Holly tell us who his associates are?

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Late Numbers.

No. 144. "Eastern Question," by A. T. Jones. A discussion of the ever live "Eastern Question," the disposition of Turkey in the light of the prophetic Word. Price, 2 cents.

No. 145. "Will a Man Rob God?" A study of the tithing question, our duty to God, and the blessings and privileges connected therewith. By R. A. Underwood. Price, 10 cents.

No. 146. "The Rich Man and Lazarus." A study of this parable by W. H. Littlejohn. Price, 2 cents.

No. 147. "Home Missionary Work," from appeals by Mrs. E. G. White. A graphic setting forth of the duties of the church.

No. 148. "The Sabbath in Prophecy." By W. H. Littlejohn. A pamphlet showing that a Sabbath reform in the last days is predicted by the prophetic Word. Price, 4 cents.

No. 149, April, 1897. "From Glory to Glory." "What was 'done away' in Christ." 2 Corinthians 3 is by many a chapter not understood. We have the expressions, "Which glory was to be done away," "that which is abolished," etc. To what do these refer? We believe this tract will tell the candid reader. Illustrated. Price, 3 cents.

The above may be obtained of any of our State tract societies, of the Pacific Press Publishing Co., Oakland, Cal., 43 West Fifth Street, Kansas City, Mo., or 39 Bond Street, New York.

SAYS a frequent postal-card correspondent, and evidently earnest and self-denying worker in the Salvation Army we believe, Brother Henry Hansen, of Pasadena:—

"Millions of good stomachs have been ruined by overeating and overdrinking, and by using too fine, strong food, and too strong drink. I am glad that the Adventist Church has good rules of diet. It is telling on their children in strength and beauty, and pure morals, and happy lives, through the blessings of Almighty God. Would that all our churches had a safe code of diet."

The above states the truth both in respect to a cause of ill health and the blessings of temperance in eating and drinking. Yet the Adventist Church, at least the Seventh-day Adventist, has no "code of diet." It is a matter of individual conscience, enlightened by the Word and Spirit of God. God gives a good rule (1 Cor. 10:31): "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

THE Municipal League is in the field as a political party. The aim of the League is to give to municipalities honest business administrations, and elect

men to office irrespective of political party affiliations. The great danger thus far is, so far as our observation has gone, the League is playing into the hands of the leaders in the present day politico-religious movements. And it has been demonstrated that the reform city councils have proved to be as corrupt as the old party men. The fact is, true reform must begin in the heart, and neither law nor politics can transform the heart.

Some of the Expenditures of a "Christian" Nation.—Would we call a man a practical Christian who spent \$105 for his own pleasure and appetite and only \$1.00 for Christ? Well, that is about what this "Christian" nation is doing in one item alone. About \$5,000,000 is expended for the advancement of Christ's kingdom and \$525,000,000 for tobacco alone. One dollar to \$105. Flour for 70,000,000 people and education in addition, cost but little more than tobacco. Double the amount paid for public education, all church expenses in this country, and all foreign mission contributions, and it barely exceeds the tobacco bill of the country. The "Christian" nation's whisky bill, including court fees, etc., less all receipts, fines, internal revenue, state and local licenses, amounts to the sum of \$1,883,877,549. The amount received from the traffic amounts to \$136,289,700. The expense of the traffic is \$1,747,587,489, a sum equal to \$38,917,849 more than the national debt was Dec. 1, 1895. This yearly liquor expense is sixteen times more than the entire product of our gold and silver mines in 1895. Is the nation "Christian"? Has it the Christianity of Christ?

ANENT the efforts of the clergy to suppress the newsboys from selling papers Sunday in Washington, D. C., it is well to note the petition of the boys (numbering 200 signers) in reply. In addition to the suppression of the sale of papers they ask that laws be passed and enforced:—

"That no minister be allowed to have a hot breakfast on Sunday, or a hot dinner. His servants have to work for money when they cook on Sunday. It is against the sanctity of the day.

"We ask that all the seats in the churches be made free by law.

"That no minister be allowed to draw more than \$2,000 salary a year. We believe this sum is enough to support a large American family, with proper economy.

"That each rich minister be obliged to sell all he has and give the money to the poor, according to the order of his divine Master.

"That the Gospel be preached without money and without price, as the Saviour preached it. The Saviour was a carpenter, and drew no salary for his ministry."

And why have not the boys as good right to petition for such legislation as the clergy?

A TRUE conception of the death and resurrection of our blessed Lord would never for a moment permit us to connect it with the heathen name or nature-worship of Easter. Such a conception would forever settle the question of baptism, man's nature and destiny, and many other questions. The resurrection is one of the notes, strains, or chords, in God's great symphony of salvation. It perfectly blends with all the other strains in the great anthem. Like every other great truth, it contains within itself that which inseparably connects it with all other great truths. It is not a segment cut-off, it is a vital, essential part of the great whole.

It is well to remember the olden times in these fast days. How did God regard his holy name in past ages? How often he showed his abhorrence of the worship of Baal, Ashtoreth, Astarte, the Queen of Heaven, etc.! And yet the greater part of the Christian world are singing praises to Easter, the Saxon goddess of spring, with the pagan offerings of flowers, eggs, etc. What different was the false worship of departing Israel anciently? If it be expedient to celebrate the resurrection of Jesus, why profane the worship with heathen names and customs?

It is said that Spurgeon said, and whether he said it or not, it is true, that "a new Gospel is no Gospel; for what is true is not new, and what is new in theology is not true. 'Tell me the old, old story.'"