

# 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

**Ministers of God.**—Minister means servant, one who serves. Minister of God means one who serves God, and ministers the things of God to others.

**The Chief Minister.**—The Chief Minister of God to men is Jesus Christ, the Son of God, who, tho "being originally in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, becoming in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Phil. 2:6-8, R. V., margin. He came from the highest position to the very lowest. He emptied himself that God might fill him, and in all the way, down to the death of the cross, he ministered for God. He came to earth "not to be ministered unto, but to minister, and to give his life a ransom for many." He emptied himself, but in his ministration of God's fulness, down to the lowest depths, he filled all things with the fragrance and power of his blessedness.

**Angelic Ministers.**—The angels of God are ministers or servants of God. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" "Ministers of His, that do His pleasure." "Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him." They "do His commandments, hearkening unto the voice of His Word." "Whither

the Spirit was [is] to go, they went [go]." "And the living creatures ran [go] and returned [return] as the flash of lightning." These are a few of the expressions of the Word of God which reveal the loving ministry of God to men through these shining creatures who listen attent to hear and glad to obey every wish of the Father. They are God's



"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. "Ministers of His that do His pleasure." Ps. 103:21.

blessed ministers to man, ever ascending and descending, ever protecting and guarding, ever instructing and leading, the humble child of God. All through the blessed Word from Genesis to Revelation are the records of angelic ministration, of which Modern Spiritualism is Satan's counterfeit. For angels are not

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## THE LITTLE HORN OF DANIEL VII.

### To What Does It Apply?

In our last issue it was shown, as generally agreed by all students of prophecy, that the four beasts of Daniel 7 refer to the empires of Babylon, Medo-Persia, Grecia, and Rome. The ten horns of the fourth beast are symbols of the ten kingdoms which were developed in

Western Rome between the years of A.D. 351 and 476. The prophet saw come up among these ten horns another little horn, which increased in power above any of the other horns. We noted that the prophecy points out not less than eleven distinct specifications concerning the work and nature of that little horn, as follows:—

1. It was to arise out of the Roman Empire at the time of its division into ten kingdoms. Verse 8.

2. Three horns, or three kings, should be plucked up before it. Verses 8, 24.

3. It would start small and manifest great strength and assumption; it "spake very great things," and its "look was more stout than his fellows." Verse 20.

4. It should be "diverse" from the ten kingdoms; it would possess a different form of government. Verse 24.

5. It should be shrewd and far-seeing. The other kingdoms are represented by blind horns of a beast; but the little horn had "eyes like the eyes of a man," showing its superior, far-seeing shrewdness. Verses 8, 20.

6. It should be a blasphemous power, speaking words against God. Verses 11, 20, 25.

7. It should "wear out the saints of the Most High;" that is, it would be a persecuting power. Verses 20, 21, 25.

8. It should *think* to change the times and law of a power whose law it could only *think* to change, namely, God's times and law. Verse 25.

9. The saints and the times and the law should be given into the hand of this power for a certain definite time, called "time and times and the dividing of time." Verse 25.

10. Its power as a persecutor would be destroyed (See page 2, third column.)



### Ministers of God.

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disembodied spirits of the dead, but are a distinct order of beings, antedating man, ministering between God and the children of earth.

All their service we can not here tell. It would be to record much of what God has given us in his Word. His providential working, the records of his goodness and love, the protection of his children, the destruction of his enemies, the records of men's lives in heaven, are the work of God through angels. Moved by the love of Christ, they have emptied themselves that God may fill them, in order that they might minister to others.

**Human Ministers.**—But God does not give this blessed privilege of serving in his holy work to angels alone. He has called all of the children of men to his service. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; [what for?] **that ye should show forth the praises [virtues, excellences] of him who hath called you out of darkness into his marvelous light.**" "Ye are the salt of the earth;" "ye are the light of the world," "workers together with him," "ministers of God," are among the expressions used by the Lord in his Word to show our blessed privilege.

**God's Power and Nature.**—God does not work thus through angels and men because he needs their physical help or number. He could speak so all could hear. He could reveal himself so all would see and tremble. But in his very nature God could not work alone. God is love; and love seeks the greatest good and greatest happiness of the greatest number. Love does not wish to share its blessing alone. The unshared blessing becomes a curse. The shut-up water becomes stagnant. The unwound watch corrodes. The unused arm withers. The heart shut up to itself dies. This is the lesson in all uncorrupted nature. So God the Father rejoices with God the Son; but not with this could Deity be content. Innumerable intelligences were created to share with the Godhead the joy. The blessed Spirit of life from God flows out into all those who choose his service. The "anointed ones" who stand in the presence of God receive of this golden oil, this Spirit, this life, this power, this fulness of God, and go forth and empty it out of themselves to others, who in turn empty out of themselves into the lamps of the children of men; and these by sacrifice give light to others in darkness.

**Rejoicing Together.**—God loves all; he would have all rejoice with him. He calls all to his loving service, even the lowest sinner. All those who will accept his call he fits for service, and among them shares the privilege of labor and the blessing of fruitage. There will not be one soul saved in the kingdom of God who will not share in that rejoicing. There will be no soul saved by the labor of only one other. No one will say—angel or man—I saved this soul; he is *mine*. Only God could say this, but he shares it with all. He poured out his fulness in Jesus Christ. Jesus Christ pours out his in his angels, perfect in consecration to receive and use it. But the

angels may not minister alone. They pour out of that fulness to the church of Jesus Christ; and the church of Jesus Christ are to build one another up and minister to a sin-sick, dying, darkened world. The angel could tell Cornelius that his alms were accepted, but Peter must teach him the Gospel. Jesus Christ and the angels could appear to Saul, and check his career, but Ananias and others must share with them in completing the work. Before those glorious beings man has bowed in worship, but with holy rebuke they say, "See thou do it not; for I am thy fellow servant." Rev. 22:9. Both angel and man are servants of the one true God. Before some great men, pope, king, or priest, other men have bowed in homage. There should have come the same message, "See thou do it not; for I am thy fellow servant." How glorious and honorable the service! How mighty and adorable the One we serve! How tenderly, lovingly, he teaches us that we may serve him acceptably! How wonderful the example he has given of unselfish love in the sacrifice of Jesus Christ, which made captives of love forever the holy angels, and which ought to melt into glad, humble, submissive, loving service all human hearts, for whom the sacrifice was made, for whom this service is open, and who may share in the great rejoicing.

**O brother, or sister, or soul for whom Christ died,** will you not share in this work, in the boundless blessings of the service and reward of love? Laborer in the vineyard of God, be not discouraged. Gird yourself anew. Trim the lamp brighter. Give the Lord through the angel an opportunity to replenish the oil. Let the Spirit in. Your work may seem to be fruitless; but shine on, sow on, reap on, gather the sheaves or the stray ears that have fallen. The Master knows. The preacher will not alone be blessed. The one who sacrificed to send him may receive the greater blessing. Leave it all with God. Let the one blessed Spirit of Life bind your heart, your work, to the great heart of Infinite Love. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth *may rejoice together.*" Then, in that day, will Jesus say, "Enter thou into the joy of thy Lord," and angels and men will unite in saying, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

**Not Men, but God.**—We are not saved by men. The statement of the psalmist is, "None of them can by any means redeem his brother, nor give to God a ransom for him." Ps. 49:7. God gave his Word through men. He still gives men the privilege of bearing his Word to the children of earth. But if the Word be received as from man it will do no good. If man's word be received as the Word of God, it will do no good. God's Word must be received as coming from him. We may honor the channel through which it came for the Word's sake, but not the Word for the channel's sake. The true way to receive God's Word is the way the Thessalonians received it: "For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe." 1 Thess. 2:13.

### The Little Horn of Daniel VII.

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at the end of that time, and following that its dominion should be taken away. Verses 25, 26.

II. Yet it would at the very end of the age be a persecutor, showing that its power to persecute would be restored. Verses 21, 22.

Reader, note these specifications carefully. That power is remarkable indeed in which all of them could be fulfilled, and it is not in the least degree probable that they ever could be fulfilled in more than one. But the prophet declared that in one power should be manifest all these particulars, and the Word of God can not fail. What power or system is represented by this "little horn," this shrewd, crafty opposer of the truth of God. It is not men for which we are seeking in this, but systems, governments.

1. It was to arise out of a ten-divisioned (the Roman) empire. The ten kingdoms—Allemani, Franks, Burgundians, Vandals, Suevi, Visigoths, Saxons, Ostrogoths, Lombards, Heruli—were fully developed with the rise of the kingdom of the Heruli in A.D. 475-6. From that time to 493 there were just ten kingdoms in Western Rome, no more, no less. It was during this period that the little horn was to arise; and it is a truth well known by all familiar with history that during this very period that system known as the Papacy, centering around the bishop of Rome, had its rise. The Roman Catholic Church was fully developed as an organized body, somewhat after the fashion of the Roman State, in the beginning of the fourth century, especially under the influence of Constantine. And while the bishops of Rome assumed to be the head, their assumptions were not wholly recognized, nor had that see the power to enforce its assumptions. One writer (C. Gore, "Leo the Great," chapters 6 and 7) tells us that in the early centuries

the bishops of Rome had been comparatively obscure persons; indeed, Leo [the Great, 440-461] was the first really great man who occupied the see, but he occupied it under circumstances which tended without exception to put *power in his hand*. . . . *Circumstances were thrusting greatness upon the see of St. Peter; the glory of the empire was passing into her hands, the distracted churches of Spain and Africa, harassed and torn in pieces by barbarian hordes and wearied with heresies, were in no position to assert independence in any matter, and were only too glad to look to any center whence a measure of organization and strength seemed to radiate; and the popes had not been slow in rising to welcome and promote the greatness with which the current and tendency of the age was investing them.* . . . The rule which governed Leo's conduct as pope was a very simple one; it was to take every opportunity which offered itself for asserting and enforcing the authority of his see; he was not troubled with historical or scriptural doubts or scruples which might cast a shadow of indecision . . . on his resolutions and actions. To him the papal authority had come down as the great inheritance of his position; it was identified in his mind with the order, the authority, the discipline, the orthodoxy which he loved so dearly; it suited exactly his imperial ambition, in a word, his "Roman" disposition and character, and he took it as his single great weapon against heresy and social confusion.—*Quoted by Larned, History for Ready Reference, vol. IV, p. 2422.*

As Leo the Great gathered up in himself the ambition of his predecessors, who aspired to rule, so the successors to Leo builded on his ambition and foundation. He was hailed as the "Deliverer of the Empire." It was during



this very period that the *little horn* was rising to power.

#### Three Kingdoms Fall.

2. "Before whom there were three of the first horns plucked up by the roots." Dan. 7:8. "Before whom three fell." Verse 20. "Shall subdue three kings." Verse 24. Not all the divisions of the Roman Empire were favorable to the assumptions of the Roman Catholic Church and the see of Rome. Three of these fell, the Heruli (493), the Vandals (534), the Ostrogoths (538). The see of Rome was Trinitarian; these powers were Arian; and their destruction became necessary to the establishment of the *little horn* as a dominant power in the world in religious matters. The fall of the last of these powers came in connection with a remarkable act on the part of Justinian. In the endeavor to settle the religious controversy, he declared that Jesus Christ was "in the strictest sense one of the

**Head of all the Holy Churches.**—*Croly on the Apocalypse*, pp. 167-171, second edition, 1828, London.

The above letter was written in 533. The same year, March 25, in a letter to Epiphanius, Justinian refers to his letter to the bishop of Rome, and, says Croly, "repeats his decision that all affairs touching the church shall be referred to the pope, **'Head of all Bishops, and the true and effective Corrector of Heretics.'**"

In the same month of the following year, the pope returned an answer repeating the language of the emperor, applauding homage to the see, and adopting the titles of the imperial mandate. He observes that among the virtues of Justinian, "one shines as a star, his reverence for the apostolic chair, to which he has subjected and united all the churches, it being truly the *Head of all*; as was testified by the rules of the Fathers, the laws of princes, and the *declarations* of the emperor's piety."

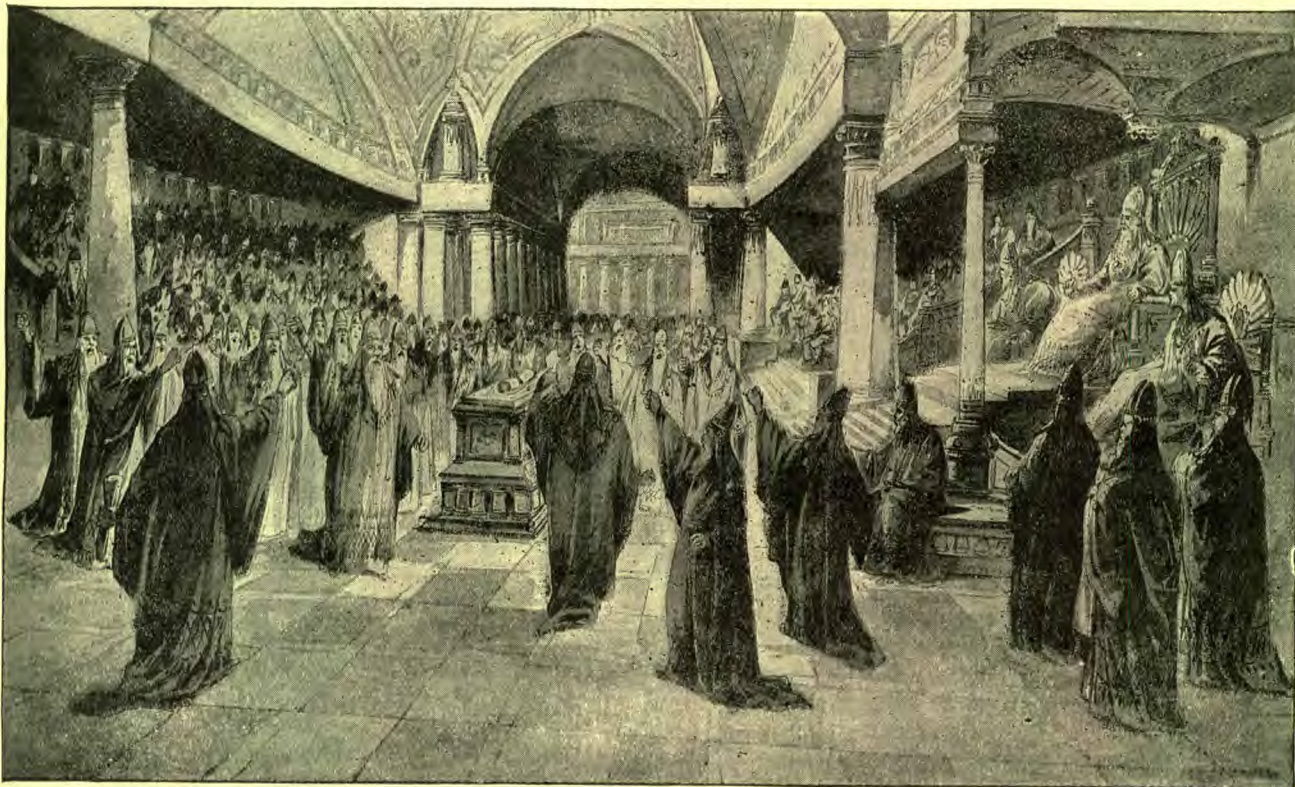
But this letter of Justinian is not all the evidence of this action concerning the see of Rome. The 131st edict of the "Novellæ" of the Justinian code, on ecclesiastical titles and

strength and assumption, altho its beginning was small. It spake "very great things;" its "look was more stout than his fellows." Dan. 7:8, 20. This has been true of the Papacy. Whether its claims as the vicegerent of the Son of God on earth, and similar claims, are true or not, all will agree that they are very great. As regards the strength of that system, it has certainly been greater than any of its fellows. Its stout looks did not belie it as a symbol of the Papacy. Nation and kingdom have fallen; some seemingly stronger to the natural man than the *little horn* have been blotted out and live only in history; the very strongest have been turned and overturned, but the Papacy exists still, and will exist as long as the prophetic word declares.

#### A Diverse Power.

4. It should be a "diverse" power from the other kingdoms among which it rose. "He shall be diverse from the first." Dan 7:24.

The other horns represented civil governments, with civil functions, in which religion had little concern. If established it was subject to the State. But the *little horn* symbolized a different power, a religio-political one, as shown by the fact that it is a persecutor. Its power was especially exercised in the wearing out of a certain class, considered by itself "Heretics." This was the very power implied in Justinian's letter and code—Head over all the churches and true and effective Corrector of Heretics. This must include authority to rule in spiritual things, to define heresy, and power to execute the sentence imposed upon the heretic. This we will denominate the *spiritual domination* of the Papacy. It came into exercise in the light of the prophecy when the authority to rule in spiritual things and



"A FRIGHTFUL STORM."

The above illustrates a scene which took place in the Council of Chalcedon in 451, called by an imperial message, at the solicitation of Pope Leo the Great. It was called for the purpose of reversing the decrees of the general council at Ephesus, which was called without the consent of the bishop of Rome. The contentions were violent and disgraceful. The commissioners plainly told the contending ecclesiastics: "Such vulgar shouts are not becoming in bishops." See "Two Republics," by A. T. Jones, chapter 19.

Trinity," and that Mary was "truly the Mother of God," and appealed to the pope against the recalcitrant ecclesiastics, to confirm his opinion. In the letter of his appeal, which has the force of a decree as regards the position of the emperor, the civil power, are the following statements:—

Justinian, pious, fortunate, renowned, triumphant; emperor, consul, etc., to John the most holy archbishop of our city of Rome, and patriarch: . . .

Rendering honor to the apostolic chair, and to your Holiness, . . . we have hastened to bring to the knowledge of your Holiness *all matters* relating to the state of the churches. It having been at all times our great desire to *preserve the unity of your apostolic chair*, and the constitution of the holy churches of God which has obtained hitherto, and still obtains.

Therefore we have made no delay in *subjecting and uniting to your Holiness all the priests of the whole east*. . . . We can not suffer that anything which relates to the state of the church, however manifest and unquestionable, *should be moved without the knowledge of your Holiness, who are the*

privileges, chapter 2, states: "**We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood.**" The archbishop of Constantinople was given second rank. The 9th edict states that in Rome "**was the supremacy of the pontificate.**"—*Croly*.

But the supremacy of the bishop of Rome as Head over all the Churches and Corrector of Heretics could not take place while Arian and opposing powers dominated Rome. The Arian Ostrogoths stood in the way of the papal supremacy and its spiritual domination. Justinian sent his general Belisarius to suppress them, and they fell in 538, the last of the three kingdoms plucked up to make place for the "Corrector of Heretics." Here began the time, times, and half a time, or 1,260 years, of Dan. 7:25; Rev. 12:6, 14; and 13:5. (For a fuller discussion of this matter see chapter 22 of "The Two Republics," by Alonzo T. Jones, published at this office.)

3. The *little horn* would manifest great

define heresy was recognized by the State, and opposition brought under control. The recognition of the authority implies the furnishing of the power to make it effective. This power has been furnished by the various governments which have owned the papal sway. The Papacy has defined heresy, adjudged the punishment, and handed the culprit over to the civil power to be punished. This spiritual domination of the Papacy began in 538. It did possess temporal power as ruler over the States of the Church, but this was a rule of a different character, and given at a later date, 735. While this temporal dominion as a civil ruler over *one* State added prestige to the spiritual domination over the Roman world, which began in 538, the spiritual domination was not dependent upon it. Bearing in mind this distinction will save us from confusion.

5. The *little horn* represents a power which should be shrewd and far-seeing. "In this



horn were eyes like the eyes of man." Dan. 7:8, 20. The civil divisions of Rome were represented by blind, insensate horns on the head of a beast. A beast looks only to the present—present desire, pleasure, passion, rage. But man plots and plans for the future. The little horn had the eyes of man, connected with the brute force of the beast. What striking symbols are these of the kingdoms of the earth and the Papacy! Like the beasts, the governments of earth have contented themselves with present contest, defense, security; but, as no power that ever before existed, the papal system, in her scheme of education, in her methods of working, in her theology, in every phase of her operations, has planned for future conquest, dominion, glory. How could the blind kingdoms of earth hope to cope with such a power?

6. The little horn symbolizes a blasphemous power. "He shall speak great words against the Most High." Dan. 7:25. And the Papacy has fulfilled this. Vicegerent of the Son of God, King of kings, Lord God the Pope, the Head of the Church, the Arbiter of the destinies of men, having power to save or to destroy, and infallibility of teaching, are among the claims which this system has assumed, things which Deity holds in its own power. Pope Nicholas said to the emperor Michael, "The pope who is called God by Constantine, can never be bound or released by man; for God can not be judged by man."—*Daniel and the Revelation*, p. 136.

#### Persecution, and Why?

7. The little horn symbolizes a power that should "wear out the saints of the Most High." Dan. 7:25. "It was given unto him to make war with the saints." Rev. 13:7. Has the Papacy done this?—Indeed it has. The millennium of her supremacy has been one great field of war and strife and persecution and bloodshed, lighted by the *auto da fê* of many a Christian martyr. It is estimated by some that fifty millions or more died on account of "heresy" during the time of papal supremacy.

And yet the persecutors felt justified in doing it. To-day Roman Catholics defend the Inquisition as necessary to purge "the church" of heresy and the State of treason. They felt that they were doing God service. It was to them a duty to rid the church of the enemies of "the church." Yet the church does not hold herself responsible for those who were put to death by the civil power. These she claims were enemies of the State. But what are the facts?—Simply these: The State was induced to enact religious dogmas into civil law, and then to maintain her own standing her rulers were forced to proceed against those adjudged by the church as heretics. But it was religious persecution pure and simple.

But do not think, reader, that these men who persecuted during the Dark Ages were worse than men of to-day. They were not. Many of them were honest, warm-hearted men. Why then did they persecute?—Because they did not know Jesus Christ and his Gospel, and had connected themselves with a system and committed themselves to principles, which put man in the place of God, made his children ministers of the law instead of the Gospel, and hence it became a part of their duty to judge and execute punishment. The evil lies in the principles, the system, which bound its followers in slavery and blindness. Like the Jews of old, had they known the wisdom of the Gospel, they would not have persecuted the followers of Christ, nor any one else. They did these things because they did not know God. See 1 Cor. 2:8; John 16:1-3.

We regret that we have not space to finish this subject in this issue; we will conclude it, the Lord willing, next week.

## General Articles

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

### SANCTIFICATION.

O, how my soul with rapture longs  
For those bright scenes above,  
When I shall stand on heavenly ground,  
And view the home I love!

Far, far beyond the shades of night  
Eternal glories rise;  
There everlasting joy abounds,  
And pleasure never dies.

To that bright world my soul aspires,  
Here would no longer stay;  
There peace and happiness are found  
In realms of endless day.

Eternal Father, may Thy love  
From Thy bright courts descend,  
And fill my soul with holy power,  
And joys that have no end.

MRS. MARTHA J. GATES.

Wilket, N. Y.

### JEWISH CUSTOMS AND TRADITIONS.

(By an Israelite.)

#### "The Feast of Harvest," or Pentecost.

THE second in the series of feasts noticed in our last is named in the heading above. When it was first instituted, it was known as "the feast of harvest," because at that time the people brought of their first-fruits unto the Lord, as an appreciative token for the abundance of his blessings to them. Later it was called "Pentecost," because of the time that determined this feast. The first Sabbath after the Passover, or rather the day following the first Sabbath after the Passover, the people were to offer the wave sheaf unto the Lord; and from the time this offering was rendered, seven full weeks, or fifty days, were to be numbered, till this feast was come. Lev. 23:9-21; Deut. 16:9-11; Num. 28:26. It is by this latter name—Pentecost—it is known in the New Testament.

At this feast the people gathered from all parts of the country, and assembled at Jerusalem, there to present their offerings unto the Lord for the abundance of crops he had given them, and also to recognize him, by their expression, as the giver of all their bounties. This was the first fruit they gathered in the year. The true significance of this feast we find fulfilled to the disciples fifty days after the ascension. The record is as follows:—

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4.

Christ labored upon the earth for three and a half years, and of his labors scarcely any fruit was to be seen. The entire Jewish nation had united in demanding his life; the Romans did their share in condemning him; the disciples had forsaken him; one had betrayed him, another had denied him, and the rest of them had their hopes blasted concerning him. This was the condition of things when Jesus cried on the cross, "It is finished." But God had said that the words which proceeded from his mouth would not return unto him void, but would accomplish his design. Christ was raised from the dead as the first-fruit of God's labors, to vindicate the truth that all men

would be raised. And now, on this day of Pentecost, the Lord sends upon his disciples the outpouring of the Holy Spirit, that the words which Jesus spoke while here upon earth might be fastened upon the hearts of the people, they be convicted of sin, and some results of Jesus' labors be manifested. And on that day 3,000 souls accepted the Saviour of the world as their Messiah, and God was glorified. What a beautiful crop of first-fruits to the Lord this was! And I doubt not that the heart of Jesus, the angels, and all the disciples were made glad at the abundant harvest for the kingdom of God. The labor had been bestowed; God was now giving the increase. This, as God designed to teach his ancient people, was the meaning of the "Feast of the Harvest," or Pentecost. And the promise of the outpouring of the Holy Spirit was not a new thing in the Bible; it had been mentioned many times in the days of the prophets, and all could have known if they would only have sought.

But the Jews, having lost sight of the truth of this feast, were ready to disbelieve the work of God as soon as it was not in harmony with their ideas. They had come to Jerusalem, as aforetime, to go through their round of service, but they did not see in it the purpose of God. Acts 2:5-13. They have entirely repudiated God's original plan concerning this festival. A belief has grown up among them that the chief reason for "Pentecost" is the giving of the law at Sinai. They teach that God gave the law to Israel fifty days after their exode from Egypt, and thus the day is commemorated. And in view of this belief volumes have been written of legends, traditions, and stories, which lead the minds of the people away from the Word of God to their own traditions. And, as mentioned in our last article, instead of simply having one day for this feast, an additional one is observed.

In their prayer-books for this holiday, the greater part is filled up with ideas concerning the law, and the rabbis' ideas concerning the same. In the Pentecostal prayer-book, page 87, we read:—

And every generation, and its governors that existed before them, and those that rose after them, were all placed at Mount Sinai with them, to let them know that the intelligent generation was more acceptable than them; to make them understand good judgment and knowledge; there was no blemish in them, for they were entirely perfect.

And in the same book, page 150, we read:—

Dread seized the holy hosts when thou didst turn the mountain over them like a tub; they received the pure law with fear and tremor.

Not a text of Scripture can be adduced to support an idea contained in these quotations, yet scores of other passages might be quoted to show how they regard this festival, and what they say concerning the law. And they even go so far as to blame God if people did not keep the law. And, too, they make God responsible for the ignorance of the Gentiles in not knowing God's law, as they were not there at the time the words were spoken.

In view of these things we wonder not at these words of Jesus: "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." "Why do ye not understand my speech? even because ye can not hear my word." John 8:47, 43. The words of Jesus were foreign to them, because they had been so accustomed to devise cunning fables and follow them, as well as allure others into believing them. They could not stand wholesome doctrines, and they would not allow others to believe them. Thus, by teachings which depreciated the Word of God, they brought the strong denunciations of Christ upon them.



Reader, are you not thankful that the Lord has given you of his Spirit to reveal the true teaching of his Word, and that the true idea of Pentecost has been revealed to you? Then remember you are debtor to God's ancient people, who are honest, and yet in darkness on these things, and whose hearts are hungering for the truth, even the truth as it is in Jesus.

F. C. GILBERT.

### THE LIFE AND LIGHT OF MEN.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." These ringing words come sounding down the line to our time. They are full of assurance; for John meant every word that he uttered. Inspired by God, these words possess a power that none can estimate who does not believe in Christ as his personal Saviour. They have a deep meaning, and a broad compass, and are eternal truth to all who believe them.

John is calling the attention of the world to Christ as the life and light of men. Life and light, possessed by no other being that has ever breathed, are found in Christ. A human being lives, but his is a given life, a life that will be quenched. "What is your life? It is even vapor, that appeareth for a little time, and then vanisheth away." But Christ's life is not a vapor; it is never-ending, a life existing before the worlds were made.

Adam was a created being, dependent upon the tree of life for his existence. Through his disobedience, he forfeited the precious privilege of eating of this tree, which was to perpetuate the life breathed into him by God, and for which he was dependent on God. After disobeying God, the precious gifts and endowments which he derived from God were no more his. Adam's disobedience to God's commands brought the human family under the death penalty. "In Adam all die," and eternal death, not eternal life, is the final punishment of all who continue in transgression.

But Christ said, "I will take the penalty of Adam's transgression." In Eden the first Gospel sermon was preached. God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

And "when the fulness of the time was come, God sent forth his Son, . . . to redeem them that were under the law, that we might receive the adoption of sons." Christ died in behalf of the human family, giving men a probation, that they might have opportunity to see the evil of sin, and to choose as their leader, either the apostate who was expelled from heaven, or the Prince of Life, who gave himself

as an atoning sacrifice, that all might return to their loyalty.

Christ's suffering and death have placed life in and through him upon an eternal basis of security. He took human nature. He became flesh even as we are. He was oft hungry, thirsty, and weary. He was sustained by food, and refreshed by sleep. He had natural affection; for we see him weeping in sympathy with the sorrows of others, and lamenting over the retribution coming upon Jerusalem because of her impenitence. While in this world, Christ lived a life of complete humanity in order that he might stand as a representative of the human family. He was tempted in all points like as we are, that he might be able to succor them that are tempted. As the Prince of Life in human flesh, he met the prince of darkness, and, passing over the ground where Adam fell, he endured every test that Adam failed to endure. Every temptation that could be brought against fallen humanity, he met and overcame.

Had he not been fully human, Christ could not have been our substitute. He could not

It is the mystery of iniquity, without any cause.

After receiving baptism at the hand of John, Christ was led by the Spirit into the wilderness. Here he was severely tempted by Satan. But he yielded not. He withstood every assault, every deceptive influence, every temptation. Had he yielded in the slightest degree, the human family would have been under the control of the power of Satan.

The battle going on in this world was witnessed by the heavenly universe, and by the worlds unfallen. They saw the purposes of hate cherished by the wily foe against the only-begotten Son of God. Satan's enmity against truth and righteousness was seen. By his treatment of Christ, Satan demonstrated the falsity of his own attributes, and of his deceiving, crooked pretensions as the friend of God. He showed himself to be the enemy of God and of man. The sacrificial offering upon the cross of Calvary sounded the death knell of Satan and of all who choose him as their leader. He fell forever from the sympathy of the heavenly angels.

When Christ, dying upon the cross, cried with a loud voice, "It is finished," Satan and the angels that sympathized with him in heaven, and fell with him, were vanquished. When Christ proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life," man was placed on vantage ground. The matter was worked out. The mystery of godliness was victorious. Through Christ, man was severed from the slavery of the hateful apostate. For all who believe in Christ a victory was gained. They would no longer be counted as sinners, sons of rebellion, but as sons of God, through their acceptance of the righteousness of Christ.

As Adam lost the gift of life and immortality by his disobedience, so all born of Adam forfeit this gift. That one transgression opened the flood-gates of wo upon our world. Adam had no power in himself to redeem the past, or to win back the gifts bestowed by Christ. But by his incarnation, Christ was made fully competent to place man where he would no longer be an outcast,

excluded from the tree of life. Christ himself bore the penalty of sin, that he might bring life and immortality to light.

If man will coöperate with God by returning willingly to his loyalty, and obeying the commandments, God will receive him as a son. Through the provision Christ has made by taking the punishment due to man, we may be reinstated in God's favor, being made partakers of the divine nature. If we repent of our transgression, and receive Christ as the Life-giver, our personal Saviour, we become one with him, and our will is brought into harmony with the divine will. We become partakers of the life of Christ, which is eternal. We derive immortality from God by receiving the life of Christ: for in Christ dwells all the fulness of the Godhead bodily. This life is the mystical union and coöperation of the divine with the human.

As children of the first Adam, we partake of the dying nature of Adam. But through the imparted life of Christ, man has been given opportunity to win back again the lost gift of life, and to stand in his original position before



have worked out in humanity that perfection of character which it is the privilege of all to reach. He was the light and the life of the world. He came to this earth to work in behalf of men, that they might no longer be under the control of Satanic agencies. But while bearing human nature, he was dependent upon the Omnipotent for his life. In his humanity, he laid hold of the divinity of God; and this every member of the human family has the privilege of doing. Christ did nothing that human nature may not do if it partakes of the divine nature.

During Christ's life, the warfare between him and the enemy was constantly going on. Every movement of his life was watched. Satan strove to gain the victory; he sought to ensnare Christ, and lead him into temptation. Satan was once an exalted, holy being, in office in the heavenly courts. But he became disloyal, a transgressor of the law of Jehovah. He aimed to be the highest power in the universe. His sin is unexplainable. If it could be explained, there would be an excuse for sin.



God, a partaker of the divine nature. "As many as received him," writes John, "to them gave he power to become the sons of God, even to them that believe on his name." "He that hath the Son hath life; and he that hath not the Son of God hath not life." "I am come," said Christ, "that they might have life, and that they might have it more abundantly."

"As in Adam all die, even so in Christ shall all be made alive." And the life which Christ offers us is more perfect, more full, and more complete than was the life which Adam forfeited by transgression. MRS. E. G. WHITE.

### CITIZENSHIP.

THE question of the citizenship of the Christian, and his rights, privileges, and duties in respect to earthly governments, press forward these last days for discussion and decision with unyielding persistency. As might be expected, the "religious press" especially displays a lively interest in these matters; scarcely an issue appears therefrom that does not contain one or many ingenuous and well-written articles in support of what is denominated "Christian citizenship," and in favor of installing Christ as king of this nation by the hand of professed Christians "through the gateway of politics," advocating the enthronement of Christ politically in this nation, and the recognition of his professed followers, *as such*, in public affairs, together with the official recognition of their alleged right to control the nation by means of laws passed and enforced, as a result of "Christian votes" cast for the "regeneration of the state," as an "applied science of righteousness."

The questions involved are not new questions. Almost two thousand years ago, when personally present on the earth, they were forced upon the Master himself for settlement. The theater of action is changed from the hills of Judea. America is again the center of the controversy in this nineteenth century, as she was in the eighteenth. The decision rests *with us*, and not with him or them, only as he energizes us; that is essentially all the difference. They are incased in some new settings, it is true, but come up with all the more vigor and vim for that reason, to the casual view, thereby presenting the appearance of newly-mined gems.

New or old, formerly and now, the right solution of the questions raised involves not merely the civil liberties of men, but what is more, the *Christian life* and the making of individual Christian character.

They must be solved correctly in the sight of God and agreeably to his Word, for Christ to dwell "in you the hope of glory," that ye may be witnesses for the truth among all nations, and kindreds, and tongues, and people, individually "overcome," and be clothed in "white raiment," in that great day when the Master shall make up his "special treasure."

No doubt the fact of the great importance of these problems is generally perceived and appreciated, especially by students of the signs of the times, and much that has been written, in certain quarters at least, with such marked earnestness by way of instruction and advice, has been prompted by a lively sense of the danger covertly concealed within them. Consideration, without controversy or contention, in order that those who will may come to the "unity of the faith," is a prime necessity, and with this understanding, the thoughts and suggestions herein are prayerfully offered.

Do these people who advocate "Christian citizenship" and allied doctrines, in a limited sense, even, *go too far*, or are they wrong

wholly and fundamentally? Grant a single basic premise assumed by them, and their conclusions inevitably follow. If "there is not a religious quality of right distinct from a political or economic quality of right," if "the history of these centuries has been the political coming of Christ," if "the mind of Christ shall become the creative spirit of political action and express itself in the statutes of the State," if "the realization upon the earth of the kingdom of heaven, in the light of whose truth the nations shall walk and the people grow in knowledge, will be [is] the fundamental idea of the evolution of the Christian State," if "we had best find our divine place and work in the millennium that has begun, and lift up our eyes to behold the King who is in his abiding kingdom and eternal kingship," if "Christ's kingdom is of this world," if any one of these premises is true, then are Christians—true followers of Christ—of this world also; here, *as such*, they belong; "here they are citizens—'Christian citizens'—and have urgent need to bestir themselves, take an active, lively interest in public affairs politically, in order to purify the putrid pool of politics, and 'regenerate' a Christian nation."

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." "My kingdom is not of this world," says Jesus; "if my kingdom were of this world, then would my servants fight," contend, contest with the world, and, if necessary, *fight* with opposing powers in the world for supremacy over the world and her "camps and courts," pit might against might, and hold the prevailer right. But "now is my kingdom not from hence." "The weapons of our warfare are not carnal, but mighty through God [politics?] to the pulling down of strongholds." "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and *touch not the unclean thing*; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "*Come out*," that is the condition precedent to being accepted as sons and daughters, followers of Christ, "Christians."

Naturally, as sons of the first Adam, all men are born in some sort subjects, citizens of this world, citizens of some earthly government, subjects of the prince of *force* (Rom. 3:23; 2 Peter 2:19; Rom. 6:16; Eph. 2:2; 2 Cor. 4:3, 4); for example, citizens of these United States, if born within her accredited territory and jurisdiction, of native parents. As subjects and citizens *naturally*, all of right can claim the benefits and may exercise the privileges and perform the civil duties given, granted, guaranteed, and imposed by the laws in force of the country to which they each respectively owe civil allegiance, while the "power," or genius of order, of all governments is given of God, ordered of him for the protection of the *individual*, in the exercise of civil and religious liberty, *without regard to citizenship*. The drawing of *love*, the "power" of God, so long as it can work in the hearts of men and rulers, and through these express itself in government and order and system *versus* anarchy and disorder and confusion, "ordains," orders, orderly action in the affairs of men and nations. This is the best that Love can do for natural, carnal, sinful man, overruling in this way to the "praise of them that do good" and to the working of "wrath" upon them that do evil.

In the Scripture this natural man also is called the "old man," the "man of sin," "Satan incarnate in the flesh." He can see the earth kingdoms, but "except a man be born again he can not see the kingdom of God." Born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God," Christ born in you "the hope of glory," Christ incarnate in the flesh. Here is a "new creature," a "new creation" (2 Cor. 5:17, R. V., margin); "old things are passed away; behold, *all things* are become new." To the man born in Christ there dawns a new revelation, there opens a new life. Dead to the world and alive to God. "Buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in *newness of life*." Rom. 6:4. "Brethren, I count not myself yet to have apprehended; but one thing I do, *forgetting the things which are behind*, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. . . . Brethren, be ye imitators together of me, and mark them which so walk even as ye have us for an example. For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things. For our *citizenship* [commonwealth] *is in heaven*; from whence also we wait for a Saviour, the Lord Jesus Christ." Phil. 3:13-20, R. V.

While alive, the "old man," the "natural man," is a citizen of the "natural world,"—under sin a carnal world,—a realm of *force*. By faith this man dies and is buried. He was born from beneath, of the will of the flesh. He *died* that a new man might be born in his stead, of the spirit, from above; "not of blood, nor of the will of the flesh, nor of the will of man, but of God."

This new creature thus begotten in the *place* of the old creature, by the will and accepted energy of God, according to divine promise, secures rights and privileges, abiding in the fadeless kingdom of light, the kingdom of *his* birth. The Father "*hath* delivered us [him] from the power of darkness, and *hath* translated us [him] into the kingdom of his dear Son" (Col. 1:13), into a *realm of love*. Her now to an inheritance incorruptible and that fadeth not away, eternal in the heavens, a child of the *second* Adam, he seeks "those things which are above, where Christ sitteth on the right hand of God;" "for whom," says Paul, "I suffered the loss of all things, and do count them but refuse, that I may gain Christ." God hath translated us—*hath* done so, not *will* do so—and by faith we *know* that it *is* so. Here occurs an actual, literal, spiritual birth, but "it is God who brings the bud to bloom, and the flower to fruit;" "first the blade, then the ear, after that the full corn in the ear." For a time while growing, the roots of the new plant may rest in the old seed, *buried in the earth and passing away*, yet "as the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." "Things seen are temporal, but things unseen are eternal." How great is this mystery! "Spiritual things are spiritually discerned." "The natural man receiveth not the things of the Spirit of God." *The difference* in the two men is a *difference in character*. By their *fruits* (works) ye shall know them. Where *force* once ruled in theory and act, *love* holds sway and regulates the life.

"Ambassadors for Christ," beseeching and



praying in Christ's stead to be reconciled to God, who "hath committed unto us the word of *reconciliation*." "Ambassadors for Christ"—let us not be confused here. No language can convey a perfect and full idea, nor is there an exact earthly parallel. However, mark this well: to *whom* or *what* an ambassador is *accredited*, whether to a nation or individuals, or *what his duties may be* in behalf of his principal, the government which he represents, *in no respect, directly or indirectly, tends to confer or create citizenship* upon or for him, anywhere, for any purpose whatever. His letters of credit are issued to him by the government wherein he is a citizen; for that, being otherwise qualified, he is a *citizen thereof*. Mark this, further: no one can consistently claim to be a citizen of more than one country at one and the same time; most emphatically so where the principle and law and procedure of the one are the exact opposite of the other. The ambassador of Christ receives his letters from Christ, because he has become a citizen of Christ's kingdom, now unseen, but to be revealed in the last days. John 14:1-3; 2 Peter 3:13. Christ lives in him with the same purpose, and works through him in manner and method the same as when with "bruised feet" he trod the hills of Judea, fulfilling the perfect law of love. Gal. 2:20; Heb. 13:8. Therefore *his* position then, concerning earthly governments, is necessarily the position of his ambassador now. He is a stranger and pilgrim on the earth (Heb. 11:13; 1 Peter 2:11, 12; 1:17-19, 23), is not of this world (John 15:18, 19; 17:14; 1 John 2:15-17; 3:1). "Ye are the salt of the earth," "the light of the world;" retain your savor; let your light *shine*, and *thus* in that manner enrich the world, bless mankind, and lead men "to glorify your Father which is in heaven." Matt. 5:13-16.

Daniel was a pilgrim and stranger on the earth, and a *captive* in Babylon. Three times daily, with his face toward beloved Jerusalem, in prayer he sought the God of his people for their and his own deliverance. The God of heaven richly endowed him above all his fellows, and the kings of Babylon in later years found him an exceedingly wise, faithful, and valuable servant in all matters not involving disloyalty to his God. Personally, however, in the thought of both Nebuchadnezzar and Cyrus, Daniel was an alien, a Jewish captive of war in exile, praying for deliverance and for the kingdom of God to be set up over all the world through the coming of the promised Messiah, the Seed of Abraham.

The service performed for the kingdom by Daniel was highly honorable in the sight of men, and put in use ability and traits of character not possessed by any other known person in the realm. But so far as citizenship in any sense is concerned, such a thing was unknown back there with them, while to have attended to the cutting of the wood, or finding the fuel for the use of the king's cooks, would have suggested and implied that Daniel was a citizen of Babylon as fully as what he did do did or could.

Finally, "whatsoever things were written aforetime were written for our *learning*," but God "grant you to be like-minded one toward another after the *example* of Christ Jesus," not after the example of Daniel, Paul, or any other; for Christ suffered for you, leaving you "an example [model], that ye should follow his steps." "If ye know that he is righteous, know ye that every one that doeth righteousness is born of him." Otherwise another power worketh in you, "according to the course of this world, according to the prince of the power of

the air, the spirit that now worketh in the children of disobedience." M. S. BABCOCK.

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### THE GIFTS OF THE HOLY SPIRIT.

WHEN Christ ascended up on high, he "gave gifts unto men." Eph. 4:8. And what were these gifts? The answer is also at hand, for verse 11 reads: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Therefore, it is a fact that at the ascension of Christ the gifts of the Holy Spirit were given to his church. Christ had made choice of the twelve apostles; but now he gives "apostles." Prophets had lived, and as a legacy they left the God-breathed words as an inheritance to the church. But even this was not enough. Christ now makes a gift to his church in addition to "apostles," and that gift was "prophets." And not only does he now mention that which had been in the church before, but as now being given in an especial manner, while he also gives "evangelists," "pastors and teachers."

#### Why Were They Given?

Evidently because they were needed in the church. But we are not left in doubt; for he has given the answer to our query. Listen! "For the perfecting of the saints." Verse 12. Then the saints were not yet perfected, and they needed all these gifts in order to come to the perfect state. Nor is the church yet perfected; and so the need of these gifts is just as great as ever, and even more so as the perils of the last days increase. Did the church at that time need evangelists, and pastors, and teachers? They also needed prophets as well. And does the church need evangelists, and pastors, and teachers now? So also does she need prophets as well. Nor is this the only object of these gifts, tho this of itself would be enough. But notice! They were "for the work of the ministry, for the edifying of the body of Christ." Did the ministry at that time have need of these gifts, the gift of prophecy as well as that of apostles and evangelists? The church has need of these more to-day than ever before. Are the church and the ministry of to-day so complete that there is no need of these gifts of the Holy Spirit, gifts of Jesus Christ? The world has its same allurements; Satan has his same temptations, to which is added the fact that he has come down with "great wrath, because he knoweth that he hath but a short time." Human nature is the same deceitful nature as ever; and if ever these gifts were needed in the church, they are the more needed to-day. Are the ministry and the church so fully equipped for the closing work of the Gospel that there is no need of the gifts of the loving Saviour? The language of many is, "Rich, and increased with goods, and have need of nothing;" while Christ says, "Wretched, and miserable, and poor, and blind, and naked." Knowing the need of a church in the midst of a perishing world, Christ gave these gifts to that church, and no man can put them out of his church.

#### But Are These Gifts Enduring?

Again the answer is forthcoming: He gave gifts unto men "till we all come in the unity of the faith." There is but one faith. Eph. 4:5, 13. That faith is "the faith of Jesus." Rev. 14:12. Then it is a fact that we need as much as ever, teachers, and pastors, and evangelists; and shall we here cut the list in twain, and say that we do need these last, but do not need apostles and prophets? Who

has received authority from heaven thus to do? Let them show their credentials.

The apostleship was not confined to the twelve that were chosen of Christ. Matthias was chosen as an apostle. Paul was chosen as the great apostle to the Gentile nations. Barnabas and Epaphroditus were apostles. An apostle is one chosen of God and sent on a mission. Who will say that Martin Luther was not the apostle of the Reformation? Or who will say that the Wesleys were not apostles of the truth of sanctification through faith in our Lord? Was not William Miller the apostle of the great reformation concerning the soon coming of the Lord which so greatly stirred the religious world in 1844? And Joseph Bates and James White were the apostles of the Sabbath reformation that is now going to the world, which is the fulfilment of Rev. 14:6-12.

Another thing must not be overlooked in this connection: The church needed the gift of apostles and prophets just in proportion as there was a need of evangelists and pastors and teachers. Has any one the authority to take the gift of apostles and that of prophets out of the church, and relegate them to the former dispensation, closing with the days of the apostles of the Lord? If any are inclined to think thus, let such remember that there were prophets in Paul's day (see Acts 11:27, 28); and that Peter and Cornelius each saw visions (Acts 10:3, 19.)

#### Despising Prophesyings.

It is well also to remember that Paul, in writing to the Thessalonian church in the year A.D. 54, gave counsel upon this very gift of prophecy. "Quench not the Spirit. Despise not prophesyings." 1 Thess. 5:19, 20. This epistle was not addressed to that church alone, but to the last church on earth as well. In regard to the second coming of Christ he says: "That we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." "Then we which are alive and remain shall be caught up together with them." Chapter 4:15, 17. Thus it is that in the verses before quoted he tells the church of the last days that they should not despise prophesyings. Now prophesying is expressive of present time—a work now being performed. Prophesyings will therefore be a characteristic of the true church in the last days, because it was given to the church by the divine Builder of the church, and placed there "till we all come to the unity of the faith." Therefore, as the gift of prophecy will be a gift in active operation, the injunction is, "Despise not prophesyings." And these admonitions are so closely connected that it is utterly impossible, without doing violence to the language, to separate them. "Quench not the Spirit. Despise not prophesyings." To despise prophesyings would be to quench the Spirit of God, because the Holy Spirit is the agency in the manifestation of the gift of prophecy. In despising prophecy, one would thus cut himself off from the influence of that Spirit. Therefore, let us beware, lest we should sever the divine cord that binds to the throne of God through the gifts of the Spirit of God. H. F. PHELPS.

It is said that there are 10 Scottish dukes, 5 marquises, 20 earls, and 5 barons who have a direct financial interest in the continuation of the drink traffic. In England and Wales the names of no fewer than 172 members of the upper house appear as owners of one or more licensed places.



## PAPAL RELIGIOUS INNOVATIONS.

A.D. 135—Sixtus called the Lord's table "the Altar."

A.D. 142—Festival of Lent appointed.

A.D. 153—Consecration of churches instituted.

A.D. 169—Tonsure of priests.

A.D. 190—Festivals of Penetcost and Christmas appointed. Eight orders first introduced of clergymen—(1) Ostiarius; (2) Lector; (3) Exorcista; (4) Acolythus; (5) Sub-deacon; (6) Deacon; (7) Presbyter; (8) Bishop.

A.D. 308—Fifteen persons were appointed to baptize the dying and bury the dead, who were afterwards known as Cardinals.

A.D. 320—Wax candles lighted in churches.

A.D. 366—Bloody contest between two bishops in one of the Roman Churches whereby 137 persons were killed.

A.D. 394—Mass first adopted.

A.D. 433—Palm Sunday and Ash Wednesday instituted.

A.D. 527—Extreme Unction instituted.

A.D. 606—The Greek usurping emperor created the pope universal bishop and head of the church.

A.D. 607—The pope erects a monument in the Forum to commemorate the event, and dedicates the ancient "Pantheon" to the "Virgin Mary and all the saints," and the first of November as "All Saints' Day."

A.D. 700—Image worship was first advocated.

A.D. 854—A woman under the name of Joan said to be a pope.

A.D. 968—First bell baptized.

A.D. 1209—Kneeling at the communion first introduced.

A.D. 1350—Indulgences introduced.

A.D. 1415—Transubstantiation and Auricular Confession adopted.

A.D. 1415—Cup taken from the laity.

A.D. 1439—Immaculate Conception of the Virgin announced.

A.D. 1482—Purgatory decreed.

A.D. 1545—Council of Trent met, and was concluded in the year A.D. 1563.

A.D. 1564—Creed of Pope Pius IV. issued.

A.D. 1775—Pope Clement decreed Chinese ceremonies to be introduced into Christian worship.

A.D. 1854—The Immaculate Conception of the Virgin Mary was added to the creed of Pope Pius IV.

A.D. 1870—The pope declared to be infallible when defining religion and morals.

Holy water, the sign of the cross, the clerical robes, surplice, stole, tunic, and other adaptations were all used by the heathen priests in their temples, and were gradually adopted by the Roman clergy to attract the heathen to their churches.

Thus the full creed of the Roman Catholic Church only dates from the year 1870, when its last Article of Faith was adopted by the Vatican Council, which makes that church the most modern of ecclesiastical bodies.—*Converted Catholic.*

"If you would be a part of Christ's building, you must be content with Christ's hewing."

"SMILES are cheap as sunshine, and they do their silent, healing work beautifully, as the sun does."

O, LET me do good whilst I may! Time is short. How my friends waste away! Yet I live. Let me live every moment to God.—*Francis Asbury.*

## The Outlook

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

**The Crisis.**—He looks indeed with careless eye and thoughtless heart who does not see the rapidly-approaching crisis which is coming upon the world. Intensity is taking hold upon all phases and conditions of life. In the nations and governments of earth we see fulfilling before our eyes the very things that Jesus predicted should herald his second coming—"upon the earth distress of nations with perplexity." See Luke 21:25-27. "Perplexity" regarding finance, regarding preparations for war, regarding war itself, regarding the power of trusts which defy all law, regarding the religio-political, social, and anarchistic propagandas going on in their midst, and undermining all confidence in government. There is perplexity everywhere. "Distress" because of inequality between man and man, distress because of poverty, famine, and pestilence, distress because of oppression of the poor. And yet there is plenty in the world, as never before. The Protestant church has departed from the principles which gave her her life, and now clings to tradition, and pleads for the aid of the State instead of the help of God. Men solace themselves that all this will "turn out right in some way," but they know not how. They are buoyed up by a false hope. So men have thought in other ages. Nebuchadnezzar thought that Babylon would stand forever, but she lives only in the record of her folly and disaster and in the wine of her fornication with which other nations are drunken. Romans thought that the iron empire would stand forever, but the same causes which now operate through the world caused it to crumble and fall. We are living the life of the Roman republic and empire over again. The only hope of the world is radical reform at heart, but this the truth of all history and the prophetic Word forbid. The only hope of the world is in Jesus Christ. The only kingdom to which one can look with hope is his coming kingdom. In that and in that alone is stability.

## THE CHURCH AND REVIVALS.

MR. MOODY's method of labor has come under the criticism of the press, notably the *Independent*. That journal of May 27 contains an article by E. H. Johnson, D.D., professor of theology in Crozer Theological Seminary, Chester, Pa., in which the writer contends that formerly Mr. Moody preached for the conversion of sinners with great success, but that of late he in his own words aims "to reach the church-members and through them to reach the unconverted outside." He pleads to the church to receive the "Holy Ghost power." And whether Mr. Moody has accepted the "Second Blessing" theory or not, Mr. Johnson thinks that his teachings and exhortations are along that line, and that by this he loses; for "his insistence that Christians must gain by special prayer a 'Holy Ghost power' which they do not yet possess, is an insistence which the average Christian can not distinguish from teachings which the great mass of Christians reject; and so his appeal remains fruitless."

The *Independent* thinks that Mr. Moody demands "more of the Christian church now before it can be successful in converting sinners than he used to expect in his earlier and more successful campaigns, and he somewhat more vigorously assails the worldliness of the church and the sins which exist in it, as if they stood in the way of the power of the Spirit of God in conversion."

This last the *Independent* does not think to be true, and says that "too much has been made of the story of Achan." It further says:—

"In our own belief it is extremely unwise to get into the way of dwelling upon the shortcomings of professed Christians, and declaring that it is their sins that withstand the Spirit of God."

But this expression is that of the spirit of apostasy. So Israel talked in the days of Isaiah, Jeremiah, and Ezekiel. The problem is not in the mere awakening of sinners; it is not in the obtaining of so many raw converts, the experience of whom must all be more or less superficial. It is not so difficult to do this.

But of what use to obtain a thousand young converts, with no experience or knowledge of the way of God, and then ask a cold, proud, world-loving, pleasure-seeking church to care for them, and bring them up in the nurture and admonition of the Lord? The simple fact is that it is only a little time when the converts are just where the church is, changed in name, but not in character. What is the use of putting young and eager children to the breast of a diseased and dying mother? Doubtless Mr. Moody sees this. If he does, it furnishes a sufficient excuse as to why he should preach to the church, and endeavor to persuade her to cut loose from the world. It is the law of God's messages of reform to begin where his judgment does, "at the ancient men which were before the house." Eze. 9:6; Joel 2:1.

## FULFILMENT OF PROPHECY.

In a recent speech in the national House of Representatives, Mr. Wheeler, of Alabama, uttered the following words:—

"The trouble is, Mr. Speaker, that the country has changed. From 1776 to 1865 the dominant spirit which controlled in this republic was one of honor, glory, chivalry, and patriotism. The dominant spirit of to-day is the pride of gold, of palaces, of marriage alliances with dukes and princes and counts, and an exercise of the whole power of the government in the interests of money changers, millionaires, and monopolies, and this, too, whether they are Astors, Vanderbilts, or Rockefellers of America, or Barings and Rothschilds from across the sea."

This sounds very much like the prophecy of Thomas Jefferson, spoken in the beginning of our national history:—

"The spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It never can be too often repeated that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going down-hill. It will not then be deemed necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war will remain on us long, and will be made heavier and heavier, till our rights shall revive or expire in a convulsion."

## RELIGION IN PUBLIC SCHOOLS.

JUDGE CARPENTER, a circuit court judge of Michigan, has decided that "Readings from the Bible" may not be read in the public schools of Michigan, as the reading of these selections are for a religious purpose, and hence contrary to the constitution of the State. These are the sections of the constitution of Michigan which are held to be against the reading of the Bible:—

"SECTION 4. Every person has a right to worship Almighty God according to the dictates of his own conscience; and no person can of right be compelled to attend, erect, or support against his will, any place of religious worship, or to pay tithes, taxes, or other rates for the support of any minister of the Gospel or teacher of religion."

"SECTION 6. The civil and political rights, privileges, and capacities of no individual shall be diminished or enlarged on account of his opinion or belief concerning matters of religion."

Judge Carpenter holds that one who pays taxes to support a school where the Bible is read as a religious book is "compelled" to "support," and, in case objection is made, "against his will," a "place of religious worship." The case may be appealed from his decision to the Supreme Court. The *Independent*, from which we get the above information, well remarks:—

"We have long held and argued that the public schools are no place to teach religion, to the injury of Jew, Catholic, Protestant, or Atheist, and this decision seems to us to be in accordance with the principles of American religious freedom. Of course, this does not apply to localities in which no objection is made to the reading of the Bible or to prayer. In that case no one's rights are invaded. The church and the family are, however, the proper custodians of religious instruction. For a similar reason we heartily approve the late decision of the superintendent of public instruction for this State [New York] that a distinctively religious garb must not be worn by teachers in the public schools, in case any objection is made."



## 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."

### ONLY ONE MOTHER.

You have only one mother, my boy,  
Whose heart you can gladden with joy,  
Or cause it to ache  
Till ready to break—  
So cherish that mother, my boy.

You have only one mother who will  
Stick to you through good and through ill,  
And love you, altho  
The world is your foe—  
So care for that love ever still.

You have only one mother to pray  
That in the good path you may stay,  
Who for you won't spare  
Self-sacrifice rare—  
So worship that mother alway.

You have only one mother to make  
A home ever sweet for your sake,  
Who toils day and night  
For you with delight—  
To help her, all pains ever take.

You have only one mother to miss  
When she has departed from this;  
So love and revere  
That mother while here—  
Sometime you won't know her dear kiss.

You have only one mother, *just one*—  
Remember that always, my son;  
None can or will do  
What she has for you.  
What have you for her ever done?

—New York Evangelist.

### THE EFFECT OF RIGHTEOUSNESS.

THERE is to me no more significant statement in God's Word than that found in Isa. 32:17, "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever," which I once gave to a hopeless man, and saw it work its way through his life. The incident occurred in my Gospel temperance work nearly twenty years ago.

One noon hour I was resting at our W. C. T. U. headquarters, when two little children—as pitiable objects as I have ever seen—came in. The day was intensely cold. It seemed impossible that children so thinly clad could have survived such exposure. One, a girl of nine, had her feet wrapped in old rags. The other, a boy of seven or eight, wore the soles and uppers of his shoes tied together with strips of cloth. In this condition they had come from far across the city, to find relief for the famishing ones at home. I had nothing eatable at hand, and started out to find something, when at the foot of the stairway leading to the street, I met one of our reformed men. I said to him: "I have a case of great destitution. Will you help me? Get a carriage, and go at once to Mrs. —; tell her to return with you, and bring everything she has in the house in the shape of food that is ready cooked." He hurried away, and in a short time returned with my friend, and supplies.

As we entered the carriage the children became almost frantic from the smell of food. It was pitiable to see how their condition had developed the animal within. There was nothing that could be called childish, little that would appear even human, in the manner in which they ate that which was placed in their hands.

Arrived at the place, the children insisted on stopping at a large, well-built house, apparently vacant. We followed, and were led through bare hall and rooms, until at last we reached the kitchen, which, supplied scantily with make-shift furniture, was the living-room. There was a cook-stove, so broken as to be utterly useless,

a woman, a girl of four, and a young babe. The woman looked insane, or heart-broken, or both. She had barely strength of mind and body to tell her story. We learned, however, that her husband was a man of liberal education. He had been a successful editor in several different languages, was a man of great gifts. All of which we verified later. She said that he was kind and good when sober, but that for years he had never been sober, consequently, he could get nothing to do, and they had suffered the most extreme want. "If he would only sober up, he could earn enough to keep us in luxury," she said.

The house was their own. It had been at one time comfortably furnished, but the furniture had been sold, piece by piece, to keep them from starvation. She had rented a few rooms, but such was his conduct that no roomers would stay. The property might have been sold, but she had determined to hold on to that much, rather than to have it sold at a sacrifice, and squandered for drink. Her persistence in this had led to many quarrels. Her father, in the old country, had recently sent her some money, which she had hidden, and did not suppose her husband knew about it; but in some way he had discovered that money was in the house, and had tried to compel her to give it to him. She had refused until at last he had, the day before, thrown her to the floor, put his foot on her breast, telling her that if she did not give it to him, he would crush her breast with his foot, and kill her. She drew aside the rags that covered her, and exposed to me the marks of that heel upon her breast. Of course she gave him the money, and then, in his rage, because she had hidden it from him, he broke the stove, and raved like a maniac until they were exhausted with fear; then he had gone away. There had been no food since, and in the severe weather, without fire, their condition was desperate.

"I could not do anything but send for you," was her pathetic appeal to me, as I was holding my shawl about her, and trying to encourage her.

We made them as comfortable as possible, visiting them regularly for several days before the man appeared. We did not then see him, only heard of him from the terrorized wife and children, who were almost more afraid of him than of starvation. I had become very much burdened over this man, and determined to see him. Accordingly, I said to his wife:—

"I must see your husband the next time I come."

"I wish you could see him, but he would not see you," she replied.

"But I must see him; it must be managed in some way."

"The only way would be for you to go where he is, and take him unawares."

This, however, I would not do. I had discovered that it was impossible to reach the heart and conscience of a man if he felt that he had been caught in a trap. So I replied:—

"I can not take him unawares. He must know that I am coming, and what for. When he comes to-night, you tell him to expect me the day after to-morrow, at eleven o'clock. If he is not willing to see me, all that he has to do is to be away; but say that I hope he will surely be here, as I have something very important to say."

"Well," she replied, "I will tell him; but he will not stay."

"Let us pray about it," I said; "I will pray, so must you."

"O," she replied, "I can not pray! I have no courage to pray."

She, however, knelt with me, and I prayed that this effort might succeed, while she remained in helpless silence at my side.

On the way home I called to see the wife of one of the city pastors who was a beautiful singer, and often went with me in my work. I explained the situation, and asked her to go with me at the appointed time, and to be ready with some of her sweetest songs,—something appropriate for the most desperate case which

she had ever met; "for," I said, "I think I depend upon your songs under God more than anything else, in this time of need."

At the time appointed, as we came near the house, we saw the woman with her babe pass us quickly, and disappear around the corner. I knew she saw us, and I understood. This meant that her husband was waiting for us, and that she had the tact to know that he would be more ready to listen if he were alone with his children.

Bessie, the little girl, a very womanly, serious child, opened the door for us. I had learned from the mother that she had more influence over her father than any other human being, even sometimes controlling him in his fits of drunken rage, when he was more demon than man. Her face was very expressive as she led us in, but she said nothing. As the door into their little living-room swung open, I saw the man retreating through an opposite door. For a moment we stood among the children, scarcely knowing whether our mission was to fail or succeed; but he returned with a look of determination on his face, and began to apologize. He had been a man of culture and refinement, as well as education, and could but feel a desire to cover his shame at the conditions for which he was responsible, with efforts at politeness. "My wife is out for a moment," he said, "and will probably soon return."

But we had no time to waste, so I interrupted him, saying: "I am glad to see that you were expecting us. I am glad you stayed for our message. We came to talk with you about the condition in which I found your family, and that which we have been obliged to do for them, and find out what we are to hope for in the future, now that they are more comfortable. We came, also, to bring you good news. There is manhood for you yet."

He looked dumbly at us, sat down heavily, and dropped his face on his hands. Then I began to tell him what kind of a man he might be if he would repent and let God do his work in him. I said: "If you would be a sober man and go to work, instead of this shell of a house you could have a home. You could buy furniture from the shops, carpets from the store, food from the groceries, books from the book-store, and have a pleasant place in which to live, make your family happy, and enjoy life with them. You would be able to educate these children, but, as it is now, your children—the children of a man educated as you are, one who has had influence as you have—are likely to grow up ignorant vagabonds, and perhaps criminals. Look at your wife, the wife of a man of education. Does she look like it? She ought to be recognized as a lady, and the mistress of a beautiful home." I said: "I don't see how you have managed to keep this house as long as you have. You could not have done it if she had not been courageous and kept it in spite of you, that she might have a shelter for your children. She has not been able to keep the money with which she could have purchased food, because you have used brute force to take it away from her. I saw the mark of your heel on her breast."

And so I talked to him, using the plainest language which I could employ. He sat and listened, looking occasionally at his children, who were in turn looking at him and me, wondering at the way in which he was receiving the strong language which was being uttered. They were sure that something was going to happen, and were afraid of him, as well as of us.

At last, as I was telling him of his heavenly Father's efforts in his behalf, the first father-like expression came into his face, and he suddenly held out his hands towards the youngest of the three—a girl of four. We knew then that God had touched him. The little frightened child was not, however, quick to respond; but Bessie was equal to the occasion, and, altho the little one drew back, she led her to the father. He drew her to his knees, and bowed his head upon hers. Then my friend



lifted up that beautiful voice of hers, and began to sing "The Ninety and Nine." How she sang it! I have never heard it as I heard it then. The circumstances, doubtless, gave it peculiar power, and God made it the vehicle of his Spirit.

As she finished, we all knelt to pray,—that father, with the child still in his arms, and the other two huddled at his side. As we prayed, he groaned in bitterness and struggled, until at last, turning his face, wet with tears, toward us, he said, "O, do you think there is any help for me?"

"Of course there is help for you; you are helped already, or you could never have asked such a question," was the answer. "You are a different man now than when you put your foot on that woman's breast to make her give up that money. You are sober now; you have kept sober ever since yesterday. You have waited because you knew that we were coming in Christ's name. You could not have done that yourself. The Spirit of God has been holding and leading you. The question for you to answer now is, Will you accept Christ as he offers himself and his salvation to you?"

He made his answer to God. It was a scene never to forget, as he, led by the Spirit and Word, came to the joy of salvation, and began at once the "work of righteousness," the "effect" of which we could but observe through all the following months, in which comforts increased, until one day it was put to the test of "quietness and assurance." Bessie was dead. I had been sent for, but did not arrive until the dear little woman, whose life had been worth so much, was no more. I stood with that father and mother in that silent presence, and rejoiced with them even in their sorrow, because of the reality of the salvation which had sweetened even this bitterness.

There was comfort in the house, light on all faces instead of the old-time despair—quietness and assurance, the dignity of a deep, earnest confidence in God, which might well have taken a lifetime to produce instead of two short years. I stood and looked at the sweet little dead face, my own tears rolling down my cheeks, as he said, with a pathos indescribable, "I am so glad, I thank my God, that Bessie lived long enough to have a comfortable home to die in." This was to him the practical manifestation of the grace of God, and no less spiritual because so material.

MRS. S. M. I. HENRY.  
*Sanitarium, Battle Creek, Mich.*

#### HOUSEHOLD HINTS.

THROW flour on kerosene flames.  
Ripe tomatoes will remove ink stains.  
Remember, slamming the door of the oven makes cake fall.

A few drops of lemon juice make cake frosting very white.

A hot shovel held over varnished furniture will take out white spots.

There should be just as much conscience put into dusting a room as in managing an estate.

The ivy-decked house is picturesque, but the dampness and insects that linger in the greenery are not.

Early rising means a whole day's work done before noon, a consideration that hot weather makes desirable.—*Philadelphia Enquirer.*

## 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.*

### TO THE FORE.

BY JAMES BUCKHAM.

MOVE to the fore,

Men whom God hath made fit for the fray.  
Not yours to shrink, as the feeble ones may.  
Not yours to parley and quibble and shirk  
Ill for the world if ye do not God's work.

Move to the fore.

Move to the fore.

Say not another is fitter than thou—  
Shame to the manhood that sits on thy brow!  
Own thyself equal to all that man may.  
Cease thine evading; God needs thee to-day.

Move to the fore.



A NATIVE TIBETAN.

Move to the fore.

God himself waits, and must wait, till thou come.  
Men are God's prophets, tho' ages lie dumb.  
Halts the Christ-kingdom, with conquest so near?  
Thou art the cause, then, thou man at the rear.

Move to the fore.

—S. S. Times.

### BUDDHISM IN TIBET.

MR. F. B. SHAW, of Ladak, Tibet, gives the *Missionary Review* some thoughts on the results of nine centuries of Buddhism, from which we take the following:—

"As it now stands at the present day, Ladaki Buddhism is a mixture of fetishism and demonism. Images, books, and the Six Syllables are nothing more than fetishes, which, properly treated, have the power of warding off the attacks of countless evil powers. Ladaki Bud-

dhism knows no love, no compassion, no gratitude, no reverence, not even fear of punishment for misdeeds, but only a groveling terror of malignant spirits, who find their delight in bullying mankind. With all its vaunted compassion, Buddhism has produced a people whose sole idea is self. With all its vaunted morality, Buddhism has caused the disappearance of all moral consciousness. With all its vaunted intellectuality, Buddhism has rendered the people intellectually feeble than they were a few hundred years ago, and so unused to reflection that they are absolutely unconscious alike of their own state and of that of their priests. With all its vaunted purity, Buddhism has allowed the people to lapse into the most debasing idolatry and abject superstition. Self, and nothing but self, is the center of every man's thought. Not even intellectual selfishness has been attained; food, clothing, and sexual delights are the end-all and be-all of the life of a Ladaki. After mature consideration, I am constrained

to believe that those qualities which endear the Ladaki people to those Europeans who have intimate dealings with them are not the results of Buddhism, but exist in spite of Buddhism.

"James Gilmour wrote as follows: 'Mongol Buddhism and holiness have long ago parted company, and it seems possible for men and women, living among and participating in scenes of unblushing evil, to be at the same time experiencing the effectual consolations of religion. This seems, at first sight, incredible; but I am convinced that it is true. And perhaps no more serious charge could be brought against any religion than this, which holds true of Buddhism, that, notwithstanding many excellent doctrines which characterize it as a theory, its practical effect is to delude its votaries as to moral guilt, to sear their consciences as with a hot iron, to call the wicked righteous, and send men down to the grave with a lie in their right hand.' This scathing denunciation is, word for word, true of Ladak and Tibet generally. And inquire where you will in Buddhist countries from those who have in lengthy residence acquired some behind-the-scenes knowledge of the real state of the people, the answer is always in similar terms: 'Buddhism has not accomplished what it professes to do; it does not sustain a moral life among its adherents.'

"It may be said, 'Your description is very sad; but really such things as those you mention are not unknown in so-called Christian countries.' I am not concerned at present to

contrast Christianity with Buddhism; but I may yet be allowed to suggest two points for reflection: First, the evil and immorality in Christian countries is not so unblushing as in this Buddhist land. In Christian countries such things are obliged to keep in the background, while in Ladak they stalk unashamed in broad noonday. There is an immense difference in degree. Secondly, these things happen in Christian countries in direct antagonism to the efforts of Christianity. Not only by words from the pulpit and in the press, but by unwearying efforts, entailing great expense of time, money, and men, real Christians are striving to stem the evil. In Ladak and Tibet not an effort is made to bring about a change, not even a voice is raised in protest. Christianity is engaged in a perpetual warfare; Buddhism tacitly assents in evil. This is a fundamental difference.



"Indeed, nothing else can be expected. As long as the lamas remain unreformed, a salutary influence can not be exerted from within Buddhism. But the lamas can not be reformed. An earnest effort was made by Tsongkapa, the founder of the yellow sect; the impetus, however, exhausted itself, and his followers are rapidly disappearing in the slough of iniquity and self-righteousness which represents Tibetan Buddhism. Nor need this astonish us, for Tsongkapa has merely shown by example what was foreshadowed in theory. Buddhism is in doctrine the apotheosis of selfishness. While in other religions the commands of a deity are the standard of life, in Buddhism the advantage of self is the center point. All existence in every form brings misery, and selfishness demands that release from this misery be found. All self-denial, compassion, love, and charity, enjoined as they are by Buddhism, are merely a means for freeing self from pain. They are not commanded because they are in themselves good, but because they are a profitable investment. No appeal is made to the sympathy inherent in most people for what is good simply because it is good; in Buddhism the appeal lies solely to the selfish advantage of the 'ego.' True, this is a higher, so to say, aristocratic form of selfishness, and has produced many really deep and beautiful moral precepts, especially as shown in the Ohammapada, a book from which apologists of Buddhism draw most of their quotations. None the less, however, selfishness remains the mainspring of action, and it is impossible but that the higher selfishness must deteriorate into self-indulgence and finally sensuality. Tibetan lamas and laymen have arrived at this latter point, and a greater power than sublimated selfishness is required to cause a change."

#### OUR WORK AND WORKERS.

THE church at Emporia, Kansas, recently gained six new members.

SEVEN persons were baptized at Burlington, Iowa, May 13, by Elder John Hoffman.

THREE additions to the church at Galena, Kansas, are reported by Elder Oberholtzer.

ELDER R. H. BROCK notes the accession of seven members to the church at Wichita, Kansas.

ELDER H. M. J. RICHARDS reports the accession of eight heads of families at Brittain, Iowa.

ELDER H. L. BRISTOL reports the organization of a church of fourteen members at Oswego, N. Y.

A CHURCH of nineteen members has been organized at Miltonvale, Kansas, by Elder W. W. Stebbins.

ELDER E. J. WAGGONER left London about the middle of May to hold meetings in Scandinavia and Finland.

THE last annual report of the Iowa Sabbath-school Association gives 3,653 members. These are divided into 179 schools.

A NEW house of worship has been erected by the church at Howard, Colo. The new church building at Delta was dedicated May 3.

ELDER E. G. OLSEN notes the baptism of two candidates at Audubon, Iowa. His labor is especially among the Scandinavians.

KANSAS CONFERENCE is putting seven tents in the field this season,—five for English work, and one each for the German and Swedish languages.

IN a country place, some twenty-five miles west of Salina, Kansas, five families have begun the observance of the Lord's Sabbath, under the labors of Brother E. A. Morey.

APRIL 30 to May 2 was the occasion of meetings in connection with the dedication of a new house of worship at Trufant, Mich. Elders J. H. Durland and L. N. Lane conducted the services.

ELDER G. A. IRWIN, president of the American General Conference, and Elder A. J. Breed, superintendent of General Conference district No. 6, arrived in this city from Portland, Or., on the evening of May 30.

ELDER GRANT ADKINS recently visited the town of Coal Creek, Tenn., and spoke twice in the Baptist Church, by invitation of the pastor, and in the M. E. Church, by invitation of the presiding elder, on the subject of the "Coming of Christ."

AS A result of meetings held in Topeka, Kansas, by Elder G. G. Rupert, eleven have been added to the church, and as many more are keeping the Sabbath who had not yet united with the church when the report was made.

ELDER W. S. HYATT, president of Kansas Conference, reports to the *Review* that in Leavenworth, Kansas City, and Atchison widespread interest has been created by selling the SIGNS OF THE TIMES. In Leavenworth two sisters have each been selling 125 copies per week. "Several have accepted the truth from this work."

ELDER J. R. PALMER, who has been in charge of the Montana mission field for the past three years, died at Helena, May 30, of Bright's disease of the kidneys. He had been suffering for some time, altho continuing at work, and his death was not unexpected to his physician and immediate collaborators. Elder Palmer was formerly president of Colorado Conference.

THE Upper Columbia Conference, recently in session at College Place, Wash., elected officers as follows: President, R. S. Donnell; secretary, J. L. Kay; treasurer, U. C. Tract Society; Executive Committee, R. S. Donnell, E. J. Hibbard, W. W. Steward, S. A. Miller, A. Schlauther. The tract society officers are: President R. S. Donnell; secretary and treasurer, J. F. Weaver. The sabbath-school association elected the following officers: President, W. W. Steward; vice-president, W. F. Martin; secretary and treasurer, Mrs. S. C. Conrad.

PROF. E. J. HIBBARD, who has succeeded Prof. E. A. Sutherland as president of Walla Walla College, gives these items in the *College Reporter* concerning teachers: "In the place of Mrs. Sutherland, who has served the college so efficiently and faithfully in the past, but who now necessarily disconnects from us, we have fortunately secured the services of Miss Luella Knapp, a graduate of the Portland University, who is now assistant principal of Gomcher Academy. This lady has espoused the cause of truth, which we all love, within the past year; and, without knowing of any definite opening for the future, refused to compromise her faith for her position. Some leading brethren being acquainted with her, she was recommended to the board here, and was elected to a position on the college faculty for the ensuing year. Miss Riley has been called to a position in the Healdsburg College, and her place will be supplied by Mr. J. A. Derby, one of the class of '97 in Battle Creek College. He will also teach the Latin classes in the college, and probably a line of science study. Professor and Mrs. Droll, also, have been called to fill vacancies in the Healdsburg College caused by the removal of Professors Howe, Howell, and others to other fields of labor."

#### THANKS FOR LITERATURE.

I WISH to thank our people for the courtesy shown my announcement for papers, and also to ask them to continue to send clean late literature, post-paid, to my address. I can use from 75 to 200 per week in getting the people interested previous to the Texas camp-meeting, which will convene at this place.

MRS. CARRIE FAUCHER.

404 Holt Street, Fort Worth, Texas.

#### UPPER COLUMBIA CAMP-MEETING.

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R. S. DONNELL.

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# The Sabbath School

International Series.

LESSON XIII.—SABBATH, JUNE 26, 1897.

THE MEETING AT THE SEA OF GALILEE.

Lesson Scripture, John 21, R. V.

"AFTER these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested himself on this wise. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a-fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach; howbeit the disciples knew not that it was Jesus. Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes. So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now taken. Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three; and for all there were so many, the net was not rent. Jesus saith unto them, Come and break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. Jesus cometh, and taketh the bread, and giveth them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead. "So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. This saying therefore went forth among the brethren, that that disciple should not die; yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what is that to thee?"

"This is the disciple which beareth witness of these things, and wrote these things; and we know that his witness is true. "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written."

## QUESTIONS.

1. Where did Jesus next reveal himself to his disciples?
2. How many of them were together?
3. What did Peter say? What reply did the others make? What did they then do? What success did they have?
4. Who was on the land? Did they recognize him?
5. What inquiry did Jesus make? What did they answer?
6. What instruction did he then give them? What result attended it?
7. What did one of the disciples then say? What did Peter do?
8. How did the others reach the land? How far off were they?
9. On reaching land what did they see?
10. What did Jesus ask them to do?
11. What was the extent of their catch? What remarkable fact is stated?
12. What invitation did Jesus now extend to them? What was each one afraid to do? Why?
13. How did Jesus minister unto them?
14. How many times had Jesus now appeared to his disciples?
15. After they had eaten, what did Jesus say to Peter? What was the reply? What instruction did he then give him?
16. How were the question and reply repeated? What was the instruction?
17. What did Jesus ask the third time? How did this affect Peter? What did he say? What instruction was again given?
18. How did Jesus then contrast Peter's past and future experiences?
19. What was he foretelling? What command did he then give?

20. Who then attracted Peter's attention?
21. What inquiry did he address to Jesus?
22. What reply did Jesus make?
23. What report was based upon this statement? Was this what Jesus said? What did he say?
24. Who was this disciple? What is stated of his testimony?
25. Are these all the acts of Jesus? How extensive would be the full record of his doings?
26. What is the closing word?

## NOTES.

1. "THEY remembered that at the commencement of his ministry a similar scene had been enacted to that which had just taken place. Jesus had then bade them launch out into the deep, and let down their nets for a draught, and the net had broken because of the amount of fishes taken. Then he bade them leave their nets and follow him, and he would make them fishers of men. This last miracle that Jesus had just wrought was for the purpose of making the former miracle more impressive; that the disciples might perceive that, notwithstanding they were to be deprived of the personal companionship of their Master, and of the means of sustenance by the pursuit of their favorite employment, yet a resurrected Saviour had a care over them, and would provide for them while they were doing his work. Jesus also had a purpose in bidding them cast their net upon the right side of the ship. On that side stood Christ upon the shore. If they labored in connection with him—his divine power uniting with their human effort—they would not fail of success.

"The repetition of the miraculous draught of fishes was a renewal of Christ's commission to his disciples. It showed them that the death of their Master did not remove their obligation to do the work which he had assigned them."—*Spirit of Prophecy, vol. 3, pp. 228, 229.*

2. "THE disciples expected that Peter would no longer be allowed to occupy the prominent position in the work which he had hitherto held, and he himself had lost his customary self-confidence. But Jesus, while dining by the seaside, singled out Peter, saying, 'Simon, son of Jonas, lovest thou me more than these?' referring to his brethren. . . . Three times had Peter openly denied his Lord, and three times did Jesus draw from him the assurance of his love and loyalty, by pressing home that pointed question, like a barbed arrow, to his wounded heart. Jesus, before the assembled disciples, brought out the depth of Peter's penitence, and showed how thoroughly humble was the once boasting disciple. He was now intrusted with the important commission of caring for the flock of Christ. Tho every other qualification might be unexceptionable, yet without the love of Christ he could not be a faithful shepherd over the Christian flock."—*Id., pp. 229-231.*

3. "JESUS here explicitly stated to Peter the fact and manner of his death; he even referred to the stretching forth of his hands upon the cross; and after he had thus spoken, he repeated his former injunction, 'Follow me.' The disciple was not disconcerted by the revelation of his Master. He felt willing to suffer any death for his Lord. Peter saw that John was following, and a desire came over him to know his future, and he 'saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.' Peter should have considered that his Lord would reveal to him all that it was best for him to know, without inquiry on his part. It is the duty of every one to follow Christ, without undue anxiety as to the duty assigned to others. In saying of John, 'If I will that he tarry till I come,' Jesus gave no assurance that this disciple should live until the second coming of Christ; he merely asserted his own supreme power; and that even if he should will this to be so, it would in no way affect the work of Peter. The future of both John and Peter was in the hands of the Lord, and obedience in following him was the duty required of each."—*Id., pp. 232, 233.*

## Suggestions for Further Study.

1. In the fishing incident what lesson may we learn about Jesus' relation to us in our daily duties?
2. To how many who love Jesus does he address the command, Feed my lambs; feed my sheep?
3. According to verse 22, who am I to watch?
4. What help have you received personally from the study of the lessons on the Gospel by John?

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LESSON I.—SABBATH, JULY 3, 1897.

DEPARTURE AND PROMISES.

Lesson Scripture, Acts 1:1-26, R. V.

"THE former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Ghost unto the apostles whom he had chosen; to whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God; and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me; for John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

"They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Ghost is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost parts of the earth. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking steadfastly into heaven as he went; behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

"Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a Sabbath day's journey off. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. These all with one accord continued steadfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren.

"And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of persons gathered together, about a hundred and twenty), Brethren, it was needful that the Scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who was guide to them that took Jesus. For he was numbered among us, and received his portion in this ministry. (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it became known to all the dwellers at Jerusalem; inasmuch that in their language that field was called Akeldama, that is, The field of blood.) For it is written in the book of Psalms,

Let his habitation be made desolate  
And let no man dwell therein;

and

His office let another take.

Of the men therefore which have companied with us all the time that the Lord Jesus went in and went out among us, beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection. And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show of these two the one whom thou hast chosen, to take the place in this ministry and apostleship, from which Judas fell away, that he might go to his own place. And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles."

## QUESTIONS.

1. To whom was this book addressed? What indicates that this was not the first portion of Scripture addressed to him?
2. What is the "former treatise"? Luke 1:1-4. Then who is the writer of the book of Acts? What was the former treatise concerning?
3. To what point does it bring the narrative? What did Jesus give to his chosen apostles before he was taken up? Through what power did he give these commandments?
4. How long was he with his disciples after his suffering? What did he do during this time?
5. When Jesus was last assembled with his disciples, what did he command them? For what should they wait?
6. What was this promise?
7. What question did the disciples ask Jesus at this time?
8. What was his reply?
9. What did Jesus say the disciples should receive? How were they to receive this power?
10. Having received the power, what should they be? Where were they to bear witness?
11. When he had spoken these things, what took place? What hid him from their sight?
12. As the disciples were still gazing up into the space where they had last seen Jesus, what happened?
13. What did these men say?
14. Having heard this promise, what did the disciples do?
15. With what feelings did they return? Luke 24:51, 52.
16. To what place did they go when they returned to Jerusalem? Who lodged there?
17. How did they occupy their time? With verse 14 compare Luke 24:53.
18. How many disciples were there in all? What took place on one of the days that they were together?
19. Give in order the points of Peter's speech.



20. To what psalm did he refer?
21. What did he say must be done?
22. How did they proceed to choose an apostle?
23. Who was chosen?

#### Additional Questions and Suggestions.

1. Were the disciples wrong in thinking that the kingdom was to be restored to Israel? See Eze. 21: 25-27; Micah 4: 8. When will it be restored? Matt. 25: 31-34.
2. Study the matter of witnessing. To what are all Christ's followers to witness? By what power only can they witness? What kind of witness is Jesus? To what did he come into the world to witness? What is always required of a witness? John 3: 11.
3. "This same Jesus." What other scriptures can you cite that show the same thing? Jesus ascended in a cloud; the angels said he should come in like manner as he ascended; how then will he come? Is there any direct statement to this effect?
4. Are we also to be witnesses with respect to Christ's resurrection? May we be as sure of the resurrection of Jesus as the first disciples were? Can we have as good evidence of it as they had? and can we testify of it as positively as they did? Is it necessary to have been with Jesus during his earthly ministry in order to be a witness of his resurrection? How about Paul?
5. What "exceeding great and precious promises" are recorded or referred to in this chapter?

## The Sunday School

### International Series.

LESSON XIII.—SUNDAY, JUNE 27, 1897.

#### REVIEW.

LESSON 1.—Peter Working Miracles. Acts 9: 32-43. Golden Text: "Jesus Christ maketh thee whole." Acts 9: 34. The time of this lesson is about A.D. 40. Peter was engaged in preaching the Gospel, going from place to place, and confirming the churches which had been raised up by those scattered by the persecution. At Lydda Peter healed Aeneas, who had been suffering eight years with the palsy; and it was at this place he received the messenger from Joppa who conducted him to the death-bed of Dorcas, where that mighty miracle of restoration to life was performed.

LESSON 2.—Conversion of Cornelius. Acts 10: 30-44. Golden Text: "Whosoever believeth in Him shall receive remission of sins." Acts 10: 43. Peter, having received from the Lord a vision teaching him that God is no respecter of persons, visits Cornelius by his request, and preaches to him and his assembled friends the Gospel of Jesus Christ. Cornelius also had been shown in vision what he should do, God bearing him witness that his good deeds and his devotion were held in remembrance. While Peter was telling of the life, death, and resurrection of Christ, and testifying that all who believed on him should receive remission of sins, the Holy Ghost fell on all them that heard the Word.

LESSON 3.—Gentiles Converted at Antioch. Acts 11: 19-26. Golden Text: "Then hath God also to the Gentiles granted repentance unto life." Acts 11: 18. The missionaries at the time represented in the beginning of this lesson began to extend their labors into other regions. Some went to Phenicia, Cyprus, and Antioch, preaching to the Jews only. Others, men of Cyprus and Cyrene, preached to the Greeks at Antioch. The success attending the work of the latter led the church at Jerusalem to send out Barnabas, who strengthened the work and workers at this place by his words and life. At this place Barnabas and Paul remained a whole year; and here the believers were first called Christians.

LESSON 4.—Peter Delivered from Prison. Acts 12: 5-17. Golden Text: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34: 7. Herod Agrippa, who had murdered James, cast Peter into prison, thinking to put him to death also as soon as the Passover had ended; but the church continued to pray for Peter's release. In answer to their prayers an angel entered the prison cell and led Peter forth. He reported his wonderful deliverance to the praying company, and went forth to another place.

LESSON 5.—Paul Begins His First Missionary Journey. Acts 13: 1-13. Golden Text: "Go ye into all the world, and preach the Gospel to every creature." Mark 16: 15. At this time Claudius Caesar emperor of Rome, and Cuspius is governor of Judea.

The church has been growing now about sixteen years; and at a special meeting the Holy Ghost signified that Barnabas and Saul should be set apart for the missionary work. They accordingly went forth, visiting Seleucia, Salamis, Paphos, and Perga in Pamphylia. At Paphos the conversion of Sergius Paulus took place, and judgment was visited upon Bar-jesus for withstanding the truth.

LESSON 6.—Paul Preaching to the Jews. Acts 13: 26-39. Golden Text: "Through this Man is preached unto you the forgiveness of sins." Acts 13: 38. Paul now begins his work in new fields, and this lesson contains his first missionary address. He preaches first to the Jews, accusing them of the death of the Redeemer, and proclaiming his resurrection from the dead. Paul teaches the Jews that Christ fulfilled the writings of the prophets concerning the Messiah, and that through him alone could remission of sins be obtained.

LESSON 7.—Paul Preaching to the Gentiles. Acts 14: 11-22. Golden Text: "I have set thee to be a light of the Gentiles." Acts 13: 47. The Lystrans, to whom Paul and Barnabas were preaching, were idolaters, and seeing the miraculous healing of the impotent man, supposed the gods had visited them, and the idolatrous priests brought sacrifices, intending to make an offering to Paul and Barnabas. This the apostles prevented, and used the occasion to teach the people the truth of God. Paul was stoned at this place, and with Barnabas went to Derbe.

LESSON 8.—The Conference at Jerusalem. Acts 15: 1-6; 22-29. Golden Text: "Through the grace of the Lord Jesus Christ we shall be saved, even as they." Acts 15: 11. A great question had come up in the church, which bade fair to rend it in twain, the question of circumcision. Some maintained that the ordinance was still binding, and must be performed upon the Gentile convert before he could rightfully be received into the church. The discussion finally resulted in the church taking a decided stand against the necessity of continuing an ordinance, the significance of which had passed away.

LESSON 9.—"Christian Faith Leads to Good Works." James 2: 14-23. Golden Text: "I will show thee my faith by my works." James 2: 18. The lesson is an exhortation to deeds of charity, showing how genuine faith will be manifested by good deeds on the part of the believers, and that "faith apart from works is barren."

LESSON 10.—Sins of the Tongue. James 3: 1-13. Golden Text: "Keep thy tongue from evil, and thy lips from speaking guile." Ps. 34: 13. This lesson shows the wonderful power of the tongue for evil. The tongue is likened in this lesson to a fire, a rudder, a world of iniquity, a restless evil, full of deadly poison, an untamable creature, an unnatural fountain, sending forth blessings to God and curses to men who are made after the similitude of God.

LESSON 11.—Paul's Advice to Timothy. 2 Tim. 1: 1-17; 3: 14-17. Golden Text: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." 2 Tim. 3: 15. This epistle contains the last recorded words of Paul. It was written from Rome and was received by Timothy at Ephesus, about A.D. 67. Paul exhorts Timothy to stir up the gift that is in him, and urges him to abide in the things which he has learned and been assured of, assuring him that all Scripture is given by inspiration of God and is necessary for the complete furnishing of the followers of Christ.

LESSON 12.—Personal Responsibility. Rom. 14: 10-21. Golden Text: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth." Rom. 14: 21. The members of the church had been judging one another in regard to personal conduct. Paul here teaches the personal accountability of each one to his Maker, and the personal responsibility of each one for acts which he does that cause others to stumble. Paul does not condemn eating meat, but if eating meat caused his brother to stumble, he would deny himself for that brother's sake, that the work of God should not suffer through his indulgence.

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LESSON I.—SUNDAY, JULY 4, 1897.

#### FIRST CONVERTS IN EUROPE.

NOTE.—We take up now a new epoch in the history of the church—the beginning of Gospel missionary work in Europe. The work was started there about A.D. 52. For companions on this journey Paul had Silas (Silvanus), Timothy, and Luke. The lesson section includes chapter 15: 35 to 16: 15. Commit verses 13 to 15.

#### Lesson Scripture, Acts 16: 6-15, R. V.

- 6 "And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in 7 Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them 8 not; and passing by Mysia, they came down to Troas. And a 9 vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over 10 into Macedonia, and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the Gospel unto them.
- 11 "Setting sail therefore from Troas, we made a straight course 12 to Samothrace, and the day following to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony; and we were in this city tarrying 13 certain days. And on the Sabbath day we went forth without the gate by a riverside, where we supposed there was a place of prayer; and we sat down, and spake unto the women which 14 were come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us; whose heart the Lord opened, to give heed 15 unto the things which were spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

Golden Text.—"The entrance of thy words giveth light." Ps. 119: 130.

#### SUGGESTIVE QUESTIONS.

- (1) Through what regions did Paul and his companions journey? Verse 6. (2) What had they been forbidden to do? How? (3) Where did they next attempt to go? (4) What prevented? Verse 7. Note 1. (5) What place did they visit? Verse 8. (6) What occurred at this place? Verse 9. (7) Whom did he see in the vision? (8) What was his prayer? Note 2. (9) What did Paul immediately set out to do? Verse 10. (10) What conclusion had he reached? (11) What places did they touch on the way? Verse 11. Note 3. (12) At what port did they land in Macedonia? Verse 12. What is said of this place? Note 4. (13) On the Sabbath where did Paul and his companions go? Verse 13. Note 5. (14) What did they do? (15) What noted woman listened to the teachings of the apostles? Verse 14. (16) What is stated in regard to her? (17) What had the Lord done for her? (18) What did this cause her to do? (19) What step of faith did she take? (20) What did she urge upon the apostles?

#### NOTES.

1. **The Spirit of Jesus suffered them not.**—Permitted them not. God not only hedged up the ways he did not wish them to go, but he doubtless "supernaturally directed them in the right way." This illustrates Paul's willingness to be led by the Spirit—to be guided by the unerring Guide.

2. **Come over into Macedonia, and help us.**—The great cry of all foreign fields from that time to this—an indicator of the open doors of a sin-sick, needy world. "It does not come in the shape of a command from Christ, but in that of a petition from man."—*Maclaren*. Macedonia lay to the north of Greece. Its capital was Thessalonica, which, with the cities of Berea, Appolonia, Amphipolis, and Philippi, in the Acts, formed the scene of the apostles' labor.

3. **Samothrace.**—This was an island of the Ægean Sea, between Troas and Neapolis. The latter place was the seaport of Philippi, and was about sixty-five miles from Troas.

4. **A Roman colony.**—Whether this city is here called "first" because of size and importance, or because it was the first one reached, is not known. Being a Roman colony, it was subject only to the laws of Rome, and not to the laws of the State in which it was situated. Such colonies were governed by their own senate and magistrates, and the Roman law was scrupulously enforced.

5. **On the Sabbath day.**—The women who resorted to this place were evidently Jewish women, and Lydia a Jewish proselyte, as will be seen from the verses following. The day on which they met must, therefore, have been the seventh-day Sabbath. Notice that the Bible writers still continue to recognize this day as the Sabbath; and they never departed from the custom.

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## News and Notes

### FOREIGN.

—In India there are 100,000 boys and 627,000 girls under the age of fourteen who are legally married.

—The Irish members of Parliament have declared their intention of taking no part in the celebration of the queen's jubilee.

—The town of Ballyhooley, Matabeleland, is reported to be surrounded by armed natives, known as insurgent Mashonas.

—The town of Namsos, Norway, has been entirely destroyed by fire. The flames spread so rapidly that the inhabitants were unable to save any of their household goods.

—At the unavailing of an image of the Virgin Mary at Pisa, Italy, on May 29, a candle fell, causing a panic. During the rush for doors several persons were killed, and about twenty-five more or less seriously injured.

—Pope Leo XIII. has issued another encyclical, dwelling upon the claims of the Eastern and Anglican Churches to the apostolic succession, and urging the benefits to be derived from a union of all churches with the papal see at Rome.

—A report from Berlin states that the Turkish Government has opened negotiations with an English firm for the complete overhauling of the Turkish fleet, the reconstruction of the ironclads, and the building of six new men-of-war.

—Señor Canovas, premier of Spain, handed his resignation and that of the whole cabinet to the queen regent on June 2. It is reported that the crisis is extremely grave, and the excitement in political and financial circles is intense.

—The Austrian Government has submitted to the Reichsrath a bill providing for the State control of all trusts or rings dealing in sugar, petroleum, and beer, with a view of preventing the abuses of combinations and extortions of higher prices.

—Oscar Wilde has been released from prison, and has begun work in the line of literature by making an appeal to the people of England in behalf of child prisoners, and decrying the system of cruel punishment to which they are said to be subjected.

—The Athens correspondent of the *Paris Journal* states that Crown Prince Constantine, after the retreat from Domokos, attempted to commit suicide with a revolver, on learning of the feeling against him. He was prevented by some of the officers who suspected his intention.

—Advices from China state that fifty persons lost their lives in a temple dedicated to the Queen of Heaven in Tien-tsin, China, on April 18. The temple was crowded with men, women, and children, when a fire broke out, which threatened to destroy the structure. In the attempt to leave the building, the weak were trampled upon and crushed.

—Particulars have just been received of a rebellion of the natives of Raiatea against the French, in which seventeen French soldiers were killed. The French war-ships bombarded the islands of Otaha, Tribual, and Naru, taking a great number of the natives prisoners, some of whom will be transported with their families to the Marquesas and others to Manupito.

—The Hawaiian Government has refused to pay indemnity to Japan for its refusal to land certain Japanese immigrants, and denies that its treaty with that government has been violated. The Japanese minister at Honolulu expresses his intention to renew the demand, and in case of a repeated refusal, his government will break off diplomatic relations with the island republic.

—The provinces of Santa Clara and Principe, Cuba, have been given one month in which to concentrate pacificos in the fortified towns. All who refuse to come in by that time will be killed, and all buildings and plantations in the unprotected regions will be given to the torch. This will be the beginning of General Weyler's tactics for the pacification of the eastern provinces of the island.

—A remarkable collection of ancient Egyptian papyri has been found by Messrs. Grenfell and Hunt, who are working in behalf of the Egyptian Exploration Fund. The papyrus books range from the Roman conquest to early Arab times. Most of the documents are written in Greek, with a sprinkling of Arabic, Latin, and Coptic. One of these books contains a collection of alleged sayings of Jesus of Nazareth; and it is believed that among the fragments will be found some of the lost classical literature.

—A most impressive papal ceremonial is reported to have taken place at Rome, Italy, on May 27. It was the occasion of the pontifical decree of the sainthood of the "Blessed Zaccaria," founder of the Barnabites, and the "Blessed Fourier," surnamed the Apostle of Lorraine. All the gaudy glitter, pomp, and splendor possible were crowded into this ceremony of declaring the saintliness of the above named. The advocate of the cause of canonizing made a thrice-repeated demand—"instant, instant, and instantissimo"—to which the pope made the reply necessary to make of these grave-bound mortals, objects of adoration and worship.

—Generals Weyler and Gomez met face to face in a desperate battle at La Reforma, Cuba. The engagement was the result of an attempt on the part of the Spanish to entrap the Cubans and capture their leader. The attempt was a failure, and the Spanish were compelled to withdraw, with an admitted loss of sixty-five killed and many wounded. The loss on the part of the Cubans is not known.

—The negotiations of the powers for the establishment of peace between Greece and Turkey are still going on, and an extension of the armistice will be granted in order to allow time for their completion. No definite arrangements have yet been made for the settlement. Greece objects to paying a heavy indemnity and to the Turkish occupation of Thessaly, and in this is backed by Russia; but Turkey shows no intention of quitting the territory she has gained by conquest, and continues to send reinforcements to the army of occupation.

—Advices from Cuba report the landing of two large expeditions with supplies for the insurgents, consisting of 800,000 rounds of ammunition, a large amount of arms and dynamite, and one large cannon. A military train near Esperanza is reported to have been blown up with dynamite, killing nine soldiers and wounding many more. During a fight near a Cuban hospital a large number of Spanish soldiers deserted and went over to the Cubans. At Bodega de la Paz, in Havana province, a sanguinary engagement took place between the Cubans under General Rodriguez and a Spanish column under Colonel Peral. The latter were driven off, with a loss of twenty-one killed and forty-nine wounded.

### DOMESTIC.

—The Legislature of Iowa has made liquor bills non-collectable.

—A wealthy syndicate is planning a 100,000-acre sugar beet farm in Arkansas Valley, Colorado.

—The tugboat Dauntless has been seized by the cruiser Marblehead, charged with conducting filibustering operations.

—The free turnpikers of Kentucky are again engaged in a toll-gate war, and fears are entertained that much loss of life may result.

—Whitelaw Reid, editor of the *New York Tribune*, has been chosen by President McKinley as special ambassador to the queen's jubilee.

—About 22,400 New York garment makers are still out on a strike in that city, 2,500 having returned to work under a new agreement with their employers.

—The Presbyterian Synod, in session at Beaver Falls, Penn., adopted resolutions declaring the unalterable opposition of that church to all secret organizations.

—The whaleback steamer City of Everett has been chartered by the government to carry a load of California wheat to the starving people of India. She will carry 2,250 tons.

—The Secretary of the Cuban Junta at New York called on Secretary Sherman on May 29 to discuss plans for the purchase of Cuba by the Cubans whenever Spain shall agree to the sale.

—At 1 o'clock on May 31 an earthquake shock was felt over a section of country extending from Canada to Georgia. Notwithstanding the extent of the temblor no casualties are reported.

—Nine men lost their lives by a railway collision at Pocatello, Idaho, on May 27. Both engines were demolished, fifteen freight cars smashed to pieces, and the station building was totally wrecked.

—On May 28 the city of Butte, Montana, elected a committee of 100 to assist the local authorities in the suppression of crime. The election was immediately followed by an exodus of crooks and confidence men.

—Two thousand persons are said to be destitute in El Paso, Texas, as a result of the recent rise of the Rio Grande. The course of the river has so changed that fifty blocks of the city are now on the Mexican side.

—The Alaskan boundary treaty was reported in executive session by Senator Turpie on June 1. The report recommends the ratification of the treaty, with an amendment making it clear that the United States concedes none of its seacoast rights by accepting Mt. St. Elias as the initial point for the boundary line.

—Seven hundred convicts in the State prison at San Quentin, Cal., went on a strike on May 29. Seventy of the leaders were put in solitary confinement, and succeeded in demolishing their cells. A fight with the guards ensued, in which both sides sustained slight injuries. The mutinous felons held out for several days, and were only successfully subdued after being thoroughly drenched by a stream of water from a four-inch hose.

—By the recent earthquake in Virginia, Angell Mountain was split open for a considerable distance, and Mountain Lake, situated on this mountain, was drained of its entire contents. The wells which have been supplying the Mathieson Alkali Works with water to operate their salt plant have gone completely dry, and this institution, which employed 1,500 hands, has been compelled to shut down. Many of the springs and mountain streams have also gone dry, and others are running muddy water.

—Governor Budd, of California, has refused to interfere with the execution of the death sentence upon W. H. T. Durrant, who was convicted of the murder of Blanche Lamont and accused of the murder of Minnie Williams, in Emanuel Baptist Church, San Francisco.

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We print in this issue two lessons each of the Sabbath-school and Sunday-school series, on account of omitting last week. The first lessons may be a little late in reaching some of those who depend upon them, but we hope not.

At the time of closing this page, our California camp-meeting is just beginning. It would seem that a more beautiful sight there never was. The attendance will be good, and, with the expected blessing of the Lord, it will be the best camp-meeting ever held in California.

Read by all means the story in our Fireside department, by Mrs. Henry, and see the power of the truth of God over the agencies of evil. O, how often is it revealed in the Gospel to our natural mind that truth is stranger than fiction. The work of righteousness is always peace.

The article on "Citizenship" is rather long, but it will repay a careful reading, and its principles a profound study. We are living in times when we ought to be sure about our citizenship, and to know whether our name is on the Great Register. What is our commonwealth? Where is our home? Who is our king? Do we love his law? These are questions of importance.

JOHN G. WOOLLEY utters a forcible truth when he says in the *New York Voice*: "The church is not suffering for talkers but *walkers*, and one does not get good legs by being carried." More ministers and fewer preachers are needed. And every Christian may be a minister, a good steward of the manifold grace of God bestowed upon him. Tho deaf and dumb, one may be a minister to the needy.

**Armenia and Turkey.**—Probably no two nations have been talked about in the civilized world for the last two years more than Armenia and Turkey. Our special contributor in Europe, Pastor H. P. Holser, is acquainted with the field through correspondence with Armenian brethren in Turkey and Armenia, and he has personally and repeatedly visited that section of the world. We have just received from him a series of articles on the "Turks and Armenians; the Bearing of the Recent Mas-

sacres on the Eastern Question." We are sure that these will be of interest to our regular readers, and through our friends should secure us many more. The above articles, those of Prof. W. W. Prescott on the "Everlasting Gospel and Unchangeable Sabbath," together with the other good things constantly appearing in the *SIGNS* from week to week, will make the last half of this volume of exceptional interest.

REFERRING to the Methodist Book Concern trouble over the employment of Catholics, the *Catholic Mirror* says: "We know that upon the pay-roll of the *Catholic Mirror* there are now and always have been many persons who are not Catholics; indeed, taking into consideration the different departments of the *Mirror*, it will be found by any one curious to investigate, that the Protestants outnumber the Catholics." All of which proves nothing either way. But would Catholics employ Protestant teachers?

"**The Field Is the World.**"—Here is an echo of what is called by many "Christian" sentiment: "Noble the cry—America for Americans, England for the English, France for the French!" But the Christian truth is, "The field is the world." To all the world is the Christian sent forth, "debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise," by virtue of the great fact that Christ has purchased all men with his own life. He who acknowledges Christ's ownership and leadership will count himself, as did Paul, "debtor" to all; and he will count all the purchase of Christ's blood. He will hate their sins, but he will love and endeavor to save their souls.

## NO CHRISTIAN NATIONS.

THE religion of man has many different forms, all manifesting his unregenerate nature and passions; and the religion of the Turk is one of them. This religion has always united itself with the power of the State, man's government; and the world has been cursed by the unnatural union and its monstrous progeny of persecution and bloodshed.

Christianity, the life and power of God in Christ Jesus and his Gospel, comes down to the world possessing a power above, distinct, and apart from all these. There are no Christian nations or Christian governments as such. As soon as men attempt to crystallize Christianity into law, they get but a dead form; the life has fled. It can not be bound and confined by the creeds of councils or the laws of men. A curse of the world to-day, a weighty incubus upon our foreign missions, is the idea that these missionaries and missions represent *Christian* nations,—that England, with her oppression of India, her rum in Africa, her opium in China, is "Christian;" that America, with her law-enthroned plutocracy, her exports of rum and tobacco to heathen lands, her teemingly corrupt governments, national, State, and municipal, is "Christian." And for all these crimes our missionaries and missionary journals apologize and mourn. In the name of the blessed Christ, why do they not say the living truth, America is not "Christian" except in name. Nor England, nor Greece, nor Spain is "Christian," however they may call themselves such. Christianity is a matter of individual life and relation in Jesus Christ to every soul that believes. Let the church and her children preach that, and leave the political problems to God and the world, instead of using the Babylonian plan of force to execute God's decrees, and reaping the sure reward of death from her own poison wine.

"AND now Bishop Vincent, one of the staunchest of Protestant bishops and one of the severest critics of the Roman Catholic Church, has himself become a suspect. He has allowed a Catholic house of worship to be established on the grounds at Chautauqua, and the inquiry is raised 'whether Bishop Vincent is a Methodist at heart or merely a Jesuit in disguise.' It would seem that you can not recognize Catholics as Christians, or even as human beings, without laying yourself open to the suspicion of being yourself a Jesuit."—*Independent*.

But the question is not as regards Catholics as individuals, but as regards Catholicism. Of course

Catholics have as much and as good a right to their belief as any other religionists under the sun, and no more; and there are doubtless many Christians among them. But the question is, Is Catholicism Christianity? If it is, the Reformation was a mistake, and Protestantism has no excuse for existence. This is the logic of the situation, and Catholics are using it for all it is worth.

**One Safe Example.**—What a blessed thing to know in these days of peril that we have one safe Example to follow, one safe Teacher upon whom we may rely! He is not affected by the Higher Criticism, or the lower criticism, or Theosophy, or Christian Science, or Modern Spiritualism, or a hundred and one religio-political theories; but he brings to us the truth of God fresh from the ever-living Source every day. His teachings, his Word, is a fountain of life bursting forth for the thirsty. He presents no strange way for us to follow; for the way is his, marked every step with his own blessed footprints. He brings no complex, vague, uncertain system of truth; it is so simple and clear that the little child may accept and rejoice in it, yet so vast and deep that the most profound philosopher can never sound its depths. He asks us to lead no strange life; for the life is his; he has lived it before us and will live it in us. More than this: Our Teacher, our Example, is himself the Way, the Truth, the Life, Jesus Christ, the same yesterday, to-day, and all days to come. Traveler in this world of uncertainties, follow him. Lost wanderer in the wilds of sin's night, listen to his voice, follow the light which streams from his wounded side. Yea, to all the sin-sick, restless, heart-hungry, lost souls of earth he speaks, "Come unto me, . . . and I will give you rest." They that trust in him "shall not be ashamed nor confounded world without end."

A RECENT ruling of the pope on the parochial school question decides that foreigners are not to be bound to be educated in foreign languages: "The rectors of German, Polish, and other foreign speaking parishes, says the *New York Journal*, claimed complete jurisdiction over Catholics who spoke their language, and, following a preconcerted policy, exerted themselves to foster the use of foreign tongues in this country. The decision is construed as a final decision that the Catholic Church in this country has determined to exert its powerful influences to mould the polyglot population of the United States into a harmonious whole. This will be brought about by discouraging preaching in foreign tongues and compelling rectors of foreign speaking parishes to teach English in all their parochial schools. It is a triumph for the liberal wing of the American church, and was brought about principally through the representations of Archbishop Keane, now in Rome." It is another step toward the triumph of Rome in America.

JAMES R. RANDALL, writing from Washington to the *Catholic Mirror*, says: "Never before have so many of our brethren been in the Senate at the same time. The more the A. P. A. war on us, the better we progress." It is about so; the A. P. A. do not go about it right. There should be no war on Catholics, but against the destructive system of the Papacy by preaching the Gospel. All effort should be to save men from that system, from pope to lowest penitent, Catholic and A. P. A.

**Beer Drinking.**—Dr. Rogers, examining physician of the New York Life Insurance Company, tells us that in his study of brewers he finds that "up to forty or thereabouts brewers seem to be about as good risks as pretty much anybody else. After forty the mortality rises very high, and I should say, that at fifty-five or sixty years of age about three brewers may be expected to die where one average person dies."

ATTORNEY-GENERAL MCKENNA, himself a Catholic, has decided against the erection of a Roman Catholic chapel at West Point. It is a privilege that the Secretary of War has no right to grant. Some Catholics are displeased; others acquiesce.