

SIGNS OF THE TIMES

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

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Editorial

The Power and the Glory.—"Thine is the kingdom, and the power, and the glory, forever. Amen."

The Kingdom is the Lord's, and it includes the whole universe. Nothing is outside his jurisdiction. Every creature in the heavens and on earth rightfully belongs to his dominion.

A King Must Have Power; for a king without power is a king only in name. God is really King, and therefore to him belongs power. "God hath spoken once; twice have I heard this: that power belongeth unto God." Ps. 62:11.

No Division of Power.—We must not fall into the error of limiting God, by thinking that power is divided, and that he has merely a share of it, even tho it be the largest share. "Thine is the kingdom and the power." "His kingdom ruleth over all;" and wherever his kingdom is, his power is supreme. God alone has power.

God the Almighty One.—That is to say, he has *all might*. Therefore no other being possesses any might in himself. Because God possesses all the power in the universe, Christ, the only-begotten Son, could say, "All power is given unto me in heaven and in earth."

All of God.—"In him we live, and move, and have our being." Acts 17:28. Every motion that is made, every thought, every

word, requires the exercise of power; but the power is not inherent in the man who moves, but in God. "There is no power but of God." Rom. 13:1. The power which men have to fight and blaspheme God, and to commit all sorts of wickedness, is but God's power perverted, just as the performance of righteous acts, and the utterance of praise, is God's power given free course.

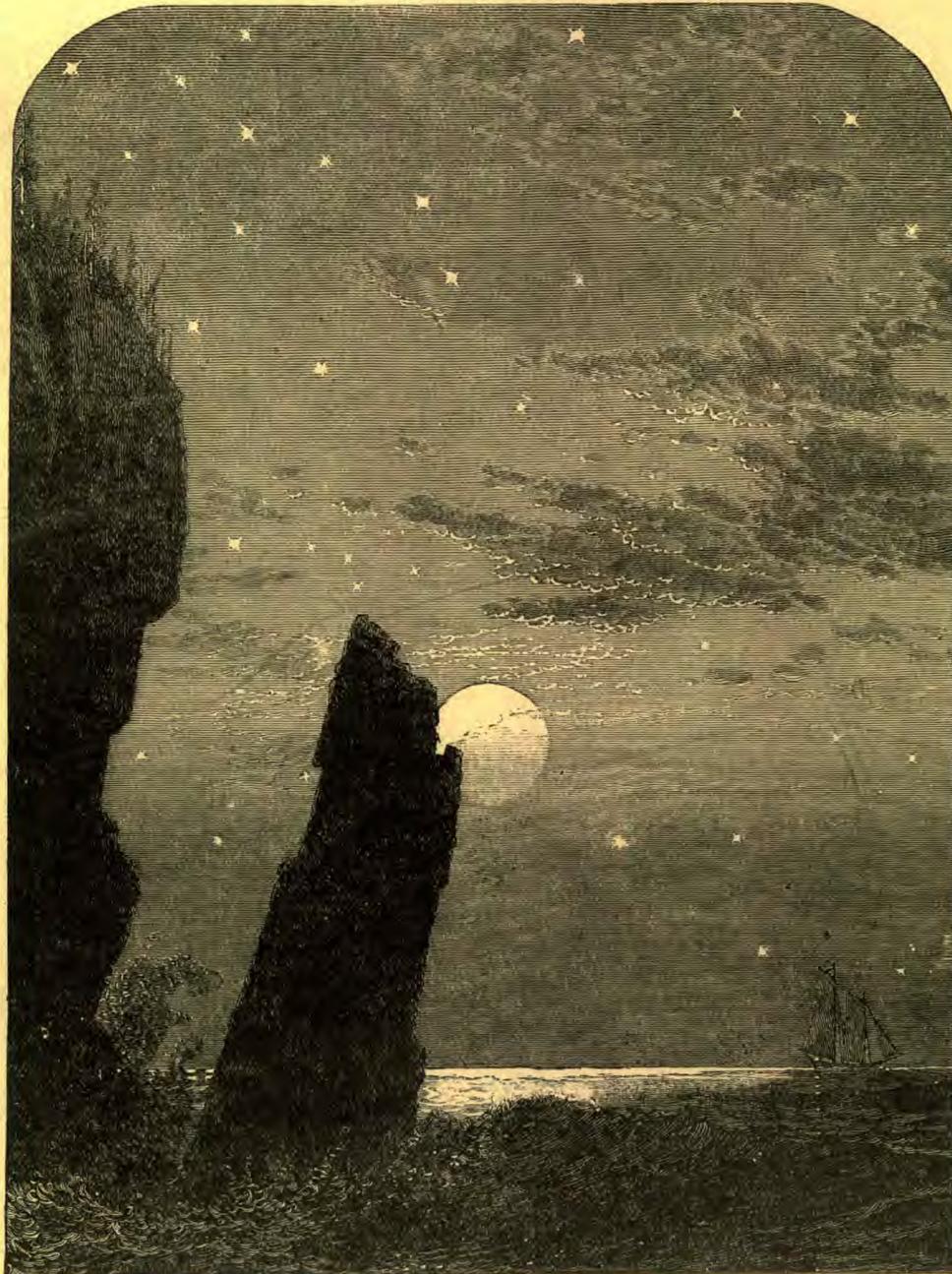
is an evidence of weakness, or of complicity with crime, the well-instructed will "account that the long-suffering of our Lord is salvation." 2 Peter 3:15.

The Patience of Power.—If God were not sure of his "everlasting strength," he could not thus sit still and see men defy him to his face, and even use his own power in opposition to him. But he has the patience of conscious omnipotence. Knowing that he really has power, he can not, like puny men, be tempted to make an exhibition of it simply to demonstrate to scoffers that he possesses it.

His Power to Save.—God desires that men should be saved, and in the Gospel he manifests his power to save them. All God's power, and every revelation of it, is for the purpose of leading men to trust him for their soul's salvation. The fact that men misunderstand God, even wilfully, and pervert the power which he reveals in them for their salvation, does not discourage him or throw him into a passion. Still he graciously manifests his power in them, in hope that at last they will allow him to use it to his own glory in their salvation. God's power is the power of love, and love does not use force; therefore he patiently waits, until he is positively and definitely rejected.

Joy in His Power.—What wonderful joy comes with the recognition that all power is

God's! "For by grace are ye saved through faith; and that, not of yourselves: it is the gift of God." Eph. 2:8. Our salvation depends on him, and he has the power. His kingdom is in our hearts, but his enemy has been allowed to come



"The heavens declare the glory of God; and the firmament showeth his handiwork."
"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth."

Evidence of His Love.—Light-minded persons may see in this occasion for charging God foolishly; but others will see in it his superabounding grace and his everlasting love. While some think that God's seeming non-interference

in and raise the standard of rebellion. Nevertheless, as soon as we definitely choose the Lord for our King and our Lawgiver, he will save us by his mighty power. Isa. 33:22. He has power to drive out every enemy. What a comfort to rest confidently in the almighty power of our God!

His Is the Glory.—Not only ought it to be, but *it is*. The last message before the coming of the Lord, calls loudly upon men to "fear God, and give glory to him," as the One who "made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7. We are to give glory to him, because it belongs to him. His is the glory, because his is the power. Whoever takes glory to himself for anything that he possesses or has done, thereby robs God.

Glory in His Word.—"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth." Jer. 9:23, 24. Wisdom, power, and riches, all come from the Lord; therefore "he that glorieth, let him glory in the Lord." 1 Cor. 1:31.

An Instance.—Take a single example, in the line of wisdom. On the day of Pentecost, and many times thereafter, God gave his servants power on the instant to talk foreign languages. Unlettered Galilean fishermen suddenly began to speak intelligently in languages that before were but meaningless jargon to them. It was manifestly a gift of God, and one instinctively shudders at the thought of one with such a gift boasting of his possession, as tho the glory of it were due to him. Very well; but "the Lord giveth wisdom; out of his mouth cometh knowledge and understanding." Prov. 2:6. If a man by study has acquired several languages, he has done it only by the power which God gave him, and therefore his knowledge is the gift of God just as truly as was the knowledge of the apostles.

His Keeping Power.—Whoever not simply openly, but in his inmost thoughts, continually gives God the glory, will be kept "to the praise of the glory of his grace." "In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:6. Men foolishly think that it is beneath their dignity, and a limitation of their freedom, to acknowledge that God alone has power, and that all glory belongs to him; but how much better it is to acknowledge the truth, and thus be "strengthened with all might, according to his glorious power" (Col. 1:11), than to deny him, and thus be left to our own disgraceful impotence. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25. E. J. W.

Men and Not Men.—The Gospel of Jesus Christ saves men, and counts them more precious than all the material things of earth; but it

does not look to men for power or wisdom to carry it forward. The church of Jesus Christ is placed in the world to save men, to carry forward the work of the Master, to seek and to save the lost. But the church is not to look to men for her wisdom or power, however wise and learned or great or pious those men may be. As soon as she looks to men, she interposes a shadow between herself and God. It is cruel to lead a church to decide duty because some council or conference or set of men so decided. Jesus Christ is made unto us wisdom and righteousness and sanctification and redemption.

THE NEARNESS OF OUR LORD'S COMING.

Some of the Witnesses.

LAST week we gave in brief the evidences which God has given us in the great highways of prophecy that his coming is near. Eight lines of prophecy were briefly considered and illustrated by a diagram. These great prophecies were the second chapter of Daniel and the seventh chapter of Daniel, symbolic prophecies of the great universal empires of earth, Babylon, Medo-Persia, Grecia, and Rome; the eighth chapter of Daniel, a prophecy of the three last powers, of the persecution of the people of God and the work of Christ as prophet and sacrifice and priest, of the prophetic period of 2,300 days, or years, to 1844; the eleventh chapter of Daniel; the Seven Seals of Revelation 6-8; the Seven Trumpets of Revelation 8-11; and the symbolic prophecies of chapters 12 and 13 of the same book. The last and next event in all these great highways to the kingdom of God is the coronation of our coming King, Jesus Christ.

The Time of the End.

In most of these prophecies is a period of persecution distinctly marked, and in several this period is defined as a "time, and times, and half a time" (Dan. 7:25; 11:33-35; 12:7; Rev. 6:7-11; 12:14), "forty and two months" (Rev. 13:5), "a thousand two hundred and threescore days" (Rev. 11:3; 12:6). All these expressions mean, according to the Bible mode of reckoning time (twelve months to the year and thirty days to the month), three and one-half years, 1,260 days symbolizing 1,260 literal years, "each day for a year." Eze. 4:6. It has been shown (see previous issues of June 17 and 24) that this period covered the persecution of the Dark Ages, beginning in 538 and ending in 1798. In 1798 therefore began "the time of the end," during which would be seen the culmination of the great lines of prophecy, and the revelation of our glorious Lord, in whom all the types and hopes of the ages center. The year 1798 marks the ending of the first great prophetic period. Other periods are mentioned, like the 541 days and over (541 years, 15 days literally) of Rev. 9:5, 15, the 1,335 days of Dan. 12:12, and the 2,300 days of Dan. 8:14, ending respectively in 1840, 1843, and 1844; but no definite prophetic period reaches to the end. From the time of the closing of the first till our Lord shall come is the time of the end, when men in the light of the prophecies begin to look for Christ's coming.

Assurance for All.

But some will say, "We do not understand

history, and are therefore not fitted to understand prophecy; may we not have other assurance than this that these things are so?" In reply we would say that the understanding of the prophetic word is not beyond the reach of all intelligent men and women if they rightly regarded its importance. "Whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19.

Yet God has other assurances, evidences which will appeal to every thinking mind. In addition to the great highways of prophecy leading to the kingdom, God has given us

Special Signs of His Coming.

These signs all occur within "the time of the end," as indicated in the accompanying diagram. In answer to his disciples' question, "What shall be the sign of thy coming?" (Matt. 24:3)* our Lord replies: "And **there shall be signs** in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And *then* shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

In the Word of God, therefore, will be found a description of these signs, or evidences, which assure us that Christ's coming is near; otherwise we would not know what to expect. Above we are told that these signs will be hung out everywhere,—in the physical, social, political, moral worlds. Let us note them as given herein and in other parts of his Word:—

1. **Increase of Knowledge.**—Not simply knowledge in general, but as regards the Word of God. Here is the prophecy:—

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro; and *knowledge shall be increased.*"

"And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but *the wise shall understand.*" Dan. 12:4, 9, 10.

Never has there been such an increase of knowledge as has been seen since the coming in of the present century. In the arts and sciences and in inventions this has been notably manifest. But it has been especially true as regards the Word of God. It is since the "time of the end" that British and American Bible societies have translated the Bible into various tongues of earth, and placed a copy in nearly every home of earth where language may be read. Seemingly the Bible, and especially the prophecies, were sealed until that time, and many would have us believe that it is so still; but, while the wicked do wickedly and will not understand when knowledge is within reach, "the wise [the fear of the Lord is the beginning of wisdom] shall understand." The manifestation of this sign is everywhere visible.

2. **The Increase of Riches.**—Read the prediction in James 5:1-7 (R. V.):—

"Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your

*Matthew 24, Mark 13, and Luke 21 are different accounts of the same lesson of our Lord. All should be studied together, as each supplies additional information.

gold and silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. *Ye have laid up your treasure in the last days.* Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out; and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. *Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you. Be patient therefore, brethren, until the coming of the Lord.*"

And all this we see. Witness the piling up of vast fortunes in a few years, months, and days, such as the world never witnessed before, and this at the expense and toil of the many. Children of God are slaughtered through hunger, famine, and cold, while those who profess his name live delicately. They multiply their costly and unused garments till they are moth-eaten, while many die of exposure. They heap up gold and silver and treasure till it rusts, corrodes, cankers, while thousands suffer in extremest poverty. They become wanton in pleasure and feasting, while myriads die from starvation. This is a sign of the last days—the two extremes—and that most marked in a republic.

3. The Increase of Crime.—Here are two prophecies among many:—

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13.

"For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness."

"Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their paths."

"In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity can not enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment." Isa. 59:3, 7, 13-15.

The first prediction, it will be seen by reading the context, comes in close connection with a prophecy of the last days, which we quote under the eighth sign. The second is composed of brief extracts from Isaiah 59, the whole chapter of which speaks of the crime and wickedness even among those who profess to be the Lord's children, and which will be especially manifest among them when Christ shall "put on the garments of vengeance," when "the Redeemer shall come to Zion," and will execute judgment "according to their deeds." Verses 17, 18, 20.

And we see it all now, especially in this country. Untold and unnamed crimes of thirty years ago are now common. There were over

ten thousand homicides and murders in the United States during the last year. There were but 1,449 in 1886. There were 160 lynchings. Suicide is also increasing, in many cases following crime. Bribery, embezzlement, and betrayal of trust is notoriously prevalent even among public officials. It is a sign that the last pages of earth's history are being written.

4. Last-day Scoffers.—The apostle Peter, in speaking of the last days, gives us this assurance:—

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

Here are two evidences, one explicitly given, the other implied. The one implied—that some persons will say that Christ is soon com-

ing. And even the scoffers proclaim that his coming is near.

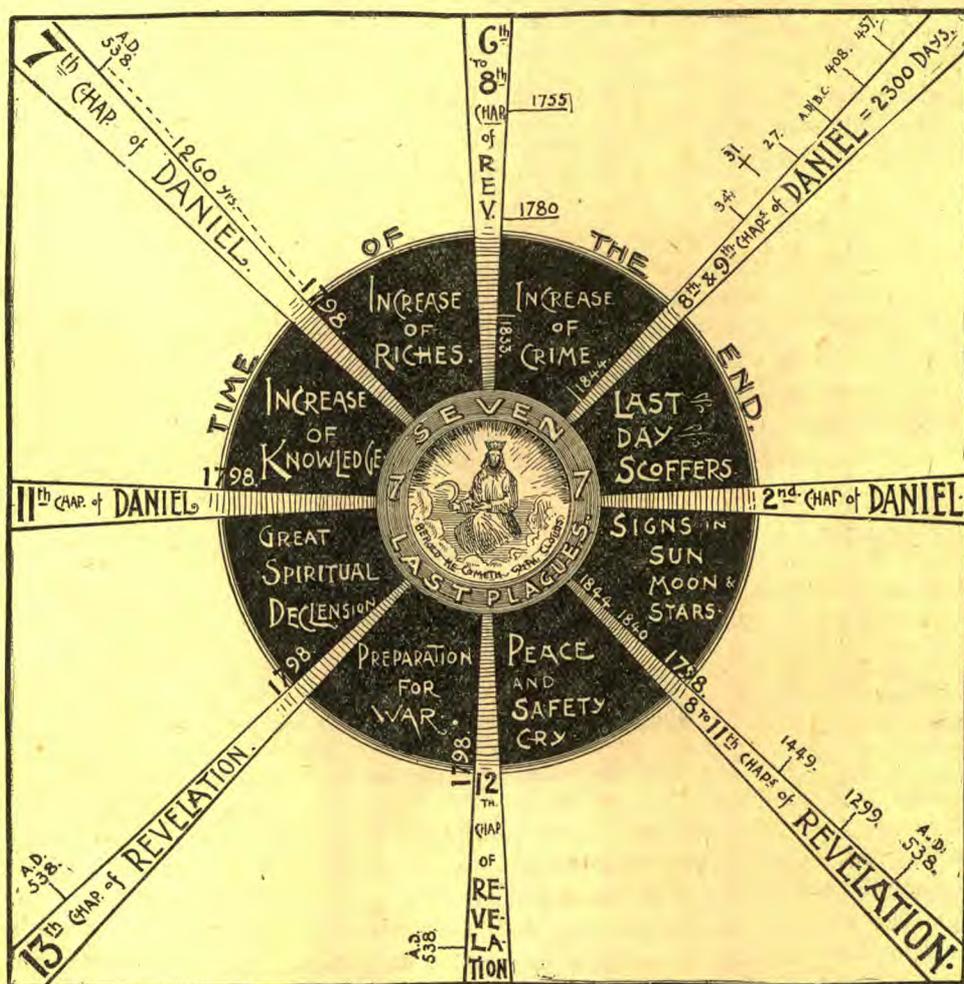
5. Signs in the Sun, Moon, and Stars.—Here is one prediction:—

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:12, 13.

Other predictions of the same signs are found in Joel 2:31; Matt. 24:29; Mark 13:24-26. All these, it will be noted, are given as heralds of Christ's coming.

The darkening of the sun and moon came within the days of the great persecution, after the persecution had been stayed by the providence of God. May 19, 1780, the sun was supernaturally darkened, and the day has gone down in history as "The Dark Day." The

following night, altho the moon was at the full, it was as dark as tho "every luminous body," says one writer, "had been struck out of existence." When, however, the moon appeared, as it did at times, it had the appearance of blood. But these alone were not a sign of his coming till the "stars fell." This was fulfilled Nov. 13, 1883, when the most remarkable meteoric shower, falling in the very manner described above, occurred that was ever witnessed by man. Abundance of historical testimony exists for all these, and many are now living who witnessed the latter. When the stars fell, the great three-fold sign was complete, and it has been heralded to the world in the light of the prophecy, and thousands have thus seen it as a sign of Christ's coming.



"When ye see all these things, know ye that He is nigh, even at the doors." Matt. 24:33, R. V.

ing—is clearly stated elsewhere. God expressly gives the messages his servants are to proclaim. (See Joel 2:1; Zeph. 2:1-3; Rev. 14:6, 7.) When these messages are proclaimed to the world, scoffers will arise and ask, "Where is the promise of his coming?" It is asked to-day. By men in the church and in the world, in the pulpit and in the pew, from the sacred desk to the barroom, the question comes, "Where is the promise of his coming? The world does not change; things are now as they always were and always will be except in the constant progress made." But the very question is itself a promise, because it is a fulfilment of the prophecy given eighteen centuries ago. Men ask it as did the Sadducees of old, because they "know not the Scriptures, neither the power of God." Mark 12:24; 2 Peter 3:5. The word of his power created the world, changed it by a flood, preserved it to the present, and will restore and fashion anew

6. Peace and Safety Cry.—Thus speaks the apostle Paul:—

"For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." 1 Thess. 5:3-5.

At the very time that the Lord through faithful servants and by a multitude of signs is warning the world of its coming doom and exhorting all to flee from the wrath to come by hiding in God and laying up treasure in heaven, another class will be crying, "Peace and safety! a good time coming!" Peace in sin has ever been the cry of false prophets from Jeremiah to the present day. Isaiah and Micah show us that this cry will deceive many people and many nations, and the "many people" and "many nations" will say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his

ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." See Isa. 2:3-5; Micah 4:2-5. The mixture of the idolatry and divided worship implied in the message is shown in Micah 4:5. But concerning this message of peace of "many people," the prophet says: "For thou [God] hast forsaken thy people the house of Jacob, because they be filled with customs from the east, and are soothsayers like the Philistines, and they strike hands with the children of strangers." Isa. 2:6, R. V. Here is the cry as predicted. We have it even now as preached. And the Word declares, "When they shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape." But the children of God shall not be deceived. That day will not overtake them as a thief. The false message that deceives and lulls to sleep its thousands will be to the children of the light an evidence that Christ's coming is near.

7. **War Preparations.**—Strange, yet it is true, that, while the "many people" are raising the cry of peace and safety, of no more war, the Word predicts, and events fulfil the prediction, that war preparations shall go forth in an unparalleled manner when "the day of the Lord is near." Here is the prophecy of the facts and the time:—

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about.

"Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." Joel 3:9-14.

"The harvest is the end of the age." Matt. 13:39; Rev. 14:14. The age closes with Christ's coming. The nations are preparing for war. Never before were there so many men under arms and drilling for expected warfare. Never was so much money expended on implements and explosives for killing men. The nations of earth are groaning under the burdens of war expenditures, and still the heaping up of debts goes on. Because of this, socialism and anarchy are rampant, and greater preparations are made to meet these. "Distress of nations with perplexity" is manifest everywhere. But God still holds the winds of strife till his work of warning is done. Rev. 7:1-3. "Multitudes" are "in the valley of decision" over various voices sounding in the earth. Reader, what will be the decision in your case? Will it be on the side of man or God? Will you be lulled to sleep by the cry of peace and safety, or will you heed God's message of light, and prepare to meet him? See Zeph. 2:1-3; Rev. 14:6-14.

8. **Great Spiritual Declension.**—Here are the predictions:—

"And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto

the end, the same shall be saved." Matt. 24:12, 13.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5.

This is a sad picture. We expect to find such sins in the world, for all these are legitimate products of the carnal heart (see Gal. 5:19, 21; Rom. 1:28-32); but the sad thing is that all these things are manifest in the professed church, among those who have a form of godliness, but not the power as manifest in a godly life. The abounding iniquity of the world has been received into the church. What of its fulfilment? Read the scripture again, and ask yourself, reader, if these sins are not now everywhere manifest among the professed people of God. This then is a sign of the last days.

"Know That He Is Near."

Here are the special signs of Christ's near coming. Of one or two or more we might say, This has occurred in other centuries and generations since Christ first came; and that is true; but there was never another generation save this that saw all these signs fulfilled and fulfilling. "Now learn a parable of the fig tree ["and all the trees," Luke 21:29]: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it ["he," margin and R. V.] is near, even at the doors." Matt. 24:32, 33.

Yet we do not know the exact time; for "of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Verse 36. But how near may we know him to be? Our Lord has answered:—

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Verses 34, 35.

We see "all these things;" therefore we should know that he is near. "This generation," the generation which sees and beholds these signs, the generation to whom is preached these warnings, now almost world-embracing, shall not pass. Blind eyes may not see the bursting buds and green leaves, and in the chill of cold spring days deny the approaching summer, but nevertheless it is coming. Blind eyes of unbelief may not see the signs of the King's approach, yet he is coming. His words will not fail tho heaven and earth be blotted out, "This generation shall not pass." Reader, do you believe the Word of the blessed Lord?

"Heir of the kingdom, say, why dost thou linger?
How canst thou tarry in sight of the prize?
Up, and adorn thee, the Saviour is coming;
Haste to receive him descending the skies."

"Keep the eye single, the head upward lifted;
Watch for the glory of earth's coming King;
Lo! o'er the mountain-tops light is now breaking;
Heirs of the kingdom, rejoice ye and sing."

NO MAN or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it—without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks.*

General Articles

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

A BALLAD OF TREES AND THE MASTER.

INTO the woods my Master went,
Clean forspent, forspent;
Into the woods my Master came
Forspent with love and shame.
But the olives they were not blind to Him,
The little gray leaves were kind to Him;
The thorn tree had a mind to Him
When into the woods He came.

Out of the woods my Master went,
And He was well content;
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him last
From under the trees they drew Him last;
'Twas on a tree they slew Him last—
When out of the woods He came.

—*Sidney Lanier.*

LOOKING UNTO JESUS.

"Now is my soul troubled," said Christ,—stirred to its very depths; "and what shall I say? Father, save me from this hour." This is the cry of the humanity of Christ, as he contemplated the future. He was about to enter upon the hour of his humiliation. To his human nature, the death on the cross could not but be clothed with horror. But glory was to come from humiliation. Life and immortality were to be brought to light by his death.

The severity of the coming conflict and trial was veiled from the disciples. Christ saw the view they took of his work, and he knew that telling them now of his suffering and death, would not give them satisfactory light. It would not correct their belief in regard to his mission. He could not open before them all that must come upon him.

While in the presence of his disciples Christ seemed to them as one who saw things afar off, things which were unseen by them. He did not keep before them the scenes of his humiliation; these he must bear alone. But a faint glimpse of his soul anguish is given in the words, "Now is my soul troubled; and what shall I say? Father, save me from this hour." These words were spoken in anticipation of the future. In anticipation he was already drinking the cup of bitterness. His humanity shrank from this hour of abandonment, when to all appearances he would be deserted even by God, when all would see him stricken, smitten of God, and afflicted. He shrank from public exposure, from being treated as the worst of criminals, from a shameful and dishonored death.

Then came divine submission to his Father's will. "For this cause," he added, "came I unto this hour. Father, glorify thy name." Before the world was created, the plan was laid that the Majesty of heaven should come to the earth as the sin-bearer. As Christ said these words, a cloud seemed to enwrap him; once more divinity shone through humanity. There came a voice from heaven, saying, "I have both glorified it, and will glorify it again." Christ's life, from the manger to the time when he spoke these words, had glorified God, and his future divine-human sufferings would indeed glorify his Father's name.

Exaltation through Crucifixion.

Some present, beholding the revelation of God, said that it thundered. Others, the

Greek inquirers and the disciples, catching the words of the voice, said, "An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." This is the crisis of the world. If I become the propitiation for the sins of men, the world will be lighted up. The defaced image of God will be reproduced and restored, and a family of believing saints will finally inhabit the heavenly home. This is the result of the crucifixion of Christ. "As many as received him, to them gave he power to become the sons of God."

"And I, if I be lifted up from the earth, will draw all men unto me." A short time only remained till the wall of partition reared by the Jews to keep others from the privileges which they enjoyed, would be broken down. Christ saw, as the result of his death, the ingathering of nations, tribes, and peoples. Lost in the contemplation of the scenes of triumph called up before him, he did not immediately speak. He saw the cross, the cruel, ignominious cross, with all its attending horrors, blazing with glory. But before the harvest can be reaped, the grain of wheat must fall into the ground and die. Even so must Christ be crucified. Only by his death could the work of redemption be accomplished.

"And I, if I be lifted up from the earth, will draw all men unto me." The question is asked, Why then are all not drawn to Christ?—It is because they will not come; because they do not choose to die to self; because they wish, as did Judas, to retain their own individuality, their own natural and cultivated traits of character. Altho they are given every opportunity, every privilege, yet they will not give up those tendencies which, if not cut away from the character, will separate them from Christ. If, continuing to cherish these traits of character, they were admitted to heaven, they would cause a second rebellion.

Many people were round about Christ as he spoke these words, and one said, "We have heard out of the law that Christ abideth forever; and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then said Jesus unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them." The Jews wished to provoke a controversy with him there and then, that they might have something with which to accuse him. Already a conspiracy for the purpose of putting him to death had been formed.

Notice the power of unbelief. "Tho he had done so many miracles before them, yet they believed not on him." Christ had worked many miracles before the Jews. As an evidence of his divine mission, he had raised

Lazarus from the dead. But the men who witnessed this miracle had set their hearts against Christ, and nothing could lighten the darkness that encompassed them. "Tho he had done so many miracles before them, yet they believed not on him; that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."

"Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagog; for they loved the praise of men more than the praise of God."

God's Message to Us.

To-day Jesus reads the hearts of all; he knows the sentiments of every soul. And to us, at the very close of this world's history, he is saying: "He that believeth on me, believeth

most needed help. He endured to the end. The chastisement of our peace was upon him, and he bore the iniquity of us all. The bitter cup was apportioned to us. But the dear Saviour took the cup from our lips and drank it himself, and in its stead he presents to us a cup of mercy, blessing, and salvation. O, what an immense sacrifice was this! What love, what boundless love!

After this manifestation of love, shall we shrink from the small trials we have to bear? Can we love Christ, and refuse to lift the cross? Can we love to be with him in glory, and not follow him from the judgment-hall to Calvary? If Christ be in us, the hope of glory, we shall walk even as he walked. We shall imitate his life of self-sacrifice; we shall drink of the cup from which he drank, and be baptized with the baptism wherewith he was baptized; for Christ's sake we shall welcome a life of devotion, trial, and self-denial. Thus beholding him, we shall be changed from glory to glory, even as by the Spirit of the Lord. MRS. E. G. WHITE.

JEWISH CUSTOMS AND TRADITIONS.

(By an Israelite.)

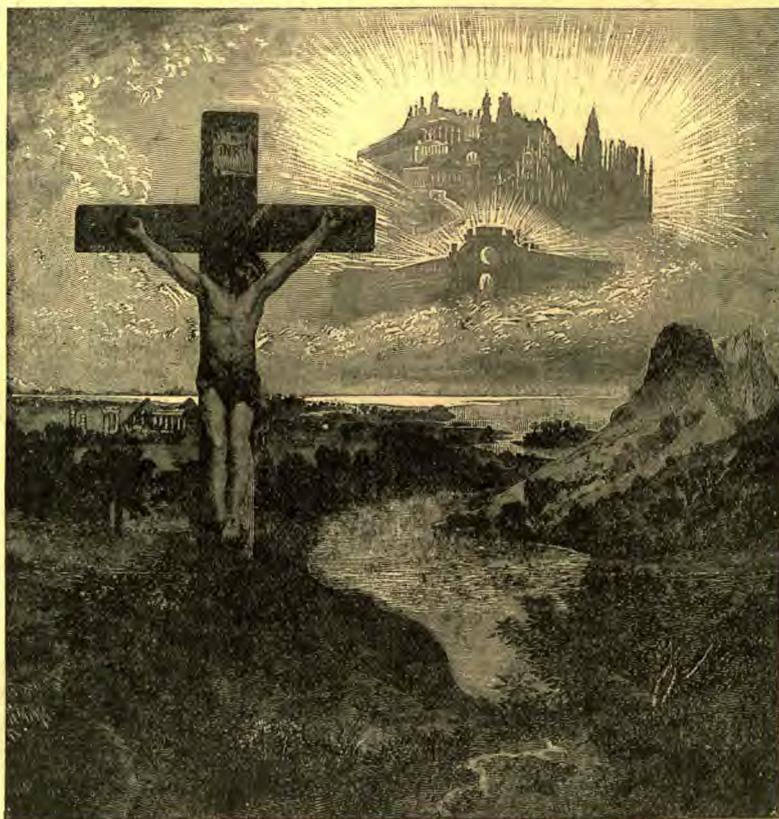
The Phylacteries.

THE Saviour not only branded the scribes and Pharisees as hypocrites for widening the borders of their "garment," but included the broadening of their phylacteries as hypocrisy also. There is no scripture for this latter custom, neither does Jewish literature mention it till the existence of tradition and rabbinism. The rabbis based their claim for this custom from the following scriptures: Ex. 13 : 9, 16; Deut. 6 : 8; 11 : 18; and since the law of interpreting the Bible was committed to them only, their decision as to the meaning of these texts was final.

After protracted disputations in the various schools as to what should compose these objects, as well as their usage, the Pharisees and Sadducees agreed upon the material, tho they differed somewhat as to the manner of wearing them. The phylacteries were

made of two parts, one for the head, one for the hand, to fulfil the literal meaning of the Scriptures. Their composition was from the same kind of leather as the animals used for sin-offerings. The leather had to be spotless, as these things were largely designed to take the place of the offerings in those days, and since the time of Christ they are altogether used as substitutes. To make these, special men, who were more holy than the rest of the people, and who supplied themselves with special tools, were chosen. If, after the leather was cut, and the strap rounded, the least imperfection should be discovered, it was pronounced defiled, and must not be worn. They strained at a gnat.

For the one worn on the arm a strip of parchment was taken, and with special ink four passages of Scripture were written thereon. These were Ex. 13 : 1-10; 11-16; Deut. 6 : 4-9; 11 : 13-21. In all these passages, it will be observed, the four texts are found which mention the binding upon the hand, as it is written, and as the frontlets to the eyes. This was inclosed in a small square case of thick parchment, which was covered with a black preparation, and to which



"And I, if I be lifted up from the earth, will draw all men unto Me." John 12 : 32.

not on me, but on Him that sent me. . . . I am come a light into the world, that whosoever believeth on me should not abide in darkness."

Christ's teaching made the disciples realize their own imperfections. And those who now behold Jesus, and fully submit to the sanctifying process that cuts away natural tendencies and habits, will be made patient, kind, forbearing, and full of compassion. This is a hope big with immortality, and full of glory.

God has graciously given men a probation, that they may through Christ obtain that power which will constitute them his sons. But full and entire consecration to God is required of us. While our Redeemer was laboring and suffering for us, he denied himself, and his whole life was one continued scene of toil and privation. Had he chosen, he could have passed his days on earth in ease and plenty, and appropriated to himself all the pleasures and joys of this life. But he did not. He lived not to glorify himself, but to do good, to save others from suffering, and help those who

was attached this leather strap, to be fastened around the arm, between the biceps and the fingers. The one for the head was arranged differently. Instead of the parchment being of one piece, the case was divided into four partitions, each one having one of the above-mentioned passages of Scripture. This was also covered with the preparation, and fastened with the leather straps on the forehead between the eyes and at the base of the brain; or, as the rabbis say, "at the pulse of the infant's brain."

These things were worn by males only, after reaching the age of thirteen. They were used in connection with the garment at the morning service, hence are called "*tephillin*, or prayer-fillets." They are used every morning, save upon the weekly Sabbaths and the annual or festival sabbaths. The reason for this is because the rabbis teach that these are used as a "sign." See the first four verses mentioned. But the Lord also gave them the Sabbath to be a "sign." Ex. 31:13, 17. Since he designed the Sabbath to be a sign for a special purpose, and these things to be a sign for another special purpose, it is not necessary to have two signs at the same time. Hence the phylacteries are for a sign the six working days; the Sabbath, a sign for the seventh day, the birthday of creation.

The importance and significance attached to these was in the manner of their use. First the "garment" was to be worn. After this was done, then prayer was offered for the wearing of the phylacteries. A long prelude being ended, the left coat sleeve is removed, the following prayer made:—

Blessed art thou, O Lord, our God, King of the Universe, who hath sanctified in his commandments, and hath commanded us to wear *tephillin*, or prayer-fillets.

Then the square case parchment is placed upon the biceps, inclined toward the heart. The reason for wearing this upon this place and in this position is recited as follows:—

And commanded us to wear upon the hand (or arm) to remember the outstretched arm, and the giving of our strength; and the reason for it being opposite the heart is to indicate by this that the desires and thoughts of our hearts are to be dedicated to his service, blessed be his name.—*Daily Prayer Book*.

The strap then fastens the parchment, and is folded around the arm seven times, from the elbow to the fingers. The reason for this number is because it represents perfection. The one for the head is next worn, and the following prayer offered:—

Blessed art thou, O Lord, our God, King of the Universe, who hath sanctified in his commandments, and hath commanded us concerning the good deed of *tephillin*.

And the reason for their position is stated as follows:—

And upon the head, opposite the brain, because the soul which is in my brain, with the rest of my faculties and their strength, all shall be placed upon thy service, blessed be his name; and the merit of the good deed of the prayer-fillets shall be effectual to me, bringing to me length of days, the merit of holiness, holy thoughts without the curse of sin, nor the abundance of iniquity. . . . And the evil imagination shall not have dominion over us, but will give us rest and comfort, to serve the Lord as it were, with all our hearts. And let it be as acceptable in thy sight, O Lord, our God, and the God of our fathers, that the worthiness of the good deed of wearing the prayer fillets, as tho we had established every point in all the teaching, . . . and

as tho the whole six hundred and thirteen commandments hung upon it. Amen.

By this prayer will be seen the amount of merit attached to the wearing of these man-made objects. First, they are claimed to be given from heaven, hence the prayer for them must come as a command of God. Then the arrangement is so ordered as to indicate every step of the way one feature of righteousness is added. To illustrate: The garment is first put on to cover the man with righteousness. The phylactery is then placed upon the biceps, facing the heart, to show that it is with the whole strength the worship is performed, as well as coming from the heart. Such worship, if rightly performed, ought to bring perfection. Hence the straps are wound around the arm seven times. But, in order this latter trait may be obtained, knowledge is necessary, hence the position on the seat of the brain. This, however, must not be done for a short time only, hence it is tied to the forehead to always keep the things in remembrance. Thus the man is clothed with all things necessary to make him a righteous, holy, and perfect man.

We will now notice where the hypocrisy came in that the Saviour condemned. The rabbis reasoned this way: These things are designed to make men good, righteous, holy, etc. Now, if a man should wear only narrow strips of leather and small cases of parchments, it would indicate that he was not a very righteous man, but was simply doing those things because he had to. But if he really is a very good and pious man, he will make the squares large, and the cases broad. We then shall know who are the very righteous and who are not. Hence the terrible condemnation of Jesus against these things.

It is doubtless partly to these things that the apostle Paul has reference when he says that the Jews were ignorant of God's righteousness, and went about establishing their own righteousness, at the same time thinking they were having the righteousness of God. But Christ is the end of the law for righteousness to every one who believes; and in him we find our all in all things, for in him we are complete. Rom. 10:1-4; Col. 2:10. F. C. GILBERT.

THE POWER OF LOVE.

THERE is nothing that the poor and degraded need so much as they do love. They need love more than they do money. If we gave them less gold and more affection, they would be better off in heart, mind, and estate. Love is the redeeming element; love is the pith of the Gospel, the axis on which all turns. And men grow surprisingly lovable as soon as we begin to love them, startlingly interesting as soon as we begin to be interested in them. And we shall find in people just as much heart as we have the heart to find in them. As soon as we begin in a Christlike way to love people, we shall discover that they love to be loved. They are in our power, if our power is heart power.—*C. H. Parkhurst, D.D.*

"THE loafer—that is, the idler 'waiting for something to turn up'—is sure to be a grumbler, sure to have 'hard luck,' sure the world owes him a living, sure to complain of the thrifty, sure to die a beggar, and be buried in a pauper's coffin. St. Paul worked with his own hands, and has declared the Christian rule: 'If any work not, neither shall he eat.'"

ONLY the weary can rest. How can one hope for rest in heaven who has done nothing to tire him in earth?—*Virginia Evangelist*.

THE TURKS AND ARMENIANS. No. 2.

Bearing of the Recent Massacres on the Eastern Question.

What the Bible Says.

THE Bible speaks of nations. The Lord has to do with the destiny of nations. Acts 17:26. He speaks of the work and time of nations so far as his people are concerned thereby. We have many examples of this in the prophecies of the Old Testament and the Revelation. In three important prophecies the Turkish Empire is mentioned. We will give attention to at least two of these. The first is in the eleventh chapter of Daniel.

In this book we have several prophecies where symbols are used to represent nations. These are commonly called symbolical prophecies; but in the eleventh chapter is what may be called a literal prophecy, in which for the most part nations are spoken of directly, without the use of symbols. The Turkish Empire is brought to view in the latter part of this chapter, but to find the connection and become acquainted with the terms of this prophecy, let us notice briefly the first verses.

"Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him."

These are the words of an angel speaking with the prophet. It is worthy of note that the angels of God have to do with the rulers of nations, and, too, of heathen nations. It is sometimes erroneously supposed that the angels have to do only with good people; but it is most encouraging to see that they are sent to heathen rulers, to influence them to carry out the purposes of God.

"And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia."

By this verse we learn that from the time of the prophet, the fourth ruler in Persia would be remarkably rich, and would stir up all against the realm of Grecia. The fourth ruler in Persia from the date of this vision was Xerxes, the Ahasuerus of Esther, who did literally stir up all against Grecia, raising one of the largest armies the world has ever seen,—over five millions of men. The final outcome of this attack on Grecia was the overthrow of the Persian Empire, and the establishment of the Grecian, as indicated in the next verse.

"And a mighty king shall stand up, that shall rule with great dominion, and do according to his will."

As well known, the first king of Grecia, Alexander the Great, was indeed a mighty king, who did according to his will more absolutely than any other ruler. The history of his empire is remarkably condensed and yet clear in the fourth verse.

"And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others besides those."

Scarce had Alexander the Great conquered the world, and wept that there was not another to conquer, when his kingdom was broken. On his return from India, while at Babylon engaged in building a new capital for his empire, he died. The prophecy not only indicates that his kingdom was to be broken, but tells into how many parts,—just four,—and still more minute,—in which directions these four parts should lie,—towards the four winds of heaven,—the four cardinal points,—north, south, east, and west.

On the death of Alexander, his leading generals, each ambitious for the throne, fell to warring with one another, and the result was

that the empire was divided among four of them, Cassander in the west, Lysimachus in the north, Seleucus in the east, and Ptolemy in the south, with headquarters in Egypt. Thus the Grecian Empire was divided exactly as foretold in the prophecy, into four parts, and to none of Alexander's posterity, and none of these ruled according to his dominion. These four divisions continued to war with one another till two were overthrown, and their territory absorbed by the other two,—the one in the north, and the one in the south. The prophecy now continues with a description of the wars between these two divisions, referring to them even to the end of the chapter under the titles of the king of the north and the king of the south.

Having thus learned the terms of the prophecy, let us pass over the description till the Turkish power is introduced, which is in verse 40.

"And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overthrow and pass over."

The scenes here described take place in the "time of the end." In speaking of the whole period of time it is very natural to speak of the first part as the time of the beginning, and the last portion as the time of the end. But the prophecy does not simply use this expression in a general way, but indicates definitely when this time of the end begins. "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed." Verse 35. Here reference is to the persecution of the people of God, and the definite statement is made that this persecution will last till the time of the end. Mark also that this persecution is for a "time appointed." This appointed time is made known in chapter 7, where the work of the Papacy is described. From a study of this chapter, we learn that this period of persecution lasted 1,260 years. Compare with Rev. 12:6; 13:6. The 1,260 years began A.D. 538, and hence ended A.D. 1798; therefore 1798 marks the beginning of the time of the end, as shown in verse 35. At that time, then, the scenes in verse 40 occur.

By a study of this verse, we observe that a conflict between three parties takes place,—the king of the south, the king of the north, and a third party referred to by the pronoun "him." The king of the south is Egypt; and at this time the territory of the king of the north was occupied by the Turks, hence the sultan of Turkey is the king of the north of this verse; to find the third party, we must refer to the preceding verses to find the antecedent of the pronoun "him." In these verses we find a most remarkable description of the French Revolution, which culminated in 1792; in 1798, when the time of the end begins, and the scenes of verse 40 take place, Napoleon Bonaparte is at the head of the French, and hence represents the third party of this verse. Now comes the interesting question, Do we find at this time a conflict between these three powers? Our next article will deal with this question.

H. P. H.

DIFFICULTY is something to be overcome. It is not a thing to daunt us. Grapple with it. Send a quick cry to heaven for aid, and then lay on. Take it as a chance God has given you, to try the mettle of your faith and courage.—*Lord Lyndhurst.*

THE EVERLASTING GOSPEL AND THE UNCHANGEABLE SABBATH.

Christ's Example and Instruction.

The Word versus Tradition.

In the life and teaching of Christ while upon this earth we have the Gospel in its fulness. He was the Gospel. "The Word became flesh and dwelt among us." Thus the Gospel which had been preached through him as God's agent in creation, was, in his life and teaching, preached through him as God's agent in redemption. Thus every act in the life of Christ becomes invested with a special interest as showing God's own idea of what it is to *live the Gospel*. At the time of the first advent the real principles of the Gospel had become largely obscured in a mass of traditions and forms and ceremonies. To such an extent was this true that Christ said to the Sadducees, who occupied a prominent place as religious leaders and teachers (Acts 5:17), "Ye do err, not knowing the Scriptures, nor the power of God." Matt. 22:29. It was Christ's work to brush aside this mass of tradition, through which the Gospel had become utterly falsified in "teaching for doctrines the commandments of men," and to reveal old truths in a new light. He did not break down a single principle of the Gospel, for he said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." Matt. 5:17. But he did clearly reveal the utter worthlessness of mere ceremonies, and unsparingly rebuke the hypocrisy of those who were great sticklers for merely outward observances but failed to practise the principles of vital godliness. To them he said, "Ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God." And then to show that it was not the tithing system as he himself had given it, but its abuse which he rebuked, he continued, "These ought ye to have done, and not to leave the other undone." Luke 11:42.

This condition of things in Christ's time was but the climax of a struggle which had been going on for centuries. Since the first revelation of the Gospel to Adam the question had been whether man should worship God according to God's revealed will or according to man's idea. Of course to worship God after man's idea is not to worship God at all, but is the essence of idolatry, which is really self-worship; but it is often easier to lead men away from God under the pretense of zeal for him, rather than under the open profession of idolatry, while the effect is the same.

The True Worship and Gospel Perverted.

The difficulty between Cain and Abel, out of which grew the first murder, arose from the fact that Cain persisted in his effort to worship God according to his own idea, rather than in harmony with God's instructions, while Abel would not be turned aside from the true worship. In thus following God's way implicitly, Abel showed that he believed the Gospel, and so we read: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." This was righteousness by faith. From that time until the coming of the Redeemer to this earth, a constant effort was being made by the enemy of all righteousness to lead men either into open idolatry or into a pretended worship of God through a multiplication of forms and ceremonies which God had never enjoined. In Christ's time the religious teachers of the day had turned the service of God into the most terrible bondage, had lost sight of the

substance in their zeal for their own traditions, and had thus largely shut away the blessings of the Gospel from the people. Their teaching was dry and hard, and the people were not blessed in listening to them; but when they heard Christ, they "were astonished at his doctrine; for he taught them as one having authority, and not as the scribes." Matt. 7:28, 29. The scribes and Pharisees were extremely tenacious of their position and authority, and while they could but recognize Christ's power in his teaching and in his miracles, yet because he would not submit to their control and teach according to their traditions, and because the people left them and sought after the new Teacher, they were bitterly jealous of him and "watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words." Luke 20:20.

The Question Then As to the Sabbath.

All this has an important bearing upon the question of the Sabbath, for in that time there was no question as to which day was the Sabbath, but the whole question was as to how the Sabbath should be observed. God in his Son had "blessed the seventh day, and sanctified it," that it might be a channel of blessing and sanctification to all who would receive it as he gave it, but men had made it a hard thing by the rigorous requirements which they themselves had added to it. By his example and his teaching Christ cast aside these man-made and burdensome exactions and restored the Sabbath to the people as a day of blessing and true rest in him. Thus he showed the true idea of the Sabbath and its observance, as opposed to merely human traditions. So blinded to the truth were these zealous guardians of their own traditions, that they actually condemned as a Sabbath-breaker him who was "Lord also of the Sabbath," whose example was Sabbath-keeping, because he would not give up the freedom and blessing of real Sabbath observance for the bondage of their own customs and requirements. This showed that they did not know the Gospel, because they did not recognize it when it was revealed in the life of him "who did no sin, neither was guile found in his mouth."

The Sabbath-keeping of Christ.

Let us now consider the record of Christ's Sabbath-keeping as set forth in the scripture:—

"At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day. But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath day." Matt. 12:1-8.

Note carefully the nature of Christ's reply. The charge is that he is permitting in his disciples "that which is not lawful," but he shows that it is lawful so far as God's instruction is concerned, that there is nothing in any requirement of God which is contrary to the principles of mercy, and that in disregarding the traditions of men he is "guiltless." Since this reply was based upon the Scripture, there was nothing to be said against it by those who claimed to believe the Bible, but it is easy to see what an outcry would have been made

against him if he had given the least ground for the charge that he was making any change in the Sabbath. But, altho there was nothing which could be said consistently in reply to what Christ had said, yet they did not cease their opposition, and another opportunity soon offered itself for further criticism.

"And he entered again into the synagog; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the Sabbath day; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him." Mark 3:1-6.

This is a lesson in genuine Sabbath-keeping. The Sabbath is the sign and the channel of the power of God in delivering "from the power of Satan," and the Saviour teaches this in the miracle. In the Sabbath is the presence of him "who forgiveth all thine iniquities; who healeth all thy diseases," and this was presented in the object lesson of the miracle. But in addition to this, by performing this miracle on the Sabbath day, when he knew that they were watching him, he set forth, in a manner to attract the most public attention, that the opinions of men on the Sabbath question are of no value whatsoever, and that Sabbath-keeping is something more than mere conformity to the traditions of men; that only God's thought concerning the Sabbath is to have weight with us. The Pharisees could not "destroy" the eternal principle of truth upon which Christ's lesson to them was based, but they did take counsel "how they might destroy him." This plan has often been followed since. It is bigotry's answer to the truth. In all this there is nothing to indicate a lack of regard for the Sabbath. In fact, since it was God in Christ who established the Sabbath by his own experience of resting upon the seventh day and by the blessing of his own presence in Christ in the day, and since Christ was so completely expressing to the world the thought of God that he was able to say, "He that hath seen me hath seen the Father," Christ's experience in Sabbath-keeping was simply the revelation of God's idea of true Sabbath-keeping and of what he intended the Sabbath to be to man.

The same lessons are taught in the facts recorded in Luke 13:10-17, and so convincing was the instruction that "all his adversaries were ashamed." Read also Luke 14:1-6, where it is stated that "they could not answer him again to these things."

The question of proper Sabbath observance is also brought into prominence by the healing of the blind man on the Sabbath day, as recorded in the ninth chapter of John. In this case the Pharisees went so far as to say, "This man is not of God, because he keepeth not the Sabbath day," and, "We know that this man is a sinner;" and yet the only ground for such a charge was because he refused to be governed by their traditions with reference to Sabbath observance, but chose rather to reveal God's idea of the Sabbath.

These Principles Applied to Our Day.

These experiences with reference to the Sabbath are given such a prominent place in the Scripture because the Sabbath itself occupies such a prominent place in the Gospel which Christ was thus preaching. Christ was

sent "to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isa. 61:1), and in carrying out his mission he said, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." Matt. 11:28. But divine, creative power was necessary thus to release men from the slavery of sin and to bring to them the rest of God in genuine Sabbath-keeping. But of this divine, creative power the Sabbath was the sign and true Sabbath-keeping the experience. But if the true idea of Sabbath-keeping is lost in following the traditions of men, then, instead of being the sign and the experience of God's power, it becomes the sign of man's power; and in this power is no deliverance from sin. This is the Gospel as presented in the Sabbath.

The application of these principles to the Sabbath question at the present time can be made in a few words. In Christ's time the true idea of the Sabbath had been lost by substituting man's idea for God's idea in the way in which the day should be observed, but in our time the true idea of the Sabbath has been lost by following the authority of man in substituting another day, the first day of the week, for the day which God set apart as the Sabbath, the seventh day of the week. But the principle established by Christ has the same meaning now as in that day, and "we ought to obey God rather than men." Christ taught the truth in regard to the Sabbath in his time in opposition to the traditions of men, in order that it might be the blessing to men which God intended it to be, and we, as "ambassadors for Christ," are seeking to do the same thing, not for the purpose of raising a controversy, but in order that, as "the repairer of the breach, the restorer of paths to dwell in," we may be able to bring to men a larger experience in the blessings of the Gospel of Christ. Those who love the truth above tradition, and who desire to "follow the Lamb whithersoever he goeth," will see light in the example and teaching of Christ with reference to the Sabbath, and will understand more clearly the place which the unchangeable Sabbath occupies in the everlasting Gospel.

W. W. PRESCOTT.

London, England.

Question Corner

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

No. 596. Baptism.

WILL you be kind enough to inform me through your publication at what time or what is the earliest practical date of baptism known among men since the days of Christ and his apostles, and by whom was baptism first practised among those of Protestant faith?

W. H. W.

We do not question at all the statement frequently made that it has been practised by believers in Christ from that day till the present time. Like the Sabbath, it was perverted by the rapidly apostatizing church. In Schaff-Herzog Cyclopaedia, article Baptism, it is said that "there is not a dissenting voice in all the literature of the Christian church for twelve hundred years" that "immersion was the act of baptism." "Historians, and those who treat of the early liturgies, unite in the same testimony." "The Oriental churches, Greek, Russian, Armenian, Coptic, and others, have always practised immersion, and allow nothing else for baptism." "The Western churches also preserved the baptism of the New Testament for thirteen hundred years, and then gradually introduced pouring or sprinkling." "Luther sought, against the tendency of the times, to restore immersion." "Calvin was the first to assert that immersion was of no importance," and

he is thus quoted: "Whether the person who is baptized be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him, is of no importance; churches ought to be left at liberty in this respect to act according to the difference of countries. The very word 'baptize,' however, signifies to immerse; and it is certain that immersion was the practise of the ancient church."

—*Institutes, book IV., ch. 15, sec. 19.*

Even in the Catholic Church, "the Council of Ravenna (1311) was the first to allow a choice between sprinkling and immersion."

The Baptists, who revived the true mode, appeared first in Switzerland in 1523. They were found in the years 1525-30 with large churches, fully organized, in Southern Germany, Tyrol, and in Middle Germany. "In all these places persecution made their lives bitter." From these and other facts it is most probable that they existed long prior to these dates; and were composed in most cases of the descendants of those who refused to depart in the fourteenth century from Bible baptism.

No. 597. Rom. 14:14.

WILL you be so kind as to explain the fourteenth verse of the fourteenth chapter of Romans, and greatly oblige an interested reader of the Word?

E. R. K.

Rom. 14:14 reads as follows: "I know, and am persuaded by the Lord Jesus, that there is nothing unclean [literally, "common"] of itself; but to him that esteemeth anything to be unclean [common], to him it is unclean [common]." The word "unclean" seems to refer to ceremonial uncleanness as opposed to that which is consecrated by ceremony. Unwashed hands, tho clean, were considered by the Jews as unclean, or defiled. Mark 7:2. See also Acts 10:14, 15. To him who seeks Christ's glory, there is, if necessity demands, no ceremonial uncleanness; but he who is devoted to God's service will also follow God's will as expressed in his Word. In that Word the Lord has made a distinction between meats (Leviticus 11), and evidently for a reason beyond mere ceremony. The child of God, it seems to us, will respect his Father's will. Yet if God's service in Christ demands, there is no arbitrary law to forbid. It is left to faith and conscience. The chief points of this whole scripture are: (1) Liberty in Christ Jesus, but not to serve the lusts of the flesh (see chapter 13:14); (2) we have no right to judge a brother in Christ; (3) neither have we a right to put a stumbling-block in his way by indulging in what to him are wrong practises; (4) the object of the Christian life is not eating or drinking, "but righteousness, peace, and joy in the Holy Ghost," to which all things else should be auxiliary; (5) our only judge is God; live for him and his glory, not to indulge the flesh.

No. 598. "Can Not Sin." 1 John 3:9.

1 JOHN 3:9 reads as follows: "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin, because he is born of God." Please explain the same, and harmonize with other scriptures which seem flatly to contradict this verse.

J. W. A.

Sinning is a matter of will and choice. Deut. 30:19; Prov. 1:29; Isa. 66:3, 4. He who by faith gives up self and chooses Christ for all things, is born again, a child of God by faith in Jesus Christ. Gal. 3:26. If he continues to walk in Christ by faith, he "doth not commit sin," or, as rendered by some, "does not practise sin," he has no desire to sin, it is not his thought or purpose to sin. His *can not* rests upon his *will not*. It is well illustrated by the expression, "What I will not that I can not do." Said one who made excuse, "I have married a wife, and therefore I can not come." Luke 14:20. He could not come because he did not wish to come, would not come. There will never come a time when one who wishes to sin can not sin. He who loves God and abides in his Word, will not wish to. If it were physically impossible for the children of God to sin, why the exhortations in 1 John 2:1, 24, 28; 3:18; 4:7; 5:21? It is *in Christ Jesus*, and only in him, that we are sinless, and only by abiding in him that we can not and do not sin.

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."

PLUTOCRACY OF THE WORLD.

THOMAS G. SHEARMAN, the statistician, has an article in a recent number of the *Thrice-a-Week World* in which he revises his former figures concerning the distribution of wealth in this country, and gives us the following table on the basis of tax returns:—

Families.	Average Wealth.	Total Wealth.
70	\$37,500,000	\$2,625,000,000
90	11,500,000	1,025,000,000
180	8,000,000	1,440,000,000
135	6,800,000	968,000,000
360	4,600,000	1,656,000,000
1,755	2,300,000	4,036,000,000
6,000	1,250,000	7,500,000,000
7,000	650,000	4,550,000,000
11,000	375,000	4,125,000,000
14,000	230,000	3,220,000,000
16,500	165,000	2,722,000,000
50,000	100,000	5,000,000,000
75,000	60,000	4,500,000,000
200,000	20,000	4,000,000,000
1,000,000	3,500	3,500,000,000
11,620,000		11,215,000,000
13,002,090		62,082,000,000

Public and church property omitted.

Distribution in Classes.

Class.	Families.	Wealth.	Average per Family.
Rich	182,090	\$43,367,000,000	\$238,135
Middle	1,200,000	7,500,000,000	6,250
Working	11,620,000	11,215,000,000	968
	13,002,090	\$62,082,000,000	\$4,775

On this basis 40,000 persons own over one-half of the wealth of the United States, while one-seventieth part of the people own over two-thirds of the wealth.

According to Senator Roger Q. Mills, 24,600 persons are worth \$31,500,000,000.

The Bank of Russia	has issued	\$1,045,000,000
" " England	"	719,000,000
" " France	"	1,640,000,000
" " Italy	"	309,000,000
" " Germany	"	878,000,000
" " U. S. Treasury	"	1,659,000,000
Total		6,250,000,000

But one twenty-eight-hundredth of the people of the United States possess nearly five times as much as all these great treasure sources have issued. The wealth of one of these men, W. W. Astor, is estimated at more than \$200,000,000. The aggregate wealth of the entire country, public and church property omitted, is estimated at \$62,082,000,000. Less than 25,000 men own, therefore, one-half of the wealth of the United States. Is it a wonder that the extremities,—the working classes,—are cold when there is such a congestion of blood, the circulating medium, in a few organs. Truly says the prophet, "They have heaped treasure together in the last days." This means the oppression and robbery of the poor. And this also the Lord regards. But his admonition is, "Be patient therefore, brethren, unto the coming of the Lord." See James 5:1-7. He alone can adjust matters aright.

REVOLUTION PENDING IN CHINA.

A CORRESPONDENT in Honolulu writes to the *Examiner* of San Francisco that there is a Chinese society now numbering millions and rapidly growing, with over two million dollars capital at present, presided over by able, judicial, and educated men, having as its supporters many noted men of Europe, the object of which is to overthrow the present Manchu dynasty, and to establish a republic modeled after the United States. The headquarters in China are in the Canton province. This correspondent says:—

"Down with the Manchu dynasty—up with a republic like the United States!" is the battle-cry of the Revolutionary Society, and the watchword that will sooner or later rend China from end to end, and change the course of her destiny for all time. It will open up the vast empire from the sea to the Tibetan hills; telegraph and railroad lines will pierce into every province, and all the obstructions to civilization and Christianity will be forever removed. The leaders of the future will doubtless be Canton

men, who are broader and wiser and more patriotic. All China proper hates the present rulers, because they are men of the north and not of their own blood.

"A prominent member of the local Revolutionary Society, who has just returned from a visit to China, said last night: 'We are almost ready to strike, and our success is certain. The government will be powerless in our hands. Two to five millions of men who mean business, who are soldiers, and will be led by soldiers, will rise in a day and sweep everything before them. Canton province will rise as one man. When the present authority is out of the way, a republic will be proclaimed. All the plans have been formed. There will be eighteen states, with separate governments, and a strong central authority. For the latter, the Constitution of the United States will be copied and followed almost to the letter.'"

This need not be a surprise. In some way China will be opened for the closing work of God.

THE TREND OF THE TIMES.

THE "enlightenment of the nineteenth century," of which we hear so much boasting, occasionally gets a telling rebuff. Our London contemporary, *Present Truth*, gives this significant item:—

"There never was a time," said a physician the other day, "when London was fuller of superstition than at the present time. We have palmistry, crystal-globe reading, Spiritualism, and fortune telling flourishing in our very midst, and frequently amongst the best educated."

It is a sad fact that much of the education of the present day, beyond the commonest branches, is not a barrier against superstition. As the student progresses toward what is called the higher education, he is led farther and farther away from the Word of God, in which are all the treasures of true knowledge. Any education that ignores or belittles the importance of the Scriptures of truth can only prepare the mind for the reception of superstitious ideas. Such education never can fortify the mind against error. The apostle Paul says, "Let the word of Christ dwell in you richly in all wisdom;" and "whatsoever ye do in word or deed, do all in the name of the Lord Jesus." If these admonitions be carried out, there will be no room for superstition. And in order to follow this instruction, the education must have a close connection with the Word.

But here is another instance that shows an effect of the recluse idea of self-abnegation extensively practised in the Roman and Russian Churches. We quote from the *Methodist Times*:—

"A peculiar story of the results of superstition comes from Russia. A number of religious hermits have been dwelling at Tirespol, and seventeen of them not long ago disappeared. It was supposed that they had removed from that point in obedience to some religious motive. However, another hermit has confessed that he walled them up alive in response to their earnest entreaties, so that, as they believed, they might obtain martyrs' crowns. The authorities made an investigation and found that the man's story was true."

The comment of the *Times* upon this strange act is also worthy of note:—

"That religious zeal can take such a peculiar form in these latter years of the nineteenth century, serves to remind enlightened Christians that there is a vast amount of work to be done in the world before the true meaning of a religious life is understood. Those whose conceptions of zeal lead them to seclusion and reflection rather than to activity in relieving the needs of mankind, spiritual, mental, and physical, must be led to follow the One who spent his time for and among others. We are our brother's keepers so far as we are able to send them a Gospel whose teachings are able to save from superstition and unbelief."

One of the saddest features of this nineteenth century superstition is in the fact that so much of it is manifest among those who profess to be followers of Christ. If they would abide in him, and let his word abide in them, they would be kept clear of all Satanic delusions. But Christ can not keep those, no matter how zealous their profession, who attempt to work out their salvation by the devices of man. Nineteenth century wisdom, or nineteenth century ideas of salvation, not based upon the plain Word of God, are no better than those of the darkest ages of history. It is true to-day, as it ever has been, that "the wisdom of this world is foolishness with God." The commandment enjoins upon each of us, "Thou shalt love the Lord thy God with all thy heart," and the inspired Word also tells us, "This is the love of God, that we keep his commandments."

This is the only way in which the Word of God can abide in us and keep us from superstition.

W. N. G.

CREATION'S GROANS.

A DAILY paper reports since January 1 of the present year 9 earthquakes, in one of which 6,000 lives were lost; 2 eruptions of volcanoes; the appearance of one island in the sea and the disappearance of another; 6 tornadoes and cyclones, causing immense damage; 2 cloudbursts; 5 great floods, one of which was the great Mississippi deluge; 1 waterspout; 1 tidal wave; 1 fearful hailstorm which broke roofs of houses, plate-glass windows, and killed dogs, horses, and men; seven towns and villages wholly or partly destroyed by these calamities, and nearly 7,000 lives lost. In addition to this the victims of the famine and plague in India number millions. The territory covered by the famine is 160,000 square miles, and the normal population of the district over 40,000,000.

These convulsions of nature recall the terrible earthquake and eruption of Krakatoa in 1889, in which the earth opened, the sea rushed into the boiling caldron, and explosions occurred, which were heard on May 20, it is said, 160 miles away, and on August 27, even to the island of Mauritius, 3,000 miles distant. Ships 100 miles from the eruption were covered with lava and mud, and waves 112 feet high were manifest 30 miles away.

What mean these earthquakes, cyclones, crop failures, convulsions and famines of growing frequency in these latter days? It need not be said that there were as many in past ages, but they were not noted. No doubt many of the smaller convulsions and storms were not, but the class that was then noted were of much less frequent occurrence than now. Much could be laid to ignorance then that we can not now. What is the cause? The Word of God tells us: The physical, atmospheric heavens and earth "all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed." Heb. 1:11, 12. The earth is growing old, prematurely old, in consequence of sin. The quakes and the storms are tears and rents in the old garment. There are parts of it yet comparatively new, but in general it is rapidly coming to that place, indicated by many prophecies, where the Lord changes the worn-out earth. The apostle declares that the creation was made subject to vanity, weakness, perishableness, not of its own will, but by reason of man, its lord in trust. And now it groans and travails in pain, waiting for its rightful Lord, Christ Jesus, and his reign of righteousness, when it with the children of God shall stand forth in the glorious incorruptible liberty of the sons of God. See Rom. 8:19-23, R. V.

THE INEVITABLE END.

THE more the growing Sunday-law spirit is met by the Word of God and the principles of our national Constitution, the more desperate it becomes. That the advocates of enforced Sunday observance will eventually demand the death penalty upon those who disregard the Sunday institution is plainly indicated in their claim that such disregard is *anarchy*. In Rochester, N. Y., the playing of baseball has been classed as anarchy by the clergy of that city, and even by one of the secular papers, the *Times*. And the *Christian Statesman*, organ of the National Reform Association, utters a like sentiment. It says, "Sabbath [meaning Sunday] desecration and anarchy go together very fittingly." This spirit is wielding a mighty influence in political circles, and just as soon as politicians are convinced that their positions are dependent upon the votes of the Sunday-law element, we will have stringent Sunday laws everywhere, from the national law to the municipal ordinance. And the greater the opposition, the higher will be made the grade of the *crime*. That eventually, and that before many years, it will rank as anarchy, with the death penalty attached, is foreshadowed in the prophetic Word. Of the secular power which is to set up an "image" to the Church-and-State Roman "beast," the prophecy says: "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Rev. 13:15.

W. N. G.

The Fireside

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

WHAT THE ARABS SAY.

REMEMBER, three things come not back:
The arrow sent upon its track—
It will not swerve, it will not stay
Its speed; it flies to wound or slay.

The spoken word, so soon forgot
By thee, but it has perished not;
In other hearts 'tis living still,
And doing work for good or ill.

And the lost opportunity,
That cometh back no more to thee;
In vain to weep, in vain to yearn—
These three will never more return.

—Anon.

GREATLY BELOVED.

(Concluded.)

MRS. BROWN opened the door at her neighbor's knock, and Mrs. Patterson did not wait for any formalities, but put her arms around her and looked into her eyes. The great tears ran down both faces, and there was no need of words. Mrs. Brown took Mrs. Patterson's baby to her breast, and sobbed:—

"O my own darling! O Mrs. Patterson, he was my idol, and why, O, why has God taken him away?"

"Because you and he are greatly beloved. Whom the Lord loveth he chasteneth. It is to fill you with his peace and joy. God knows how to pity you, for he himself lost his only-begotten Son. It is to help you to realize how he loved you. O, think what it cost the Father to give his darling up to bear our sins, to carry our griefs and to suffer our sorrows! My dear soul, your baby is not lost, but loved, greatly beloved. O, you are greatly beloved!"

What it was that finally brought contrition and comfort to her stricken neighbor's heart God only knows, but it is certain that before Mrs. Patterson went home, another soul rejoiced in the midst of sorrow, and was comforted by the rod of God. The love of God began to flow through the heart that had been as a stagnant pool, and it was as a stream of living water.

When the children came from school, Mrs. Patterson gathered them in her arms, and told them for the first time of Jesus and his love. Their little hearts were melted and won. Jesus has said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." They only need to be permitted to see the lovely face of our Lord, and they know the Good Shepherd.

Mr. Patterson came slowly home. His head was bowed, his shoulders stooped. Mrs. Patterson watched from the doorway, and wondered that she had not noticed before how broken and sad and old he looked. He had been such a bonny lad. "Poor darling!" she half sobbed. He was not expecting to see her. It had been a long time since she watched for him at the door. She was generally busy with supper or with baby, and simply greeted him with, "So you are home at last, and supper is cold as a stone waiting for you." But to-night there she was at the door, looking so bright, almost as pretty as when she was a girl, with a neat dress on and a ribbon at her throat. He looked at her and then looked past her to see if they had company. Then she drew him in, sat down beside him on the lounge, and smoothed back his hair, and kissed him.

"Something has happened, Steven," she said. "God has been here to-day. O Steven, we are all greatly beloved!" She went on eagerly, pouring into his heart the light that had been shed into her own, till the great tears forced themselves through his closed eyelids.

"Yes, it is all true, Mamie darling," he said, as she related the way they had treated God,

and kept him out of their home. "We have backslidden. I have blamed him for the results of my own sins."

Never mind, we are greatly beloved. She got the Bible and read again the wonderful chapter, and before they went to supper, they gathered their little ones, and bowed around their first altar.

"And heaven came down, their souls to meet,
And glory crowned the mercy-seat."

How tender was the blessing that was asked upon the supper! How wonderful were the words that were spoken at that meal where for the first time they truly realized that the bread was the Bread of life! That food was given only by virtue of the life and death of the Son of God, that it all was the corn of heaven, the bread of Love's sacrifice. There was something sacred about it all, and even the little children were softened and quiet.

"Now, Steve, to-night is prayer-meeting night at the mission. I'll put baby to sleep, and the children to bed, and Mary will look after them, and let us go to meeting."

It was a wonderful meeting to these two starved souls. The humble people who gave in a warm testimony to the love of God, seemed no longer beneath them in station, but, O, how far superior! Mrs. Patterson again repented of pride and selfishness. She rose, and, with a shining face, related what God had done for her soul. She praised his name. She encouraged the hearts of all by delivering to them the precious message that had so melted her heart. "O, if there is a soul here," she said, "who feels his worthlessness, who thinks his life is a failure, who knows he is a sinner, who feels like crying out, 'God be merciful to me a sinner,' that is the soul who can claim this word, 'Thou art greatly beloved!'"

There was a thrill ran through the little meeting. The minister rose and invited any such soul to come to Christ, and the altar was filled with those who were broken in heart. Mrs. Brown, Mr. and Mrs. Patterson, who had only just learned to believe, went forward to tell the poor souls how simple was the way of faith, how easy God had made the path to the lost and undone. And the River of Life flowed through these humble channels to the poor, sad hearts that cried unto the Lord.

"O Steven, it is only a week ago to-night since we gave our hearts to God!" said Mrs. Patterson, "and it has been the happiest week of my life. I know all the neighbors and their children. We are to have a cottage prayer-meeting here to-night. Some souls have been brought, as we were, out of darkness into light. My hands and yours are so full of church work and work for humanity that I believe we ought to ask God to give us power to do twenty people's work. O, how wonderful are his ways, past finding out except as he himself reveals them!"

"Yes, I have had a song of rejoicing all the week. I know we are greatly beloved of God. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. O, it is amazing!" said Mr. Patterson. Then he read the 3d of John, and they talked over its verses in preparation for the cottage meeting. The neighbors who came in went home glad, believing in the love that God hath toward us. "Why is it that we are so precious each to the other now, and Christ is precious to us?" asked Mr. Patterson as the meeting closed. "It is because we are precious to him. Don't you know, *greatly beloved?*" O, how I want to tell everybody how God loves him, because faith in his great love will utterly transform life! Dearly beloved, let us always hereafter keep ourselves in the faith of this great love. It won't be long before we shall see his face and be like him. Heaven itself will only be the unfolding of this beautiful Word, only the interpretation of its widening meaning, and eternity will not be large enough to tell us what it is to be *greatly beloved* of our God. Father, Saviour, Brother, Lover, and King. Praise unto the Father and the Son forever."

FANNIE BOLTON.

POISON FOOD AND DRINK.

DEALERS in food and drink should by law be compelled to furnish pure foods and pure drink or close out. Poison milk has been known about San Francisco for about a year, and it has been demonstrated that it came from diseased cows. Those who sold it have been several times punished. Yet there are thousands of men in San Francisco who are dealing in poison drinks every day and night, and the laws uphold and protect them in their work of death and destruction. Why not apply the law all around? HANSEN.

THE NUMBER OF LIVING ANIMAL SPECIES.

THE editor of the *Zoological Record* has made a table which gives the approximate number of the living species of animals. These figures are given: Mammals, 2,500; reptiles and batrachians, 4,400; tunicata, 900; brachiopods, 150; crustaceans, 20,000; myriapods, 3,000; echinoderms, 3,000; celenterata, 2,000; protozoans, 6,100; birds, 12,500; fishes, 12,000; mollusks, 50,000; bryozoans, 1,800; arachnids, 10,000; insects, 230,000; vermes, 6,150; sponges, 1,500. General total, 366,000 distinct species.—*Voice*.

DON'T LEAVE JELLIES UNCOVERED.

"My husband," said a physician's wife not long ago, "chanced to see one day some molds of jelly set to cool outside the window. They were uncovered, as they were out of reach of anything.

"He asked me, 'Is it your custom to cool your jelly uncovered?'"

"I was obliged to say it was.

"Then he said, 'Do you know when we medical men want to secure minute organisms for investigations we expose gelatin to the air or where the germs are, and it quickly attracts and holds them? Cool your jelly if you will, but cover it with a piece of muslin.'"

AN EARLY WILL.

AT Kahun, Egypt, says an exchange, has been unearthed a will made 2548 B.C., yet so curiously modern that it might be probated to-day. The testator settles upon his wife, Theta, his property, given to him by his brother in the accompanying document, but forbids her "to pull down the houses my brother built for me," tho she may give these houses to any of her children she pleases. This will is of interest, not only as being the oldest one known, but because it recognizes the property rights of women. But there is an older will than this, namely, the will of God, which not only recognizes the rights of *all*, but gives all the right to become the children and heirs of the Most High.

MR. EDISON'S BABY AND HIS PHONOGRAPH.

ACCORDING to the New York *Herald*, Thos. A. Edison, the inventor, has been interesting his inventive faculties with his new baby and a phonograph at his home. When the baby crowed with glee, the crow was registered on the phonograph; when it got mad and yelled, its piercing screams were irrevocably recorded on the same machine. That phonograph is now a receptacle of every known noise peculiar to babyhood. It is Mr. Edison's intention to take a record of the strength of the baby's lungs every three months. "I will preserve the record," said he, "until the child becomes a young lady. Then the phonograph can be operated for her benefit, and she can see for herself just what kind of a baby she was, and won't have to take her mother's and the nurse's words for it."

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.*

WHICH CHOOSE YE?

To 'BROIDER on the robe of fame,
In colors high, one little name,
Which, meeting the admiring gaze
Of multitudes, in after days,
Shall move to loudest notes of praise?

Or walk beneath the smile of One
Whose glories, like the burning sun,
Shall stream from out His royal throne
And shed their luster on thine own
Sin-burden'd brow, and thus atone?

CLARA E. RICHESON.

Lead, South Dakota.

MISSION FIELDS ABOUT THE MEDITERRANEAN.

AS GENERALLY understood, our Sabbath-school donations during the last six months of 1897 are destined for these fields. While our schools have for years been donating to other fields, it is an interesting fact that this great field has been left to be one of the last. Altho not designed on our part, it is not unfitting that it should be so. In this field the Gospel was first planted, and from it spread to all the world; and now, having completed the circuit of the earth, returns in the closing work to the starting-point.

From the standpoint of history and prophecy, no field is of so great interest as this one; and its future is not likely to be less interesting than the past. From prophecy, we know that it will be the theater on which will be enacted the marvelous scenes which close earth's history. The enemy, realizing that he has but a short time, has sent his agents to all the world to prepare them for the great day, and will finally gather all his minions for a last mighty struggle on the plains of Armageddon; and when the Lord again places his feet upon this earth, it will be upon Mt. Olivet, from which he ascended. It was here that the lost possession was purchased with his life; and it is here that the final restoration begins, and that the saints are introduced into their everlasting inheritance.

Is it possible that these scenes, so awful to the sinner and so glorious to the saint, and now so near at hand, will not be proclaimed to the millions in these fields where they are to be enacted? Certainly not, for the closing message is to go to every nation and tongue and kindred. Rev. 14:6, 7. In a general way, missionary work has been carried on in the Orient for about seventy years; but the Gospel of the kingdom has just begun to be proclaimed.

So-called Christianity has from the first century been represented in the countries about the Mediterranean; but the Gospel in its simplicity and power has had very few representatives since the days of the apostles and early Christians. In the beginning, its power was most manifest. With the exception of a few Jews, most of the people then saved were pagans, some of them among the vilest. Rome then ruled the world, and enforced strict laws forbidding the preaching of a new deity which the State had not acknowledged. At no time has Satan more completely had his own way,—nearly all the world pagan, united in the strongest empire that ever existed. The whole world was organized to resist the power of the Gospel; but it failed; the strong combination was utterly broken.

Once more the whole world will be organized against the Gospel, not as pagans, but as professedly Christian; and, as never before, the world is armed with deadly weapons and filled with men trained for combat; all are falling into line to make a united effort to crush out the work of the Gospel. While this is being done, the Gospel is to be preached in all the world

for a witness to all (Matt. 24:14); and as at the first, it will triumph over the united forces of evil in all the world. The efforts of the world will be such as to eclipse anything it has ever done before; but the triumph of the Gospel will be only the greater; it will be more sudden than anything experienced in the past, and so glorious and decided that all the world will realize that its power is infinitely beyond that of the forces of evil.

The field about the Mediterranean is regarded by some a hard field; it was a hard field in the days of the apostles; and the fact that the Gospel so gloriously triumphed then ought to encourage us for the present. Who will say that the field is now harder than it was in Paul's day? And who will set up the claim that the results will be less, if the Gospel is preached in the same power? The Lord has given us all a means of practically testing our faith in the Gospel and its efficiency in this field. The amount of means we supply to send laborers to this field will show how much we desire to have the message preached here. Time is short; the affairs of this world are being wound up; soon the last opportunity will be past; let us improve well the time that remains, making the most of this privilege of having a part in opening the work about the Mediterranean.

H. P. H.

CANNIBALISM IN AFRICA.

FROM the *Missionary Review* we take the following statements in regard to the practise of cannibalism in the Dark Continent:—

"Cannibalism has been surprisingly little discussed in books of travel. We are told that in such and such a district cannibals are to be found, but we hear no details, neither how the flesh is prepared, what joints are preferred, nor to what extent the practise is prevalent. Captain Hinde asserts that nearly all tribes in the Kongo basin are or have been cannibals, and that the practise is on the increase, not merely for superstitious reasons, but also for the provision of food. There is a certain sturdy, fat race in Africa, which has never been famous for its prowess, but which is made a regular staple article of diet. Whole cargoes are constantly carried up the river, and sold to the natives for food.

"The Batetella are described as a fine race, with no old or infirm persons among them. The reason of this is that at the first sign of decrepitude the sufferer is killed and eaten. The members of this tribe consider human flesh the greatest of all delicacies, and are ever on the watch for any excuse to kill and eat their comrades. So soon as a victim is appointed to die, mobs collect outside the king's house, and the victim is given over to them, the people tearing him to pieces as quickly as a pack of hounds will make end of a hare. Each sets himself to cut off his favorite piece, no one making it his business to kill the victim first, lest a coveted morsel should be lost. After a big battle, in which many prisoners have been taken, human beings have been sold for as little as five or six shillings a brace for eating purposes.

"Natives in the region of the Ubangi River urged one of Stanley's officers to leave one of his boat's crew in exchange for a goat, saying, 'Meat for meat.' Urging his help in making a war against their neighbors, he said, 'You can take the ivory, we will take the meat.' Rows of skulls are hideously exhibited, hung round the tents of cannibals, to show how many men they have eaten."

A correspondent of the *Saturday Review* writes as follows:—

"The cannibalism of the black secret society known as the Human Leopards, near Sierra Leone, disclosed by the recent trial, brings forcibly before us the difference between the East African and the West African habits of eating human flesh. The Sherbro cannibals waylaid and killed their victims, and afterwards feasted on their flesh. The cannibalism of the east coast is of a very different kind. The

flesh of the old people—the grandfather and grandmother of a family—is dried and mixed with condiments; and a portion of this is offered, with a dim sort of sacramental meaning, to travelers who become guests of the family. To refuse it would be a deadly insult. To accept it is a passport to the privileged position of a friend of the house. Many of our travelers in East Africa have eaten thus sacramentally of the ancestors of some dark-skinned potentate.

"The cannibalism of the west coast is, as has just been said, of a more horrible kind. The Sherbro's case seems to be connected with fetichism, the worst developments of which are peculiar to that country; but there is a hideously genuine appetite for fresh human flesh still existing among the negroes of west Africa. This cannibalism manifests itself in a refinement of gluttony which has its mild analogy in the tastes of Europeans. Young boys are brought from the dark interior, kept in pens, fattened upon bananas, and finally killed and baked. To these Thyestean feasts come not only the savage chiefs of the interior, but also, it is whispered, black merchants from the coast. Men who appear at their places of business in English territory in broadcloth and tall hats, who ape the manners of their white masters, are said to disappear annually into the interior, where, we are told, they might be seen, in naked savagery, taking part in the banquets on plump boys, in which they delight. Be this as it may, somehow the native of the west coast and its Hinterland is unlike the east or south African native in the deep-lying savagery and the extraordinary facility for returning to it, which are his leading and very unpleasant characteristics. The subject claims the attention of the anthropologist, and certainly suggests a curious reason for questioning the relationship of the black man and the ape or gorilla, seeing that the race of monkeys seems to be singularly free from anything like cannibalism."

THE Baptist Missionary Society of Great Britain reports the receipt, during the past year, of \$380,000, the largest amount received in any one year, except the centenary year. The expenses have been larger than the receipts, but a small balance of the Centenary Fund and a special contribution from the treasurer met the deficit. The reports from the field are encouraging, especially from China, where 400 converts have been baptized, an unusually large number.

THERE are 330,000,000 Hindu gods, and each one has its own special form and its own peculiar power. The chief gods are Brahma, the Creator; Vishnu, the Preserver; Siva, the Destroyer. Vishnu and Siva are found in many different forms as idols to be worshiped in the temples of India. Rich people have idols in their houses for daily worship, and they pay a priest to come every morning to wake up the idols, wash and dress them, and offer them food.—*Gospel in All Lands.*

THE board of missions of the Methodist Episcopal Church South, reports total receipts for the past year as \$478,327, including \$244,463 for foreign missions, an increase of \$7,105; \$133,948 for domestic missions; \$18,000 by the Woman's Parsonage and Home Mission Society, and \$81,916 by the Woman's Foreign Mission Board. After careful consideration it was decided to limit the appropriations for the coming year to \$200,000. In the four foreign fields the board has 105 missionaries (including wives); 268 native helpers; 8,756 members (an increase of 906); 71 schools, with 2,081 scholars; 247 Sunday-schools, with 6,862 Sunday-school scholars; 19 Epworth Leagues, with 587 members; 1 hospital and 3 dispensaries.

ACCORDING to Rev. W. E. Geil, there are now but 201 Samaritans, these living near Gerizim, where every year is held a feast of the Passover. Of this number 111 are males and 90 females. Held by these is the cele-

brated copy of the Samaritan Pentateuch, which they claim to have been written by Aaron's great-grandson. Certain it is the manuscript is very old, tho hardly as old as they say. It is preserved in a costly case of silver, wrapped about with a cover of rich Phenician cloth.

OUR WORK AND WORKERS.

BROTHER J. R. MCCOY, of Pitcairn Island, is now acting as ship missionary at San Francisco.

ELDER W. W. PRESCOTT will attend the camp-meetings at Berne, Switzerland, and at Berlin, Germany.

SIX candidates were recently baptized at Alamosa, Colo., as a result of labor by Elders G. W. Anglebarger and C. P. Frederickson.

MAY 29 there were six and June 5 there were eight persons baptized at Durango, Colo., and church officers of the church were chosen and ordained.

OUR Foreign Mission Board is now located at 1730 North Fifteenth Street, Philadelphia. Elder Allen Moon is president, and W. H. Edwards is treasurer.

BROTHER G. RAULEDER, who has been laboring among the Germans in Los Angeles, Cal., has organized a German class in the Sabbath-school, and reports the baptism of three of his readers.

ELDER J. M. REES reports the organization of a German church of twelve members at Hygiene, Colo., as the result of labor performed by Elder Jacob Kraft. We now have two German churches in that field.

THE California Conference Committee has decided to close the San Francisco Japanese mission school, and in its stead to employ three of our Japanese brethren to labor among their fellow-countrymen as missionaries.

THERE are now six tent companies at work in Minnesota, located for the present at Clinton, Big Stone County; Batavia, Todd County; at Albert Lea, Freeborn County; Clayton, Faribault County; Fulda, Murray County, and Lake Benton, Lincoln County. At the latter place the privilege was granted to pitch the tent on the court-house ground; and of the 600 inhabitants of the town, one-fourth were in attendance the first evening without any advertising.

UNDER date of June 8, Sister Vesta J. Farnsworth writes from Christchurch, N. Z.: "It has now been a little over four months since we first came here. We now have a neat church, 28x58 feet, finished, and it was dedicated last Sunday evening. It has been a marvel to the people that it has been erected so quickly, or that it has been built at all, for there were but few here to take hold and help in such an enterprise. . . . The interest to hear the truth has increased since we began building."

AT Avon, Iowa, a minister of the Christian Church was anxious to have a debate with Brother F. A. Washburn, on the Sabbath question. His request was finally granted, and in course of the debate Brother W. asked his antagonist to give a scriptural answer to the following queries: "1. Where is there a text which states that the first day of the week is the Lord's day? 2. Where was the first day made holy? 3. Where was it ever blessed or sanctified? 4. Where is there any law for its observance as the Lord's day? 5. Was any one ever condemned by the Lord for breaking it? 6. Was it a regular stated time for meeting to break bread?" Of course the adversary of the law of God had to acknowledge that he could not answer the questions from the Word of God. They are good test questions, and in brief completely expose the Sunday-sabbath fallacy.

PERIODICALS WANTED.

THE following papers are desired by the undersigned: SIGNS OF THE TIMES of 1896 and 1897, *Our Little Friend*, and *Youth's Instructor* of any date. No matter if the copies are somewhat soiled. We want large quantities of them. We can use to advantage in our missionary work 500 copies of the SIGNS every week, so send all you can. All papers must be prepaid; small bundles by mail. Let some of our larger churches make an effort to help, and send us a box by freight or express.

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The Sabbath School

International Series.

LESSON IV.—SABBATH, JULY 24, 1897.

FAITH IN THE NAME.

Lesson Scripture, Acts 2:41 to 3:16, R. V.

41 "THEY then that received his word were baptized; and there were added unto them in that day about three thousand souls. 42 And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. 43 "And fear came upon every soul; and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, 44 praising God, and having favor with all the people. And the Lord added to them day by day those that were being saved. "Now Peter and John were going up into the temple at the 2 hour of prayer, being the ninth hour. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, 3 to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple, asked to receive an alms. And Peter, fastening his eyes upon him, with John, 4 said, Look on us. And he gave heed unto them, expecting to receive something from them. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of 7 Jesus Christ of Nazareth, walk. And he took him by the right hand, and raised him up; and immediately his feet and his 8 ankle-bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, 9 walking, and leaping, and praising God. And all the people 10 saw him walking and praising God; and they took knowledge of him, that it was he which sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him. 11 "And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, 12 Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as tho by our own power or godliness we had made him to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied before the face of 14 Pilate, when he had determined to release him. But ye denied the Holy and Righteous One; and asked for a murderer to be 15 granted unto you, and killed the Prince of life; whom God raised from the dead; whereof we are witnesses. And by faith in his name hath his name made this man strong, whom ye behold and know; yea, the faith which is through him hath given him this perfect soundness in the presence of you all."

QUESTIONS.

1. Recall Peter's talk on Pentecost.
2. What was done for those who gladly received the Word?
3. How many were there?
4. How did they continue?
5. What effect was produced on the people? What was done by the apostles?
6. How did all the believers live?
7. What did they do with their possessions?
8. What spirit characterized them?
9. As they praised God, and their lives honored him, what did they have? and what did the Lord do?
10. On one of these days, what did Peter and John do? At what time?
11. Who was at the gate of the temple? Why was he there? How long had he been afflicted?
12. When he saw Peter and John, what did he do?
13. What did Peter do and say?
14. Why did the man give heed?
15. What did Peter then say? What did he tell the man to do?
16. What took place as Peter helped him to his feet?
17. How did his newly acquired strength affect him?
18. What was the effect on the people who recognized him?
19. How did the poor man show his gratitude and affection for those through whom he had been raised up? What did the people do?
20. When Peter saw it, what did he say to the people?
21. To whom did he direct their attention? In what terms did he refer to God? What did he say that God had done? What had they done?
22. Instead of the Giver of life, what had they desired?
23. To what did Peter again give witness?
24. What did he say had made the lame man strong? How complete was the man's cure? and what had given him that perfect soundness?

Additional Questions and Suggestions.

1. In what scripture do we find the words, "All they that hate me, love death"? How is this strikingly illustrated in this lesson?
2. By what power was the lame man made to walk? Did he have anything to do with giving himself strength, save to accept the gift in faith? Who,

then, was his strength? and by what power did he walk? Did the fact that Christ was his strength, and that it was Christ's power in him that made him walk, make it unnecessary for him to use his legs? What lesson may we learn from this?

3. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10. How does this lesson show that faith has power to produce actual righteousness?

4. Note what a striking comment this lesson is upon the reality of Isa. 40:29.

5. Does the lack of money prevent God's true children from supplying the wants of the needy? Compare Acts 3:6 with Matt. 10:7-9.

The Sunday School

International Series.

LESSON IV.—SUNDAY, JULY 25, 1897.

PAUL PREACHING IN ATHENS.

NOTE.—"This lesson has some very interesting associations. It is connected with secular history and modern travel in such a way as to give reality to the Bible account, especially to those scholars who study ancient history. The scenes can be brought before the scholars in a series of vivid word pictures. While the map, the plan of Athens, and descriptions of the city, and pictures can be used with great advantage, there is more danger in this lesson than in many, that these should usurp the place of the practical teachings, instead of enforcing them."—*Peloubet*. The lesson section includes chapter 17:13-34. This was the first preaching of the Gospel message in Athens, and the date is believed to be about A.D. 52. Paul was alone at this time, having left Luke at Philippi and Silas and Timothy at Berea and Thessalonica. Commit verses 24-27.

Lesson Scripture, Acts 17:22-34, R. V.

22 "AND Paul stood in the midst of the Areopagus, and said, Ye men of Athens, in all things I perceive that ye are somewhat superstitious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as tho he needed anything, seeing he 6 himself giveth to all life, and breath, and all things; and he made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the 27 bounds of their habitation; that they should seek God, if haply they might feel after him, and find him, tho he is not far 28 from each one of us; for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, 30 or stone, graven by art and device of man. The times of ignorance therefore God overlooked; but now he commandeth men 31 that they should all everywhere repent; inasmuch as he hath appointed a day, in the which he will judge the world in righteousness by the Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. 32 "Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet 33 again. Thus Paul went out from among them. But certain men clave unto him, and believed; among whom also was 34 Dionysius the Areopagite, and a woman named Damaris, and others with them."

Golden Text.—"God is a Spirit; and they that worship him must worship him in spirit and in truth." John 4:24.

SUGGESTIVE QUESTIONS.

- (1) Where did Paul take up his stand to proclaim the truth of God? Verse 22. Note 1. (2) What direct statement did he make in regard to the conduct of his hearers? Same verse. (3) To what had Paul's attention been called as he walked the streets of Athens? (4) What peculiar altar and inscription did he find? Verse 23. (5) To whom did Paul make the inscription apply? Same verse. Note 2. (6) What work did Paul ascribe to the God who was unknown to them? Verse 24. (7) What was his position in regard to creation? (8) What did he declare of God's dwelling-place? (9) How was God not worshipped? Verse 25. (10) What reason does he give for this? Same verse. Note 3. (11) In what manner does Paul declare the brotherhood of mankind? Verse 26. (12) What had he done for the world and the inhabitants thereof? Same verse. Note 4. (13) For what purpose had God done the things mentioned in verses 25 and 26? Verse 27. (14) What would be the sure result of their truly seeking the Lord? (15) What is said of his nearness to us? (16) How fully are we dependent upon him? Verse 28. (17) Who had declared this same truth before Paul? (18) How had they expressed it? Same verse. Note 5. (19) If men are the offspring of God, what conclusion is necessary in regard to the person of God? Verse 29. (20) How is God's mercy shown during the times of such ignorance? Verse 30. (21) But what command accompanies the giving of light? (22) What reason is given for this command? Verse 31. (23) Who will be the standard of righteousness to which the redeemed must attain? (24) What assurance have we that the life of Christ on earth met God's standard of righteousness? Verse 31. Note 6. (25) How did the Athenians receive Paul's statement in regard to the resurrection from the dead? Verse 34. (26) What was the result of Paul's teaching at Athens?

NOTES.

1. **Areopagus.**—This may have been the place Areopagus, or the court by that name sitting in some other place; but wherever it was, Paul was surrounded by the learned philosophers of the universities of Athens, lecturers who taught the famed philosophies of those times. It was by this court at this place that Socrates was tried and condemned for "innovations upon the State religion."

2. **To an unknown god.**—"That no deity might punish them for neglecting his worship, or remain uninvoked in asking for blessings, they not only erected altars to all the gods named or known among them, but also to any other god or power that might exist, altho as yet unrevealed to them."—*Hackett*. "It was death for any private person to disturb the religion of the State by the introduction of any foreign god that had not been publicly recognized. But how admirably does Paul avail himself of the inscription on the altar! Who could accuse him of innovation when he only expounded to the Athenians the attributes of the God whom they had ignorantly worshiped?"—*Lewin*.

3. **Neither is he served by men's hands.**—As they had worshiped their idols. Food and other offerings were brought and laid before the idols. God does not need such things. What he requires is the heart, the love of man, that true love which leads to the yielding of the will and to a willing obedience to all his righteous commands.

4. **Determined their appointed seasons, etc.**—The seasons or times which the Lord has made or fixed, especially in regard to the affairs of this world, as in Dan. 7:25; Rev. 12:5; Luke 11:24.

5. **As certain even of your own poets have said.**—The expression which Paul here uses is found in the writings of Aratus, a Greek poet of Cilicia, and in a hymn to Zeus, by Cleanthes, the successor of Zeno. It is thus seen that Paul was acquainted with the literature of the people to whom he was preaching.

6. **Judge the world in righteousness by the Man, etc.**—The Man is Christ. The fact that God raised him from the dead proves that he met the eternal standard of righteousness set forth in the unalterable law of God. He was as perfect as the law. He thus became a standard of perfection, or righteousness, for all the world; and that righteousness will be imputed to those who are finally accepted of God. It is necessary in order that they be accepted. Their imperfections must be covered by the perfection of Christ. In other words, Christ's perfection is substituted for their imperfection. Then truly eternal life is a "free gift." The redeemed will come up to the standard, but they will do it only because He who met the standard has offered His own life in the place of the imperfect ones of those who have sought His salvation.

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News and Notes

FOREIGN.

—The State Council of Switzerland has declared in favor of the State acquiring the railroads.

—Another European company has been massacred in the island of New Guinea. No details of the tragedy have been reported.

—The Chinese Government has closed a contract with a Belgian firm for the construction of the railway between Hankow and Peking.

—By the collision of two German steamers in the Dardanelles sixteen persons were drowned on June 30. One of the vessels sank immediately.

—The Turks are said to be carrying on a work of devastation in the province of Thessaly, which they continue to occupy while the powers parley with the Porte.

—The portfolios vacated by the retiring ministers of Venezuela have been filled by appointments of President Crespo, so that Venezuela now has a new ministry.

—It is reported that the officials of Paris lay the blame for the disastrous fire in the Charity Bazaar to a plot of the Anarchists, who desired to wreak vengeance upon the nobility.

—The Spanish Government announces that 20,000 additional troops will be sent to Cuba in October, if the army there now should suffer to any great extent during the rainy season.

—On June 26 an armed body of 1,200 Mussulmans made a *sortie* from Canea and attacked the Cretan insurgents at Kanlikastelli. A sanguinary battle was fought in which many were killed on both sides.

—The sultan will form twenty new cavalry regiments in the Ellasona and Salonica districts, and an imperial decree raises the army footing to 700,000, while 1,300,000 Mauser rifles have been purchased.

—On June 24 the Prince and Princess of Wales gave a dinner to about 300,000 of the poor people of London. The enterprise was made possible by the gift of \$125,000 by T. J. Lipton, a London merchant.

—Professor Tanakadate, who occupies the chair of physics and seismology in the Imperial Japanese University, is said to have invented an earthquake alarm, which will be exhibited at the Paris Exposition in 1900.

—It is announced that Father Schiel, the Dominican oriental scholar, has discovered upon a tablet of the reign of Khammurabi, of Babylon, the name of Kudur-la-ukhgamar, the Chedorlaomer of Genesis 14.

—It is announced that Queen Victoria has made her last appearance in public, and that all official functions which bring royalty face to face with the people will now devolve upon the Prince and Princess of Wales.

—The Brazilian fanatics have been beaten again by the government troops, and forced to retire from a city which they had held for some time. The government has borrowed £4,000,000 of English capitalists with which to prosecute the war.

—The volcano Mayn, in the Philippine Islands, has lately been in a state of violent operation, and the flow of lava has done great damage in the province of Albay. There has been considerable loss of life attending this recent disturbance.

—Advices from Spain state that a new plan is being evolved for the subjugation of Cuba. General Weyler is to be recalled, two generals are to have command of the forces, instead of one, and General Martinos Campos is to be sent to Cuba on a separate mission.

—In view of the scanty population of western Turkestan the Russian Government has fitted up as schools a few railway carriages, which remain at each station for a few weeks. The children are required to learn a lesson or two until the itinerant school again reaches them.

—The steamer Aden, bound from Yokohama to London, was wrecked on the island of Socotra, at the eastern extremity of Africa, on the morning of June 9. Seventy-seven of her passengers and crew were drowned. Nine of the passengers and six of the crew were the only survivors.

—The town of Kolomea, Austria, was flooded on June 27 by the rising of the Pruth, and hundreds are homeless on account of their homes having been carried away by the swollen river. A passenger train carrying five coaches fell through a bridge at this place with terrible loss of life.

—Reports of renewed activity on the part of the insurgents come from various parts of Cuba, and the plan of General Gomez is reported to be to strike the heaviest possible blows during the present rainy season while heat and disease are thinning the ranks of the enemy and impeding their operations.

—Serious riots have broken out in Spain in consequence of the heavily increased taxation made necessary to supply the deficit in the Canovas budget. Heavy fighting is reported to have taken place at Mieres between 8,000 miners and the royal troops, because a tax had been placed upon the food of the laboring men.

—Italy is said to contain more bigamists than any other European country. This is due to the fact that the church refuses to recognize civil marriages, and the State does not regard church marriages as binding. Thus a large number of unscrupulous men take two wives, one in the eyes of the church and the other in the eyes of the State.

—Reports from Constantinople state that 25,000 sturdy ruffians have recently entered the city from outlying provinces, under secret orders from the sultan. During a panic caused by a salute fired in honor of the queen's jubilee these Mussulmans trooped into the street armed with bludgeons, and inquired of the police whether the Armenians or Greeks were to be attacked.

—It is reported that the Anglo-Belgian expedition from the Kongo Free State to the headwaters of the Nile has been completely overwhelmed by the Mahdists of the Soudan. Baron Dhanis last year enlisted 6,000 men to take part in the expedition, and it is believed that the whole party has been massacred. This expedition was to have joined the Anglo-Egyptian expedition proceeding up the Nile from Khartoum.

—The queen of Madagascar has, under the orders of the French General Gallieni, served upon the joint committee of the London Missionary Society and the Society of Friends an order to vacate the Antananarivo Hospital, which was built by these societies on her command in 1890, at an expense of \$50,000. Communications on the subject have been made by the societies to Lord Salisbury and the French Government.

—The relations between France and Siam are becoming very much strained, and it is expected that the conditions that now exist will lead to open hostilities in the near future. Many high-handed actions are laid at the door of the Asiatics, such as the imprisonment without trial of persons known to be under the protection of France, the invasion of territory under the protection of France, and the refusal of the international courts to hear French complaints.

—A despatch from London states that the sultan has instructed his representatives to accept the indemnity agreed to by the representatives of the powers and also the frontier rectification recommended by them. This change of attitude it is claimed is due to a recent communication to the sultan from the czar. The Russian minister to Norway and Sweden has been appointed to succeed the Russian minister now at Constantinople, and it is believed that this indicates a new departure in Russia's policy with reference to Turkey.

—The United States Monetary Commission has been very cordially received in France, and will start for London in a few days. The position of England in regard to the work of the Commission is stated in the *National Review* as follows: "We are able to announce that England's reply will be that the government is willing to reopen the India mints, to make a further substantial contribution to the rehabilitation of silver by extending its use in England and by increasing the legal tender of silver, making silver the basis of notes, empowering the Bank of England to use its silver reserve, and that material assistance and strong moral support will be given to the object that the United States and France have in view."

DOMESTIC.

—Sixteen cars left Boston on June 28 filled with Christian Endeavorers on their way to the convention in San Francisco.

—Four Mormon elders from Utah were recently run out of the town of Meridan, Mississippi, by the people of that place.

—It is reported that 400 clothing contractors of New York have closed their doors, thereby throwing 1,500 tailors out of employment.

—Lightning struck a camp of farmed-out convicts of Dakota, Georgia, on June 28, killing four and fatally injuring ten. It is stated that twenty of them escaped during the panic which ensued.

—Reports from central Kansas state that the heat was so intense there from June 21 to 24 that in some localities the work of harvesting had to be abandoned. A number of sunstrokes were reported.

—A strike of Illinois miners has been ordered, which will affect 22,000 men. The secretary of the Miners' Association of that State declares that a national strike of miners is now a certainty.

—The heat records of Georgia were all broken on June 27 by a hot wave which caused scores of prostrations throughout the State, some of which resulted in death. The thermometers stood at 104 in the shade.

—Rev. John E. De Merritt, of Newport, Nebraska, is the youngest ordained minister in the world. He is but twelve years old, but has been preaching for some time, and is said to have extraordinary ability as a pulpit orator.

—Two excursion trains bearing Christian Endeavorers to the convention in San Francisco, were wrecked on June 30, one at West Chicago, Illinois, and the other near Terre Haute, Indiana. Fifteen persons in the former were injured, and one trainman was killed and three fatally injured in the latter.

—At the commencement exercises of the St. Clara Academy, at Sinsinawa Mound, Iowa, Archbishop Hennessy took occasion to berate the public school system of this country for not allowing religion to be taught in the public schools.

—Charles T. Yerkes, the Chicago street-car magnate, has perfected a plan for consolidating the manufacture of all street-car machinery for the cities of Chicago, New York, Philadelphia, and Pittsburg. The combined capital of this trust amounts to \$3,250,000.

—Seven persons were killed and between thirty and forty seriously injured by a train wreck at Missouri City, Mo., on the evening of June 26. During a heavy storm the St. Louis express crashed through a trestle to the river below, making one of the most frightful wrecks on record.

—The closing event of the Confederate reunion at Nashville, Tenn., took place on June 24, and consisted of a parade of 10,000 Confederate veterans and sons of veterans, cheering the names of the battles in which the veterans fought, and marching to the old tunes to which they went into battle.

—The new Folsom Street wharf in San Francisco was destroyed by fire on June 29. It was just being finished, and had cost \$50,000. So rapidly did the fire spread that a large sailing vessel at the wharf was damaged to the extent of \$30,000. Marines from the Japanese man-of-war assisted in subduing the flames.

—Oscar M. Welburn, collector of U. S. Internal Revenue for the district of California, has been ordered under arrest on the charge of embezzling federal moneys. The extensive frauds which have been practised in his office were first brought to light by the suicide of one of his subordinates who had misappropriated several thousand dollars belonging to the government.

—The most severe hail-storm of modern times struck the city of Topeka, Kansas, on June 24. A report from there states that the city looks as tho it had experienced a siege of war guns, and that there is hardly a house in the city that is not almost windowless. Many of the hailstones weighed from twelve to sixteen ounces, and a number of persons struck by them were seriously injured.

—Three hundred Bannock Indians have left their reservation in southern Idaho, and are said to be "ghost dancing" and committing depredations upon the property of the Camas prairie farmers. The governor of Idaho has asked the federal government to assist in returning the Bannocks to their reservation, as the settlers have threatened to take matters into their own hands if the government does not act at once.

—All the green glass and window glass and the greater portion of the flint glass factories in the United States are reported to have closed down on the night of June 30 for a period of at least two months. The number of workmen who will be thrown out of employment by this action is placed at 100,000. The cause of the shut-down was a demand of the workmen for an increase of 15 per cent. in their wage scale.

—The provision of the Dingley Tariff Bill allowing the importation of Hawaiian sugar free of duty, which has been so strenuously opposed by the sugar trust for months, the Senate has decided to maintain. It is stated that never was more vigorous opposition given by any trust or corporation to any matter of legislation than this measure has received, and the final action is regarded as a well-merited blow to the two great sugar trusts in this country.

—Alvin G. Clarke, who made the great forty-inch lens for the Yerkes telescope in the University of Chicago, and whose father made the thirty-six-inch lens in use at the Lick Observatory, died, at his home in Cambridge, Mass., on June 9. He was widely known as a maker of large telescopes, and was decorated by the czar of Russia for the construction of a thirty-inch refractor for the Imperial Observatory at St. Petersburg.

—On June 27 sixty Mormon converts arrived in New York, bound for Utah. This has been taken by many leading papers as an indication that the Mormons are putting forth special exertions to recruit their ranks and increase the proportion of Mormons in Utah in order that they may get control of the affairs of the State. It is claimed that statehood gave them the opportunity they desired, and that the "saints" are fast taking the places of the Gentiles in offices of public trust.

—The committee appointed to draft an anti-trust amendment to the pending tariff bill has completed its labors. The amendment defines as trusts any person, firm, or corporation refusing to sell goods except through its own agents. This amendment declares it to be a misdemeanor for any person or corporation to monopolize or attempt to monopolize trade or commerce in any article among the several States or with foreign nations for the purpose of unduly enhancing the price of such articles, and fixes the penalty at a fine of from \$500 to \$10,000 and imprisonment from six months to two years.

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Signs of the Times, The Tavern of Castle Crag.

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To avoid all implication of sumptuous accommodations or the tyranny of social formalism, and to realize this original conception, the management has decided to make the Tavern of Castle Crag distinctively a family resort, and especially attractive to those to whom health, recreation, and sympathy with nature are paramount considerations. To this end rooms on the first and second floors of this splendid tavern with board will be furnished at a monthly rate of \$65 a person, and rooms on the third floor with board at a monthly rate of \$50 a person.

The accommodations of the tavern are first class in every particular. Its parlors and halls are elegant and spacious. Its verandas are cool and inviting, placing the guest always in the presence of the most attractive mountain scenery to be enjoyed from the balcony of any tavern in the world.

The opportunity for outdoor sports embraces hunting, fishing, riding, bicycling, walking on mountain paths, and driving on picturesque roads. The tavern is located immediately on the main trunk line of the California & Oregon Railroad, and is fourteen hours' ride from San Francisco, twelve hours from Stockton, ten hours from Sacramento, thirty hours from Los Angeles, and twenty-three hours from Portland. The Tavern of Castle Crag is reached from San Francisco and Sacramento without loss of time. The train leaves San Francisco at 8 o'clock P.M., arriving early the following morning for breakfast, which is always ready upon the arrival of the train. Returning, the train time affords equal accommodation. Thus both in going and in coming the comfort of the passenger and the economy of his time have been studied. In brief, the Tavern of Castle Crag realizes to its guests the perfect ideal of that spring-time in the high altitudes of the Sierras which never becomes high summer, and is the comfortable home of pleasing recreation and restful repose. For particulars apply to

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CHURCH SERVICES WEST OF THE MISSISSIPPI.

THIS column of church services, especially in our larger towns and cities, will be printed from time to time as we have room, for the benefit of strangers who may read the SIGNS OF THE TIMES, or brethren passing through. We have found it necessary to condense in the smallest possible space. The word "Sabbath" always refers to the seventh day of the week. These services consist of Sabbath-school, preaching, Bible study, missionary, and prayer-meetings. The first Sabbath service is, with but few exceptions, Sabbath-school. The first address is that of the church, or place of meeting; the second, if given, that of pastor or clerk.

Alameda.—Foresters' Hall, cor. Santa Clara Ave. and Park St. Public services: Sabbath 10 and 11 A. M. and 2:45 P. M. W. C. Chamberlain, Elder.

Atchison, Kan.—Cor. 9th and Santa Fe Sts., German M. E. Church. Public services: Sabbath 10 and 11 A. M., Tuesday 7:45 P. M. City Mission, 1124 Atchison St. I. A. Crane, Elder.

Colorado Springs.—311 Boulder Ave. Public services: Sabbath 10 and 11 A. M., and 3 P. M. Prayer-meeting Tuesday 7:45 P. M. D. H. Soggs, Elder.

Denver, Colo.—Cor. W. 11th Ave. and S. 11th St. Public services: Sabbath 10 and 11 A. M., Wednesday and Friday 7:45 P. M. Ira A. Haskins, Elder.

East Portland, Or.—514 East Everett St. Public services: Sabbath 10 and 11:30 A. M. and 7 P. M., Wednesday 7 P. M. G. E. Henton, Elder.

Garden Grove, Cal.—Public services: Sabbath 10 and 11 A. M., Sunday 3 P. M. Harriet A. Rainey, Clerk.

Helena, Mont.—307 N. Warren St. Public services: Sabbath 10 and 11 A. M., Sunday and Wednesday 7:30 P. M. W. T. Henton, Elder.

Kansas City, Mo.—Cor. 12th and Woodland Ave. Public services: Sabbath 10 and 11 A. M., Tuesday 7:45 P. M.

Los Angeles.—145 Carr St., bet. Main and Hill Sts. Public services: Sabbath 9:45 and 11 A. M., Tuesday and Thursday 7:30 P. M. Belle P. Baker, Clerk, 926 Hill St.

Oakland.—Cor. 12th and Brush Sts. Public services: Sunday at 7:30 P. M., Sabbath 9:30 and 11 A. M., Wednesday 7:30 P. M.

Omaha, Neb.—Near cor. N. 25th and Indiana Sts. Public services: Sabbath 10 and 11 A. M., Sunday 6 and 7:30 P. M., Tuesday and Wednesday evenings 7:30 P. M. Also at South Omaha Sabbath at 3 P. M. A. J. Howard, Pastor, 941 N. 25th St.

Pasadena.—Cor. of Summit Ave. and Mountain St. Public services: Sunday 7:30 P. M., Sabbath 10 and 11:30 A. M. Mrs. H. A. Chapman, Clerk, Station 1, Pasadena, Cal.

Phoenix, Ariz.—Cor. 4th Ave. and Washington St., upstairs. Public services: Sabbath 9:30 and 10:45 A. M.; Wednesday 7:30 P. M. (Elder, C. D. M. Williams, absent.) Leader, Eugene A. Browne, 306 N. 2d St.

Sacramento.—G St. bet. 18th and 19th Sts. Public services: Sunday 7:30 P. M., Sabbath 10 and 11 A. M., Wednesday 7:30 P. M.

Salt Lake City, Utah.—Room No. 30 East 4th S. St. Public services: Sabbath 10 and 11 A. M., Sunday 7:45 P. M., Wednesday and Saturday 7:45 P. M. J. M. Willoughby, Pastor, 1227 Emerson Ave.

San Diego.—Cor. 18th and G Sts. Public services: Sunday 7:30 P. M., Sabbath 9:45 and 11 A. M., Wednesday 7:50 P. M. Chas. Sandell, Elder. Hattie Hoff, Clerk, 624 Franklin Ave.

San Francisco.—914 Laguna St. Public services: Sunday 7:30 P. M., Sabbath 9:45 and 11 A. M., Thursday 7:30 P. M.

San Jose, Cal.—Church, San Salvador St., near Delmas Ave. Sabbath school, Bible study 11 A. M.; missionary meeting, Sunday 7 P. M.; prayer-meeting Wednesday 7 P. M. L. M. Hodge, Elder.

St. Joseph, Mo.—Cor. 15th and Locust Sts. Public services: Sabbath 10 and 11 A. M., Wednesday 7:30 P. M. Mrs. Harriet W. Talbert, Clerk.

St. Louis, Mo.—2955 Sheridan Ave. Public services: Sabbath 10 and 11:30 A. M., Wednesday 7:45 P. M. Mary S. Yener, Clerk.

St. Paul, Minn.—On Wacouta bet. 8th and 9th. Public services: Sabbath 10 and 11 A. M., Sunday 7:30 P. M. H. F. Phelps, Pastor, 1634 Carroll St.

Stockton.—Cor. Miner Ave. and Stanislaus St. Public services: Sabbath 10 and 11 A. M., Wednesday 2:30 P. M. Henry C. Mathews, Elder.

Tacoma, Wash.—Cor. South 16th and K Sts. Public services: Sabbath 10 and 11 A. M., Sunday 6 and 7:45 P. M., Wednesday 7:30 P. M. F. H. Smith, Elder, 1507 South I St.

CHURCH SERVICES EAST OF THE MISSISSIPPI.

Baltimore, Md.—Hollins St., cor. Calverton Road. Public services: Sabbath 10:15 and 11 A. M., missionary and prayer-meeting, Wednesday 8 P. M. S. E. de Bruyn, Clerk.

Birmingham, Ala.—Odd Fellows' Hall, Fox Building. Public services: 2:30 and 3:30 P. M. every Sabbath, Sunday 7:30 P. M. R. D. Hottel, Pastor, 1005 N. 20th St.

Boston, Mass.—604 Washington St. Public services: Sabbath 10 and 11 A. M. George B. Wheeler, Pastor.

Bradford, Pa.—Ladies' Club Room No. 1 Chautauqua Place. Public services: Sabbath 2 P. M. H. T. Morian, Clerk.

Brooklyn, N. Y.—Wurzler's Hall, 315 Washington St. near city post-office. Public services: Sabbath 10 and 11 A. M.

Camden, N. J.—Wildie Hall, cor. Fifth and Pine Sts. Public services: Sabbath 2, and 3:15 P. M.

Chicago, Ill.—On 46th St. bet. Michigan and Wabash Ave. Public services: Sabbath 9:30 and 11 A. M. and 12:30 P. M., Sunday 7:15 P. M., Tuesday 7 P. M., and Thursday 7:30 P. M.

Cleveland, Ohio.—249 Cedar Ave., bet. Sterling and Hayward. Public services: Sabbath 10 and 11 A. M. (sun time), Sunday 7:30 P. M., Wednesday 7:30 P. M. Willard H. Saxby, Pastor.

Detroit, Mich.—424 Trumbull Ave., bet. Perry and Baggs Sts. Public services: Sabbath 10 A. M., Sunday 7:30 P. M., Wednesday 7:30 P. M. A. O. Burrill, Pastor.

Duluth, Minn.—123 First Ave., East. Public services: Sabbath 2 and 3 P. M. John Clark, Elder.

Hartford, Conn.—Room 6, 254 Main St. Sabbath-school at 2, and preaching at 3:15 P. M. O. M. Hatch, Clerk.

Jersey City, N. J.—Second S. D. A. Church. Public services: 49 A South St., Sabbath 2:30 and 3:30, Sunday and Friday 7:45 P. M. A. R. Bell, Elder.

Louisville, Ky.—Second S. D. A. Church (white) mission rooms 2431 W. Broadway. Public services: Sabbath 10 and 11 A. M., Sunday and Wednesday 7:30 P. M. J. W. Collie, Pastor. First S. D. A. Church, Broadway, bet. 8th and 9th Sts. Sabbath-school at 9:30 A. M. and preaching at 10:30 A. M. J. R. Buser, Pastor.

Lynn, Mass.—Lee Hall. Public services: Sabbath 1:30 and 3 P. M., Tuesday and Friday 7:30 P. M. A. B. Jernegan, Elder. A. B. Felton, Clerk, 35 Union St.

Nashville, Tenn.—Hall 415 Woodland St. Public services: Sabbath 10 and 11 A. M., Sunday and Wednesday 7 P. M. Sallie Baird, Clerk, cor. 10th and Woodland Sts.

New Bedford, Mass.—Church at Willow St., west of Cedar. Public services: Sabbath 10:30 A. M. and 12 M. J. B. Hall, Clerk, Box 72, Acushnet, Mass.

New Orleans, La.—Jefferson Hall, cor. Magazine and Philip Sts. Public services: Every Sabbath at 10 and 11:15 A. M. J. E. Evans, Pastor, 6325 Patton St.

Philadelphia, Penn.—Public services at 1724 N. 15th St.: Sabbath 10 (Sabbath-school 11:15) A. M., Sunday 7:45 P. M. E. A. Merrell, Pastor, 1724 N. 15th St.

Pittsburg, Pa.—Hall of Bank Building, cor. 5th Ave. and Stevenson St., entrance on Stevenson. Public services: Sunday 3:00 P. M., Sabbath 10 and 11 A. M. J. G. Excell, Pastor, 211 Dinwiddie St.

Portland, Me.—Williams' Hall, Congress St. Sabbath-school 2 P. M., social meeting 3:15 P. M. H. C. Basney, Elder, North Deering.

Providence, R. I.—Olney St. Congregational (Unitarian) Church. Public services: Sabbath 2 and 3 P. M., Friday 7:30 P. M. Wm. H. Warfield, Clerk, 27 Susan St., Providence.

Richmond, Va.—Meetings at 501 North 25th St. Public services: Sabbath 10 and 11 A. M. J. P. Neff, Pastor.

Syracuse, N. Y.—109 Harrison Place. Public services: Sabbath 9:30 and 11 A. M., Sunday 3 and 4:30 P. M., prayer meeting Wednesday 7:30 P. M. F. H. De Vinney, Clerk, 595 Beyer St.

Washington, D. C.—On 8th bet. F. and G. Sts., N. E. Public services: Sabbath 10 and 11:15 A. M., Sunday 7:30 P. M., Wednesday 7:30 P. M. V. H. Lucas, Pastor, 209 8th Street, N. E.

Wilmington, Del.—Red Men's Hall, 515 Shipley St. Public services: Sabbath 10 and 11 A. M., Sunday 2:30 P. M. Edwin F. Eckel, Clerk.

Worcester, Mass.—118 Austin St. Public services: Sabbath 10 and 11:15 A. M., Wednesday 7:30 P. M. F. C. Bee, Clerk, No. 6 Furnace St.

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Signs of the Times

OAKLAND, CAL., JULY 8, 1897.

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CONTENTS OF THIS NUMBER.

Editorial.
 The Power and the Glory (notes), E. J. W. 1, 2
 Men and Not Men 2
 The Nearness of Our Lord's Coming (Special Signs) 2-4

Poetry.
 A Ballad of Trees and the Master 4
 What the Arabs Say 10
 Which Choose Ye? CLARA E. RICHESON 11

General Articles.
 Looking unto Jesus, MRS. E. G. WHITE 4
 Jewish Customs and Traditions (The Phylacteries), F. C. GILBERT 5
 The Power of Love 6
 The Turks and Armenians, H. P. H. 6
 The Everlasting Gospel and the Unchangeable Sabbath, W. W. PRESCOTT 7
Question Corner.—No. 556, Baptism—No. 597, Rom. 14:14—No. 598, "Can Not Sin," 1 John 3:9 8
The Outlook.—Plutocracy of the World—Revolution Pending in China—The Trend of the Times, W. N. G.—Creation's Groans—The Inevitable End, W. N. G. 9
The Fireside.—Greatly Beloved, FANNIE BOLTON—Poison Food and Drink, HANSEN—The Number of Living Animal Species—Don't Leave Jellies Uncovered—An Early Will—Mr. Edison's Baby and His Phonograph 10
Missions.—Mission Fields about the Mediterranean, H. P. H.—Cannibalism in Africa—Our Work and Workers 11, 12
International Sabbath-School Lesson.—Faith in the Name (Sabbath, Lesson 4, July 24, 1897) 13
International Sunday-School Lesson.—Paul Preaching in Athens (Sunday, Lesson 4, July 25, 1897) 13
News and Notes 14
Publishers 15

As we go to press the Christian Endeavor Convention in San Francisco is about to begin. We shall report its salient features to our readers.

Read the article on "The Everlasting Gospel and the Unchangeable Sabbath," by Prof. W. W. Prescott, if you wish to know what is true Sabbath-keeping.

The article and diagram on "The Nearness of Our Lord's Coming" presents a part of the evidence on which we base our belief that his coming is near. Read it.

News from India *via* London, by cablegram and letter, informs us that in the recent severe earthquakes from which Calcutta suffered, no harm came to our workers there. For this we are glad, and pray God that he may ever keep them.

In our Missions department will be found an article by Pastor H. P. Holser, of Basel, Switzerland, on "Mission Fields about the Mediterranean." Other articles will follow on this field, in its former history and associations, the most interesting field of all the earth. We bespeak for them a careful and interested reading.

A Holy Memorial Day by Law.—It seems strange that men of otherwise good judgment can not see that human law can not make holy a day, or, for the matter of that, anything else. There is a demand for a sacred Memorial Day. Because the day is now used by bicyclists and sporting men, J. Y. Niles, of the Grand Army, proposes to induce the national encampment to ask Congress "to change the day now called Memorial Day from the 30th of May of each year, to the last sabbath, or Lord's day, in the month of May in each year, to the end that this day of all days sacred to the survivors of the war for the Union and their widows and orphans, as well as those who have fallen, shall be more suitably and properly observed." But Memorial Day may be placed upon a sabbath or no sabbath, it will be observed only as well and as truly as men

cherish a regard for its objects and associations. Law can compel its observance outwardly, but it can never create patriotism or devotion, any more than a Sunday law can create right regard for a sabbath.

Sunday Law in Toronto.—The citizens of Toronto, Canada, on May 15 voted on the question of allowing street-cars to run on Sunday. The majority in favor of the proposition was 479. In 1890 the vote was 2,000 against and in 1893 it was 900 against Sunday street-cars. Whatever the Sunday-keeping proclivities of Toronto may be, the people evidently want street-cars to run.

A MINISTER in San Francisco tells us that "one of the saddest things in the life of our Lord is that he came at a time when he was not expected." But he was expected, all the world was in expectancy, and the devout of Israel, like Simeon and Anna, were "waiting for the consolation of Israel." The difficulty with the majority was that they were looking for Christ to come according to their own ideas. So many are expecting him now, but not in his way as set forth in the Word.

THERE is much concern expressed at the activity and success of Mormon missionaries in various parts of the country, and in some places they are driven out by violence. Now we do not believe in Mormonism. It has vital defects. We wish it did not exist. But those who preach Mormonism have as much right, so far as man is concerned, as those who oppose. If people wish to hear, they have that right, and should not be interfered with. The best and only Christian way to oppose Mormonism and every other wrongism is to preach the pure Gospel of Jesus Christ.

NATURAL RIGHTS.

THERE are many—and it is strange, too—who hold that when an individual enters society he relinquishes a portion of his "natural rights." Never was there a greater fallacy. Government exists, if it rightly exists, for the purpose of protecting those rights common to all. This is well stated by Congressman James G. Maguire, in a speech in Metropolitan Temple, San Francisco, May 22:—

"One of the great menaces to free institutions and to popular rights is the pernicious doctrine that 'in social matters there is no such thing as natural right.' It is taught with all of its malevolent deductions in nearly every college and university in our country. It is the gospel of class privileges, of oppressions, of monopoly, and of all forms of social injustice. It is the doctrine of expediency as opposed to principle. It is the doctrine of monarchy as opposed to democracy.

"Against this doctrine of medieval injustice the New Democracy must raise aloft the flaming sword of Eternal Truth. It must stand for the rights of man as God has given them. It must assert and maintain that the true function of government is to preserve those natural rights to all men by preventing interference with them.

"It is said by the teachers of expediency that 'in entering the social state man necessarily surrendered his natural rights, taking in their stead social rights, in which all natural rights were merged.' I deny that in entering the social state man surrendered any of his natural rights. He entered the social state for the sole purpose of having his natural rights more perfectly protected, not for the purpose of having those rights sold and himself reduced to conditions of misery, helplessness, and dependence unknown to the savage state.

"But it is said men must surrender some of their natural rights in entering a state of society, because men must give up the right to kill and rob and defraud each other.

"That proposition ignores the fact that man is a moral being, and as such, never had the right to kill or rob or defraud his fellow-man. Man never had a natural right to interfere with any of the equal rights of his fellow-men; therefore, in entering society, and agreeing not to interfere with such rights, he surrendered none of his natural rights.

"That whole doctrine is a most vicious and enslaving fallacy, and is the foundation of most of the social injustice prevailing in the civilized countries of the world.

"It has led to the invasion of natural rights, and to the universal interference by men with the natural rights of others, which it is the first and highest function of government to prevent."

This perversion of natural rights, this fallacy which Judge Maguire so ably combats, lies at the foundation of all religious legislation.

IMPARTING AND RECEIVING.

"It is said in a St. Louis Catholic paper that 'Catholic children may not be sent to the public schools without mortal sin on the part of their parents.' We have seen no such proclamation by the church. . . . We can not doubt that there are hundreds of Catholic children in the public schools of St. Louis; and the very paper from which we get the statement declares that there are not a few Catholics who are teachers in the public schools. Certainly if it is a deadly sin to attend a public school, it must be an even deadlier sin to teach in one. And yet, so far as we have noticed, the Catholic Church nowhere discourages Catholics from teaching in such schools."—*Independent*.

That last sentence but one is an awkward stumble in the *Independent's* logic. The difference in teaching and attending to be taught is just the difference between imparting and receiving. The Roman Catholic Church is always ready to impart instruction, because she believes herself to be the divinely appointed teacher; but receiving instruction is quite another thing. The editor of the *Independent* would be glad to have all Roman Catholics read his paper, but he would not consent to have them edit it or fill its pages—or would he?

THE CHURCH VERSUS THE SCRIPTURES.

THE *Pulpit of the Cross*, a High Church Episcopal paper, published at Omaha, Nebraska, has a series of articles on "The Errors of the Baptists Concerning Baptism." In article number 3 it makes the following candid statement:—

"It is necessary here, as in the case of the observance of Sunday instead of Saturday as the day of rest, to look to 'the church, the pillar and ground of the truth,' for full authority and knowledge as to what is proper and lawful. The Baptists can not justify their position in the observance of Sunday rather than Saturday, except by an appeal to church history, consequently there are a considerable number of Seventh-day or Sabbath-observing Baptists whose arguments can not be met successfully by the regular Baptists from their premise of the Bible as the only authority. . . . We therefore appeal to this same authority, the church, for ascertaining the mode of baptism, and she has ruled that *immersion, pouring, or sprinkling of water upon the person in the name of the Trinity, is truly Christian baptism.*"

And if this be so, why not admit all that Rome claims, and ignore the Scriptures altogether? Is it the Word of God or tradition? Is it God or man? See Matt. 15:1-7.

Why Do They Do It?—The *Christian Work* opens an article in a recent number with the following paragraph:—

"The fourth commandment requires us to remember the Sabbath day to keep it holy. Centuries ago, when God delivered this command by Moses to his people, it was considered divine authority. Is this God-given command any less obligatory to-day? We profess to be a Christian nation, and yet we are reckless and inconsistent enough to usurp God's authority. It is a painful fact that the tendency of the times is to violate this same command and to desecrate and dishonor the holy day."

And then it enters into a defense and exhortation relative to Sunday observance. Now the *Christian Work* knows that Sunday is *not* the Sabbath of the fourth commandment. It knows that there is no basis for Sunday-keeping in the Decalogue. It said in January, 1884, "that we *must go to later than apostolic times* for the establishment of Sunday observance. Jan. 8, 1885, it stated the same thing again; and it has repeated the same truth still later. Why will men deceive others into believing that Sunday is the Sabbath of the Bible?

THE *Way of Faith*, Columbia, S. C., comes to us with a marked article on the "First Day in Prophecy," in which the writer holds that both the Seventh and the First days should be kept. He has good ground for the Seventh day, the command of God and the example of Jesus, our Lord, but for the First day, he has only inference, inferences from passages in which the first day of the week is not even mentioned. If he and others knew what God designed the Sabbath to mean to us, not only on that day, but all through the week, they would never seek to divide its honors, given it of God, with another day, of the holiness of which God has spoken nothing. The only Lord's day is the day the Lord calls his, namely, the Sabbath of creation.