

# 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

**A Clean Heart.**—In that wonderful prayer of the psalmist, found in the 51st psalm, which is also the prayer of the truly penitent sinner of all ages, and which is so beautifully expressed by the artist in our illustration, is set forth the foundation work of all genuine reform among men. "A clean heart" is the necessary beginning. Without that all reform will prove evanescent and hopeless.

**The Fountain of Motive and Action.**—The heart is used as expressing the seat of the affections, the mainspring of motive, the fountain of thought. "Out of the abundance of the heart the mouth speaketh." "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark 7: 21, 22), and every other sin in the catalog, and all these defile the man, even in the cherished thought; "for as he thinketh in his heart so is he." "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart;" and again, "Whosoever hateth his brother is a murderer."

**Cleanse the Fountain.**—It follows from the above scriptures that the only way to reform the man is to cleanse the heart; the only way to purify the stream of life and action is to cleanse the fountain. "A good tree can not bring

forth evil fruit, neither can a corrupt tree bring forth good fruit." The fountain must be cleansed, the tree made good.

**But Whose Heart?**—Not the other man's, not the church's, not the nation's, but the individual's. "In me a clean heart." No man can truly pray for a clean heart in others unless he

for Christ." John Knox himself was first reached by the Spirit of Christ before he could pray, "Give me Scotland or I die." The lips of Isaiah must first be touched with the cleansing coal from God's altar ere he could say, "Here am I; send me." "Moses must first look upon God before he could plead even for his own self-effacement that Israel might be saved. And so also with Paul the apostle. His own soul must know the salvation, the unselfish spirit of Jesus Christ, before he could say, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." The work of reform must begin where God by his Spirit begins it, with my heart; "then will I teach transgressors thy ways; and sinners shall be converted unto thee." See Ps. 51: 10-13.

**How Changed?**—Not by human power, or human wisdom, or human education; not by science or scientific evolution; not by law applied by man; not by legislative enactment; not by pledges or resolutions or penance. It is by none of these things that the heart is made clean. Some of these may seem to effect changes, but the change is not lasting. Oftentimes the change is only from one sin to another, as from degradation to pride, from gratification of lust to self-righteousness. But the soul is not thus satisfied; it has no rest; it is not clean.

Temptations stir it like the troubled sea; and when God is near, it is afraid. It is not clean. How shall it be changed? The Spirit which inspired the prayer tells: "Create in me a clean heart." It must be by *creation*. Any power less than this will prove futile. From the chaos of doubt, and sin, and self-righteousness, and

himself possesses it. He may ask their salvation from sorrow or trouble, but not from sin in its fullest, broadest, deepest sense. The primary watchword of true reform is not, "The World for Christ, The Nation for Christ, The Family for Christ, Myself for Christ;" it is the exact reverse of this. First of all it is "myself



darkness, and unrest, creative power must call forth the cosmos of a clean heart.

**But by Whom?**—It is only God, the Creator of heaven and earth, who can do this. "Create in me a clean heart, O God." Salvation is by God's creative power. Men talk of the works of creation and redemption, and say that the latter is greater than the former; but both are one. Redemption is but recreation. God's creation memorial, the Sabbath, is the sign of his power to sanctify and save. "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "That ye put on the new man, which after God is created in righteousness and true holiness." Eph. 2:10; 4:24. "If any man be in Christ, he is a new creation." 2 Cor. 5:17.

**In His Word.**—And this power of God to create clean hearts is in the word of his Spirit. How often has he taught this? He said in the beginning, "Let there be light; and light was." Gen. 1:3. And that same "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. "For he spake, and it was; he commanded, and it stood fast." Ps. 33:9. He said to the physical leper, "Be thou clean. And immediately his leprosy was cleansed." Matt. 8:3. And he speaks to the heart all full of the leprosy of sin, and declares, "Now ye are clean through the word which I have spoken unto you." John 15:3. His words are "spirit and they are life" (John 6:63); and such will every heart prove them to be that receives them. This is God's word to every soul. "All flesh is as grass, and all the glory of man as the flowers of grass," but God and his Word endure forever. This is the Gospel of God to us (1 Peter 1:24, 25); in this only is comfort to the afflicted of earth (Isa. 40:1, 6-8).

**Doing His Work.**—It is the bearing of this message to the world that God has given to his servants. He has not told them to reform themselves or the world by politics. On the contrary, he has taught them, and all history has demonstrated the truthfulness of the teaching, that all efforts of politics and force are utterly puerile and futile. He would cleanse all. He invites all to come; and in those who do he creates clean hearts, puts within them his Spirit, and sends them to the world with the same mighty Gospel, and the blessed assurance, "Lo, I am with you alway, even unto the end of the world." While he puts no carnal weapon into the hands of his servants, he clothes them with a mightier armor and puts into their hands a more potent weapon, the armor of God and the sword of the Spirit. And all who are Christ's servants can say: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust." Ps. 40:2-4. This is the work of God for all Christians—ministering

Jesus Christ in word and deed and life, not condemning, not judging, not assuming to punish those who rebel against God, but lifting the fallen by the power of the Spirit of God.

**Will It Prove Effectual?**—Will it correct the habits of evil men? Will it reform governments? Will it prevent Sabbath-breaking? It is the only means that has done this. It will do all these in every one who receives the Gospel; and those who will not, no other power can convert. The Gospel of Jesus Christ apart from all civil law and force of arms changed the face of the earth in spite of all the opposition of the idolatrous, iron kingdom of Rome; but when she united with what was called a Christian State, she brought to herself and the State weakness, spiritual death, and destruction, and upon the world the Dark Ages. When she again turned from Cæsar to God, the light of reformation broke upon the world through regenerated hearts; but when she again turned to civil power, she fell a paralytic. And now, not heeding these lessons of the Word and history, many professed teachers are leading, and hosts of professed Christians are being led, back to the Dark Ages of religious tyranny. O church of Christ, arouse! Retrace thy steps. Break alliance with the world. Leave the political pools to the men of earth. Put on the armor of God. Leave council and creed, and bear to the thirsting, famishing souls of earth the living Word of God, the blessed Gospel of Jesus Christ. It will do more than all the force of all the arms of earth. It will make the desert fertilized by the water of life blossom as the rose. It will bring from the slimy pools of vice and sin the pure white lilies, fragrant with the breath of God's grace. It will elevate and purify and cleanse, whereas civil power will but restrain at best, and will make hypocrites and rebels. "Not by might nor by army, but by my Spirit saith the Lord of hosts."

#### GOD RULES.

"THE Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." "He removeth kings, and setteth up kings." "Thou, O king [Nebuchadnezzar], art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory." "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand." Over and over again has God stated this truth, that man may learn not to meddle with the things of God, and that his children may depend on the final outcome.

He even calls the proud, idolatrous Nebuchadnezzar his servant: "And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant." He punished his own people because they would not submit to Babylon's yoke. And yet so far as it was for God's glory and their good, he always protected them from temporal harm. For our God makes even the wrath of man to praise him, and what may not be turned to his praise he restrains.

But have not some of his children died?—Yes, in all kinds of cruel ways. But the Most High is Lord of life and death. This world is but a brief span of God's hand in his eternity. His children may lose life here, but they live

with him in glory in all ages to come. He controls all. Devils and men may take counsel against the Lord even to slay his Anointed, his Son, but he that sitteth in the heavens shall laugh, and have them in derision, and set his Son on his holy hill in Zion, above all rule and authority and power. Fierce fiery furnaces, and hungry lions' dens, and Roman crosses, and martyr fires may await his children; God will use them all, and those who thus plot against him, to preach the free Gospel of the Son of God. He always has, he always will; for he is the same yesterday, to-day, and forever.

Yet notwithstanding all this there are those who profess to be his children who worry and weep, who mourn and cry, who plot and plan in politics, lest the cause of God should go to ruin. Poor human laws for this and that and the other of the Lord's laws and institutions, or what are thought to be, are demanded just as if God could not care for his own, and even save them if they are saved at all. How much better would it be if, like Daniel, they sought God for Jerusalem, and calmly pursued their way, whether Babylon or Medo-Persia were at the helm! How much better would it be if, like Paul, they would pray for all in authority, whether a wicked Caligula or a wicked Nero reigned! And how much better it would be, instead of endeavoring to bring in the mighty, glorious, and righteous kingdom of Christ through the unholy policies of politics, for each to do his part in saving and fitting men for that kingdom by the Gospel of Christ, and leave God to establish his own rule, as he certainly will! He has not given that to man to do; "the zeal of the Lord of hosts will perform this."

#### NOT A CREED.

JUSTIFICATION by faith, and that means salvation by the Lord Jesus Christ, is not a theory. It can never be put into a creed, a form of words. Every professor of religion who has certain points of doctrine which he holds, and who is satisfied with them just as he has put them into a form of statement, has as iron-bound a creed as any ever imposed by a council.

But the truth of God is ever growing, ever enlarging. "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18), and we can not put that light into writing, and say, "This is the sum of the doctrine." We may speak what we know, and write what we know, but this simply calls attention to the truth; there is more and more. There are oceans of light and truth, wonderful revelations that the Lord will make to every soul, beyond what he has ever seen, in the treasures of the grace of Christ, if he will but give up to the Lord continually, for him to live his own marvelous life in him. Continually should the prayer be made, "Open thou mine eyes, that I may behold wondrous things out of thy law." Every wonderful thing that we see is but the forerunner of a still more wonderful thing to be revealed, if we will but be open to receive it.

But the man not content with God's words, who will not rest until he has defined doctrine by his own words and put God into a formula, shuts himself away from learning of God.

## General Articles

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

### TRANSFIGURATION.

NOT on the mount alone  
Was humanity  
Transfigured with snow-white flame  
By divinity;  
The Head of love's Brotherhood  
With love's glory shown,  
Linking our race to God,  
In the ministering paths He trod,  
And not there alone.  
Down mid the toiling crowds  
Where no glorious light  
Shone for the outward eye,  
Lo! the inner sight  
Saw how humanity  
Was divinely fair  
In love's glorious ministry,  
In the Christ that so bore for thee,  
And for all men, care.  
In the lowly paths of love  
How His footprints shine  
Up or down in the way  
Of the mount divine!  
Tho the world beholds no light,  
We behold the blaze  
Of divinity matchless, bright,  
As we follow His steps aright  
In His ministering ways.

HOPE ONSLOW.

### THE TURKS AND ARMENIANS. No. 5.

IN my last article I remarked as to how the Armenian horrors reversed public sentiment in England; the people felt ashamed that they had so long helped the Turk, and were impatient with the government for not at once dealing summarily with him. This feeling against the Turk, which rose to such a high pitch in 1895, was also largely shared in America; and in the following year it spread to the nations of the continent of Europe. Mass-meetings were held, money was collected to aid the Armenians, and the feeling of indignation against the Turk ran high. The sentiment that the integrity of the Turkish Empire must be maintained has also here given place to a feeling of utter disgust with the Turk, and the whole Christian world demands that the Turk shall be blotted from the face of the earth. Hence we see to-day that the nations which helped Turkey in the past, and thus kept her from coming to her end, have completely changed in sentiment, and the nation that helped her most is now foremost in demanding her end. Everything seems to be rapidly developing towards the last step mentioned in the prophecy. Indeed, so far are they already advanced that it is a constant wonder how Turkey stands from week to week. And when we consider what comes with the downfall of Turkey, how solemn it makes this Eastern Question, and the march of events from day to day as they advance steadily and surely to the end! Even now the whole matter seems to tremble on the ragged brink of the precipice, and may make the final plunge at any moment.

Another scripture which speaks directly of the Turks, and throws much light on the present situation and course of events, is Rev. 16:12-17. This chapter describes the outpouring of the seven last plagues. Beginning with verse 12 is an account of what takes place under the sixth plague:—

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared."

In the Revelation the Euphrates River is used as a symbol of the Turkish nation, the nation occupying the territory through which the river flows. A study of chapter 9 makes this manifest. Hence, under the sixth plague, this nation will be dried up,—taken out of the way; and what for?—To prepare the way of the kings. Has Turkey been in their way? Our study of the eleventh chapter of Daniel shows that she is preëminently so. For years she has been held in position as a sort of buffer-state to keep the nations back. But when God's time for her end comes, all the nations of earth can not bolster her up any longer, and the moment she is removed, there will be a grand rush for her territory.

We have already had an illustration showing how surely this result will follow the drying up of the Turkish Empire. In 1895, after England had for months tried in vain to secure reforms for the Armenians, and her people were almost exasperated because she was so slow to act, a naval demonstration was decided upon to coerce the Turk. But as soon as this was planned, other nations proposed to join with her in the demonstration. They would not trust England to make it alone. They feared that she would repeat what she did in 1883, in Egypt, when at the time of the Alexandrian riot she seized the opportune moment to land her forces and take possession of the country on the ground that the Egyptians were not able to keep order, and that she must do it for them. Up to that time, France had acted a leading part in directing the affairs of Egypt; she had built the Suez Canal, and had done much to develop the commerce of the country; but now, with a sudden stroke, England had possession; and France has never forgiven herself for her fatal blunder in allowing the British to so adroitly take this excellent advantage from her.

Fearing that in the proposed naval demonstration in Turkish waters, England might seize the favorable moment to land her forces and take possession in Turkey as she had done in Egypt, the nations would not permit her to make this demonstration alone; they sent their war-ships to unite with her, so that in case hostilities should break out, they would be there to have a part in them. Thus, when there was but a bare possibility that the Turkish Government might be removed, and one of the great powers take possession, all the rest rushed to the scene. Hence, by their own acts, the nations have demonstrated that when Turkey comes to her end, is dried up, it will as nothing else bring them together. This will be the inevitable result of the present situation. Since the days of Peter the Great, the course of European politics has been in this direction.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13, 14.

These verses make plain what we see in the world to-day. The three unclean spirits come from three sources. A careful study of the Revelation reveals the fact that these three sources comprise the whole human family. What are these unclean spirits? Verse 14 states plainly that they are spirits of devils. What they do is but part of the plan of Satan, the great rebel against God. From the first, it was his plan to defeat the purpose of God. The chief battles in his great rebellion are fought on this earth; human beings are the battle ground; when Satan knows that he has but a short time, he comes down in great wrath. Rev. 12:12. From God's Word Satan can

know when he has but a short time, and he then assembles and trains all his forces for one last mighty effort. This work is going on now; it is most apparent in the work of Modern Spiritualism. Through this agency, Satan is doing many wonders, and many think it an amusing pastime to sit in circles and become agents, or mediums, through whom these wonders are performed. How little they realize that all this work is but a part of this great plan of the arch-deceiver in his last mighty effort against the work of God! How true it is that the people are being deceived by this work! For what purpose are they deceived?—To gather them to the battle of the great day of God.

Observe that this work is specially carried on through the kings of the earth. Do we see them preparing for war?—As never before. Never before were so many under arms and so well trained as to-day; never before were there such mighty war-ships, torpedo boats, and terrible engines of destruction. And still the preparation goes on.

But in the midst of all this preparation, these rulers are talking peace; talking about settling difficulties by arbitration; calling for peace congresses; forming peace societies; and talking about disarming. Are these men acting a double part? Are they hypocritical in their pretensions?—No; they are doubtless as honest as any one. But how can this be reconciled with their course in talking peace and at the same time preparing for war as never before? All is explained by the Scripture under consideration; it is the work of Satan, who has so shaped affairs that these rulers can not help themselves. Altho they seriously desire peace and disarmament, not one of them dares disarm; but all feel that for their own safety, they must increase their war forces. Meanwhile the burden of taxation has become so great that the masses are filled with discontent; socialists and anarchists are increasing and gaining in power; and cabinets and prime ministers are perplexed beyond measure to keep peace at home, and at the same time do what they think foreign relations demand.

Some other important features which have a direct bearing on this subject will be presented in another number. H. P. H.

### IMPRESSIONS OF THE CHRISTIAN ENDEAVOR CONVENTION, SAN FRANCISCO, JULY, 1897.

THE great convention of Christian Endeavorers is a thing of the past. It was great, if numbers count for greatness, and where impressions are concerned, they hold a prominent place when properly arrayed. It is estimated that fully forty thousand visitors to San Francisco took advantage of the reduction in railroad fares for this special occasion. Not all of these were members of Christian Endeavor Societies, for thousands wore visitors' badges and helped swell the grand total. A closer estimate placed actual registrations at about twenty-five thousand, while the known number of visiting members was about eleven thousand. It is needless to say that the great cities particularly concerned opened wide the doors of hospitality, and the purple and gold of International C. E. were displayed equally with the national red, white, and blue of the holiday season. Two great halls were provided for the meetings, the larger seating ten thousand, and the smaller less than half as many; yet these were literally packed at nearly all regular meetings, while other halls were filled, and overflow services were held in the streets.

Yes, numbers tell, and if you happen to belong to the crowd, and your particular friends are in the crowd, and all are good-natured and happy, and you love the leaders, and all are on a great mission bent, and the spectators step out of the way and give you all the room you want, and look on admiringly, why, it's inspiring. You are lifted above the common affairs of life; things assume a different aspect than they are wont to wear, and you are ready to do great things. In short, you feel, because everybody else feels the same, that you "are the people," and you don't feel self-righteous either for feeling so.

So we can not blame the energetic, enthusiastic, eager hearts, young—and some older—for their energy, and enthusiasm, and overflowing spirits. They have grown up in the movement. It is a part of them, and they of it. Under other conditions the rest of us, who are not used to such demonstrations, would think and act the same way. Education and training are almost everything. If everybody were of our way of thinking and doing, we would look at some things differently than we do, and if we were right, all would be right, and that would be enjoyable indeed. But it is possible to be right, and happy, and enthusiastic, and still be with the few. But that is another subject.

#### Unanimity of Action.

It was a matter of constant wonder—barring the entrances and exits—the ease of control and unanimity of action displayed. In the machinery of the convention,—the distribution, the rising, the sitting, the singing,—in short, the program, one spirit seemed to control, and the great mass moved as one individual at the direction of the presiding officer. The best manners of civilization were distinctly in evidence—barring the crush at entrances and exits, and the securing of best places of observation. Here, ordinary human nature held sway. But in general, the mass was the body, the leaders the head.

This was true, not only in the matter of decorum, but in the thinking part as well. Not that the members themselves did not think, and perhaps profoundly, but the thoughts and the plans that were the animus of the convention were those of the head first of all. As stated before, training is a great thing, and perhaps it did not appeal to these young people as an extraordinary thing that they virtually had no voice—except applause—in the control of the movement. The head had its plans all laid, its ideas all thought out, and in the operation of presiding presented them in a happy I-know-you-will-all-agree manner that met with instant response, and at the word caused the reception of all speakers with the eye-pleasing Chautauqua salute of fluttered kerchiefs. But leaders are necessary, and time and place sometimes forbid general discussion.

#### Object of Conventions.

What, then, is the real object of these great conventions? We are all pretty much alike in this world. Impressions go a long way towards making opinions and molding actions. The greater a movement can be made to appear, the wider its influence will extend. And so these great gatherings, with all the concomitants of display and world-wide advertising, are first of all and essentially producers of public sentiment and makers of public opinion. The greatness of the movement, the great numbers, and especially the greatness of the present hour, were not allowed for a moment to suffer forgetfulness, but members and visitors and all were reminded in an ear-pleasing way that they

were a part of it too, that they were in fact it. Agitation, keeping up interest and enthusiasm, that is all! How alike are all our methods! And these young people catch the thrill, and others catch it, the country and the world catch it, and the movement swells. All proper for the purpose, and yet—but that follows.

#### The Real Work of the Convention.

The crystallizing of aims and principles and methods into resolutions, was done by committees, and, so far as could be seen, the adoption was done by committees. True, some of the resolutions were read once in public, but there was no public discussion, no public vote, no adequate opportunity to digest what was set forth, and we venture the assertion that the great body of Christian Endeavorers will be quoted as adopting or indorsing principles and sentiments the true meaning of which has never entered the heads of the great majority. There can be no question—at least the impression impresses that way—that this movement is being manipulated by older heads and hands to accomplish certain ends which they are determined to see succeed. This is not particularly a criticism, and we should dislike to think or intimate that the motives of these leaders are other than lofty. But, frankly, the way it is done does not impress favorably.

The public work,—the educational part, the addresses,—were by picked men, eloquent men. Divers themes were handled, and one could not help being impressed at the measure of responsibility resting upon those who stood before such a concourse of plastic, pliable, receptive minds in the role of teachers and guides. Among the themes were: Christian Citizenship, Civic Righteousness, Christian Endeavor in various ways, Our Country, the Lord's Day,—its observance and protection, the brotherhood of mankind, the federation of the world in one grand march toward righteousness, the nation for Christ,—involving a better nation, better rulers, better laws, better individuals, better everything, and always, of course, the means to the end. Reforming, uplifting, these were the keynotes, and they are good, and worthy of all effort. But in the search for and application of ways of bringing about these desirable conditions there is room for a world of difference of opinion, and every man certainly has a right to his opinion. The determination of who is right is often a nice question, but in matters of morals and methods concerning the same there can be but one infallible guide,—the Word of God. Christian endeavor and Christian doing are good, and if methods tally with the Guide-book, all is well.

#### How to Bring about Better Conditions

was the great question of the convention, and the answer, as set forth by the majority of the speakers, was the creating of sentiment,—first, individual sentiment, then public sentiment, then faithful and intelligent use of the ballot, then better officials and rulers, then better laws, and the nation for Christ. This is the plan of the Christian-Citizenship and Civic-Righteousness movements, to which the great mass of the Christian Endeavor body is being committed. The words "Christian Citizenship" sound well; they touch one's patriotism and ideas of true greatness in a stirring spot, but,—the nation for Christ through the gateway of politics! The idea is forbidding, but this is the logic of the move. Can this be the true means to the desired end? Certain it is that such a course of action impresses one as savoring of the methods of men rather than of the methods of Jesus Christ. Is this "Applied Christianity"? True Christianity is always "applied"—in the

way its Founder outlined. But can this be in any sense the idea of Him who said, "My kingdom is not of this world"? There were a few speakers who seemed to discern a better way, who deplored the lack of the power of God in the church of to-day, and the tendency to stand upon another foundation than the Almighty. These appealed to all to come back to the old way, to catch a glimpse of God and his truth, and pointed to a personal Saviour and an individual salvation as the only sure way of reform. This is the Gospel plan. There is need of reform, but the reform must be of the individual, and it must be in the form of the Spirit's gentle persuasion.

#### Righteousness by Law.

Sentiments were strongly expressed that we must have better laws; laws to suppress this or that evil; laws to protect the Sunday—and this latter received much attention—and the duty of every loyal American and Christian to work, from the ballot to the end. Has it ever occurred to the promoters of this plan, now so widely preached, that the power of civil law is the ability of the nation to enforce its laws? that back of the ballot is the prison cell, and even the sword and the bullet? Is this the power that *Christian Endeavorers* long to wield? It is the sure ultimate meaning of the method. "Not by might nor by power [human methods], but by my Spirit, saith the Lord of hosts." This is the way and the power of righteousness. Human law can never give it.

This is not to impugn the motives of any. Education and training again. But the majority may be in the wrong, and it is hard usually for majorities to understand why minorities should differ in views, especially where great principles are involved. But be not deceived. The Master has shown us the way, and he has left no intimation of command or example for his servants to use political methods in any form for the furtherance of the Gospel. It of itself is the "power of God unto salvation," and it needs no other help. When the power of civil law is appealed to, the inference is warrantable, surely, that other power is lacking. Then it does seem too bad, yes, deplorably bad, and sad, too, to see such a mighty power as the Society of Christian Endeavor, which in the legitimate ways of its inception might wield untold influence in the cause of true Gospel promulgation, massed behind moves whose very methods confess a lack of the power of God.

#### "For Christ and the Church"

is an inspiring motto; but let only Christ's methods be used. "The nation for Christ" is a lofty phrase; but, honestly, Christ doesn't need our nation as such, nor any other nation. His kingdom is not to be made up of earthly organizations. His kingdom is to endure forever, and his people forever, and it will have for its people the righteous of all nations from creation to the end of earthly kingdoms. He has told us simply, clearly, plainly in his Word—our guide—how it will all come about. Then the real meaning for us of saving the nation is to give the everlasting Gospel to its constituent parts, the individuals who comprise it, and they all need saving grace, people and rulers.

"Enthroned Christ king" is another happy-sounding phrase, but in the present world it can only be done in each heart, and that only as each one lets him in. And in the new order of things which he himself will bring about, he will be king, not only in the hearts of his people, but he will be king in fact, sitting on the throne of his kingdom, which will be the whole

earth. Then the "righteous nation" that shall enter in will be the nation of the redeemed by the blood of the Lamb. That will be the blood-washed throng, not the civil-law-washed nation. How utterly different the way he has outlined in his Word and the end of it as there portrayed, and the way and the end of the human-conceived plan! Yes, education and training are almost everything, but everything depends on following the Guide-book.

As intimated, the impression was felt that there were large-hearted, honest souls, not only among the speakers, but among the body, whose hearts are stirred over existing evils, and who have a mighty burden for greater and better things. The motives of none are impugned. But remember that numbers, and music, and decorations, and things pleasing to the senses, are not after all of material weight where the deep search of the soul is after God's truth. May God reach out his loving hand to all honest minds in the shadow of tradition and wrong education, and lead them out into blessed freedom in the sunshine and clear atmosphere of his Word.

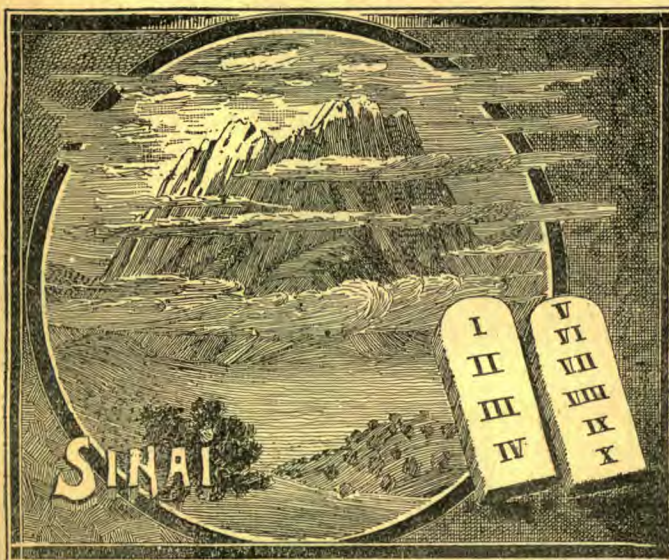
L. A. PHIPPENY.

THE SABBATH OF THE FOURTH COMMANDMENT.

"REMEMBER the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

The law of God is binding upon men of every age and in every country. All mankind are under obligation to obey every injunction set forth in its ten precepts. The fourth commandment is a part of that law. God has made that command specially significant, by placing it in the very bosom of the Decalog.

God's holy law was not instituted at Sinai, altho it was there first proclaimed. The thunder and lightnings that enveloped Sinai presented a



scene of awe and terror which no voice or pen can describe. The splendor and majesty of God's glory there revealed caused the people whom he had rescued from the bondage of Egypt to tremble with fear. And as they heard the voice of God amid the smoke and the fire, the thunders and the lightnings, and the noise of a trumpet, they moved afar off from the mount, and said unto Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die."

"And Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be

before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was. And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven." "Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed."

During the absence of Moses in the mount, whither he had gone to receive the tables of the law, the children of Israel lapsed into idolatry. When Moses returned and saw that they had broken their covenant with God, shame and confusion on their account took possession of him, and he there threw down the tables and broke them. As they had broken their covenant with God, Moses, in breaking the tables, signified to them that so also God had broken his covenant with them.

"And the Lord said unto Moses, Hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables, which thou brakest." In writing the law upon tables of stone it was God's design to teach men the lasting character of his law, and the perpetual obligation of all mankind to obey that law which is the transcript of his character.

At the very beginning of the fourth precept God said, "Remember," knowing that man, in the multitude of his cares and perplexities, would be tempted to excuse himself from meeting the full requirements of the law, or in the press of worldly business would forget its sacred importance. It is not the first day, or any common day, but the seventh that God has blessed and set apart for a sacred use. As he surveyed his work of creation, he saw that it was very good, and he rested on that day.

And he designed that man should keep it holy because he himself on that day had rested. The teachers of our day, however high their claims to sanctity, who would pronounce the law of God Jewish, are wresting the Scriptures, misleading the people, and making God's law of none effect. The Sabbath was given to Adam and Eve in Eden for all their posterity. The Jews were not more closely related to Adam than were any of the other nations on the earth. Instead of losing its force now, the law is to be more fully understood. When the typical sacrifices ceased at the death of Christ, the original, as engraved on the tables of stone,

stood immutable, holding its claims upon men in all ages. And in the Christian age the duty of man is not limited, but more especially defined and simply expressed.

God rested on the seventh day, not merely to furnish an example to the Jews. The Sabbath commandment is obligatory upon all men to the end of time. And not only this, its observance is to be carried into the future world, to be perpetuated throughout eternity.

God has given man six days in which to do his work, and carry on the usual business of life; but he claims one day, which he has

blessed and sanctified. And he gives this to man as a day in which he can rest from labor and devote himself to the worship of his Maker. It is the grossest presumption for mortal man to venture upon a compromise with the Almighty in order to secure his own petty temporal interests. "I the Lord thy God am a jealous God," was thundered from Sinai. No partial obedience, no divided interest, is accepted by him who declares that the iniquities of the fathers shall be visited upon the children unto the third and fourth generation of them



that hate him and that he will show mercy unto thousands of generations of them that love him, and keep his commandments.

Christ was the foundation of the whole Jewish economy, and in all his specific directions regarding the ceremonial observances, these were distinguished from the Decalog. They were to pass away. Type was to meet antitype in the one great offering of Christ for the sins of the world.

Christ and his disciples kept the Sabbath. When accused of breaking the Sabbath by rubbing the ears of wheat in his hands and eating with his disciples to satisfy his hunger, he denied the charge made against him. He assured his accusers that they had condemned the guiltless; for he had done only those things that were perfectly in harmony with the Sabbath commandment. If the priests and rulers could have substantiated their accusation, they would have had no need to suborn men to bear false witness against God at his trial.

The death of Christ upon the cross shows the immutability of the law of God. His death magnified the law and made it honorable. From his own divine lips are heard the words: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled."

MRS. E. G. WHITE.

A BIT OF DAILY INSPIRATION.

STRONGER than steel  
Is the sword of Spirit;  
Swifter than arrows  
The light of the truth is;  
Greater than anger  
Is love, and subdueth.

—Longfellow.

FAITH.

THE faith of the Head  
Is the faith that is dead;  
The faith of the Heart  
Is better in part;

But the faith of the Hand  
Is the faith that will stand,  
For the faith that will do  
Must include the first two."

## CHRISTIAN ENDEAVOR AND CHRISTIAN CITIZENSHIP.

### Two Methods.

NEVER in all her history has California witnessed such a gathering as that of the Christian Endeavor Convention just closed at San Francisco. It was a notable gathering in many ways, and various are the lessons that may be learned from it by the careful observer, for the Christian Endeavorers are well organized in many lines of Christian work.

As one gazed upon the thousands of delegates that thronged the streets and filled the halls of San Francisco, it was evident that among them was to be found the very flower of our young people. Of their number there were doubtless many earnest Christians whose hearts were fired with ardent love to God and fervent zeal for his service. One could but pray that their zeal might always be according to knowledge, and that the fire of their love be continually kept burning, and that they, "being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ," a love that caused the Son of God to take upon himself our nature, live his life of suffering and ministration here upon earth, and finally led him to dark Gethsemane, and was not quenched even by Calvary or the cross,—and all this that poor, sinful man might be won for God and redeemed from death; won by the wonderful display of love; but never once by a manifestation of any power but the drawing of his loving-kindness.

From a number of expressions made by some of their speakers it could be readily seen that all did not realize the wonderful power that Christ has placed at the disposal of his followers whereby they may win souls for him. A misunderstanding of the Gospel commission on the part of some was plain from the great prominence given to politics, and the desire expressed to regulate and reform the State.

On Friday afternoon in the Y. M. C. A. Auditorium, the committee on "Christian Citizenship" met in conference to consider this phase of their work. The meeting was presided over by Rev. W. E. Davis, of Lebanon, N. J., and was addressed by Rev. A. A. Murphy, pastor of the Second Presbyterian Church of New Brunswick, Rev. G. W. Scott, of Boston, and Bishop Samuel Fallows, of Illinois.

From the addresses delivered by these gentlemen, it could not be wondered at if the hearers would be in doubt as to whether they were listening to politicians or clergymen. The burden of all appeared to be that the church-members should perform their duty at the polls and attend the primaries. Dr. Murphy dwelt upon the scripture, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's," applying the first to the Christian's duty of voting. To the speaker's mind, this duty to Cæsar was equal to our duty to God. It was stated that "politics were not to be brought into the pulpit, but that the pulpit must be taken into politics." The object to be accomplished by the pulpit in politics was revealed in the statement that "there will always be rings and machines, but it is our duty to see that we have the right men in the rings and machines, for God demands that Christian men should control the world." "Office is not to be refused by Christians, but we are to see that they [the officers] are in the hands of men that will enforce Sabbath laws."

The difference in the plan of work at the close of the nineteenth century and that in vogue immediately after the ascension of Christ

was very manifest. The followers of Jesus then, as well as now, felt the need of power. To-day they are seeking the power of the State; then they were trusting in the promises of the Saviour, "Ye shall receive power, after that the Holy Ghost is come upon you." They were in the upper chamber, striving to place themselves where they could be controlled by the Spirit of God; to-day they are seeking to gain control of the political rings and machines in order that Christian men may wield the power of earthly governments for the enforcement of Sabbath and other religious laws.

Would that all could be brought to see that the Gospel of Christ is of itself all the power that this universe contains, even the "power of God unto salvation," that "the friendship of the world is enmity with God;" that it is "not by might nor by power, but by my Spirit saith the Lord of hosts."

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary."

W. T. KNOX.

Oakland, Cal.

## HOW IS THE KINGDOM OF CHRIST SET UP?

### How the Word Is Perverted.

"THE world for Christ" is a very popular slogan in these days. It is one of the many mottoes of the Woman's Christian Temperance Union, and of the Young People's Society of Christian Endeavor. The Christian Citizenship movement, a system of religious politics, is now being held up as the means by which this great achievement is to be accomplished. It is now so common that it has become almost a fad for the champions of this political scheme to refer to the conversion of the world as a promise of God. And in support of this alleged promise they quote from the second psalm: "I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Verses 7, 8.

There are two important points which are overlooked in using this scripture to prove that the world is to be converted to Christ, and that Christians are to take it for him by political means: (1) God said to Christ, "I [not the people] shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (2) A great mistake is made in not quoting the next verse of the psalm, which tells what Christ is to do with the heathen when they shall have been given to him: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." This does not look much like their being converted before they are given to Christ; for we can hardly believe that he would treat a converted people in such a manner.

The parallel of this scripture is in Daniel 2. There the kingdoms of earth are represented by a great image which Nebuchadnezzar saw in a dream. The head of gold was Babylon, the breast and arms of silver were Medo-Persia, the belly and thighs of brass were Grecia, the legs of iron were Rome, and the feet and toes of iron and clay represented the kingdoms of

the world after the breaking up of the Roman Empire. Then a stone was cut out without hands, which smote the image upon its feet, and broke it to pieces. "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Daniel's interpretation of the dream calls this stone the kingdom which the God of heaven shall set up, "which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Why will the Lord break in pieces all the kingdoms of earth at his coming?—Not because they will all be converted, but, on the contrary, because they will be utterly and irretrievably turned to their own ways. "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:27-30.

The apostle Peter emphasizes this great truth when, speaking of the coming of the Lord, he refers back to the flood, and says, "The world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." So when the Lord comes he will not find the kingdoms of earth in a converted state; but he will find the earth as it was in the days of Noah and Lot, full of the "vessels of wrath fitted for destruction." But what will become of all this hurrah about "taking the world for Christ"? When the masses of Christian professors shall have entered "the gateway of politics" to wire-pull for a religious government, what will become of it all? This is what the Lord says about it: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Who, then, will have place in the kingdom of Christ?—"Blessed are the meek; for they shall inherit the earth." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." We find the will of God in his Word. Christ was a doer of the Word, as James enjoins all of his disciples to be: "Be ye doers of the Word, and not hearers only, deceiving your own selves."

When men make hobbies of certain expressions in the Word of God, giving to them a fictitious construction, and ignoring the plain meaning as shown in the context, they can not rightfully claim to be either teachers or doers of the Word. Therefore they can not be doing the will of God, and are not prospective subjects of his kingdom. They are merely perverters of the Word.

W. N. G.

## THE CHURCH AND POLITICS.\*

THE subject assigned to me for to-day—really the relation of the church to civil government—is one which presents a broad field for investigation and for careful thought. It is one upon which there exists a wide difference of opinion. It is one upon which much is said and written, principally, however, upon one side. It is eminently one upon which all should know *what saith the Lord*. In presenting this paper, therefore, I assume that it is expected that the consideration of the subject shall be from the standpoint of the Scriptures alone.

I conceive that a failure upon the part of the church and her representatives to study scripturally the true relation of these two institutions—the Church and the State—is the occasion of spiritual weakness in herself, and a consequent dependence upon, and a seeking for, the support of the civil government. On the other hand, were it not for the consciousness of this lack of power in the church, there would be far less tendency with her to have to do with politics. The interest in the church as a church, in political affairs, the desire and effort to obtain political power by the church, I believe will be found by close study to be in exact proportion to the lack of the true power of godliness.

I am aware that the view I present appears absurd to many, and may appear thus to my brethren, members of this union. But the purpose in the investigation of any topic should be the eliciting and development of *truth* regardless of previous education or popular sentiment. Let us then, without bias, through either of these, appeal to the Scriptures, and the Scriptures only, for instruction. Their testimony ought to be all-sufficient for those composing our number.

What, then, is the specific work of the church through her delegated representatives? Christ answers in his commission to his apostles, "Go ye therefore and teach all nations." Note that he recognizes the existence of nations, and in no way suggests the subversion of these by the arbitrary setting up of his authority, tho he had just said, "All power is given unto me in heaven and in earth." He nowhere intimates in his teaching a temporal reign for himself, or a universal acceptance of the principles of his government in this world. True, the Jews accused him and his followers of sedition, and of attempting to turn the people away from loyalty to the Roman Government; but such a charge could never be sustained, and his precept and example are both against it. He had no such policy. Indeed, he had nothing whatever to do with politics.

What, then, is the church to teach to all the nations? Is it, in each particular nation, to teach the policy upon which its government should be conducted? Is that the Gospel as committed to the apostles?—No. They were to make disciples or Christians *in all nations* by "teaching them to observe all things [says Christ] whatsoever I have commanded you." His presence and power he promised to *believers*, in order to accomplish this work in every nation upon the earth. This teaching was to be to individuals as individuals, and not to nations as nations, for, in recognizing the commission, Mark says: "Go ye into all the world, and preach the Gospel to *every creature*. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This certainly can not be for the establishment of the kingdom of heaven for temporal and

universal rule in this world, as is so much talked of these days. Had it been, Christ would not have taught his disciples so explicitly to the contrary. *They*, however, failing to comprehend his mission, did look for *that very thing*; but he said to them so emphatically as not to be misunderstood, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." The Gospel and not politics is that with which the church has to do; for the Gospel is that in which every individual of every nation under heaven ought to be interested. It is that, too, in which every individual *may* be interested without disloyalty to civil authority, provided civil and divine authority are not confounded.

It may be said that those who preach the Gospel need support and power, and shall not these be supplied by the various nations to which the Gospel is preached? Paul answers in regard to the support, "The Lord hath ordained that they which preach the Gospel should live of the Gospel." One evil, and a great evil it is, occasioned by ignoring this principle is that the church comes to depend upon the support of the world instead of upon the individual interest of believers. This begets narrowness and selfishness, instead of breadth and liberality. Paul, in order to correct this evil, went even further than this God-ordained plan. He says, "But I have used none of these things; neither have I written these things, that it should be so done unto me. . . . For necessity is laid upon me; yea, so is me, if I preach not the Gospel." "For ye remember, brethren, our labor and travail; for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God." So Paul, instead of depending either upon the world or the church for financial support, depended upon the Lord to supply the opportunity for him to support himself by manual labor.

It may be claimed that the church needs recognition and power to make her work successful. Christ says, "Go ye into all the world, and preach the Gospel," "and, lo, I am with you always, even unto the end of the world;" and Paul says the Gospel itself is the "power of God unto salvation to every one that believeth."

What more does the church need in the way of recognition than the presence of Christ? and what more in the direction of power than the power which saves to the uttermost the soul and body of the believer, experienced as it may be by each individual in it? If the church lacks power, it is because her ministers fail fully to preach the Gospel, as did Paul, and are depending upon some power other than the power of God. If she needs more helpful recognition, it is because she is walking apart from her divine Head, and courting the favor and recognition of the world—counting it of more consequence than the favor of God.

It may be asked, Did not the Jewish church have a national existence, and was it not therefore political in character? It is true, the Jews were at the same time both a nation and a church. According to God's purpose for them, however, they were to have nothing to do with the politics of the nation, that is, the principles upon which the nation should be managed, the making of its laws, etc. God himself attended to all this, and all the people or the priests were to do was to obey and execute what he gave them. When they called for a king like the nations around them, *they entered politics*, and it proved their *ruin*. They departed from the worship of the true God to that of false gods, and God forsook them in consequence, both as a church and as a nation.

All this history ought to be a lesson to the church to-day, for "all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come."

Christ has a church in the world composed of all true believers in him without regard to nationality or church name. He has also a kingdom, but he says distinctly that it is *not of this world*. The principles of that kingdom are implanted in the hearts of its subjects, and they will be loyal to these, tho they may conflict at times with the perverted principles of earthly governments. But if such governments do not go beyond their proper prerogatives there need be no conflict between them and the principles which govern in the kingdom of Christ. They must, however, be forever kept distinct and separate else the conflict is sure to come.

The only province in which civil governments may properly exercise authority is in securing to each individual, so far as is possible, his inalienable rights. This is accomplished through the exercise of law to which the individuals composing the government yield consent by choosing to belong to such government. It has nothing whatever to do with religious questions. On the other hand, the province of church authority is limited to religious matters only, except as the principles of true religion lead to a conscientious regard for all civil rights, as well as religions. It has, however, *no authority in civil matters*. Christ enunciated very clearly the principle underlying this distinction, and the relation of the two institutions, when he said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's;" for the record is, "They could not take hold of his words before the people; and they marveled at his answer, and held their peace."

This answer indicates plainly that it is possible for the representatives of Christ to render to Cæsar—the government—that which belongs to it, and the same to God, without conflict, when taken in connection with his uniform teaching and practise. It also as plainly teaches that, as his followers, we need have nothing to do with the politics of earthly governments, for he never had. He constantly acted, as well as taught, the truth that his kingdom was not of this world, to govern by force, but that it was from above, and only required the obedience of a *loving choice*. The fact is, there is no policy or politics in the kingdom of Christ; it is ruled by the principle of love. There is no law in it except the law of love. There is no force in it except the force of love. This is of universal application. There can be no law against its exercise. Its length and breadth, its height and depth, are infinitely greater than all worldly policy. The province of the church and her representatives is by precept and practise to manifest this principle toward *all men* of every nation, kindred, tongue, and people. This is the sum of *preaching the Gospel to every creature*.

Therefore, we do not, as ambassadors for Christ, need to enter politics, or that politics should enter us, in order that we do successfully the work of God in the earth. The less we have to do with governmental politics, the better, it seems to me, will it be for us as individuals, for the several churches to whom we minister, for our respective denominations, and for the world.

Let the church, as did her perfect Head, have no policy or politics other than "Jesus Christ, and him crucified," accepted in the heart and manifested in the life of the believer.

E. W. WHITNEY.

Boulder, Colo.

\*Read before the Ministers' Union of Boulder Colo., June 21, 1897.

# The Outlook

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

## THE CHRISTIAN ENDEAVOR CONVENTION

[From our own correspondent.]

THE great Christian Endeavor Convention of 1897, which has been taxing San Francisco's capabilities of hospitality to their fullest extent, has mustered out its members, its legions are disbanded, and are now speeding hither and thither, some on pleasure bent and others hurrying homeward. The unanimous verdict is, It was a great convention. Californians vied with one another in the attempt to make visiting delegates appreciate the fact that they were warmly welcomed; and the appreciation was also manifest. One of the visitors expressed her sentiment on that point in these words: "They've done everything they could for us, and if we didn't appreciate it, we ought to be sent home till we did."

That this convention was a representative international one will be seen from the fact that delegates were in attendance from Hawaii, Canada, Scotland, France, England, Palestine, Japan, China, Australia, South America, India, Ceylon, and Mexico. Germany sent no delegate, but was "present by letter." Letters of greeting were received at the society headquarters in San Francisco from numerous organizations not represented at the convention and from a number of foreign countries, some of whom also had representatives in attendance.

Something of the size of the convention, as regards numbers in attendance, may be judged by a few statements from the standpoint of the railroad. On one day there passed through the city of Sacramento thirty trains loaded with Endeavorers, while at Ogden on July 6 there were reported to be eight miles of cars similarly occupied.

With such numbers there was naturally a great deal of enthusiasm, and this was constantly manifest both on the trip across the country and during the convention, in a rather loud and worldly way. Each of the State delegations had a representative "yell," patterned after the "yells" of football and baseball teams, and these were given with a will wherever opportunity offered. It may be easily imagined that religious sentiments, if present in these demonstrations, were of microscopic dimensions. There were many pleasing things about the convention, and this particular function could have been omitted and the program enhanced thereby.

The preparations for the great gatherings at the two main pavilions were elaborate and complete even to the minutæ. There were separate booths for nearly every delegation, and in a prominent place on these booths were installed the coats of arms of each of the delegations represented. The colors of these symbolic devices, together with the gay trappings of the pavilions themselves, made a gorgeous livery for these improvised tabernacles.

The convention was formally opened on the evening of July 7 by President Francis E. Clark, who has just returned to this country from a tour of the world.

In giving a cue to the matters which would be considered at this convention, President Clark said: "The one thing after which we strive is the deepening of the spiritual life. Interdenominational fellowship is another expanding influence and result of the work, for which we ought to be thankful. Good citizenship is another direction in which the quickened spirituality has manifested itself. If the conventions have wrought anything for which we ought to be thankful, it is a development of homogeneousness of spirituality among our people. Christian Citizenship will come in for its share of discussion, as well as temperance and other branches of our work."

Simultaneous with this meeting of the convention, eleven others were held in various churches in cities around the bay, and a corps of noted ministers and evangelists from eastern cities occupied these pulpits on several occasions.

President Clark, in his annual address, gave as

the watchwords of the convention, "The world for Christ; the nation for Christ; the family for Christ; myself for Christ." This address was an earnest appeal to Endeavorers to seek a closer walk with God, and to cultivate more of a self-sacrificing, missionary spirit.

The annual report read by Grand Secretary John Willis Baer contained many interesting features. He likened the Christian Endeavor movement to the river spoken of in Ps. 46:4 and Eze. 47:12. He stated that during the sixteen years since the first society was organized in Portland, Maine, the movement had grown until it now numbered 50,747 local societies, with a total membership of 3,000,000.

### Sunday Reform Work.

The statement that "California has no Sunday law," was continually heard on the lips of those who spoke during the convention. They had been urgently requested by the officials of the California Christian Endeavor Union to ring the changes upon this matter at every possible opportunity, with the hope of bringing Californians up to the place where they would successfully demand a law prohibiting all work on Sunday except works of necessity and humanity; and for the furthering of this end the Rev. Wilbur F. Crafts invented the following "yell," which was the official "yell" of the Ohio State delegation:—

"O H I O,  
Saloons must go;  
The Sabbath must stay;  
The lawless must obey  
O H I O.  
Twentieth century knights are we,  
Ohio shall be free."

The Sabbath Observance Committee of the convention met at the Central M. E. Church in San Francisco, on July 9. President Reid, of the California delegation, stated that the meeting was called to consider some of the best means of conducting sabbath reform. He said that there had been 300 Lord's day committees organized in this State since the first of last March, and that California had won the banner offered by Mr. Crafts to the State union earning the most points for work done in advancing the cause of Sunday observance. After deprecating the fact that California had no Sunday law, he said:—

"The societies can be depended upon to do what they are asked to do. None of the societies in California have objected to working for the Lord's day observance. Every society in the State should have a Lord's day committee. The Endeavorers have been effectually aroused from their slumber to the necessity of entering this work. Many of them have not been content with their pastors preaching upon this subject, but have gone out themselves to perform work along this line."

The president then referred to the work that had been done in certain towns in closing stores and post-offices and in getting the press to assist them in their work. Continuing he said:—

"When we see a chance to strike a blow, we strike it and strike hard, and that we believe is the duty of the Christian Endeavorers. We need to organize Lord's day committees and go to work, and then we will see something done. I have rejoiced at the way the Epworth League has joined with us in this work of promoting a better observance of the Lord's day. It only requires persistent, insistent work; keep at it, keep at it, and you will win."

Reports from the different States were called for. The representative from New York spoke chiefly upon the efforts in the State to prevent Sunday baseball.

The representative from Wisconsin said:—  
"I am pleased that the banner for the most points gained for work in behalf of Sunday observance has come to California, a State that has no Sunday law. However, we are told by our best judges that the sabbath in America is to be maintained by common law without the State law, and that any desecration in California can be suppressed by law if you appeal to the Supreme Courts of the country."

"The land is full of very queer notions regarding the Sabbath, and many Christians have a vague understanding of it. They regard the Sabbath as a Jewish institution, just as the Egyptians regarded the Nile as an Egyptian river, never thinking that the river was running hundreds of miles before it ever came to Egypt; and so it is with the Sabbath. It was in existence before the first king was born, before Abraham was born—it had existed all along. It passed through Jewish institutions, the Jewish Church, and received some glory in passing through; but it is not at all Jewish. Our Lord himself said that the Sabbath was made for man, not for the Jew,

not for the American, but for man wherever found. It seems impossible in these days of machinery and corporate activity to have a Sabbath or a day of rest without a civil law. We have found it so in Wisconsin, and I believe that you will soon find it so in California. However, the arm of the law and the teachings of the church should not be mingled. The law of the land can only give a civil rest; but it is from the church that the holiness and worship must come. The holiness of the day is the soul of it. Without that it becomes a dead corpse, something that will fill the land with poison, and the land would be ready to bury the Sabbath whenever the soul is taken from it. We must teach the workmen of the land that in order to secure the rest part of the day they must keep it holy. These things must be taught in some way. I would be in favor of having a small catechism prepared that would bring out the principles, history, and nature of the Sabbath day, holding the sacred and civil aspects of the day together in a sense and yet separated in another sense."

Chairman: "We admit that the Sabbath must be maintained. We stand upon that ground without any argument. We also stand upon the ground that Sunday, the first day of the week, is the day for which the Christian Endeavor Societies are striving to obtain rest. This question of the seventh day or the first day will not be considered at this time. What we want to know is what you have done and what is being done. If the Sabbath is worthy of being maintained, why not maintain it? And if it is to be maintained, who shall maintain it rather than we?"

Miss Matilda Kay, of New York, representing the Woman's National Sabbath Alliance, gave a report of the work of that body. She read the following pledge of that society, which the committee unanimously voted to recommend for adoption by the International Convention:—

"We women of America, recognizing the American Christian Sabbath as our rightful inheritance, bequeathed to us by our forefathers; as the foundation of our national prosperity; as the safeguard of our social, civil, and religious blessings; as the conservator of the rights of the wage-earner; do hereby pledge ourselves to resist, by precept and example, whatever tends to undermine Sunday as a day of rest and worship; such as the Sunday secular paper, Sunday social entertainments, and Sunday driving and traveling for gain or pleasure; and we further pledge ourselves to use our influence to create a right sentiment on all aspects of the Sunday question, especially in reference to traffic of every kind on that day."

This society is now at work organizing auxiliary societies in every city and town in the country, and have a field secretary going about among the newly organized societies instructing them in this branch of work.

### The Boycott.

The representative from Santa Fé, N. M., gave a report of the work which he had done in that city in restraining Sunday desecration. He said that all the butchers and barbers and merchants in Santa Fé with one exception now closed their doors on Sunday. "Some signed the agreement to do so through fear of being boycotted. While I am not generally in favor of that way of treating people, yet I believe in boycotting every shop that will keep open on Sunday." This sentiment was loudly applauded by the delegates present.

Mr. Hale, of Niles, after giving a report of the work of the Endeavorers in that town, said: "I think that the great obstacle in the way of sabbath observance in California is the lukewarmness and inaction of the Christian people, and I heartily believe that if in every town and city represented here there were Endeavorers who were ready to work, we would see a great result accomplished. We must be about the business of our Master."

The chairman stated that when all the stores and shops of a town were closed on Sunday, and the merchants saw the money that would otherwise be flowing to their tills going into those of the saloon, they would turn around and help to get a law that would compel the saloon-keepers to keep their places of business closed on that day also.

The representative from Berkeley, Cal., stated that at a disgraceful political convention in this State the Sunday law of the State was blotted out, and now the cry of California to the other States was the Macedonian cry, "Come over and help us," that this State may stand in line with the other States of this great republic.

After hearing reports from other cities throughout the State, the committee adjourned.

In line with the work of this committee a Sunday mass-meeting was held at the Mechanics' Pavilion on Sunday, July 11, which was addressed by a num-



ber of prominent speakers. In introducing the main subject of the day, the chairman, Dr. Francis E. Clark, said:—

"There is no more important subject on our program. Is it not a significant fact that the convention where this fact was emphasized the most was the California convention of '97? More conspicuous attention has been given to this subject here than at any other convention; and it is because our California friends themselves desired to have it emphasized. You know they have the banner this year, because they have put forth the most strenuous efforts for the preservation of the sabbath. It is a good sign of the times that here the Christian people are most alive to this idea and the movement is most vigorous; and this great subject will be revived in our hearts and more strenuous efforts be put forth in the east because of the influences from California and the Pacific Coast. I believe that this vast meeting and this important theme and the influence awakened by this convention, is an indication that what I have said will be true, and that the sabbath-keepers of California will not only be a source of blessing to their own State, but to all these commonwealths, and to all these cities, and to all these provinces, by sending back this splendid reflex wave of influence for the Lord's holy day from this convention which we are now holding."

Miss Matilda Kay, of New York, secretary of the Woman's National Sabbath Alliance, was the first speaker, and chose for her theme, "Woman's Part in Securing Sunday Observance." She began her remarks with a history of the organization which she represented, and told of the work which they were trying to do, giving some simple incidents which had very little connection with the subject under discussion.

Rev. W. H. G. Temple, of Tacoma, Washington, was the second speaker, and his topic was "Modern Forms of Sabbath Desecration." He said: "The last thing that a speaker ought to be called upon to defend in this Christian country is the Christian sabbath. And yet we have to stand guard over it with drawn swords lest some new form of iniquity put its hoof upon this sacred institution."

The speaker stated that while he would not wish to return to the Puritan Sabbath of our ancestors, he would advocate the beginning of a preparation for Sunday on the Saturday evening preceding, and gave an eloquent appeal for the better observance of and preparation for the sabbath in the home—an appeal which would have had real weight had it been directed to the keeping of the day which God has blessed and sanctified and given to man as a memorial of his rest from the work of creation.

As enemies to the sanctity of the Sunday sabbath he mentioned the "hand of a godless rationalism," "the hand of corporate greed," "the American saloon," and "the hand of unsanctified pleasure." During the consideration of the first he said, "O, shall we not plead that our God shall have his sabbath—yes, *our* sabbath, observed according to his law?" Referring to the second foe he said: "We ought to glory in our ambition. Ambition and industry make a splendid team. This race for gold is a magnificent race, and may you all be worth a million before you die—only do not let that ambition lead you to desecrate the Lord's day." The third foe was referred to in these words: "This bleary-eyed, rum-faced, leprous-handed, basilisk-hearted thing turns our boys into drunkards, spoils our homes, and now it wants our sabbath. O, Christian Endeavorers, make a solemn vow to God that as long as you have a voice to raise, or an influence to use, or a vote to cast, you will use these three mighty engines of power against the saloon and in favor of our American Sunday." The speaker was willing to allow the "poor, dear, tired working people" to go out into the fields or to the museums on Sunday, but they "must have the purest possible motives in so doing, or else that would be dangerous." Excursion trains should not be run, excursion steamers should not leave their docks, and the theaters ought to be compelled to close their doors.

Continuing he said: "If you destroy the American sabbath, you strike directly at the foundation of this nation. You, the American people, are responsible for the character of the nation to which you belong, because the government has been committed into your hands. I adjure you, see to it that this nation shall have a sabbath, and that it shall come to it with its holy hush upon its great multitudes."

This address was followed by two musical selections rendered by the Policeman's Glee Club. As they retired, the chairman arose and said: "When California gets a Sunday law, which she will one of these days, these guardians of the law will help to enforce it."

#### A Civil Sunday Law Wanted.

Rev. Josiah Strong, president of the Evangelical Alliance of New York, was the next speaker. He said in part: "I think if we had some hundreds of thousands of such policemen scattered throughout our country as these to whom we have just listened, our sabbath laws, where they exist, would be better enforced. If our efforts in behalf of workable sabbath laws are to be intelligently made, we must understand that we observe two sabbaths, which are quite distinct in their origin, their authority, and their character. One is divine and sacred, the other human and secular. The latter is the civil sabbath, of which I am to speak." The speaker gave a sample of arguments pro and con in reference to the validity of sabbath laws, in which the supporter of such laws was usually worsted in argument because of his failure to distinguish between the civil and sacred rest day, and then produced an "argument" which could be used to secure the same ends and still be "logical," holding that liberty of rest for all could be secured only when there was a law of rest for all. He said:—

"If there ever was an age of the world that needed a sabbath law, it is this present, feverish age; and if there is a State in the Union that needs a sabbath law, it is the State of California. It is the duty of the State to protect the day from such uses as will prove detrimental to the public morals. There are certain amusements which are hostile to the morals, because they are hostile to the religious observance of the day. These amusements which entice away from the church, are detrimental to the popular morals and should be forbidden by law, not because they are detrimental to religion, but being detrimental to religion, they are detrimental to morals, and morals are essential to the life of the State.

"Sabbath laws are the friend and bulwark of popular liberties, and our popular liberties are bound up with the civil sabbath. It would be entirely practical for these young people's societies to sow the whole State with literature which would show the character of the civil, spiritual, intellectual, and physical sabbath. Our individual influence may be as light as air, but with these young people in a mass moving together we can shake the continent."

"The Claims of God—Keep It Holy," was the subject assigned to Rev. Robert Johnson, of London, Ontario. He said:—

"There are two institutions without which no nation can grow great; these are the family and the Lord's day. We find in the Garden of Eden these two institutions laid down as the foundation of all social living and religious living. The foundation which lies at the basis of all religious life is the Sabbath, which he established in that garden when he rested on it and sanctified its use. The one table of the law looks manward, the other looks Godward. God laid the foundation of that when he separated the Sabbath day from the others and kept it holy for himself. Religion goes if the Sabbath goes. The church is lost if the Sabbath is lost. You can not retain your Bibles if you do not hold onto the Sabbath. God by his example, by his precept, by his oft-repeated exhortation, emphasized the thought that the Sabbath was to be kept holy unto himself—by his example in Eden, when he withheld the manna on the seventh day while giving it on the other six days, by his exhortation through the prophets, reminding them that it was the sign and seal of their covenant to be his—and then came the Messiah; and tho Jesus Christ freed the Sabbath from many of its rituals, yet never by word or deed or influence did Jesus Christ detract from the holiness, the sacredness of that day as a day that was to be the Lord's and spent Godward. The apostolic example follows in the same line; and so through the ages we have one line of testimony, as if God by every avenue through which he could reach man's soul would write this word upon his heart, Remember the Sabbath day, to keep it holy. The Sabbath lies at the root and foundation of the religious life of the individual, the religious life of the church, and the religious life of the nation. So I summon you to the defense, protection, and preservation of the Lord's day as a day holy unto himself."

The closing meetings of the convention were marked with considerable enthusiasm, meetings in various churches around the bay being again addressed by prominent speakers from abroad, as well as the overflow meetings in San Francisco. The meetings of the Junior Endeavorers were also important gatherings.

There is no doubt that this convention will have a great influence upon the inhabitants of California in regard to securing a Sunday law for this State. Rev. E. R. Dille's remarks in this respect have considerable significance. He said: "You have poured a mighty torrent here like Niagara and the Mississippi and the St. Lawrence, enough to start a great dynamo of enthusiasm. But what good is a dynamo unless it is hitched onto something? I suggest that this mighty power be hitched onto all our activities." California is now preparing to "hitch" this power onto her Sunday-law agitation, and strenuous efforts will be put forth to bring about the object for which they strive and to which all other work in California is now subservient,—the enactment of that law.

C. M. SNOW.

#### NOT CHRISTIAN ENDEAVOR.

ONE of the addresses at the late Christian Endeavor Convention in San Francisco was on the subject of "Christian Endeavor and Christian Citizenship," by Josiah Strong, D.D., of New York. After an array of facts and figures showing the extent and increase of political corruption in the country, he asked, "What are Christian Endeavorers going to do about it?" Then he proposed a remedy, the substance of which was ministerial alliance with Christian Endeavor auxiliary forces. Where there are already ministerial associations, they can carry on the work. Where there are none, such alliances or associations should be formed at once. They should then district their community, and assign young Christian Endeavorers to these districts as messengers, under the direction of the ministers. Then when any legislation or other movement is to be opposed, or some proposition is to be advocated, the community could be quickly canvassed by these ever-ready messengers, either with literature or petitions. In brief, this proposition for political reform is based in the suggestion that the ministers manipulate the young Christian Endeavorers in the interest of what they deem good politics. This is stooping far below the original design, or the ostensible design, of the Christian Endeavor Society. It is foreign to the purposes which have induced most of the young people to unite with the society. It is foreign to the work in which they, especially the young ladies, have hitherto engaged. It is a terrible fall from a work of Christian benevolence in behalf of the kingdom of heaven, to take up the scramble for office and the task of patching up the fast-decaying and soon-to-be annihilated governments of this world.

Jesus Christ set a perfect example of Christian endeavor before the world, and he in no way entered the political arena, nor sought in a political way to purify the world's institutions. He sought men, to win them over to God and to his work of going about doing good. He sent out his "messengers" to be "fishers of men," for the very purpose of bringing them out of the entanglements of this world and setting them to work in the interests of his kingdom, which is "not of this world." The apostle Paul, who was a faithful minister of the Word, says, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

In the course of Dr. Strong's remarks he said that we have no longer a "government of the people by the people for the people," but instead we have a government of the people by the boss for the machine. This is true, the situation is all that he represents it to be; but what about his suggested remedy? Fully carried out, it would be a government of the people by the ministers for the church. It is a question for the people to consider, whether politicians who openly claim to be politicians and nothing else, are any worse as political bosses than professed ministers of Christ who step down from their high calling to entangle themselves with the affairs of this life. It is a question for Christians to earnestly consider, whether they can afford to give up their citizenship in heaven to strive for the mastery as citizens of the corrupt, dying governments of earth. No man can of right be a citizen of two kingdoms at the same time. Christ said of his disciples, "They are not of the world, even as I am not of the world." Then any participation in the world's political struggles can not be legitimate "Christian endeavor."

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."

### SOMEBODY ELSE.

WHO'S Somebody Else? I should like to know.  
Does he live at the north or south?  
Or is it a lady fair to see  
Whose name is in every one's mouth?  
For Meg says, "Somebody Else will sing,"  
Or, "Somebody Else can play,"  
And Jack says, "Please let Somebody Else  
Do some of the errands to-day."  
If there's any hard or unpleasant task  
Or difficult thing to do,  
'Tis always offered to Somebody Else—  
Now isn't this very true?  
But if some fruit or a pleasant trip  
Is offered to Dick or Jess,  
We hear not a word about Somebody Else.  
Why? I will leave you to guess.  
The words of cheer for a stranger lad  
This Somebody Else will speak,  
And the poor and helpless who need a friend  
Good Somebody Else must seek.  
The cup of cold water in Jesus' name,  
O, Somebody Else will offer,  
And cords of love for a broken heart  
Brave Somebody Else will proffer!  
There are battles in life we only can fight,  
And victories, too, to win,  
And Somebody Else can not take our place,  
When we shall have "entered in,"  
But if Somebody Else has done His work,  
While we for our ease have striven,  
'Twill be only fair if the blessed reward  
To Somebody Else is given.

—Union Signal.

### OUR BODIES A SACRIFICE.

PAUL, in his letter to the Romans, after discoursing upon the wisdom and knowledge of God through Christ, states that "for of him, and through him, and to him, are all things." Evidently with these thoughts in his mind he writes, "I beseech you therefore [for that reason], brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

In the olden time, when man offered acceptable sacrifices unto God, certain understood requirements must be complied with. In Lev. 22:19-21 we read that the lamb, to be received with favor by the Lord, must be "without blemish"—it must be *perfect*, with no defect at all. In every instance of this sort of service we find the same specification. Paul says it is our *reasonable* service to offer our *living* bodies. The Lord not only has a right to require it, but he has good reasons for the requirement; if this is true, it is possible for us to render the service. We are besought, earnestly entreated, implored, "by the mercies of God," to render the *living, perfect* sacrifice. This can but mean that we are by the goodness of God to us besought to refrain from dishonoring the image of our Maker, who intrusted somewhat of his likeness to every human being. By this trust God honored man. It is not strange then that Paul feels that it is reasonable that man should honor God by respecting this trust and the laws which tend to its best preservation.

The likeness to God is not only in mental and moral endowments; for the natural body is capable of expressing every thought and emotion our minds are capable of conceiving. Upon this very body the divinest emotion is dependent for expression. If this medium fails, the thought is dead and the sentiment lost to the world; for there is no other way of expression save through the body.

The perfection of man-made mechanism is an evolution through repeated failures; but not so

with God's handiwork. There were no mistakes, and no improvements have been necessary. The same old pattern is still in use. Whenever man has sought to improve upon the original in any instance, there has been serious trouble. It follows then that the nearer we keep to that which in the beginning was pronounced "*good*," in any particular, the more perfectly we will meet the divine mind.

The infinite mind of God saw where the physical by-paths would be as well as the moral ones, and so marked the path of physical rectitude by as unmistakable guide-posts as those which indicate the moral "narrow way." If we are in danger of leaving the straight way, we are mercifully warned by the much-misunderstood blessing, pain, until, by repeated lapses into sin, the physical conscience is deadened, and this warning voice is hushed.

Ask almost any man who smokes and he will tell you how nature rebelled against the degradation brought upon her by that filthy and injurious habit. What a martyrdom he endured to enslave himself in that fashionable vice! Do you remember, my sister, what torture it was the first time you incased your form in the pitiless steels? Do you remember, will you ever quite forget, the misery of that hour in church when you vainly tried to fix your mind upon the sermon? What a grateful sense of comfort dwelt in the thought that soon you would be at home and then away with the torture, and welcome the loosest gown you had. Who of us that have achieved the feat of existing on the "one oat a day" of God's free fresh air, have not wandered through this experience to some extent at least?

Why is it so hard?—Because so strongly does nature array her forces against this evil practise, so unwilling is she to let us pass the line beyond which lies more and greater misery.

Would we endure as much and as uncomplainingly in a good cause? We are seldom required to yield up our lives in the same sense to the cause of right and good, and even tho we do truly die for truth, it is but to gain life, for "he that loseth his life for my sake shall find it," says the Author of truth. But if oftener we were required to yield up drop by drop our life-blood, would we be as ready to endure equal pain and misery if the object were more worthy of the price? Would we not feel that the service is hard and at least look upon ourselves as martyrs? In the service of right every sacrifice we are called to make is but that at best some *little* good may give place to a greater; and the very yielding even brings an additional blessing to ourselves. Not so when we yield ourselves to wrong physical or moral habits.

"The way of the transgressor is hard," does not only apply to the transgressor of the moral precepts. O, no, for did not all our physical as well as spiritual weakness come because of disobedience to the voice of God, and following the enemy of all right-doing? The story is familiar to us all.

Then our first parents hid themselves from their God, because spotless purity, which had covered them like a garment, was theirs no longer, and they sought to supply the deficiency by patching leaves together, to cover not only the body, but the shame they felt that they had fallen from their high estate.

So in the beginning clothing grew out of sin, and through that break in the wall, Satan has many times thrust his hand and plucked for himself the fairest of Eve's daughters, and some of her sons. Through this some in humble stations have been blinded to the "mercies of God," and his beseeching voice has fallen upon deaf ears. The sacrifice that should have been perfect has had many a blemish, not spiritual only but physical as well. The body through which the lovely Jesus wishes to express himself and make known the Gospel of his love, not only as it speaks through the care of birds and lilies, but in a *special* way (he calls the body his temple), has been found so bound and warped and so distorted that it is

pitiful to see, even to us, and what must it be to Him who fashioned it? Surely every fiber of the being should be *free* to thrill and tingle and give forth the message of God's love and in finite wisdom.

O, how have we fallen! By and by, on the other side, when we perfectly express that at which we bungle now, we will have *perfect* bodies. Why, then, is it not our duty to come a little nearer to perfection here? We dare not say it is not important to remove every restriction so that the life processes may go on without hindrance, for light shines for us and *blessing* will surely be ours if we walk in it. If all these causes of sickness were laid aside, we could with much greater assurance come to God with the aches and pains to which human flesh is heir, and no doubt many of them would be laid away with the corset and skirt band.

This is not a light thing, for it is but the outward expression of an inner state. Let us study the anatomy and physiology of these wonderful bodies of ours. Let us observe the nicety of the arrangement and the perfect adaptability of each minute portion to its special place and form and use, and we will be led to exclaim, "I am fearfully and wonderfully made!" Let us have respect for our bodies, even tho they are but clay and we hope to change them for more glorious ones soon.

IDA M. POCH.

### LITTLE SINS.

It is said that a man one day was strolling along in the country, and he noticed a magnificent golden eagle flying bravely upward. He watched it with delight and admiration, and as he did so, he noticed that something was wrong with it. It seemed unable to go any higher. Soon it began to fall, and then it lay at his feet a lifeless mass.

What could be the matter? No human hand had harmed it. No sportsman's shot had reached it. He went and examined the bird, and what did he find? It had carried up with it a little weasel in its talons, and as it drew these near to it for flight, the little creature had wormed itself out of them and drank the life-blood from the eagle's breast.

How like this is all sin! It may appear a little thing, but it fastens upon the soul and works death and destruction.—*Gospel News*.

### HOW TO BREATHE.

CULTIVATE the habit of breathing through the nose and taking deep breaths. If this habit was universal, there is little doubt that pulmonary affections would be decreased one-half. An English physician calls attention to this fact, that deep and forced respirations will keep the entire body in a glow in the coldest weather, no matter how thinly one may be clad. He was himself half frozen to death one night, and began taking deep breaths and keeping the air in his lungs as long as possible. The result was that he was thoroughly comfortable in a few minutes.

The deep respirations, he says, stimulate the blood currents by direct muscular exertion, and cause the entire system to become pervaded with the rapidly generated heat.—*Sel*.

### OUR FAULTS.

At our birth, the satirical elves  
Two sacks from our shoulders suspend;  
The one holds the faults of ourselves,  
The other the faults of our friends.  
The first we wear under our clothes,  
Out of sight, out of mind, at the back;  
The last is so under our nose  
We know every scrap in the sack.  
—*Household Words*.

By nature's law, what may be, may be now;  
There's no prerogative in human hours.

—*Young*.

# 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.*

## BLIND.

BY JENNY TERRILL RUPRECHT.

O HEALER of the blind, Thy dear hands place  
Upon my sightless eyes, that I may see!  
Now let me feel Thy healing touch of grace  
And look into my Lord's benignant face,  
And by that look be led to follow Thee.

Jesus, Thou Son of David, hear my plea;  
A stricken Bartimeus pass not by,  
But from sin's cruel blindness set me free,  
And bid me nearer, nearer come to Thee,  
Where sight is love—and love shall satisfy.  
—*New York Observer.*

## MISSIONARY SKETCHES IN THE ORIENT.

### Paul at Ephesus.

AFTER leaving Antioch, ten years after his conversion, to enter upon his mission to the Gentiles, the apostle Paul spent more time in Ephesus than in any other city. At that time Ephesus was the chief town of Asia, the Roman province which comprised the southwestern portion of Asia Minor. Ephesus was situated on the seaboard, and for several centuries had been the leading city and port of Ionia.

While Cyprus was noted for the worship of Ashtaroth, and Rhodes for the worship of Helios, the colossal sun-god, Ephesus was famous for the worship of Diana. So noted was the city as a shrine of this goddess that even Alexander the Great desired to share the honor of rebuilding her temple. In the days of Paul it could be said that "all Asia and the world" worshiped Diana. Acts 19:26. When Paul visited Ephesus, it was a Mecca of the heathen; and that the Ephesians were fanatical in their worship is evident from the speeches of Demetrius and the town clerk. Ephesus was also a center where Greek art and culture reached its highest point. In such a city Paul came to preach the Gospel. Surely, the enemy had all the advantage that it is possible for him to gain. Yet Paul preached boldly that "they be no gods which are made with hands."

After this long stay at Corinth, Paul came to Ephesus, and found about a dozen disciples that had not received the Holy Ghost, having been baptized only with the baptism of John. When they were baptized in the name of the Lord Jesus and received the Holy Ghost by the laying on of hands, they began to speak with tongues and prophesy. After Paul had taught in the synagog three months, and was driven out by the Jews, he taught about two years in the school of Tyrannus; and "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul; so that from his body were brought unto the sick handkerchiefs and aprons, and the diseases departed from them, and the evil spirits went out of them." Acts 19:10-12.

It was also here that the seven sons of Sceva, the Jewish priest, undertook to drive out evil spirits in the name of Jesus, and were torn by the spirits for their presumption. The people of Ephesus were noted for their practise of

witchcraft and sorcery; and doubtless these sons of Sceva, like Simon, thought that they had found something out of which they could make capital. The remarkable work of the Lord through Paul, broke the spell in which the Ephesians had so long been held. "Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed." Verses 19, 20.

Headed by the Greek silversmith Demetrius, the craftsmen, who had much gain by making silver shrines for Diana, saw what the outcome of Paul's work would be; and, not being able to refute his work with fair argument, resorted to the more convenient method, still pursued, of playing on the superstition and fanaticism of the people; they raised a great uproar, "and the whole city was filled with confusion." Having caught and taken to the theater two of Paul's companions in labor, this public place was soon filled with a shouting rabble "and the more part knew not why they were come together." When the Jews tried to put forward one of their number to make an explanation, as soon as the people observed that he was a Jew, "all with one voice about the space of two

was built around a large rocky bluff several hundred feet high and several miles in circumference. The ruins testify to the former importance of the city. The arm of the sea which formed the harbor and which reached to the city walls is filled with sand, so that the sea is now several miles from the ruins.

But while this city is in ruins, the Gospel which here made such a stir in Paul's day has lost none of its primitive vigor, and it is again to be preached in power in this region. Through the medium of the Sabbath-school donations all our people are invited to take a part in sending the truth to this field. If our labors and sacrifices are as ardent and great as those of Paul's in behalf of this field, it will again be stirred by the Gospel. And so may it be.  
H. P. H.

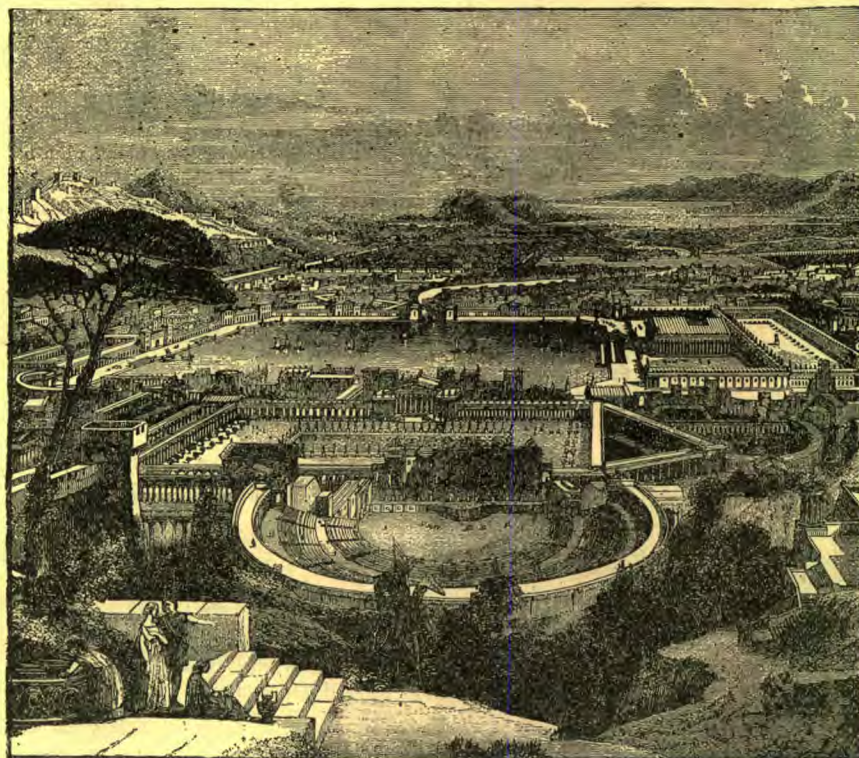
## DR. HAMLIN ON SYSTEMATIC GIVING.

DOCTOR HAMLIN, the veteran missionary of Constantinople, says recently of its working in Turkey: "You take a poor, miserable beggar, as I have known some instances, a beggar who has become converted, and apply to him that iron system of tithing, which the oriental world loves and always has loved, perhaps always will love, and make that beggar, as the one condition of enjoying the privileges of the Gospel, give one-tenth of what he begs, and as much more as you can make him give, and in a short time he will not be a beggar; in a short time he will support himself, and in circumstances comparatively comfortable. Why, give a man something higher than himself to live for, and you immediately elevate him intellectually, even physically. You give him a better economy and more power to work; you give him more than intellectual power; you give him a spiritual power, and you invest him with the almighty providence of God. You can not keep that man down where he was; he will rise every way, and he will become a worker."

CHRISTIANITY is a thing which must be learned by doing it. "The words that I speak unto you, they are spirit, and they are life," said Christ, and life is known by living. The expert in regard to Christianity

is not the man who has learned about it, but he who has lived it. Men are sometimes held back from active Christian experience by their own lack of experience. They want to know about what they are to do before they undertake it, and they can only learn by doing. The way to build a character is to build it, learning by mistakes as well as triumphs, and seeking aid wherever it is to be found. To him who endeavors, God sends aid. To him who stands still, God only sends invitation, an invitation to take the forward step, which is the beginning of the continuing journey. In the figure of Christ's own story, the pound employed increases to five pounds, or ten, while the pound hidden away is of no use, and its hiding brings condemnation.—*Congregationalist.*

WE should never forget that the missionary cause is an enterprise of faith. It requires faith in the promises of God, in the power of God. . . . It is a work of the Spirit of God, "whom the world can not receive;" therefore the world can approve of missions only when they go forward with the highest prosperity. Let no friend of missions become discouraged when the work proceeds slowly. . . . Among our forefathers in Europe a



EPHESUS, THE THEATER IN THE FOREGROUND. ACTS 19.

hours cried out, Great is Diana of the Ephesians." It was with great difficulty that the town clerk could still the storm. It is only when one has been in the east and witnessed the excitable temperament of the people that he can fully appreciate this scene.

After the uproar ceased, Paul left, and, so far as the New Testament record goes, did not return again, but wrote to the Ephesians that most remarkable epistle; and when on his way to Jerusalem for the last time, he stopped at Miletus, also a chief city of Asia at that time, situated about forty miles south of Ephesus, and called thither the elders of Ephesus and gave them final words of instruction and admonition. This interview reveals still other particulars about Paul's work at Ephesus, showing how ardently and faithfully he labored, and that he worked with his own hands for his support. His parting with the elders of Ephesus is the most touching of which we have any account in the New Testament; for the apostle knew "that they should see his face no more."

The great city of Ephesus has long been in ruins. There is but a small village near its site. Of late, much money has been expended by the British museum in excavating the ruins; some of the theaters, large squares, and public buildings are laid open to view. The city

whole century was occupied with the introduction of Christianity. Sometimes a nation received Christianity to cast it off again after thirty or forty years. It required a thousand years to bring them up to the height at which we now stand.—*Rev. Andrew Murray.*

RICHARD BAXTER said: "My rule has been to study to need as little as possible for myself; to lay out nothing on need-nots; to live frugally on little; to serve God on what he allowed me, so that what I took for self might be as good for the common good as that which I gave to others; and then to do all the good I could with the rest. The more I have done this, the more I have had to do it with. When I gave away almost all, the more came in, I scarce know how, when unexpected and unplanned for. When of improvidence I was led to use too much on myself or on things of little importance, then I prospered less than I did otherwise. If I had planned to give only after my death, then all might have been lost; whereas, when I gave away at present, and trusted God for the future, then I wanted nothing and lost nothing."

**OUR WORK AND WORKERS.**

Six new members were added to the church at Newburg, W. Va., at the last quarterly meeting.

ELDER W. A. SWEANY reports the addition of four new members to the church at Wells, Minn.

DR. PAUL ROTH and wife and Brother Arnold Roth have gone to Europe to connect with the work in France and Switzerland.

AFTER an address by Dr. J. H. Kellogg, on the "Gospel of Health," at Willard Hall, Chicago, an invitation was extended to him to deliver a lecture at the same place once a month during the summer. The invitation was accepted.

ELDER J. W. WESTPHAL, who is engaged in work among the Germans, mentions the dedication of two houses of worship, one at Hillsboro, Kansas, and one at Cooper, O. T. These houses are adding to the influence of the cause in those communities. At Anvil, O. T., four were recently baptized and added to the church.

PROF. C. C. LEWIS, principal of Keene (Texas) Industrial Academy, informs us that that institution is prepared to give first-class instruction in the German language. A proficient knowledge of German is not merely an accomplishment, but it is a valuable aid in almost any calling in life, and especially to those who desire to enter the Gospel work. Prof. August Kunz, a native of Germany, and well known as an editor and translator, is the instructor.

THE laborer in the vineyard of the Lord may find many ways to introduce the Gospel. Any honest occupation which supplies what people need may be used as a means to this end. A case in point is the starting of a bakery in Charleston, S. C., by the wife of Elder I. E. Kimball, in order to give employment to several bakers who desired to keep the Sabbath, but could not do so where they were previously employed. The baking is done on health-reform principles, and is said to be "appreciated by many." Elder Kimball has been holding open-air meetings in one of the city parks.

FOLLOWING is an extract from a letter by Elder E. Hilliard, of Tonga, Friendly Islands, South Pacific Ocean. We copy from the *Minnesota Worker*: "We enjoy our island life very much, and have so much to do that we have but little time to think of America. I have a large yard, containing thirteen coconut trees, one tava tree, and four guava trees. By the help of the two native boys that we have taken into our family, I have set out forty-three banana plants, and intend to set out enough for 100. We have quite a fair garden this year, so that we raise about half or two-thirds of our living."

THE *American Sentinel*, the popular religious liberty journal, published in New York City, in addition to its usual store of timely instruction, is to have a department of "Religious Liberty for Young People," conducted by A. F. Ballenger, secretary of the International Religious Liberty Association. This is a good move. Now that extraordinary efforts are being made to educate the young people into the idea that religion should be enforced by civil law, that Christianity is merely religious politics, it is meet that they should receive special instruction in the line of true religious liberty, and the inevitable results of an incorporation of religious obligation in the policy of our national or State government.

# Thoughts from the Mount of Blessing

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# The Sabbath School

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LESSON VII.—SABBATH, AUGUST 14, 1897.

### A PURE CHURCH.

Lesson Scripture, Acts 4:32 to 5:16, R. V.

32 "AND the multitude of them that believed were of one heart and soul; and not one of them said that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus; and great grace was upon them all. For neither was there among them any that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet; and distribution was made unto each, according as any one had need.

33 "And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation), a Levite, a man of Cyprus by race, having a field, sold it, and brought the money, and laid it at the apostles' feet.

34 "But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down and gave up the ghost; and great fear came upon all that heard it. And the young men arose and wrapped him round, and they carried him out and buried him.

35 "And it was about the space of three hours after, when his

8. What other two are especially named in this connection?
9. How did they act in this business?
10. What question did Peter put to the man?
11. Had there been any compulsion in the matter? What questions show this? Of what did Peter say the pair had been guilty?
12. What took place when Ananias heard these words?
13. What occurred about three hours later?
14. What did Peter intimate that the two had conspired together to do?
15. What became of the woman, also?
16. What was the result of this affair?
17. What was done by the hands of the apostles?
18. Whose hand was clearly seen in all these things? Heb. 2:4; Acts 2:22; John 5:30.
19. To whom were believers added? In what numbers?
20. But what of the rest who were not sincere?
21. How did the people regard the apostles?
22. How did they show their confidence?
23. How widely did their influence extend? Did they seek aid in vain?

# The Sunday School

## International Series.

LESSON VII.—SUNDAY, AUGUST 15, 1897.

### ABSTAINING FOR THE SAKE OF OTHERS.

NOTE.—The lesson section includes the story of the founding of the church at Corinth (Acts 18:1-17) and the first ten chapters of 1 Corinthians. A discussion of the same things will be found in the fourteenth chapter of Romans. This was also an important factor in the great conference at Jerusalem. Acts 15. The church at this place was founded in A.D. 52-53, and was about five years old at the time this epistle was written. The epistle was written in the Greek language, the language of Corinth; and was penned at Ephesus, in Asia Minor. This epistle settles many practical questions which had been troubling the early Christians, and can also be applied to questions which might trouble at this time those who would follow Christ. It is a temperance lesson.

Lesson Scripture, 1 Cor. 8:1-13, R. V.

"Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth. If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know; but if any man loveth God, the same is known of him. Concerning therefore the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no God but one. For tho there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him. Howbeit in all men there is not that knowledge; but some, being used until now to the idol, eat as of a thing sacrificed to an idol; and their conscience being weak is defiled. But meat will not commend us to God; neither, if we eat not, are we the worse; nor, if we eat, are we the better. But take heed lest by any means this liberty of yours become a stumbling-block to the weak. For if a man see thee which hath knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols? For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh forevermore, that I make not my brother to stumble."

Golden Text.—"For none of us liveth to himself." Rom. 14:7.

### SUGGESTIVE QUESTIONS.

(1) With what does Paul's discourse in this chapter begin? Verse 1. (2) What knowledge do we have concerning these things? Same verse. (3) But what is the effect of such knowledge alone? Same verse. Note 1. (4) What difference does he make between knowledge and love? Same verse. (5) What is the con-

dition of those who think they have knowledge? Verse 2. (6) Who are known of God? Verse 3. Note 2. (7) What question was troubling the early Christians at this time? Verse 4. (8) What did the Christians know regarding idols, and the God whom they served? Same verse. (9) What was the belief of the idolaters in regard to the things they worshiped? Verse 5. Note 3. (10) As opposed to this what is the teaching of the Gospel? Verse 6. (11) What is the relation of the creature and the Creator as pointed out in the same verse. (12) How does the apostle indicate that there is a lack of the knowledge of the Gospel? Verse 7, first clause. (13) How did some look upon meat of which they partook that had been offered to an idol? Same verse. Note 4. (14) What was the result? Same verse. (15) What effect does the eating or refraining from eating have upon our personal relation to God? Verse 8. (16) Wherein is the greatest wrongfulness of careless indulgence? Verse 9. Note 5. (17) How might one be caused to stumble by seeing a Christian eating meat that had been offered to idols? Verse 10. (18) What would be the result to such a one? Verse 11. (19) How was he influenced to his downfall? Same verse. Note 6. (20) What is the result of this called by Paul? Verse 12. (21) Against whom else is it a sin? Same verse. (22) In view of the solemn consequences of self-indulgence, what declaration does Paul make? Verse 13.

### NOTES.

1. Knowledge puffeth up.—That is how we may know we have a certain kind of knowledge. He who really knows the most is most willing to admit that he knows nothing yet as he ought to know. But this knowledge which leads us to be puffed up, is a knowledge which is really foolishness in the sight of God. He who feels puffed up over what he has learned, or thinks he has learned, may know that he has not that knowledge which edifies, or builds up into Christ.

2. If any man loveth God.—Him the Lord knoweth. This is in accordance with 2 Tim. 2:19, "The Lord knoweth them that are his," who have freely given themselves to him. It is the love of God that prompts such a gift. "To be fully known by God, after the manner in which one friend is thoroughly known by another, is the highest possibility of the earthly life for the Christian."—*Professor Dwight*. "God is love. Therefore by loving, we partake of God's nature, and know him, and he knows us. He recognizes that we are his children. To know a friend implies that he knows us."—*Peloubet*. Love then is preferable to knowledge; for while knowledge puffs up, love builds up; and love acquaints us with God.

3. There be that are called gods.—The image of brass or wood or stone was supposed by the worshipers to represent the deity to which it was dedicated; and the imagination of the heathen world had run wild in the invention of deities, or principles, or gods, which must have their share of the homage of man, or regard themselves as slighted and visit mankind with affliction for the slight. So careful had the heathen worshipers grown of the rights of their deities, and so fearful of slighting them, that at the time of Paul's visit to Athens, they had gone so far as to erect an altar to the "unknown god," thus supposedly rendering themselves proof against the attacks of offended or slighted deities. Thus had there come to be gods many; and the outcome of this idolatrous practise is seen in Rom. 1:18-32.

4. Eat as of a thing sacrificed to an idol.—Can not rid themselves of the thought that they are partaking in idol worship. Those who knew God and the power of his salvation, knew that the idols were absolutely nothing but the material of which they were composed, and they knew that meat offered to them did not change its character or nature in the least by being offered. So to such there could be no hurt if they partook of it; but persons of weaker conscience, who saw in the meat defilement on account of the use to which it had been put, and who saw those partaking of it who had had experience in the things of God, might be led to yield to what they regarded as wrong, and thus their conscience be hardened and they be led to do other things that they regarded as wrong. "If we were alone in the world, and had no one to consider but ourselves, this knowledge about the non-existence of idols would settle the question."—*Peloubet*.

5. But take heed.—For what is right to you may be an occasion for wrong on the part of another, as pointed out in the note above. If we voluntarily make stumbling-blocks of ourselves over which others fall into sin, we are sinning "against the brethren," and therefore sinning "against Christ." "Shall we, for the sake of eating one kind of meat rather than another, endanger the salvation of those for whom the eternal Son of God laid down his life?"—*Hodge*.

6. Through thy knowledge.—It is certainly a good thing to know that the idol is nothing. The Lord has brought us that knowledge; but let us not use it in a way to cause another to lose eternal life.



DEATH OF ANANIAS.

It was the presence of God which slew Ananias. God's presence destroys sin, and when man enters that presence wedded to sin, he invites the destruction of sin upon himself, unless God in mercy veils his presence. Acts 5:1-11 is a parallel to Lev. 10:1-7. Both are types of 2 Thess. 2:8.

8 wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. But Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and they shall carry thee out. And she fell down immediately at his feet, and gave up the ghost; and the young men came in and found her dead, and they carried her out and buried her by her husband. And great fear came upon the whole church, and upon all that heard these things.

12 "And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. But of the rest durst no man join himself to them; howbeit the people magnified them; and believers were the more added to the Lord, multitudes both of men and women; insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits; and they were healed every one."

### QUESTIONS.

1. Relate briefly the story of the healing of the lame man, and tell all that followed.
2. How were the company of believers affected by the threats of the rulers?
3. In what condition were all the believers? How did they regard their property?
4. How did the apostles give witness of the resurrection? What was the source of all this? Compare 1 Cor. 15:10.
5. What prevented the suffering of poverty by the believers?
6. On what basis was distribution of goods made?
7. What man who afterwards became prominent was among those who thus disposed of their property?

## News and Notes

### FOREIGN.

—The Japanese Government is reported to be purchasing of Brazil the war vessels which are being constructed for her in England.

—The census of Russia, which was recently taken in one day, is now published, and gives as the entire population of the Russian Empire 129,211,113.

—The Japanese official press states that it is probable that the government will agree to the proposal of Hawaii, and submit the dispute between the two countries to arbitration.

—The International Convention of the Epworth League is now in session at Montreal, and reports from there indicate that this convention is one of considerable importance.

—The rebellion of natives in Simla, India, has not yet been quelled, and the Mullah of Powindah, with a force of 6,000 men, is threatening an attack on the British position at Datakhel.

—Twelve thousand boys and girls were taught to swim in 1896 by the London Swimming Association, which holds that for any Briton not to know how to swim is a disgrace to the nation.

—Advices from Thessaly state that Edhem Pasha, commander of the Turkish forces, received on July 20 an infernal machine, which exploded while he was opening it, wounding him in the arm.

—It is reported that the Tanals tribe, of Madagascar, are inciting their followers to massacre all the Europeans in the island with the exception of the English, who are to be considered their allies.

—Rumors of a Carlist uprising in Spain are becoming more frequent, and it is stated that large quantities of supplies are stored on the French border and large consignments of arms have been ordered from Germany and Belgium.

—Frank Butler, the murderer of the Blue Mountains, who was captured in San Francisco and extradited to Australia, was hanged at Sydney, N. S. W., July 16. He confessed to the murders with which he was charged, and also to other crimes.

—In an attempt to gain time and further embarrass the powers, the sultan, on July 18, appointed a new military commission to negotiate peace, which was to take the place of Tewfik Pasha; but the ambassadors refused to discuss the matter with any one but Tewfik Pasha.

—Professor Andree, the aeronaut, with two companions, ascended in his balloon from Spitzbergen Island, on July 11, in an attempt to sail over the north pole. No authentic report has yet been received in regard to his whereabouts or the success of his experiment.

—By the vaporizing of alumina in an electric furnace, and combining certain vapors therewith, M. Gin, a French inventor, is reported to have obtained rubies by the ton. The vaporizing of alumina has for a long time been considered an impossibility, as it is one of the most refractory of all substances.

—The French Government has employed the cathode ray as a means of checking the prevailing practise of smuggling. Watches and other dutiable articles are sometimes concealed in the legs of deal tables and in ink receptacles, and such articles will be submitted to the ray for the detection of this class of fraud.

—The British Government is sending five armored cruisers and war vessels into Alaska waters with the expressed intention of helping to protect the seals. A report from British Columbia states that "the government must have some object besides enforcing the sealing regulations in sending this strong fleet to Bering Sea."

—Advices from Uruguay state that the war there is virtually at an end, with the rebels as victors. The government forces were so hard pressed that they were compelled to make terms of peace, under which the rebels elect a president and have the governorship of the six provinces. Pedro Jose Ramirez is the man selected for the presidency.

—The French Government has positively refused to receive Nejib Melhame Bey as counselor of the Ottoman Embassy in Paris, and has intimated to the sultan its displeasure at the appointment, considering the position which Melhame has taken in regard to the French. The sultan is said to be considerably exasperated over France's refusal in this matter.

—A report from Constantinople, dated July 21, states that the sultan has sanctioned the settlement of the frontier question in accordance with the wish of the powers, with certain reservations; which probably means that the matter is as far from settlement as at any time during the history of the peace negotiations. The ambassadors of the powers have forwarded to their respective governments their joint suggestions relative to the measures they think necessary in view of the obstinacy of the Porte. Pending the arrival of fresh instructions the negotiations with Tewfik Pasha have been suspended.

—The Japanese minister at Paris, in view of the strained relations existing between his government and the United States, is reported to have said: "We wish especially to avoid war with the United States. If we had wanted war, we would have resisted Russia when she interfered after our war with China, but we decided that it was best to strengthen our army and navy and develop our resources."

—The steamer Pelican, which arrived at Tacoma, Wash., on July 18, brings the news that the entire mission premises of the Plymouth Brethren, at Wuchen, China, have been destroyed by a Chinese mob. The mob then turned its attention to the Catholic mission, but the arrival of native troops put an end to the disturbance. Several of the missionaries were hurt, but none seriously.

### DOMESTIC.

—The conference of the Baptist Young People's Union is now in progress at Chattanooga, Tenn.

—Mr. Brice, the United States consul at Matanzas, Cuba, has armed the consulate in consequence of threats of a demonstration against Americans in that place.

—A syndicate of wealthy Chinese has purchased, near the city of Philadelphia, a large tract of land for a Chinese national burying-ground, paying for it \$545,000.

—The Transmississippi Congress now in session at Salt Lake City, Utah, on July 16 declared by a vote of 244 to 46 in favor of the free coinage of silver at the ratio of 16 to 1.

—A rumor is reported from Washington, D. C., that the Canadian Government has issued orders that none but British subjects be given claims to mining property in the Klondyke mining region.

—A rich deposit of copper ore has been located on the shore of Prince William Sound, Alaska, and arrangements are now being perfected for bringing out the ore, 15,000 tons of which are said to be in sight.

—At New Haven, Conn., on July 21, an explosion occurred in the shell-loading department of the Winchester Repeating Arms Company's shops, by which six persons were instantly killed, two fatally and a number seriously injured.

—With the prospect of the passage of the tariff bill in Congress the stock of the Sugar Trust went up from 110 to 146 per share, showing the unmistakable hand of the money power in the manipulation of the machinery of government.

—The battle-ship Oregon arrived in San Francisco July 19, and is preparing for a trip to the Hawaiian Islands. As this war vessel is not a flag-ship, the Philadelphia, which is now at the islands, will remain there until the Baltimore is repaired.

—The estimated cost of the first week of the great coal miners' strike now in progress in this country is placed at \$1,300,000. Funds for the sustenance of the families of the striking miners are being urgently solicited throughout the Brotherhood of Locomotive Engineers.

—After three years of constant mechanical experiment, Joseph Barsaleaux, of Sandy Hill, New York, has invented a steam horse that promises to revolutionize cheap locomotion. The dummy animal is guided in the same way as the quadruped after which it is patterned.

—James Stevens, a miner of Gold Fields, Arizona, was rescued from his imprisonment in a mine at that place on July 17, having survived thirteen days without food or water. His body was fearfully emaciated, and he had lost more than sixty pounds during his captivity underground.

—The U. S. gunboat Bennington has been ordered to Hawaii to make a survey of Pearl Harbor, and ascertain what will be necessary to put that harbor in condition to receive the largest vessels. It is the intention of the government to make Pearl Harbor a first-class rendezvous for the Pacific squadron.

—In consequence of the recent reduction in the price paid for salmon on the Columbia River, between 300 and 500 fishermen armed themselves on July 19 and destroyed every fish wheel and fish trap in the vicinity of Baker's Bay. Reports place the amount of property destroyed as high as \$125,000.

—By a recent order of Secretary Bliss to the General Land Office, the patenting of lands by bonded railroads will be suspended, where such companies are in default in either the payment of their bonds or interest thereon. This ruling extends to all sales made by these roads subsequent to their default.

—Owing to the poor wheat crops of Russia, France, Australia, and Brazil, and the large shipments recently ordered by some of these countries from the United States, the price of domestic wheat has increased quite rapidly; and as the supply in this country is large, American wheat is expected to be a paying crop this year.

—In view of a recent order from the headquarters of the Santa Fe Railway, prohibiting employees of that road drinking spirituous liquors while on or off duty, the California Liquor Dealers' Protective Association has declared a boycott on the road, and will refuse to send any freight over the line while the order remains in effect.

—The steam sailing bark Hope, with Lieutenant Peary and party on board, left Boston on July 19, bound for north Greenland. It is the plan of Peary to take a colony of Esquimo as far north as possible and establish there a provision station. Other stations will subsequently be established in a line toward the pole; and in this way he hopes to reach the goal of Arctic explorers.

—The State Department at Washington has received another very "stiff" protest from Japan in regard to the annexation of the Hawaiian Islands to this country. Secretary Sherman is reported to have said that this protest will in no way affect the determination of this government to annex Hawaii, and that no reply will be made to the note except a formal acknowledgment of its receipt.

—After a three hours' debate on July 16 the House concurred in the Senate amendment in regard to the price to be paid for armor plate for the three battleships now in course of construction. The rate fixed was \$300 per ton, a substantial reduction from the rate heretofore paid, and a price which it is claimed will necessitate the government running its own armor plant, as no corporation will furnish it at that rate.

—The Woman's Cuban League, with headquarters at Washington, D. C., an organization whose officers are American newspaper women, are sending circulars to all the principal papers of this country, containing an appeal to the mothers, wives, and daughters of America to come to the assistance and defense (by influence and contributions) of womankind in bleeding Cuba. The circular is a strong setting forth of the terrible sufferings to which women and girls are subject in that war-ridden, lust-ravaged island.

—The strike of coal miners is still unsettled, and indications now are that bloodshed may be expected in the near future. The miners are not unanimous in the desire to strike, and the striking miners are calculating on bringing the others out before many days, as a cessation of work in the coal mines is necessary to the success of the strike. Arbitrators are attempting to bring about a settlement between operators and miners, but so far their efforts have not met with success. President McKinley has been appealed to, but has not yet decided upon any course of action.

—Returned miners from the Alaska and upper Yukon mining country bring stories of fabulous diggings in that frozen region, well substantiated by heavy sacks of the yellow dust. During the last week so many of these successful adventurers have arrived at Pacific Coast ports with the fruits of their toil that the '49 mining fever is again in full sway, and many are leaving lucrative positions to join in the rush for the "diggings." So many are starting at this season that grave fears are entertained by the thinking ones for the safety of those already there as well as those going, in view of the impossibility of taking in a sufficient quantity of supplies to keep so many through the frozen months.

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# Signs of the Times

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Our Question Corner is omitted this week to give room to other important matter.

Read "Our Bodies a Sacrifice," in our Fireside department. It will be followed by others, equally instructive and to the point.

Our Outlook department is rather long this week, but we are sure that our readers will appreciate the report of the great Christian Endeavor convention found therein.

**What Our Lord Said.**—When James and John saw the Samaritans reject the coming of their Master, they wished to call fire from heaven and punish them, but our Lord rebuked them with these words: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Luke 9: 55, 56. This is his message to like-minded reformers to-day.

An article by Brother Hilliard on the Tongan Islands was crowded out of this issue on account of its length. It will appear next week with an original illustration. We give, however, in our Mission department, an article by our European correspondent, which discusses the first missionary work at Ephesus. It will not be long ere the same mighty Gospel will again arouse Asia Minor. The worship of Diana as such will be no more, but a lifeless formalism is equally as bad.

**To Christian Endeavorers.**—This number might almost be called a Christian Endeavor number, for it has much to say of Christian Endeavorers, their convention, and some of their plans and methods. But while it finds fault with some of the principles obtaining among them, it is not against a single Endeavorer, it is for each one; and we would have all that it says considered by them not as a condemnation of Endeavorers, but as an appeal to the noble young men and women among them to turn from those principles and methods which God has condemned in his Word. Our object is not to maintain a theory, or build up a creed, or condemn those who do not agree with us; it is to preach the Gospel of Jesus Christ, the only "power of God unto salvation." We know this to be true; we desire all others

to know the same blessed power. We would have Christian Endeavorers build their houses of character, their methods of labor, on the eternal Word of God as it is in Christ Jesus, and reject all that is not of him. Therefore in His Name we ask them to read our appeal, this whole paper, proving all things by the Word, and holding fast that which is good.

**Why Ask Human Law?**—If Sunday is of God, why ask human help? If it has divine law back of it, why ask for human law? It is a purely religious matter, a matter between man and his God. Why not compel men by law to observe the Lord's Supper or be baptized? One is as logical as the other. There is always room to doubt the scripturalness of a religious duty when it needs human law to support it. If Sunday is of God it can not be overthrown; while on the other hand Jesus says, "Every plant which my heavenly Father hath not planted shall be rooted up." And no human law will support a false dogma or institution when blow the winds of God.

**When Will It Stop?**—Christian Endeavorers, or at least the ardent Sunday-law people among them, believe in stopping all labor on Sunday, excepting what they may call works of mercy and necessity, all Sunday papers, picnics, theaters, close all stores and shops, public museums and libraries. But some of these very men will admit that Mormon teaching is worse than an open corner grocery; others, that an open museum has less harm in it than an open Catholic or Unitarian or Christian Science or Modern Spiritualistic Church. After they close the shops, museums, etc., will they next begin to close up those churches and places of meeting considered inimical to "evangelical Christianity"? Logically, to conserve public morals and religion by law they ought. Or will they make Sunday the mark of loyalty, and honor by the protection of the law every one who in form observes the day religiously, even tho the religion be the baldest denial of the God of the Bible? Have our Christian friends thought of the outcome of the current on which they are launching their frail craft? If not, it is time to pause and think.

**The Comfort of God.**—True it is, our Lord is not here personally present, as he was when upon the earth; but he has not left us orphans; his Holy Spirit, the blessed Paraclete, dwells in every soul that desires the life-presence of God. In the development of faith and character, it is better, it is expedient, that Christ should not be here in person. When he was here, men limited his power to his bodily presence. "Lord, if thou hadst been here, my brother had not died," was the limit of faith. It was a Roman centurion who saw the great truth which God's people could learn only by Christ's absence. "Lord, I am not worthy that thou shouldst come under my roof, but speak the word only and my servant shall be healed." Christ's power is not diminished by physical distance. He is as able to heal now as when he walked the earth. Time and space do not change him. His mighty Spirit of life flows out unto all the universe of God, each current of which bears his fulness to every one who is in harmony with the law of God's working, his moral law. Surely there is comfort in this for all; for to all God is more willing to give of his Spirit than are earthly parents to give good gifts to their children. "Ask, and ye shall receive."

**Not a Parallel.**—It is said that if government fixes the number of hours in a legal day's work, it has a right to prohibit labor on Sunday. But the cases are not parallel. If government has a right to determine the number of hours in a day's work, it has the right to determine the number of days in a week's work. This is a parallel. But when the government declares that eight hours constitute a day's work it does not prohibit a man from working ten or twelve or more if he desires. So it could say that six days constitute a week's work, but it has no right to say that a man shall not work any six, beginning those six anywhere he chooses. He may work seven if he desires. It is one thing to define a period of time; it is quite another to limit men to a fixed period. The one law pertains to an institution, a thing, the other pertains to men.

**Jesus Christ our Lord** is a complete Saviour. He needs no pope, no cordon of councils or priests, no church creeds, between him and the sinner in order to save that sinner's soul. With his own human arm linked by power with the throne of the Eternal, and in infinite pity and tenderness, he reaches down to the lowest strata of humankind to lift up to companionship with God every longing human soul. O sinner, you may come to him boldly! He is a royal priest, having "compassion on the ignorant, and on them that are out of the way," that you may come. The door of mercy stands not ajar, but wide open. He says, "I have set before thee an open door, and no man can shut it," be he called pope, bishop, or preacher. "He delighteth in mercy." He is "pleased" with them that "hope in his mercy." Will you not trust him? He is able; he is wise; and he is willing. Will you not accept him as your Saviour, his life as your light, his Word as your guide?

**There is doubtless no body** in nominal Christendom to-day which, apart from Roman Catholicism, exerts a stronger molding influence over the great mass of professed Christians than the Christian Endeavor movement. Its motive in uniting all churches is doubtless laudable, but no true union can come outside of the holiness of truth, union in and through Jesus Christ. Anxiously, indeed, will the great Endeavor movement be watched to see whether its mighty host will choose the gospel of force or the Gospel of Love. Mighty, indeed, will it be with the latter; but utterly helpless against sin will it be if it turns to the political gospel of force.

**Good Counsel.**—The following good advice comes to us in a little leaflet, and we pass it along: "Let no one for one single day omit private prayer and reading of the Scripture. The very neglect of these two most important things is the cause why many become cold and give up. Read the Scriptures whether you understand them or not, trusting in the Holy Spirit for light and direction. Pray, even tho you do not receive answer in your time and way. At times we do not feel much like attending to our devotions, and are tempted to neglect them, but this should never be done unless providentially hindered. Phil. 4: 6; James 1: 22; John 5: 39; 1 Thess. 5: 17."

**The various nations of Europe** involved in the Turkish imbroglio have been spoken of as the six impotencies and the one power, the latter Turkey, the former the so-called "powers" of Europe. It is well for all to remember, however, that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." God permits many things, but the final outcome is in his own control. For—

"behind the dim unknown  
Standeth God within the shadow keeping watch above his own."

**Dr. G. F. Pentecost**, at the outdoor meeting held in connection with the Christian Endeavor convention, said that he believed that it was by *divine guidance* that the word "God" was left out of the Constitution of this government. If it were there, it could be amended out. God wanted his name where a legal amendment could not erase it, in the hearts of his people, and it seems to us as though every Christian would heartily respond to the sentiment.

**A Day for Dress, etc.**—If a Sunday law be demanded on hygienic principles, why should not laws regulating sleeping, diet, clothing, ventilation of dwellings, and a dozen other things pertaining to hygiene, be demanded also? If man's rest in the week be regulated by law on hygienic grounds, why not his rest on the day?

**If men only knew** the Sabbath of the Lord and what it means, if they only knew Jesus Christ and his power, they would never ask for Sabbath laws or Sunday laws. Nay, they would not want Sunday; they would be content with the Sabbath God made and which our Lord Jesus Christ kept.

"My kingdom is not of this world," are the words of Jesus Christ. They ought to be the words of his followers to-day.