

# 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."

Volume 23. Number 42.  
Fifty Numbers a Volume.

OAKLAND, CALIFORNIA, OCTOBER 28, 1897.

Weekly, \$1.00 per year.  
Single Copy, Five Cents.

(Entered at the Post-office in Oakland.)

For Publishers and Terms, see page 15.

## Editorial

"It is I; be not afraid." The words are those of the Son of God, the Creator of the heavens and the earth, and Master of sea and storm.

The occasion of the words is recorded in the sixth chapter of John, verses 15-21. The day of the event had been a remarkable one. The great Provider had dispensed to the multitude the bread of life, and ere sending them to their homes, had fed with temporal food by means of five barley cakes and two little fishes the five thousand men and the accompanying women and children. All, too, were sufficiently fed, and the fragments of the desert feast filled twelve baskets. Blessings in the hands of our Lord ever increase.

But slow of heart the multitude did not learn the spiritual lessons, did not accept the food as from God, did not hunger for the bread of eternal life, which Christ alone could give. Truly, thought they, this is the king we desire. If he will not assume kingship we will compel him to be king. But Christ's "kingdom is not of this world." John 18:36. Neither expediency, politics, nor force can make him king. He will

reign in every individual heart which will truly say, "Thine is the dominion," but he will never sit upon the temporal sinful thrones of men either in person or by proxy. When, therefore, he perceived that they would by force attempt to make him king, he despatched his disciples, some of whom, at least, appeared to

the loaves and fishes. Mark 6:45, 46; John 6:15, 26. So will he depart from every man or body of people who desire to make him an expedient in politics, or seat him on a political or theological throne of their own devising.

The disciples departed, doubtless disappointed that their cherished hopes had perished. As they proceeded on their journey, the night fell, and a fierce wind, common to the beautiful sea, arose with the deepening darkness. They endeavored to proceed to the other side, but they made no progress; "the wind was contrary." The distance was but seven or eight miles, but in the deep hours of the night, preceding the breaking of the day, the boat was still "in the midst of the sea, tossed with the waves." Their progress on the sea well befitted their disappointed hopes, and their spirits were at low ebb as their physical natures grew more weary with the rowing.

**Frightened.**—The weary boatmen were in a proper condition both mentally and physically to give way to groundless fears. The refusal of Jesus to be made king, the sending of them away alone



"IT IS I, BE NOT AFRAID."

be leaders in the plot, to Bethsaida, on the other side of the sea, while he sent the multitude away, and "departed again into a mountain himself alone," to pray for the people who longed not so much for inward holiness as for

on the stormy sea, the terrible tempest, the swelling sea, made the night one of terror and gloomy foreboding. To cap the climax, as they peered into the darkness they saw a human form walking upon the tossing waves. All the



superstitious tales so common among fisher folk invest to them the dread apparition with a deadly meaning. It was to them the storm wraith, foretelling their destruction. Some one whispers, "It is an apparition," and, paralyzed with fear, they cry out in agony.

But what joy succeeds the fear as there comes over the waves, through the darkness, from that Being who treads the stormy sea even as on land, the well-known voice, "Be of good cheer, it is I; be not afraid." They receive him into the boat, and immediately the journey is over, the little ship is at the land.

The lessons are obvious to the storm-tossed, disappointed children of earth. First of all, the Lord knows our needs. He knew that the disciples needed not a temporal kingdom in a world of sin, but a spiritual fitting for an eternal and sinless kingdom. Disappointed as they were, he did not utterly forsake them. He noted the storm raised by the prince of the power of the air, he saw them in the darkness of night "distressed in rowing," and he went to their relief. So he sees us. He knows our needs, knows the storms of trial, the furnace heat, the flail of tribulation. He will leave us no longer than is for our best good. He not only desires and purposes our salvation, but he is able to save. "The sea is his, and he made it." No storm-tossed deep can overwhelm him. He treads the rolling waves as tho they were solid rock. And yet our gloomy fears often think his very deliverances to be omens of fearful ill. Like Jacob we will say, "All these things are against me." Like Jerusalem of old, we moan, "Behold, and see if there be any sorrow like my sorrow." Sometimes our eyes are too dim with selfish weeping to discern his form; our ears are too benumbed to hear his voice. But he is there. We may behold him, and "there is life in a look." We may hear him say, "Be of good cheer; it is I; be not afraid." And he will come into our frail boat of life and being if we will let him. But, soul, if you can not see him or hear him, "feel after him and find him," for he is "not far from each one of us." Acts 17:27, R. V.

Jesus alone can save  
From every stormy wave;  
Trust in His power,  
Ever, in dark or day,  
Ever, in peace or fray,  
Ever, and all the way,  
Trust every hour.

**Letter and Spirit.**—"Who hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." 2 Cor. 3:6. Note that the apostle does not say, "not of the letter of the old testament, but of the spirit of the new;" that is not the thought of the text; but, "able ministers of the new testament; not of the letter [of the new testament]; but of the spirit [of the new testament]; for the letter [of the new testament] killeth, but the spirit giveth life." The letter of truth is its mere form. The mightiest and most blessed truth of God's Word in its mere form or letter will not save; for wherever the Bible has gone, unsaved men hold it in the letter. It only condemns them. To partake of the Lord's supper, to go through a form of baptism, to rest on the seventh day, will save no one. The truth must be received

in the heart, in the love of it, and thus become a very part of the being, changing the man to the glory of God. It was of this mighty truth that Paul was minister. If men rejected it, he did not put them to death, nor did Christ, nor has he given that commission to any of his servants. The words rejected, or held only in the letter, will condemn in the last day. John 12:48; 2 Cor. 2:16.

### WHAT IS YOUR WITNESS?

ARE you the Lord's? Is he your personal Saviour? Do you know this to be a fact? If so, how?

"Why," says one, "I have the blessed inward consciousness that this is so. I have the witness within myself. What more do I need?"—But you do need more. An "inward consciousness" of your own, apart by itself, however "blessed" it may seem to you, is of little worth. Thousands have been deceived before you, and you may be just as surely deceived. Your witness at best is only a human, fallible witness.

"But how may I know?" do you ask? You may know. God would have you have a better witness. The law of the Word of God in the matter of witness is that "at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." Deut. 19:15; Matt. 18:16; 2 Cor. 13:1. Even our Lord's mission was thus established. John 8:18. And he himself declared, "If I bear witness of myself, my witness is not true." John 5:31.

But did he not bear witness of himself, and was not his witness true?—Yes, but its truth was confirmed by even greater witness, witness which would appeal to minds far beyond any claim which Jesus of himself could make. Further, Jesus did not put forth his "inner consciousness" as a witness. Of course he possessed an inner consciousness which made his own heart glad. But the two witnesses were these:—

#### Witness of Jesus.

"I am one that bear witness of myself." John 8:17.

"The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." John 5:36.

#### Witness of the Father.

"The Father that sent me, beareth witness of me." John 8:17.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." [bear witness] of me." John 5:39.

For all the hundreds of years in the past from Moses to Malachi, God had by his Spirit in his Word borne witness to his Son. Unchanged that witness had remained through all the centuries. Every phase and characteristic of Christ's time and life and work had been foretold.

When Jesus Christ, the Son of God, the eternal Logos, came to this world, God gave him his Spirit without measure. That Spirit wrought out in Jesus Christ just what God had foretold in his Word. The Incarnated Word agreed with the written Word, and thus did God establish Christ's mission to all men.

That written God-breathed Word comes down to us to-day. It is the voice of the Spirit of God speaking to the children of men. It is the infallible Witness of the ages. No man living can say that any other contemporaneous man wrote it, or has altered it to suit his purpose.

Our human soul comes to that Word. It

hears God speak. I yields to his voice. That Word declares the soul a sinner; the soul says, "Amen, Lord." It agrees with God. That Word says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The soul again says, "Amen, Lord." He listens further; the Word tells him that he may have the love of God through the Spirit of God, that God is willing to give that Spirit, that by that Spirit that soul will obey God, and keep all his commandments. And the soul again and at all times responds: "Amen, Lord. To thee be the dominion of my heart, for thine is the glory and the power. O, how love I thy law! I delight greatly in thy commandments."

Has not that soul a witness?—Yea, verily. The spirit which is in him agrees with the Spirit of God in the Word; and therefore he knows (1) that the spirit in him is the Spirit of Christ, and (2) that he is indeed the Lord's, for the Lord says it, and with it all he is agreed. O brother, this is the witness God desires you to have that you are his child! It is *his* witness to *you*. But your witnessing is not to yourself, or of yourself, it is to the world of the goodness of God, of God's power to transform character, and to do all that he has promised.

### HOW TO LOVE GOD.

"I do not love God, and it does not seem as tho I ever could; how can I learn to love him?" Thus writes an inquiring soul. The only answer is, Get acquainted with God. The trouble with our friend is a lack of acquaintance with God; for "he that loveth not knoweth not God." 1 John 4:8. "And they that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee." Ps. 9:10.

Don't trouble yourself about "trying to love God." Love doesn't come in that way. Love is a spontaneous growth springing from acquaintance with one who is loving and lovable. Get acquainted with God, and you can't help loving him. The god whom you are *trying* to love, is not the true God.

"The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5), and we are taught (Luke 11:13) that God is more ready to give the Holy Spirit to them that ask him, than a parent is to give good things to his children. The Spirit has, indeed, been poured out upon all flesh (Acts 2:16, 17), so the gift of love has been bestowed upon us even before we ask it. Air and water, the first essentials to life, and the freest of the gifts of God, are the best representations of the measureless gift of the Spirit, and so of the infinity of God's gift of everlasting love.

"But how can I get acquainted with God?" O, that is not difficult! He is "not far from every one of us" (Acts 17:27), and is very accessible, for he invites everybody to come to him. Through Christ all men, of every class and nation, "have access by one Spirit unto the Father." Eph. 2:18. Begin to hold conversations with him. Do not be afraid of intruding, or of putting yourself forward; for when you speak to the Lord, you are only replying to the words that he has already spoken to you. If you consider what he has said to you, you will be at no loss to know what to say to him. You



can not expect to love one with whom you are not acquainted; but what is more natural than the growth of love between persons who frequently converse together?

We get acquainted with God also through his works. "The earth is full of the goodness of the Lord." Ps. 33:5. All his works praise him. The evidences of his love and loveliness are stamped upon every leaf and flower; they descend with the rain, and flow with the streams; they shine in the sunbeams, and are diffused in the air. "O, taste and see that the Lord is good; blessed is the man that trusteth in him;" for unto you who believe "he is precious."

E. J. W.

### OBEDIENCE, AND WHOSE?

GOD's law, the Decalog, demands obedience. The transgression of that law is sin. I John 3:4; Rom. 7:7. "All have sinned, and come short of the glory of God." Rom. 3:20. All are therefore condemned by the law, and worthy to die; for "the wages of sin is death." Rom. 6:23; Eze. 18:4. God's glory is his goodness, his righteousness. Ex. 33:18, 19; 34:6, 7. Now as God created man for his glory (Isa. 43:7), and as man has sinned and come short of that glory, there must be some means by which he may be brought back to that glory if he is to be saved. That means is the Gospel, "the power of God unto salvation to every one that believeth; for therein [that is, in the Gospel] is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith." Rom. 1:16. "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Rom. 3:22.

He, therefore, who believes in Jesus Christ is counted righteous, *not* with his own righteousness, not with his own law-keeping, but with "the righteousness of God," with the obedience of Jesus Christ; "for as through the one man's disobedience the many were made sinners, even so through the obedience of the One shall the many be made righteous." Rom. 5:19. To this righteousness the law and the prophets bear witness, showing that the righteousness which God gives by faith is the same that is demanded by the law and taught by the prophets. Rom. 3:21.

From our transgressions of the first commandment—the worship of false gods—we are through faith justified by Christ's obedience to that commandment. From our transgressions of the sixth commandment—murder and hatred—we are through faith justified by Christ's obedience to that commandment. From our transgressions of the fourth commandment,—Sabbath-breaking,—we are justified through faith by Christ's Sabbath-keeping.

Now, if we are justified from idolatry, or murder, or adultery, or profanity, are we free to indulge in those things?—"God forbid, how shall we that are dead to sin [transgression of the law] live any longer therein [in transgression]?" Rom. 6:1. By so doing we would make Christ the "minister of sin," building again the things that were destroyed. Gal. 2:17, 18.

Now is not all this just as true of the Sabbath precept as of any other part of the law? Shall Christ's obedience be accepted or be hoped for as respects one precept and despised as regards another? He would live his own life in us, in

each one of his children, over again? Would he live a different life, a different righteousness, than when he was here on earth?—Nay, he would not. He is "Jesus Christ, the same yesterday, and to-day, and forever." He who rejects a part of the obedience of Christ really rejects all. The law is a whole law of the *one* God and *one* Saviour. Those who are "partial in the law" do not keep God's ways. Mal. 2:9.

### "PRINTING ON THE SKIES."

THE following is from the pen of Dr. L. A. Banks in the *N. Y. Voice*; it is suggestive of a higher truth:—

A man in Cincinnati has invented an apparatus by which it is proposed to print in letters of fire news or bulletins on the sky. The apparatus is worked by electricity. First, a shadowy sheet regulated to suit the size of the bulletin or telegram is cast upon the heavens by an electric camera, and then, with another camera, words in letters of fire are cast on this. It is the dream of the inventor that the time will come when the important news of the day will be spread out on the skies every evening, so that every toiler can read them in comfort and at his leisure. These news bulletins will be prepared by conscientious, intelligent, and incorruptible public officials, and the result would be the abolition of ignorance, misinformation, and prejudice. Whatever may be the result of this invention, we know that there is an invention as old as the human race that has been registering matters of infinite moment in the skies. Jesus said to his disciples when they were rejoicing that even the devils were subject to them, that it would be more appropriate to rejoice because their names were written in heaven. We may know that our names are written there if we have within us the Spirit of Christ; but Paul declares that if we have not the Spirit of Christ we are none of his.

In Ps. 50:3-6 is set forth the second coming of our Lord, and the final judgment. The sixth verse reads: "And the heavens shall declare his righteousness; for God is judge himself." God's law is the rule of his righteousness (Isa. 51:6, 7), the standard of his judgment (Eccl. 12:13, 14; James 2:8-12). What more reasonable to suppose than that God will in that day emblazon his holy law, revealed in his Word, kept by his Son, which men now deny, on the very heavens in sight of all beholders?

**Not a Type, but Eternal.**—The Sabbath of the Lord is not a type in the sense that it points out something in which it ends. The Passover was a type which ended by limitation at the cross. But the Sabbath of the Lord is a memorial of creation and a sign of our acknowledgment of God as Creator and Redeemer. Ex. 20:8-11; Eze. 20:12, 20. It is an emblem of the rest in Christ Jesus. Heb. 4:1-11. It can never pass away, because the facts upon which it is founded are eternal, and the reasons why God gave it are eternal. But the yearly sabbaths and feasts, of which not less than seven are noted in Leviticus 23, "beside the Sabbaths of the Lord" (verse 38), "are a shadow of things to come." Col. 2:17. This was emphatically true of the yearly sabbaths, but not at all true of the Sabbath of the Lord. If sin had never entered, the Sabbath would still exist, even as it will throughout all eternity in the earth made new. Isa. 66:22, 23. What the priests and kings of the people of God in past dispensations were among men, such were the yearly sabbaths among institutions. Priests, kings, and sabbaths were typical. But what God has always been and will be to his people,—Creator and Redeemer,—such has his memorial, his sign, his Sabbath, ever been and will be. It is like its Author,—eternal.

## General Articles

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

### THE LILY OF THE VALLEY.

BEFORE me as I sit and rest there stands  
A vase of lilies beautiful and sweet;  
They seem to charm my weariness away,  
Their power to soothe and calm is so complete.

Tho calm their outward form, on looking close,  
The spark of fire within each bell I've found,  
That proves their mission one of love to man,  
And makes our hearts to God's own praise rebound.

Amidst their cool, broad, sheltering leaves they stand,  
Modestly hiding in their safe retreat,  
Exerting over all an influence kind,  
Gladdening the eye, and rendering life more sweet.

Behold the sick-room: enters in a child,  
Bearing sweet lilies in her little palm;  
With feeble eagerness the sick one turns,  
Thy soothing presence bringeth rest and balm.

Behold sad parents by a little grave;  
With lilies of the valley low they bend,  
And gently cover her, their only child,  
Whose brief career a perfume sweet did lend.

O lily of the vale, our Lord chose thee  
An emblem of Himself; and oft my mind  
Doth turn from symbol to reality,  
To Jesus, holy, glorious, loving, kind!  
EMMA L. PARDON.

Albany, N. Y.

### FOR CHRIST, OR AGAINST HIM.

"HE that is not with Me, is against Me; and he that gathereth not with Me, scattereth abroad." The mind, the heart, the strength, of every son and daughter of Adam, belongs to God. None of us are at liberty to shape our own course of action as we please. And we can not possibly be neutral. Our influence is cast either for the right or for the wrong. Do not think that because you do not manifest decided hostility against Christ, you are doing him service. Those who think thus deceive their own souls. Every time that you are not guided by the Holy Spirit, your influence is used against Christ. You are scattering abroad. We can not withhold from Christ a portion of his intrusted goods and resources without giving the power of darkness an advantage. By withholding that which God has given us to use in his service, be it time, or means, or influence, we work against him.

God's workers should earnestly co-operate with heavenly intelligences, using every particle of light and grace for the saving of the souls for whom Christ has died. When one of Christ's professed servants relaxes his hold, Satanic agencies take up the work, hurting and destroying where an active, interested worker might save and strengthen.

Souls are in the darkness of error, ignorant of God, of Christ, and of the truth. But too many of those who call themselves Christians, carry no burden for their fellow-beings. They expect the minister to devise all the plans, and set in operation all the influences that are to win souls to the cross of Christ. By far the larger number of professed Christians feel themselves detached from the perishing world around them. Yet they are a part of the great web of humanity, and Heaven looks upon them as brothers to sinners, as well as to saints. As they mingle with others, they exert an influence that either helps souls on the way to



heaven, or helps to drive them to perdition. Each one acts himself.

I would that those who profess to be servants of Christ could, with the angels, look down from the heavenly courts upon the world, and upon the churches that profess to be serving God and obeying his orders. What would they see?—They would see God's precious time spent, and nothing accomplished. They would see his intrusted means used for self-gratification and self-indulgence.

What more would they behold from the lofty heavens, from which angels descend, co-operating with every one who is dedicated to the service of God?—They would see that this world is the scene of a continuous conflict. They would see that human beings are required to fill posts of duty. They would see unnumbered agencies of evil at work, taking advantage of those who are off guard, to set in operation influences fraught with evil.

What further would they see?—They would see that in the great judgment day those who have not worked for Christ, who have drifted along, carrying no responsibility, thinking of themselves, pleasing themselves, will be placed by the Judge of the whole earth with those who did evil. Both receive the same condemnation. If those who thus wasted their lives were given another probation, would they not work soberly and righteously, with soul and mind and strength, to accomplish something for the Master, who left them an example by his life of self-denial and self-sacrifice, by his diligence in the work of saving perishing souls?

When Satan succeeds in lulling the professed followers of Christ to carnal security, so that they fall asleep at their post, a shout of joy runs through the ranks of the invisible foe. The enemy uses the listless, sleepy indolence of Christians to strengthen his forces and win souls to his banner. Many who think that, tho they are doing no actual work for Christ, they are yet on his side, are enabling the enemy to preoccupy ground and gain advantages. By their failure to be wide-awake, diligent workers for the Master, by leaving duties undone, and words unspoken, they have allowed Satan to gain control of souls.

There is an abundance of work to be done in our world, and no one with reason and a knowledge of the will of God will be excused from doing his share. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, against the mighty." These words mean much to those who have no spirit to labor, no desire to wear the yoke or lift the burdens in the service of Christ. Our faith must be a living faith. It must work by love, and purify the soul. We are to study to show ourselves approved, workmen that need not to be ashamed. We are to employ our intrusted capabilities in God's service, thus demonstrating our fidelity to him. If we do only a third of what our talents enable us to do, with the other two-thirds of our power we are working against Christ.

"Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ." "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And

take the helmet of salvation, and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

MRS. E. G. WHITE.

### WHO ARE BLINDED BY THE VAIL?

In a recent number of the *Pacific Christian* is an article on "The Bible *versus* Sabbatarianism," which we are requested to notice. Really it is not worth while, for it presents no reasons against the law of God which have not been answered scores of times. However, as the main argument is based on an evident misunderstanding on the part of the writer of 2 Corinthians 3, we will notice what he says relating to that:—

The thing that remains after the ministration of death written on stones, the old covenant, was abolished, is the ministration of the spirit, or principles of moral righteousness without the use of the statutes of the Decalog. The New Testament is essentially an institution of moral principles. It has but three purely statutory laws in it,—the Lord's supper, Christian baptism, by command, and the Lord's day, by apostolic example. When the Lord said, "I will put my laws in their mind, and write them in their hearts" (Heb. 8:10), he taught that the principles of moral right would not stand on a statutory basis in the new, as they did in the old dispensation.

How there can be *three* purely statutory laws, one of which is by "apostolic example," would puzzle even a sophist to explain. Of course there is no law for Sunday observance in the Scriptures. Neither is there *apostolic* example; for there is the fact of but *one religious* meeting on the first day of the week in all the record of the apostles, and that an incidental meeting, on the evening of a day the greater part of which was spent in manual labor. God's law has never stood among his people on a mere statutory basis. When the law has not been written in the heart of his people it has *not stood with them*. The only thing that will establish the law, or ever has established the law, *among any people, is faith*. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. The only thing that established the law in the hearts of Moses, Isaiah, Elijah, and Daniel was *faith in God's statutes*. So also with Jesus Christ and his apostles. The only faith that profits is the "faith that *worketh by love*" (Gal. 5:6), and "this is the *love* of God that we *keep his commandments*" (1 John 5:3); and how shall we know what he has commanded but by the commandments themselves? Faith by the power of the Spirit writes the principles of righteousness, God's statutory righteousness, in the heart. He who ignores God's statutes has no witness of his righteousness by faith. See Rom. 3:21, 22. He despises the Word of God. Why?—Let Rom. 8:7 answer: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Jesus said, "I delight to do thy will, O my God; yea, thy law is within my heart." Again we read in the same article:—

In verse 13 of this third chapter of 2 Corinthians the apostle explains the meaning of the placing of the vail over Moses' face, teaching that the veiling of his face symbolized that Israel would fail to see that the glory of the ministration of death written on the stones which he had in his hands, would come to an end. He farther says, to this day (when this Second Letter was written to the Corinthians), "the vail is still upon their minds and heart." Nevertheless, when it, the heart, turns to the Lord, the vail shall be taken away.

The same vail is on the minds and hearts of all Sabbatarians even to *this* day of our Lord, 1897. When will it be taken off, that they may stand before the Lord with unveiled face, seeing clearly that the ministration of death written and engraved in stones is done away?

Moses took the vail off his face when he went into the holy place of the tabernacle to minister before the Lord, typifying thereby that Christians, under the new covenant, would minister before the Lord without the vail on their minds and hearts; that is, they would not be blind to the fact that the old covenant, the ministration of death written, and engraved on stones, was abrogated. "But we all with open or unveiled face, beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Verse 18.

That which remains is more glorious than that which is done away. "For if that which is done away was glorious, much more that which remaineth is glorious." Now the glorious thing was "the ministration of death written and engraven in stone." 2 Cor. 3:7. God's law was ministered to the Israelites when it came to them; spoken by the voice of God, or written on the tables of stone, it came in exceeding glory. But to the unbelieving, that glory only condemned them. The giving of the law was to them "the ministration of condemnation." Verse 9. They said to Moses, "Speak thou with us, and we will hear; but *let not God speak with us* lest we die." Ex. 20:19. Not receiving God's voice brought condemnation and death. See also Deut. 5:25-28.

But how was it with Moses? He lays his own heart open before God, receives God's law by faith in a living Redeemer, and the *glory of condemnation* and death is abolished in him by the power and indwelling presence of God, so much so that his face shone by the glory of the righteousness within.

But Moses could not give that righteousness of faith to Israel. He could only give them the law as spoken of God, as written on tables of stone. But Israel instead of receiving that law from God as did Moses would not listen to the words of life; and even its glory by grace, shining in the face of Moses, condemned them. God wanted them to take his righteousness, his law, in their hearts by faith even as did Moses. He says, "O that there were such an heart in them, that they would fear me, and keep my commandments always." Deut. 5:29. But they saw only the glory of condemnation and death, which the Lord longed should be done away in the greater glory of justification and regeneration, even as the light of the moon is abolished by the light of the sun.

The same glory condemned them when Moses came down from the mount. Their unbelieving, sinful hearts could not look upon the glory of God's righteousness as it shone from Moses' face. Instead of looking beyond that to the God who had declared himself in that very law a merciful God, their unbelief asked that that glory should be veiled, hidden from them. That vail over Moses' face represented their unbelief. Compare 2 Cor. 3:14 with 4:4.

But Moses saw beyond the outward glory to the inward character of God. Instead of pleading as did Israel, "Let not God speak with us, lest we die," the humble servant of God, with a heart emptied of selfishness, pleads in holy boldness, "I beseech thee, show me thy glory," and God answers the prayer, "I will make all my *goodness* pass before thee" (Ex. 33:18, 19), and then revealed himself to Moses as "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, for-



giving iniquity, transgression and sin" (Ex. 34:6, 7). The Lord showed Moses his glory by placing it in his heart. And it was the forthshining of this glory from within that the unbelief of Israel desired should be veiled. Ex. 34:29-35. It condemned them *because of their unbelief*.

It is just as true with every Sabbatarian to-day, and every one else who attempts to keep the Sabbath in the letter alone, and who will not receive the law into his heart and life by Jesus Christ. Such an one gets it only through Moses. "For the law was given by Moses, but grace and truth came by Jesus Christ." John 1:17. It was in Christ that Moses himself obtained the glory, just where *he* obtained the law coming from God to him; it was grace and truth, righteousness and life, by faith. The law was "the law of the Spirit of life in Christ Jesus." Rom. 8:2. But, refusing to hear God speak, and receiving it only from Moses, the children of Israel were condemned. The ministration of God's Word to them, through man, they receiving it as from man, hid from them God's glory. By their own unbelief, they could not see beyond the glory of condemnation to the glory of justification. When in unbelief they hid from their eyes the lesser glory which condemned self to death, they could not behold and receive the greater glory which brought righteousness and life. And so it is with every one who may profess to keep that whole law. He must take it as from God in Jesus Christ, by faith. If he shuts out the heart-righteousness by unbelief, truly the veil is upon the heart. But if he looks beyond man to God as manifest in Jesus Christ, he will find the law indeed to be grace and truth. So Moses, and Samuel, and David, and Elijah, and Isaiah, and Daniel, and all the faithful of old, and Jesus Christ and his apostles, found it.

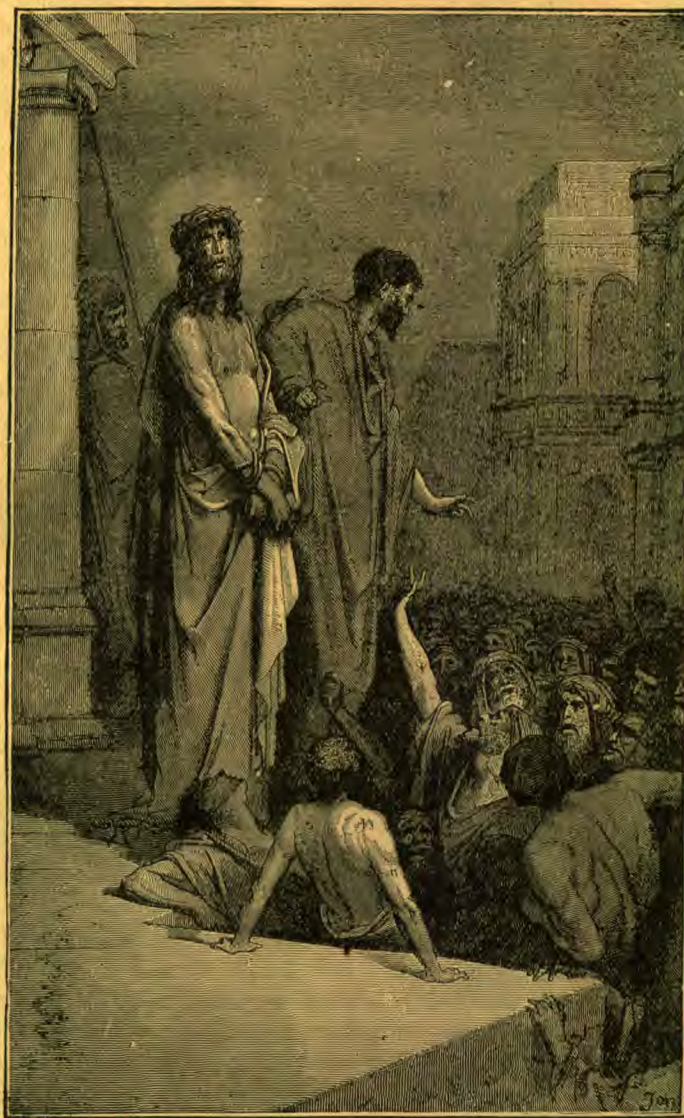
The veiled professors of religion in these days are those who will not hear God speak through his law. Of them the prophet speaks: "Now go, write it before them in a table, and note it in a book, that it *may be for the latter day*; that this is a rebellious people, lying children, *children that will not hear the law of the Lord*; which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits; get you out of the way, turn aside out of the path, *cause the Holy One of Israel to cease from before us*." See Isa. 30:8-13, margin. It is the old cry which we now hear from them which would abolish God's law to-day. They would not only veil their own faces, but would spread a veil over the nations, and hide from the people God's glorious righteousness in Jesus Christ, to which and of which his holy law is a blessed and eternal witness.

But there is coming a time when God will speak, when every case will come before him in judgment, when "the heavens shall declare his righteousness, for God is judge himself," when his holy, unchangeable law, kept by Jesus Christ, by whose obedience we are justified, will both condemn its transgressors, who have rejected it, and acquit those in whose hearts it is written, in whose lives it is practised; when all will be undeceived forevermore, some to meet the inevitable result of chosen sin,—the second

death,—some to enter into the everlasting kingdom of God, where against his law and Sabbath no hand shall be raised, no tongue shall speak. "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." Isa. 25:7. Before it shall be too late God asks us to "consider this." Ps. 50:16-22. Reader, are not the Word of God and the example of Jesus Christ sufficient? X.

### "BEHOLD THE MAN!"

PILATE little knew the significance of these words as he spoke them to the angry mob that clamored for the Saviour's life. He had been warned not to have anything to do with that just man; and he believed him to be more than



"Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, BEHOLD THE MAN!" John 19:5.

ordinary man; but all this did him no good. Pilate's confession is made by many at the present time—"I find in him no fault at all." We are too apt to see Jesus as the Son of God only, and to think of his spotless character during his earthly life as incapable of being marred by sin, and his being kept from the power of sin as something entirely independent of his own will. Thus, to many, Christ becomes a pattern after which we are to cut and fit; and since by all their cutting and fitting they do not succeed in making a perfect fit, they conclude that we are to do only the best *we* can. To such our Lord becomes an example which it is impossible to imitate, a model after which *we* can not fashion ourselves.

The latter statement is true. The cutting and fitting and the fashioning are not ours to do. The important part we must act is to "behold the man;" for "we all with open face behold-

ing . . . are changed into the same image." 2 Cor. 3:18.

He was "declared to be the Son of David," "the Son of man," "the Man Christ Jesus." "For verily he took not on him the nature of angels; but he took on him the seed of Abraham;" being made like his brethren in all things, he suffered like them, and was tempted like them. See Hebrews 2. This and the preceding chapter present the mystery of the incarnation. The Son of God, who was above angel, seraph, and cherub, yea, equal with the Father, humbled himself to the estate of sinful man; and the angels, whose work it is to minister to man, were found ministering to him. "What is man that thou art mindful of him?" Being "the Son of man," he became heir to all the temptations and trials common to man, yet "with strong crying and tears" he looked unto Him that was able to save him from death, "and was heard in that he feared." Heb. 5:7.

Now we do not see the Son of God as the Creator, unacquainted with human wo and suffering, "but we see Jesus, who was made a little lower than the angels for the suffering of death, . . . that he by the grace of God should taste death for every man." He is one with us, and therefore he is not ashamed to call us brethren. He was made like us in all points, insomuch that he is touched with the *feelings* of our infirmities. The word "*feelings*" conveys much to the human mind. When we consider it in the light of our own experience, we are better prepared to comprehend its significance in the earthly life of the Son of man.

Perhaps we are unjustly treated in some way, and when thus wronged feel inclined to demand justice, but when we heed the instruction of Heb. 12:3,—"*Consider Him*,"—we are led to see that any and all such feelings are not in harmony with the Master's life and teachings. His persecutors envied him, and plotted to take his life, but he did not fear. They hated his followers, yet he sought the good of his enemies. He was insulted by the professed people of God, still he bore it patiently. And in their hatred they placed the cruel crown of thorns upon his innocent brow, and when they had smitten him upon the head with a reed, and spit in his face, they derided him, bowing the scoffer's knee. All this was done to him "who did no sin," yet he offered no resistance.

If the human mind, inflamed by meditating upon some real or imaginary injustice, could gaze upon the sublime scenes of Calvary, how often would our sorrows disappear behind the woes of the Son of man! Therefore "consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." "There's life in a look." This is how our hearts and minds are kept through Christ Jesus. Phil. 4:7. Thus he says to us, "Peace, be still," and there is a great calm. Trivial annoyances no longer provoke; but "looking unto Jesus" we shall endure "as seeing him who is invisible." May our prayer ever be, "We have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon Thee." 2 Chron. 20:12.

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## DID CHRIST GIVE A NEW LAW?

THE law of God, or the Ten Commandments, was once acknowledged by nearly all denominations as the eternal law of God for all time, the present dispensation as well as the past. The Decalog has been taught to the children in Sunday-school. These holy commandments have been the theme of many a gospel sermon. Churches have been decorated with a copy of the law of God. They have been pronounced "holy" by prophet, apostle, reformer, bishop, preacher, and the people. What a change has taken place! By ministers and laymen the law of God is called "the old law," "the law of Moses," "the Jewish law," and a "yoke of bondage." What is the cause of this change in the minds of the people? The law has not changed, but the people have. They see that the law very emphatically teaches that the seventh day is the Sabbath of the Lord, and they are prohibited from working on that day by the law. Rather than turn from their old way and keep the commandment, they prefer to cast reflection upon God's law, claim it was abolished by Christ, and a new law given to take its place.

Christ being a "prophet," and God speaking through him, all that he said had the authority of law. His life and teaching are an exposition of the moral law. If we follow him and obey his commands, we will keep the Ten Commandments. Suppose Christ did give a new law, where is the commandment in the new law that tells us to rest upon the first day of the week? It does not help the Sunday-sabbath cause in the least to claim Christ gave a new law, unless those who claim it can find a command enjoining upon us Sunday as a rest day.

## Proposition.

All the new commandments given by Christ lead to the keeping of God's moral law.

1. "Think not that I am come to destroy the law." Matt. 5:17.
2. "Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. 7:12.
3. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." John 13:34.
4. "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.
5. "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." 1 John 3:23.

If we will obey the first commandment given above we will have no trouble with those that follow. All the "new commandments" will not conflict with the law that Jesus says he came not to destroy. If we do not think that the law was destroyed by Christ, then we must think or believe the fourth commandment is still binding.

The second commandment given above is what is called "The Golden Rule." It is a rule which, if obeyed, would lead to the keeping of the last six commandments of the Decalog. It will not be obeying the commandment for me to do unto others *as I would like* to have them to do unto me. I must do to them as they should do (ought to do) to me. We should treat others, *not as we would like* to have them treat us, but *as God would like* to have them treat us. We must go to God's law to find out how God would have us conduct ourselves in relation to our fellow-men. No wonder Christ should have added "for this is the law." He that obeys The Golden Rule

obeys that part of the law relating to man. He does his duty to his fellow-men.

Christ says, "A new commandment I give unto you." Does the new commandment lessen our obligation to keep the Ten Commandments? The children of Israel were commanded to love one another before they left Mount Sinai. Lev. 19:18. Christ's life upon earth was an example of love. The commandment was new because it was "*love as I have loved you.*" In this new commandment Christ sets forth his life as our pattern, and what should be the measure of our love.

"Owe no man anything but to *love one another; for he that loveth another hath fulfilled the law.* For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment [showing our relation to each other], it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; *therefore love is the fulfilling of the law.*" Rom. 12:8-10.

In the new commandment of Christ he simply commands us to love as he had loved, and as love is the fulfilling of the law of Ten Commandments, he commanded us to keep the law as he had kept it.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. *On these two commandments hang all the law and the prophets.*" Matt. 22:37-40.

If all the law hangs on the two commandments, love to God and love to man, so long as we are required to love God and man, just so long will the law be binding. The first four commandments of the Decalog make requirements of us which will be obeyed, if understood, when we love God with all our hearts. The last six make requirements which will be obeyed when we love our neighbor as ourselves. Love to God and love to man is the fulfilling of the whole law.

In the command, "Go ye into all the world, and preach the Gospel," Christ recognized the law. The Gospel is "glad tidings" of salvation. Its purpose is to save people from their sins. "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall *save his people from their sins.*" Matt. 1:21. "Sin is the transgression of the law." 1 John 3:4. It is the transgression of the Ten Commandments. Rom. 7:7. If the law is abolished we have no need of the Gospel. If there is a Gospel to be preached, then there must be sinners, and if there is sin, there must be a law. The theory that the Jews had the law, and we have the Gospel without the law, is a false theory. The people of the old dispensation had the same law as a standard of righteousness, and the same Gospel that we have. "For unto us was the Gospel preached, as well as unto them." Heb. 4:2. "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3:8. Wherever you find the Gospel of Christ needed, there you will find sin; and where you find sin, there you find the law. "Go ye into all the world, and preach the Gospel," for the whole world, has transgressed the law and have need of the Gospel. The law points out the sin, the Gospel removes it.

We can enjoy the full benefits of the Gospel only as we believe in Christ. God is so much interested in our salvation from sin that

he gave us the commandment, "Believe on the Lord Jesus Christ." Faith in Christ, or believing on Christ, establishes the law. Rom. 3:31. It is evident that all the new commandments of Christ, if obeyed, would lead to the keeping of the ten commandments.

W. L. ILES.

Phoenix, A. T.

## A TRUE STORY OF ANSWER TO PRAYER.

HOPING it will inspire faith among us in God's promises, I write a remarkable answer to prayer as it was told me by a friend who heard it related by an aged minister at Wayne Chapel, near Dayton, Ohio. The minister still lives to vouch for its truthfulness.

In an early day Father Miller and his worthy wife were converted to primitive Methodism, and were known far and wide for their pious manner of living.

Owning large springs and prosperous milling interests for those simple times, it occurred to the man, then in his early prime, to erect a still-house as a means of faster increasing his worldly wealth, such things not being looked upon with the disfavor in those days that they are now. His devoted wife, in her closer communion with God, was strongly impressed with the evil of such a course, and set her heart to change her husband's mind by her arguments and entreaties. But all in vain. He remained firm to his resolve, and the lumber was sawed, and the work of preparation went on.

But, relying upon the promise of Him she had learned to trust, Grandmother Miller, the busiest of housewives of those very busy days, has since said that she "passed almost the fourth of every day in prayer-wrestling with God that in some way her husband's eyes might be opened to the magnitude of this terrible evil."

And just a few days before the building proper was begun, Father Miller dreamed that he died, and made admission for entrance at heaven's beautiful gate. The angel in charge looked on the book for his name, and he saw it registered there all right; but just then with one brush of his great white wing the angel erased his name forever from the record.

With a feeling of horror he awoke, and his mind was so impressed with his dream that his proposed still-house was abandoned and the lumber laid long upon the pile as a reminder of his great temptation. MRS S. L. STOUT.

## "THE MOST HIGH RULETH." NO. 1.

THE Scriptures do not say that the Most High once ruled, or ought to rule, or will rule, or that men should use political power in order to set him up as ruler. The emphatic Word is that he "*ruleth* in the kingdom of men, and giveth it to whomsoever he will." Dan. 4:17, 25, 32. This always has been true since there was a kingdom of men, it is still true, and always will be true. "The Lord hath prepared his throne in the heavens; and his kingdom *ruleth* over all." Ps. 103:19. "He removeth kings, and setteth up kings." Dan. 2:21. These expressions show that the phrase "kingdom of men" does not confine God's rule in the earth to any one of the many earthly kingdoms recognized by men. It stands for all of them, for civil government as a whole, throughout fallen man's probationary state, for which time alone such government was instituted.

That class of men who think the Almighty needs the help of human law to establish his authority in the earth would do well to remem-



ber these facts. There are a number of "reform" associations laboring under the delusion that men must in some way be compelled to observe "Christian usages" in order that the Most High may be able to rule in the kingdom of men. This delusion causes them much unnecessary trouble, and other people much unnecessary annoyance. It also causes many to be blinded to the real truth and work of the Gospel. Truly the Lord might ask these well-meaning but overzealous people the questions propounded to Job: "Where wast thou when I laid the foundations of the earth?" "Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth?" Job 38 : 4, 33.

God has, in various ways and at divers times, shown his ability to rule by might and power in a physical way, if that were his choice and ultimate design. The deluge in Noah's day, the confusion of tongues at Babel, the destruction of Sodom by fire, the plagues upon Egypt, the defeat of armies and the deliverance of his people by means peculiar to himself, are all in evidence as to his unlimited ability in this respect. But he has given incontrovertible evidence that his great object is a clean universe, including even the earth, ruled by means of his Spirit of love. His "long-suffering to us-ward" is not evidence of his lack of power or resources. "The longsuffering of our Lord is salvation." 2 Peter 3 : 15. The Most High has abundantly shown his power to rule in the kingdom of men in his own way, and at the same time carry on his wonderful work of grace, taking out a people for his everlasting kingdom who will choose to be governed by love. But he has not left man to devise the ways and means. "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55 : 8, 9.

It is a lesson that the professed followers of Christ should hasten to learn, that "all things work together for good to them that love God" (Rom. 8 : 28), and that what he has promised he is "able also to perform" (chapter 4 : 21). If this lesson were heeded by the professed disciples of the Lord, they would better understand the prerogative of God and the duty of following the example of Christ. Then would the world see a different manifestation of Christianity. They would see it in the fruit of the Spirit (Gal. 5 : 22, 23), rather than in efforts to secure compulsory laws. Then would the people of the world be more readily *persuaded* to become *reconciled* to God (2 Cor. 5 : 11, 20), rather than to be compelled to make an outward show of religion through the enforcement of human law.

For the purpose of impressing this lesson, and calling to mind the one leading purpose of God in his dealings with the kingdom of men, let us refer to the inspired history, which was "written for our learning." Going back to the family of Jacob, we have the peculiar history of Joseph. Sold by his brethren in his youth, he became first a slave, then a prisoner, in Egypt, which was then the foremost government in the earth. From the prison Joseph was exalted to a position in which he was practically the ruler of the country. An extensive famine, the foretelling of which had been the means of Joseph's promotion, brought his brethren from Canaan

to Egypt to buy corn. When they learned that the man with whom they had to deal was the brother they had sold into slavery, they naturally feared the punishment which they no doubt deserved. But Joseph was of a different spirit. He recognized that it was because the Most High ruled even in idolatrous Egypt that he was brought to stand next to the throne. So he comforted his brethren with these words: "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. . . . Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not." Gen. 45 : 5-9.

In after years, when there arose a king that knew nothing of Joseph, and cruelly oppressed the children of Israel, the Lord again showed that he "ruleth in the kingdom of men." He took Moses, who had been reared for the throne, and made of him a leader to deliver Israel from the bondage of Egypt. And God said to the king, who refused to let Israel go, "In very deed for this cause have I raised thee up, for to

them victory to the extent of their faithfulness. Not once did they win a victory of themselves; for when they were against God, he was against them in battle. His providence decided every conflict. As long as they were obedient he ruled in their favor; and when they turned after other gods, he gave them into the hands of the nations whose gods they chose to serve.

Never did he compel their service, but he allowed the consequences of their defections to come upon them until they would repent and turn to him for relief. Then he would again overrule in their behalf. He used faithful Israel as a means of executing his judgments upon those nations with whom he had long borne, but whose cup of iniquity at last became full (Gen. 15 : 13-16; Deut. 20 : 16-18), and of showing mercy to all others with whom they should have any dealings (Lev. 19 : 33, 34). On the other hand, he used the heathen nations as a means of chastening his own people when they proved rebellious against his authority. He chastens not to compel obedience, but as a loving reminder that the recreant one is going astray to his own hurt. See Heb. 12 : 6-11.

"God is love," and he doeth all things well. W. N. G.



JOSEPH RULES IN EGYPT.

"And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee; and he made him ruler over all the land of Egypt." Gen. 41 : 43. "Thus saith thy son Joseph, God hath made me lord of all Egypt." Gen. 45 : 9.

show in thee my power." Ex. 9 : 16. Heathen as he was, God had raised him to the throne. The Lord's power might have been shown forth to the king's honor, had he appreciated his privilege and been obedient to the One in whose providence he had been exalted. But as it was, the Lord's power was shown in his judgments, and in the overthrow of the king and his army in the Red Sea. "The Most High ruleth," whether men obey him or not.

When the Israelites had been safely delivered from Egyptian bondage, the Lord showed them further manifestations of his power and glory, notably at Sinai, where he appeared in awful majesty and rehearsed to them his law. Here they were organized into a government, of which God himself dictated the ordinances and regulations. His Angel accompanied them in person (Ex. 23 : 20; 1 Cor. 10 : 1-4), as they went forth to further demonstrate that "the Most High ruleth."

The only condition upon which his continual blessing was vouchsafed was obedience. By them he would have ruled all nations with whom they came in contact, had they been obedient to his Word. See Ex. 23 : 20-33. He gave

while its spreading branches overshadowed the whole life. In vain the victim struggled; what he could have so easily rooted out at first was now beyond his control. The noxious growth had mastered him, body and soul.

There is a line of the nearly-forgotten poet, Young, that deserves to be remembered:—

"Guard well thy thoughts,  
Our thoughts are heard in heaven."

He who habitually dwells in the region of noble and pure thoughts is removed from many temptations which beset the path of him who lives on a lower level. Miasmas do not infest mountaintops, and dwellers upon the highlands of obedience and purity are not endangered by a thousand ills that plague those who are yet lingering in the valleys of self-will and gratification. Come up higher into the pure air and sunshine of Christ's presence. The life-giving breezes from heaven will give new vigor to your lagging steps, until service will be a joy, and the healing that is in his wings will leave no open wound for the lodgment of forbidden seed.—*Evangel and Sabbath Outlook*.

"We love, because He first loved us."



## Bible Readings.

"Seek ye out of the Book of the Lord, and read."—*Isaiah*.  
 "Whoso readeth, let him understand."—*Jesus*.

### A TEMPORAL MILLENNIUM.

#### Will the World Be Converted?

1. MATT. 24 : 37: "But as the days of Noah were, so shall also the coming of the Son of man be."

2. Gen. 6:5: "And God saw [in the days of Noah] that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

3. 2 Tim. 3:1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, . . . unholy, . . . despisers of those that are good, traitors, . . . lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof."

4. 2 Tim. 3:13: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

5. Matt. 13:30, 39: "Let both [wheat and tares] grow together until the harvest." "The harvest is the end of the world."

6. 2 Thess. 1:7, 8: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire; taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."

G. W. ROGERS.

Sioux Falls, S. D.

## Question Corner

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

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

### No. 648. Three Days and Three Nights.

How SHOULD Christ's words be understood in Matt. 12:39, 40—"Three days and three nights"? C. K. R.

To answer briefly, they should be understood as the Lord would have them. "Consider what I say, and the Lord give thee understanding in all things," is a good Bible rule. 2 Tim. 2:7. Compare Matt. 12:40 with other texts referring to the same event, and which use the terms day and night. You will find, we are sure, that the expression "day and night" simply meant a day; that parts of days were counted as whole days, and that a part of the first and last of the days might not be included. Compare Luke 9:22; Mark 9:31; 10:32-34; Luke 24:20, 21. The words "heart of the earth" occur nowhere else in the Scriptures. Do they not mean the powers of earth, those of the earth, earthly? Our Lord was given into the power of the empire of earth when he was betrayed and arrested. See John 12:27 and Luke 22:53. Is it not reasonable to believe that here began the period of time designated as "three days and nights"?

### No. 649. What Was in the Ark.

Was there anything put into the ark besides the Ten Commandments? J. B. B.

At one time there may have been. Heb. 9:4 seems to indicate that the rod of Aaron and the pot of manna were in the ark; but Ex. 16:34 tells us that the manna was laid "up before the testimony." See also Num. 17:10. The testimony was the witness of God's character against sin in the tables of stone. Ex. 25:16; 31:18; Deut. 10:2,

5. The book of the law, containing doubtless all the books of Moses, was placed "in the side of the ark of the covenant." Deut. 31:26. This could be spoken of as being in the ark. It is very reasonable to suppose that in the apostasies and reformations, in the backslidings and blindnesses of Israel, various changes took place in this respect.

### No. 650. Forgotten Feasts and Sabbaths.

In Lam. 2:6 we find this expression, "The Lord hath caused the solemn feasts and Sabbaths to be forgotten in Zion." Please explain the above quotation, in fact, the whole verse referred to. W. S. G.

The whole passage is but a description of the Lord's wrath upon Jerusalem. When Judah would not serve God, God gave her up to her own delusions, the same as he will every one. Prov. 1:29-32; Isa. 66:4. Ezekiel says (20:24, 25): "Because they had not executed my judgments, but had despised my statutes, and had polluted my Sabbaths, and their eyes were after their fathers' idols. Wherefore I gave them also statutes that were not good," etc. Jeremiah told the Jews that if they would not keep the Sabbath and obey the Lord, Jerusalem would be destroyed, and the holy land would be desolate. Jer. 17:27; 25:11. The record in Lam. 2:6 is but a record of the fulfilment of this. Judah had "mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. 36:16. In other words, God took from them the blessings they despised. He suffered his "hedge" (Lam. 2:6, margin) to be taken away; the temple and its courts to be destroyed; the land was made desolate, and the solemn feasts and Sabbaths which it knew in its prosperity, were no more. The whole chapter is a picture of the desolation of Jerusalem and Judea because of her sins.

### No. 651. How Comforted? 2 Sam. 13:39.

2 SAM. 13:39 reads: "He [David] was comforted concerning Amnon, seeing he was dead." How could David feel comforted when his son was killed? READER OF SIGNS.

While Amnon was alive, he was a source of anxiety to his father; but now that he was dead, David could do no more than to leave it with God, and be comforted in him. So he did with the child mentioned in chapter 12:15-23. As long as the child lived, he fasted and prayed, but when he could do no more, he left the matter with God, and was comforted in knowing that God doeth all well.

### No. 652. Discoveries of Geology.

Do THE discoveries of geology really conflict with the statement in God's Word that the world was created in six literal days, as scientists claim that they do? F. J. H.

All the true discoveries of geology do not really conflict with God's Word. The chief difficulties with geologists are that they discover many things that are not so, and make wrong calculations on what they do discover. All will admit that at some period or other the earth has been submerged; but geologists deny the universal flood in the time of Noah. The Word of God indicates that the changes at that time were both tremendous and universal. "The world [the cosmos, the arrangement] that then was, being overflowed with water, perished." 2 Peter 3:6. Not only were the flood-gates of heaven opened, but "the fountains of the great deep" were broken up. Gen. 7:11. The tremendous cataclysm changed the whole face of nature, heaved up mountain chains, buried forests, and melted the rocks. Sea became land, and land became water. Earthquake, fire, and deluge held high carnival; and changes took place in a day that geologists ascribe to millenniums. In simple reason when geologists differ from 350,000,000 years to 17,000,000 on the age of the earth, we still prefer to trust in the Word of God, of which "they willingly are ignorant." 2 Peter 3:5-7.

### No. 653. Creation of Light.

WHAT WAS the light which God created before the sun and moon were made?

All light is from God. In what way it was manifested to the earth we know not. Doubtless the sun, moon, and stars were called into existence when the earth was, before the six days' work. But the light from these bodies did not pierce the dense clouds till the fourth day.

## 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."

### AN ACKNOWLEDGED TRUTH.

IN the prophetic word the Lord has very faithfully set before us the condition of the great professed Christian church in the last days. Apart from the fact that her backsliding and departure from God are foretold (Matt. 24:12-14; 2 Tim. 3:1-5), her divided state is expressed in various ways. Among the strongest terms used, indicative of her character in this respect, is "Babylon," the meaning of which is "confusion;" and confusion always comes from division. And the professed Christian church is certainly divided. We have the Greek Orthodox, the Roman Catholic, and the Protestant, hopelessly divided into many branches; and confusion worse confounded reigns in the chaos of religious beliefs, theories, creeds, politics, purposes, etc. Of one of the great threefold branches—Protestantism in America—the *Independent* recently thus spoke:—

"The division of our American Christendom is its sad reproach. Our Roman Catholic brethren never tire of declaring that they are Catholic, and that we who have inherited the unfortunate name Protestant are split into a hundred competing and conflicting sects. It is true that we are. Some of these sects recognize and fellowship each other in a limited way and others do not. Yet most of them are ready to admit that others beside themselves are true and regular Christian churches, and are willing to receive from them courteous messages at their national meetings. Yet these hundred and more denominations have no public, visible, formal bond of union; the Evangelical Alliance is hardly such. For all the world can see they are rivals, and such they very often are. They do not come together in towns, or cities, or counties, or States, or in the nature of affectionate fellowship and consultation. Their more Christian young people's societies may do so, but the churches do not. Now this attitude of scarce more than armed truce is simply wrong. It is a sin before God. It ought to be corrected."

If Roman Catholic prelates and priests studied the Bible and felt perfectly free to express their individual opinion of their studies, we presume they would differ as widely. They are kept together by a central power exerted through creed and anathema. But Protestants, having no central authority (for the Bible is such save with few, tradition and "science" being often preferred), divide and subdivide. There is a remedy for this division, but it will never come through the great churches. God would bring unity in his church by the everlasting Gospel, which bids us give glory to him instead of men. In the message of Rev. 14:6-12 is God's remedy for division. It unifies all who accept it.

### EVANGELIST MILLS' DEFECTION.

DR. R. F. COYLE, of this city, recently preached a sermon on the "Lapse of B. Fay Mills," as he styles that once noted evangelist's change to Unitarianism. Of this action of Mr. Mills, Dr. Coyle said:—

"For some weeks past a good deal has been said and written about the new departure of the Rev. B. Fay Mills. Five years ago he held meetings in this city, which were attended by thousands. As a partial result of that special effort this church alone received an addition of 200 members on profession of their faith in Christ. We all remember with what warmth and fervor and positiveness, and with what a ring of conviction, Mr. Mills preached the Gospel at that time. But five years slip away, and, behold, we find this same man, this enthusiastic evangelist of former years, standing up in a Unitarian pulpit in Boston and saying, 'We leave the cross behind us.' He certainly has taken upon himself a fearful responsibility."

But the analysis of the step, as given by Dr. Coyle, is the point to which we would call attention, as it is probably the true one, and denotes the dangerous ground upon which many other ministers are standing to-day:—

"I feel quite sure that the lapse of the once famous evangelist was caused largely by a shifting of emphasis. How much the influence of Professor Heron and his school had to do with the unmooring of Mr. Mills we can not tell, perhaps a good deal; but we know that there came a day when he began to preach social salvation to the exclusion of individual salvation. He saw the corruptions of society everywhere, its evils, its injustices, its pitiless competitions, its utter disregard for the weak, its absolute need of purity and fraternity and righteousness if it



is to hold together, and so entered upon a crusade to save society in the lump. Instead of continuing to preach the Gospel of a new life through faith in Christ Jesus he began to preach the gospel of a social law of righteousness. He came to the point where he seemed to ignore the fact that no high social law can be made operative without a life to back it up.

"From the Gospel Mr. Mills began to turn aside. He ceased to put the emphasis on the Fountain and devoted his energies to cleansing the stream. He gave himself to the fruitless task of painting the pump to purify the well. He slipped away from the necessity of the supernatural and divine, and became wholly absorbed in the human. From preaching Christianity he took to preaching morality, and as a consequence he has lapsed from the historic faith of the church of the living God."

This "gospel of a social law of righteousness," this "social salvation," this "crusade to save society in a lump," has become almost a mania in modern religious zeal. From this source come many efforts to "cleanse the stream" by virtue of civil law and other human schemes. Mr. Mills is not by any means alone in the erroneous idea of wholesale social salvation, if he has, in advance of some of his former collaborators, arrived at the point of logical consistency where he could openly declare that he had left the cross behind him.

W. N. G.

#### TOWARD THE ABYSS.

A PHILADELPHIA tobacconist says: "One-fifth of our cigaret sales during the last two months have been to women." He further declares that in that city there is a certain club of up-town girls, a smokers' club, which to his personal knowledge recently passed a resolution adopting this particular brand as the official cigaret of the club.

It is, alas! not improbable that smoking is spreading among young women of wealth and social leadership, and among the more numerous class that are on tiptoe straining up to reach that circle, and, failing to do so, aping it to the best of their ability. Nor is this the worst: the habit of drinking wines and strong liquors in excess is spreading among them. In a certain city there are twenty-four young married couples, all in good society, that frequently associate together socially and constantly, for card-playing purposes. They all drink such liquors as their husbands drink, and nearly all smoke in the presence of the gentlemen, and with them. In part this tendency is imported from continental Europe, but in large measure it is the fruit of an impulse to ape everything that men do, which appears to have infected the minds of many women. That such habits as smoking, gambling, and drinking affect the average woman more strongly for evil than the average man is a fact having its roots in physiology. That one of the results of such habits is to relax the fibers of those virtues which are most essential to woman, and with which she is credited to a higher degree than men, is self-evident; and the harvest of such sowing may be expected, and, in fact, has already arrived, in the revelations of the divorce courts of the infelicities of the domestic state in high life.—*Christian Advocate*.

#### MORMON CHURCH IN POLITICS.

THE *Christian Work* of October 14 says: "Now, however, it appears that the Mormon Church is again in politics, and is determined to control everything in the State of Utah. At the semi-annual conference held in Salt Lake City last week, President Wilford Woodruff announced his triune office as 'prophet, seer, and revelator,' and this is what he said:—

"The day has come when the mouths of Wilford Woodruff, George Q. Cannon, Joseph F. Smith, and the twelve apostles, should not be closed. God almighty requires you to unite in your temple work and unite in your politics. You should unite to elect your city council and also all your State officials. You must put aside your democracy and republicanism and as Latter-day Saints unite, and you will not be taxed to death."

But why should the religious papers who are advocating "Christian Citizenship," and Sunday laws, and endeavoring to unite the "church vote" on these things, find fault with the Mormons? Of course the Mormon Church is in politics. It has never been out. And many in the press and pulpit of the Protestant churches justify the Utah régime.

## 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."

#### HIS NAME.

"My name? O, no matter for that, good child; Just run home to your mother now, And take her this fruit while it's cool and fresh"— The stranger passed on with a bow.

"But, sir, O, kind sir!" the little girl called; No heed did he give to the cry, And soon he was lost to sight in the crowd That was hurrying swiftly by.

Homeward she sped with the basket quite full Of oranges yellow and round.

"Mother," she cried, as she came to the cot, "O, just see what treasures I've found!

"'Twas the strangest thing; I stood by the stand, And I said to Tommy, 'Dear me, If I had money, I'd buy some of these For mother to eat with her tea.'

"It's most like a fairy story to tell— A gentleman standing quite near Stepped up and whispered, 'Is your mother ill? Would she like some oranges, dear?'"

"I told him you had been ill a long time; I wished you could have just a few. He picked out the very best he could find, And told me to bring them to you.

"I asked for his name, but he would not tell; And you said, dear mother, we ought To always ask God to bless the kind ones Who help in our trouble have brought.

"Do you think that God knows the good man's name?"

Then the mother looked up and smiled, As she whispered, "O, yes, God knows his name; It is written in heaven, my child!"

Susan Teall Perry.

#### MOUTH GERMS.

BY HELEN L. MANNING.

A FEW years ago a bacteriologist of considerable note published a brochure of a hundred or more pages setting forth the startling discovery (?) that mouth germs were responsible for a long list of evils whose true origin had never before been known. He held that the untold millions of microbes propagated in the mouth from the fermentation and decay of particles of food, which were not removed after eating, were the hitherto unsuspected cause of a largenumber of physical disorders, and of morbid appetites which craved alcohol and other stimulants, and also of the lust and immorality by which the nation was being corrupted. The easy and certain remedy for most of this viper brood of ills lay in securing aseptic cleanliness for the mouth. Now while I believe in the desirability of strict cleanliness for every portion of the body, and that listerine may be used for washing the mouth and teeth with just as much propriety as soap may be used on the surface of the body, and for the same reason, it hardly seems to me that the one is any more likely to prove a universal panacea or means of grace than the other.

At the time this little book appeared, through false education and unfortunate environment, I was so befogged with germ theories that my intellectual and spiritual vision was dreadfully asquint. In fact, my germ distemper was so bad that it might almost have been called a kind of *mania à potu*. I knew so many things that were not so that I was in a fever of fear and unhappiness, distrusting the food I ate, the water I drank, and the air I breathed. Sterilization and asepis were the two most important words

in my vocabulary. I groaned with the burden of the thought that the world had been put together so clumsily and managed with so little apparent skill. I had indeed heard that God was omnipotent in goodness, love, and wisdom, and though I might in some faint degree be said to possess the belief, the belief possessed me about as little as it does the great majority of struggling souls to-day. In the midst of the mental malaria from which I was then suffering, I hailed this book with joy, kept one copy for ready reference and hand-to-hand circulation, and started another off by mail destined for a wide circuit from friend to friend. But to my chagrin, the university student to whom I sent it first, laid it away in his desk for a few days to await leisure for its perusal, and when he came to seek it, lo, some mice had been before him and shredded it up into convenient building material for domestic purposes! However, since that time I have become firmly convinced that those mice builded better than they knew, and I have been grateful to them as the instruments which deterred me from sowing widespread seeds of fear which might have ripened into a harvest of disease for later reaping, for such fears usually multiply many fold.

Now there are what may be aptly denominated "mouth germs" which might profitably have engaged the attention of the learned professor, and the first one of these which I will mention, he could have discovered and classified without the aid of his microscope. It is the clinical thermometer in unprofessional hands. It is hardly so common as to be called a fad, but there are men and women foolish enough to keep thermometers for the purpose of testing their own temperature and that of their children. They have got beyond the class who spend the time counting the pulse and looking at the tongue. One mother triumphantly came home with a fever thermometer just as her children were starting away for an afternoon party, and for the sake of showing off her new acquisition, she thrust it in the mouth of her little daughter as the group stood waiting for the carriage. To her consternation the instrument registered 102.5°.

"You are sick, my child," she exclaimed in alarm. "You must go right into the house and go to bed." And this command was enforced despite the tears and protests of the innocent little victim, who declared that she never felt better in her life. The family physician was sent for, and when he arrived he found no trace of fever except that which had resulted from the hysteria due to disappointment and excitement. He sensibly advised the woman to break her thermometer and thereafter to give strict attention to suggesting health to her children and friends instead of disease.

Alcohol and tobacco are two more "mouth germs" against which a crusade is properly waged. The amount of disease and disorder which they breed is incalculable.

Indecent or profane language are "germs" from which every mouth should be cleansed. The most effective asepis is to establish the thoughts of the heart in purity and truth. "Keep your heart on high."

Symptoms of disease are other "mouth germs" of a dangerous character. They not only befo the atmosphere of the individual himself and tend to strengthen and increase the morbidity already developed, but they are contagious, often affecting a whole neighborhood. Reading medical books and patent medicine advertisements are excellent "cultures" for this species of germ. No glass bell will be required to protect them during incubation.



Dwelling upon trials and afflictions and their constant recital is a class of "germs" closely allied to the above. Mental depression, sighs and tears, form a miasma more deadly and which should be more carefully avoided than that arising from any swamp or marsh. Clear away these mental plague spots and let the sunshine of hope and joy dispel their fatal mists.

"I am afraid" is another "germ" which breeds disease and disorder throughout the whole system. Moreover, it is highly contagious, especially in families, where it often becomes chronic and hereditary. The only real and effective germicide in this case is faith, and it must be used every day.

In truth, it may be said in conclusion that faith in the love, wisdom, omnipotence, and omnipresence of God, is the one germicide to be relied upon for perfect asepsis, far more potent in the mental realm than is bichloride of mercury in the physical.—*Journal of Hygiene.*

### THE POOR BIRDS.

THE only way, says the *Independent*, to put a stop to the slaughter of song-birds is to make the sale of their feathers and wings or the wearing of them on women's hats illegal. One or two States have such laws, which ought to be enforced. A Boston court has lately declared that it is unlawful to wear feathers of a bird that is protected by law. An expert connected with the Museum of Natural History in this city took pains to observe the hats worn by women during two afternoons. Forty species were represented, including thrushes, warblers, shrikes, fly-catchers, tanagers, swallows, wax-wings, grosbeaks, sparrows, orioles, woodpeckers, jays, owls, grouse, doves, quails, shore-birds, herons, gulls, terns, and grebes. Of course there is no objection to wearing the feathers of tame birds. This is a matter that ought to appeal to the conscience of women as well as to the good sense of ornithologists.

### KNOCK AT THE GOLDEN DOOR.

MRS. MARION B. BAXTER, financial president of N. W. C. T. U. work, at one time felt peculiarly depressed, and as she waited for her train in the railway station, was filled with sad questioning as to whether her work paid, whether it was not in vain, whether the sacrifice was not too great for the results, and happening to look up, she saw at the end of a hallway a door on which was written in bold letters the word "Knock." In an indifferent way she began to think of the word, and said to herself, "I suppose if I knocked, I would find out what is behind that door, see who is within, and know whether or not there is anything there for me." Immediately it flashed into her mind that there was a door at which she was invited to knock by her heavenly Father, that would be opened to her, and within that door stood One who could and would supply all her need. As she responded to the invitation, a flood of peace filled her soul.

A short time after an old colored woman who had charge of a station-room, accosted her, asking, "Misse, am you a Christian?" She answered positively in the affirmative. "Well, honey," said the old woman, "I wish I was. I'se a berry wicked woman, and I don't 'pear to know how to be good. Wish I could be a bettah woman."

"You must knock at God's door," answered Mrs. Baxter, explaining how our prayers appeal to the infinite heart of Love. The old woman took in every word eagerly. "But how often must I

knock? Must I knock when I feel like getting mad?"

"Yes."

"Must I knock when I'se sick and down in de dumps? When I'se tempted and tried, and wants to lie and steal and do wicked t'ings, and when I feels weak and discouraged?"

"Yes, O yes!"

"Laws, honey, den I'll jes have to be a knock, knock, knockin' all de time."

"That's so," said Mrs. Baxter. "Keep your heart going up to God's heart all the time, and the golden door of his love will stand open to your appeals, and grace will come to help in every time of need."

With a shining face the old darkey went to her work, and with new courage and joy, Mrs. Baxter went on with her mission to the poor and lost.

#### Knock at de Golden Dò's.

(Tune, "You Must Be a Lover of the Lord.")

O my Lord in heben has bid me come,  
As He' bid pore souls befo',  
When dey's burdened down wid guilt and gloom,  
And knock at de golden dò'.

CHORUS—

O knock at de golden dò',  
O knock at de golden dò',  
Keep a knock, knock, knockin'  
And a knock, knock, knockin',  
Till you enter de golden dò'.

When de firey trials come teamin' out,  
And de heart am sick and sore,  
When dere's fears widin and foes widout,  
Den knock at de golden dò'.

CHO.—

For my Lord in hebin stands jes' inside,  
Who hab passed dis way befo',  
And de portals He will open wide  
When you knock at de golden dò'.

CHO.—

When we see de glory ob His smile,  
O de burdens press no mo',  
And He bids us wait but a little while  
Till we entah de golden dò'!

CHO.—

For one ob dese days, O bress de King,  
We shall wait outside no mo';  
He will bid us "come in" while de angels sing,  
And we'll entah de golden dò'.

CHO.—

Den robed in white and crowned wid stars,  
We'll weep and cry no mo',  
But we pass wid Him from de pearly bars  
To de throne from de golden dò'.

CHO.—

HOPE ONSLOW.

### AN EXPENSIVE PRODUCT.

WHAT is the most expensive product in the world?—It is charcoal thread, which is employed for incandescent lamps. It is, for the most part, manufactured at Paris, and comes from the hands of an artist who desires his name to remain unknown in order to better protect the secret of manufacture. It is by the gram ( $15\frac{1}{4}$  grains) that this product is sold at wholesale. In reducing its price to the basis of pounds, it is easily found that the filaments for lamps of twenty candles are worth \$8,000 per pound, and that for lamps of thirty candles they are worth \$12,000 per pound. The former have a diameter of twenty-thousandths of one millimeter (one millimeter equals 0.0394 inch), and the latter four and one-half thousandths of a millimeter. The filaments for lamps of three candles are so light that it would require nearly 1,500,000 of them to weigh a pound. As the length of each of them is ten centimeters (3.937 inches), their total length would be 187 miles.—*Thrice-a-Week World.*

## 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.*

### THE POWER OF GOD'S WORD.

WHEN first I saw thee years ago, old Ocean,  
Thy waves were tossing, foaming, just as now;  
Thy breakers rolled and rose and broke in splendor;

Canst thou not tell me whence they come and how?

Tell me, thou deep and dark and blue old Ocean,  
Stretching for leagues and leagues beyond my sight,

Weight of whose waters only God can measure,  
What makes this restless tossing day and night?

"It is the simple word of my Creator,  
For when He formed me a decree He made:

'Thus far may come the rolling, surging water,  
And at this place shall thy proud waves be stayed.'

"And thus when I come rolling, dashing inland,  
And reach the point commanded by His Word,  
I turn and hasten to obey My Maker,  
And so forever are the breakers heard."

MINNIE EMBREE.

### FESTIVAL DAYS.

NEW YEAR'S DAY is the great day in Japan. This is the season when all debts are paid, while general visiting and feasting occupy three days. Everybody sends his friend a present, a basket of oranges, or a dumpling of red beans or rice dough, wrapped in the ceremonial paper. The streets are crowded with merry people, and lighted at night with thousands of lanterns and torches.

In the early part of March the children in Japan have three days devoted to the festival of dolls. The peach and cherry blossoms send their fragrance over the country at that time, and the trees are very pretty, full of pink and white flowers. In the shops are shown dolls of all sizes and descriptions. And yet, tho these dolls are bought by the hundreds at that time, the little Japanese girls are much like our own little girls here at home,—they love the old dolls best. At the time of the dolls' festival, dolls that have belonged to mother, grandmother, and great grandmother are brought out from their places where they are carefully treasured. These dolls are never given to the children to play with except on those certain days.

#### Japanese Temples.

Perched on every knoll, and commanding every height in Japan, you see a temple. Sometimes it is a mere box of a thing, where the wandering pilgrim may stop to clap his hands to call the attention of the gods and bow low in prayer. But in the large temples throughout the land, Japan puts all her devotion. The choicest spots are chosen for their sites, where the scenery is most beautiful, and the woods most thick and green. Long avenues lead up to them; by high flights of steps you enter them; and all that can be done in painting, carving, gilding, and bronzing, is bestowed upon them. At the doors of these strange temples you will see a curious collection of wooden clogs of all sizes and varieties, neatly tied two by two. They put their shoes from off their feet. Inside, with forehead touched to the earth, the worshiper hides his face.

#### Buddhist Funerals.

The coffin is carried by a number of stout coolies. It is cubical in shape, and usually about two feet square and two and a half high. The corpse is therefore buried in a sitting or kneeling position. The grave of course needs to be only large enough to receive the coffin,



and is a little more than two feet square and about five feet deep. At the temple the priests recite from the Buddhist books long prayers for the peaceful rest of the departed spirit, interspersing ringing of bells, beating of gongs, burning of incense, and waving a huge brush made of hair. The last is an enchantment against evil spirits, while the gongs and bells are for keeping the attention of the gods. At the close of these services, the company, beginning with the nearest relatives of the dead, pass to the front of the coffin, offer a prayer to the dead and to Buddha, sprinkle a little incense on the charcoal fire, and retire. At the grave it is customary for all the visitors to drop a clod upon the coffin. No one seems to know the design of this, but it seems to be considered a kind of rudeness not to follow the custom. After the grave is filled an additional bowl of rice is placed upon it as food for the dead. The last important event of the funeral is a distribution of cake to all the people who have been present. The expense of this cake is said to be from one-third to one-half of the whole funeral expenses. Possibly, as a preparation for this expense, it is a custom to make a present in money to the family of the deceased. This present is taken as a token of sympathy and respect.—*Anon.*

### WORKING WITH GOD.

[Extracts from a report of a missionary meeting held in the Sanitarium at Battle Creek, Mich., August 14, 1897.]

*Dr. Rand*—In our department meeting on Tuesday we had an informal meeting, talking over the different phases of the work. With one patient we had had six different nurses, each one having failed, because they could not stand the temperament of the man. The last nurse who was sent to him could do nothing with him at all, so he asked the old gentleman if he would pray with him, and he would always answer, "Yes," so he would kneel down and pray, and after doing this several times, his patient would do anything he told him to, and the nurse had complete control over him. When the patient went home, he took the nurse with him, as he was the only person that he felt that he dared trust.

Another patient who was using tobacco quite freely, has taken up our principles as fast as they were presented to him. When he came into my office one day, I asked him if it was not a moral wrong to continue this habit. He said that he did not look upon it in that light. I asked him if he would smoke or chew in a church. He replied, "No." He considered it was not respectful to the house of God. I then showed him, by a few texts, that the Lord created our bodies for his temple; that he dwelt there. He took the quid of tobacco out of his mouth, and, throwing it in the wastebasket, said: "That settles that. This is the last time that I will ever defile the temple of God with tobacco."

Still another patient, who is the editor of a daily paper in one of the western States, had used tobacco until his mind was a little affected. He was very bitter towards us at first, but after returning home we received a letter from him stating that he had made complete recovery, and that there was no place like this institution. This shows how the Lord can work upon people, although we do not see it while they are here with us.

*Dr. Kress*—I have had several interesting experiences this week. One of my patients, who is an inveterate user of tobacco, had made several attempts to give it up, but without success.

He was surprised that tobacco had such a hold upon him, and that he had become a slave to the use of it. I told him in a few words of my experience and how I was enabled to give up the habit. He then decided to give it up gradually, but finally came to the point that he would give it up at once. In twenty-four hours he came to me and said that he had succeeded by the help of the Lord, and that he did not feel badly either. The next day he reported again and said, "It is strange that I scarcely have any desire for tobacco." He feels delighted because he has won the victory. Every opportunity he has he converses upon Gospel subjects, and is greatly interested in them.

### GIVING OR RELINQUISHING.

"So Mr. JONES gave \$500 to missions at his death, did he?" The question was asked of a city pastor the other day. And the answer was, "I did not say he gave it, but that he left it; perhaps I should have more explicitly said that he relinquished \$500 because he could no longer hold it." The distinction needs to be kept in mind. One *gives* only when living; he *relinquishes* at death. There is plenty of Scripture commendation for giving, but none that we recall for relinquishing what the cold, stiffened fingers of death can no longer hold.—*Christian Work.*

### OUR WORK AND WORKERS.

TWO ADDITIONS to our ranks are reported at Fremont, Mich.

At Knapp, Wis., October 2, three persons were baptized by Elder Swin Swinson.

On the 4th ult. eight persons were baptized at Alexander, Iowa, by Elder D. P. Gaede.

On the 4th ult. a new church building was dedicated free of encumbrance at Lansing, Mich.

A GENERAL meeting for General Conference District No. 2 will be held at Graysville, Tenn., November 9-16.

ELDER P. L. HOEN was recently invited to speak three evenings in the Swedish M. E. Church in Escanaba, Mich.

ELDER A. C. BOURDEAU recently baptized fifteen persons at Wakopa, Manitoba, making the church membership thirty-five.

At Burt, Mich., where Elder W. D. Hebner has been laboring, the interest is said to be so great that plans for a new church building are being made, even in advance of any organization.

ELDER T. H. STARBUCK, of Portland, Oregon, has accepted the position of preceptor of Walla Walla College, and will also act as secretary of the correspondence school conducted by that institution.

ELDER P. GIDDINGS reports the baptism of four persons at New Amsterdam, and one at Georgetown, British Guiana. He also states that at Essequibo a minister and his family of seven have joined our people.

On the 2d inst. six candidates were baptized, and a church of twenty members organized, by Elder W. A. Sweany, at Albert Lea, Minn. Steps are being taken for the immediate erection of a house of worship.

At Morden, Manitoba, Elder H. J. Dirksen, who has been laboring among the German population, baptized fourteen converts a few weeks ago. A suitable building is being arranged for church services by the brethren at this place.

At London, Ont., on the 12th ult., Elder J. F. Ballinger baptized twelve candidates. A church is soon to be organized there, as the interest created by the tent and Bible work is reported to be quite good, one invalid lady having been healed in answer to prayer.

DURING a recent fair at Chatham, Ont., Elder P. M. Howe and others, set a tent on the fair grounds for the accommodation of mothers with children. Some of our lady Bible workers were in charge of the tent, and the enterprise was highly complimented as an act of missionary work.

At the late session of the New York Conference, officers were elected as follows: President, A. E. Place; vice-president, P. Z. Kinne; secretary, H. L. Bristol; treasurer, Fred E. Pierce. The conference now employs sixteen ordained ministers and three licentiates, besides other grades of laborers.

At Gutches schoolhouse, Minn., a church of seventeen members, all heads of families, was recently organized by Elder W. B. Hill and others. The Sabbath-school numbers over forty. Elder Hill, who has been laboring in the ministry for twenty-four years in Minnesota, has removed to College View, Neb.

IN connection with tent meetings held at West Selkirk, Manitoba, by Brethren E. H. Huntley and Alex. Ritchie, twelve adults have accepted the Sabbath of the Lord. Elder Falconer, in his report to the *Review*, says: "One of these is a lady mission worker among the Icelandic people. Another is an Indian preacher, who belongs to the Cree tribe, and will fit himself for labor among his people."

ELDER GRANT ADKINS, after holding a series of forty-one meetings in the Odd Fellows' Hall in Briceville, Tenn., was finally obliged to vacate through the influence of members of other churches who were also members of the order. It all turned out well, however, for he was enabled to purchase a building and convert it into a comfortable meeting place for a very small sum of money. So it was demonstrated that the enemy's effort to shut the truth out of the town only served more firmly to plant it.

ON the reservation of the Indians, formerly known as the Six Nations, in Ontario, Brethren Simpson and Spear have been laboring among the Indians. These Indians are an intelligent class of farmers. Over twenty have accepted the Sabbath truth, and on a recent Sunday ten of them were baptized. Others are to follow soon. Elder J. H. Durland, president of Michigan Conference, was present, and reports to *Field Echoes* that more than three thousand people, some of them coming eight and ten miles, were out to see the Indians baptized. He adds: "The work among this people has created a spirit of inquiry all through this part of the country."

**Missionaries to Japan.**—On Sunday, October 17, a farewell missionary service was held in the S. D. A. Church in San Francisco. The occasion was the soon departure of Mrs. W. C. Grainger and daughter, on October 21, for Japan. Both go as missionaries, to join the husband and father, Professor Grainger, who is already there, and who, besides his other work, has a class of sixty he is instructing in English Bible. The exercises of the meeting, consisting of remarks on Japan and work among the Japanese, by Elder H. H. Dexter, Brethren Parlin and Burden, and Sister Grainger, and the singing of quartet and choir, led by Brother Winslow, made the evening one of interest, and we trust of profit. We would that many more were going to the country of the Orient. May God go with these dear souls, and give them safe passage, and wisdom and grace for their new work.

OUR Medical Missionary Board is preparing for a vigorous campaign in the south during the coming winter. There is crying need for the kind of work done by this board, to which need the floods of the past season and the yellow fever epidemic have largely added in the south. The proceeds of the missionary gardening and farming plan, in vogue to some extent among our rural brethren, have been set apart for the use of the board, and their work is made partially self-supporting in various ways; yet it is a work which, like the ministry of the Word, is limited only by the wide expanse of suffering humanity. It is a question which arises in the contemplation of all missionary work, "Where is the means, and where are the laborers?" The Lord has indicated how it all may be accomplished. First, he says, "My son, give me thine heart, and let thine eyes observe my ways." Prov. 23:26. Secondly, he enjoins his people to give as he hath prospered them. To this is added the assurance that "God loveth a cheerful giver" (2 Cor. 9:7); "As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever" (verse 9). The work of the Lord becomes simpler and far less perplexing as his people learn to take him at his word. His yoke is easy, and his burden is light, if men will consent to bear them in his way.

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LESSON VII.—SABBATH, NOVEMBER 13, 1897.

## THE SPIRIT POURED OUT UPON THE GENTILES; PETER REHEARSES HIS EXPERIENCE.

Lesson Scripture, Acts 10: 44 to 11: 18, R. V.

44 "WHILE Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

1 "Now the apostles and the brethren that were in Judea heard that the Gentiles also had received the Word of God. 2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest 4 in to men uncircumcised, and didst eat with them. But Peter began, and expounded the matter unto them in order, saying, 5 I was in the city of Joppa praying; and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me; 6 upon the which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and 7 creeping things and fowls of the heaven. And I heard also a 8 voice saying unto me, Rise, Peter; kill and eat. But I said, Not so, Lord; for nothing common or unclean hath ever entered 9 into my mouth. But a voice answered the second time out of heaven, What God hath cleansed, make not thou common. 10 And this was done thrice; and all were drawn up again into 11 heaven. And behold, forthwith three men stood before the house in which we were, having been sent from Cæsarea unto 12 me. And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we 13 entered into the man's house; and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and 14 fetch Simon, whose surname is Peter; who shall speak unto thee three words, whereby thou shalt be saved, thou and all thy 15 house. And as I began to speak, the Holy Ghost fell on them, even as on us at the beginning. And I remembered the word of the Lord, how that he said, John indeed baptized with water; 17 but ye shall be baptized with the Holy Ghost. If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could understand 18 God? And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life."

### QUESTIONS.

1. Give the account of Peter's meeting with Cornelius.
2. State the substance of Peter's discourse.
3. What took place while Peter was speaking?
4. How did Peter's companions regard this? Why were they astonished?
5. How was the gift of the Spirit manifested in these Gentiles?
6. What question did Peter ask? What good reason was there for their being baptized?
7. What order did Peter then give? What did the new disciples then desire?
8. Who straightway received news of the affair?
9. What took place when Peter returned to Jerusalem? Who were they who found fault with his course?
10. What was their charge?
11. How did Peter answer them?
12. Give his answer in detail.
13. At what point did he say the Holy Ghost was poured upon the listening Gentiles? In what manner did the Spirit come on them?
14. What did Peter say that he then remembered?
15. Why did Peter not dare to refuse the Gentiles baptism? What was he sure he would have been doing if he had?
16. When the Jews heard Peter's account, what did they do? What did they say?

### SUGGESTIVE QUESTIONS.

1. What is the great principle taught in this lesson? Cite texts from the epistles setting forth this truth.
2. From what did Peter quote in the beginning of his discourse on Pentecost? How extensively had God by the prophet said that his Spirit would be poured out? If the brethren had remembered this statement, would they have wondered that the Gentiles received the Spirit? Has the lesson taught by the story of Cornelius been fully learned by Christians?
3. Is there any fixed rule as to how and when people shall receive the Spirit? Mention the different instances that we have already studied, and note the circumstances in each case. Do these cases show whether or not the Spirit is given only after baptism, or by the laying on of hands?
4. What was there in the example of Jesus to warrant Peter in what he did? What complaint similar to that brought against Peter was frequently brought against Christ by the Pharisees?

LESSON VII.—SUNDAY, NOVEMBER 14, 1897.

## PAUL'S MINISTRY IN ROME.

NOTE.—Paul arrived at Rome in the early part of A.D. 61, and remained a prisoner until about the same time in A.D. 63. The city of Rome, with a population of 2,000,000, was the center of a national population of 120,000,000. Through her conquests, her vigorous government, her road-building and the unity of language which her conquests induced, the way was opened for the spread of the Gospel. The inhabitants of the city of Rome at the time of Paul's imprisonment were reveling in every kind of debauchery, in which the emperor Nero himself took such a flagrant part as to shame even his depraved subjects. In the present lesson section will be included the list of Christians to whom Paul sent greetings (Rom. 16: 3-15); the four epistles written during his first captivity (Ephesians, Colossians, Philemon, and Philippians); and the references to his later life in the three epistles written during his second captivity (1 Timothy, Titus, and 2 Timothy.)

Lesson Scripture, Acts 28: 17-31.

17 "AND it came to pass, that after three days he called together those that were the chief of the Jews; and when they were come together, he said unto them, I, brethren, tho I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the 18 Romans; who, when they had examined me, desired to set me 19 at liberty, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of. 20 For this cause therefore did I entreat you to see and to speak with me; for because of the hope of Israel I am bound with this 21 chain. And they said unto him, We neither received letters from Judea concerning thee, nor did any of the brethren come 22 hither and report or speak any harm of thee. But we desire to hear of thee what thou thinkest; for as concerning this sect, it is known to us that everywhere it is spoken against. 23 "And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from 24 the prophets, from morning till evening. And some believed, 25 the things which were spoken, and some disbelieved. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by 26 Isaiah the prophet unto your fathers, saying, Go thou unto this people, and say, By hearing ye shall hear, and shall in nowise understand; And seeing ye shall see, and shall in nowise perceive; 27 For this people's heart is waxed gross, And their ears are dull of hearing, And their eyes they have closed; Lest haply they should perceive with their eyes, And hear with their ears, And understand with their heart, And should turn again, And I should heal them. 28 Be it known therefore unto you, that this salvation of God is 29 sent unto the Gentiles; they will also hear. And when he had said these words, the Jews departed, having much disputing among themselves. 30 "And he abode two whole years in his own hired dwelling, 31 and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him."

**Golden Text:** "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. 1: 16.

### SUGGESTIVE QUESTIONS.

- (1) What occurred three days after Paul reached Rome? Verse 17.
- (2) When the chief of the Jews came together, what did Paul say to them? Same verse. Note 1.
- (3) What did he say of his trial before the Romans? Verse 18.
- (4) What did he say was the reason for his appeal to Cæsar? Verse 19.
- (5) What was not one of his reasons? Same verse. Note 2.
- (6) Why did he call them together? Verse 20.
- (7) What was the occasion for his imprisonment? Same verse. Note 3.
- (8) What reply did the Jews make to Paul's statement? Verse 21.
- (9) What did they desire of Paul? Verse 22.
- (10) What had they heard of the sect to which Paul belonged? Same verse.
- (11) What interest was taken by the Jews in what Paul had to say to them? Verse 23.
- (12) At this meeting what line of argument did Paul take up? Same verse.
- (13) From what did Paul draw proofs for the positions which he held? Same verse.
- (14) How long did this remarkable meeting continue? Same verse.
- (15) What effect did Paul's preaching have upon his hearers? Verse 24.
- (16) In what frame of mind were they still at the time of their departure? Verse 25.
- (17) What words of inspiration did Paul apply to them? Verses 25, 26, 27. Note 4.
- (18) Seeing that this prophecy was fulfilled in them, what did Paul say of the Gentiles? Verse 28.
- (19) How was Paul occupied during his imprisonment at Rome? Verses 30, 31.
- (20) What difference is noticed in his preaching while a prisoner in Rome and his preaching before going there? Verse 31. Note 5.

### NOTES.

1. I had done nothing against . . . the customs of our fathers.—Here is evidence from the apostle's own lips, near the close of his life, that Paul was not a Sabbath-breaker; for the observance of the seventh-day Sabbath was one of the customs of the fathers. On the other hand, he declared (Acts 20: 20, 27), "I kept back nothing that was profitable unto you." "I

have not shunned to declare unto you all the counsel of God." Yet he never tells us that the weekly Sabbath was abrogated, or that the first day should be kept in its stead. Such testimony from the apostle to the Gentiles should have due weight.

2. Not that I had aught to accuse my nation of.—Paul was not an "accuser of the brethren." God does not call his servants for that purpose. His design was to reach the Jews, that he might preach the Gospel to them. He did not wish the Jews in Rome to think that he had come to Rome to accuse their people. If he had come for such purpose, he would lose his influence with them at once. Such a course would be "contrary to the name of Jesus of Nazareth," and that course Paul had abandoned. Acts 26: 9.

3. Because of the hope of Israel I am bound.—Paul in this statement denies the accusation of the Jews whose course at Jerusalem had sent him in chains to Rome. He was not opposing the hope of Israel, but was preaching to Israel that her hope had been realized. The Jews for centuries had been looking for and hoping for the Messiah and the reign of peace. They were and are still looking for him. Paul held he had come already in their day. Here was the difference between his preaching and their belief; and he, tho bound by the chains of Rome, had, and was anxious to give to them, the hope of Israel.

4. The Holy Ghost by Esaias the prophet.—The testimony of inspiration through Paul to the inspiration of Isaiah.

5. No man forbidding.—Altho a prisoner in chains, it seems that Paul had never enjoyed greater freedom in preaching the Word of God. He had always preached with boldness, but he had been forbidden again and again by the rulers of the Jews, and had met much opposition among the Gentiles. Here no man could interfere with his work, and here he did a work that will live as long as the world stands, the writing of at least five of his wonderful epistles. He was given an opportunity here to do a work for those who should live after him, that the arduous duties of a traveling evangelist might not have given him an opportunity to perform.

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# News and Notes

## FOREIGN.

—It has been announced that Spain will send 5,000 more troops to Cuba before the close of October.

—A bill has passed the Senate of Peru which provides for the legalizing of non-Catholic marriages. It is expected to become a law.

—The king of Korea has proclaimed his nation an empire, giving himself the title of emperor, thus declaring his independence of the suzerainty of China.

—A collision on the Canadian Pacific Railway near Stittsville, Ontario, on October 14, between a freight and express train, resulted in the death of four men.

—Two squadrons of native British lancers were surprised by members of the Hill tribes near Bara, India, on October 18, losing fifteen men and twenty-seven horses killed.

—The English Government has formally expressed to United States Ambassador Hay its refusal to join in the monetary conference proposed, or to reopen the silver mints of India.

—A report from India states that the cholera has attacked a battalion of the Shropshire regiment, and that forty non-commissioned officers and privates have already succumbed.

—The Belgian Antarctic expedition which sailed from Antwerp on July 25 and was to have called at South American ports, has not been heard from, and fears are entertained of the safety of that expedition.

—The striking engineers of England have prepared a manifesto to American newspapers and labor organizations appealing for money to enable them to keep from yielding to the demands of their employers.

—After ten months of Protestant work in England, Scotland, and Ireland, Father Chiniy, the ex-Romish priest, is returning to America. He is nearly eighty-nine years old, but is still waging vigorous warfare against Catholicism.

—Lieutenant Henry, of the Kongo Free State, in a pitched battle with the mutinous native Manyema soldiers near Lake Albert Nyanza, killed 400 of their number, and the rest are reported to have fled to the mountains, where they are starving.

—The attempt of the king of Siam while in Europe to create sufficient influence in behalf of his country to enable him to free himself from the position of a French vassal has been unsuccessful, none of the powers being willing to give more than their moral support to his petition for independence.

—The historic town of Windsor, Nova Scotia, was almost entirely destroyed by fire on October 17, the fire raging so fiercely that the fire department was absolutely powerless to contend with it. Over 3,000 persons were rendered shelterless by the conflagration. The pecuniary loss is estimated at \$3,000,000.

—It is now denied that the revolutionary leaders of Guatemala have fled from the country. Their inactivity is said to be a part of a plan entered into between themselves and Leon del Castillo by which the government forces are to be outwitted and defeated. Castillo is marching toward the capital from the east.

—Primo de Rivera, the Spanish captain-general of the Philippines, has been making overtures to the rebels to induce them to lay down their arms. The rebels have replied to these overtures, demanding extensive amnesty to begin with, and a full pardon eventually, as they desire to take no chances in submitting to Spanish authority.

—The government of Portugal has instructed its representative in Honolulu to interpose no objection to the proposed absorption of the islands by the United States. A committee representing 16,000 resident Portuguese in the islands presented Senator John T. Morgan with a draft of resolutions favoring annexation to the United States.

—A severe and hotly contested battle was fought between the English forces and the insurgent tribesmen in the hills of the Samana range near Fort Lockhart, India, on October 20. The tribesmen were repulsed, but not until after they had inflicted serious losses on the British, scores of whom were killed and wounded in carrying the insurgent position.

—A terrible shipwreck occurred off the northwest coast of Cuba on the morning of October 16. The Spanish ship Triton, with about 250 passengers on board, struck a rock in a heavy rain-storm and sank in 120 fathoms of water. Some were saved by swimming ashore, and others were rescued by tugboats; but it is estimated that not less than 150 were drowned.

—A correspondent writing from Korea states that there is no doubt but what Russia and Japan are preparing for war. Russia is securing coaling stations along the coast, has 100,000 soldiers concentrated near Vladivostok, and has secured a controlling influence in Korean affairs, while Japan is surveying the Korean coast, strengthening her garrisons and her fighting force.

—It is reported that General Weyler has refused to give over authority as captain-general of Cuba to his duly appointed successor, Castellanos, although peremptorily ordered to do so by the Spanish premier. Weyler demanded that his successor should sign a statement to the effect that the four western provinces of Cuba had been pacified. This Castellanos refused to do, knowing the true condition of affairs in those provinces.

—It is reported that at the town of Los Palacios, Cuba, 5,000 persons have died of starvation between May and October 1st. Over three thousand of the starving pacificos of Matanzas City, after vainly petitioning the governor for food, made a concerted attack on the food stores of the garrison, overpowered the guard, and succeeded in sacking the markets. They were then attacked by the militia, and over one hundred men, women, and children were shot down or macheted.

—Rev. J. L. Bruce, in speaking of the condition of the people of Brazil, says: "The intellectual, physical, moral, and religious condition of this people is sad. In Brazil as a whole eighty-five per cent. are illiterate." For a description of the morals of this Catholic country he refers to the first chapter of Romans, and further says: "Religiously, we have to declare and continue to declare to the people that a Christian and a libertine, a Christian and a robber, a Christian and a liar, are incompatible things. The priests have not learned this, and a large part of the people have never had an idea that they were not good Christians if they subjected themselves to the church and the priests, even though their lives may be corrupt beyond description."

## DOMESTIC.

—Charles A. Dana, the well-known New York editor, was buried at Glen Cove, N. Y., on October 20.

—A general conference of Catholic archbishops convened at Washington on October 19 to consider the policy and administration of the church in America.

—The gunboat Detroit has been sent to the eastern coast of Guatemala for the purpose of protecting American interests there during the rebellion now in progress.

—George M. Pullman, the millionaire palace-car manufacturer, died at his home in Chicago on the morning of October 19. He is said to have left a fortune of nearly \$40,000,000.

—Admiral John L. Worden, who commanded the Monitor in her duel with the Confederate ram Merrimac in Hampton Roads, died at his home in Washington, D. C., on October 18.

—New York's pneumatic mail tube has been given an official test and proved eminently satisfactory. The carriers, weighing twelve pounds, were sent at the rate of a mile in thirty seconds.

—Alexander de Soto, a lineal descendant of the explorer, will head an expedition, under the auspices of the New York Bowery Mission, to carry the Gospel into the Klondike mining regions.

—Hon. John M. Kasson, of Iowa, has been chosen by President McKinley to have charge of negotiations with foreign countries in matters of reciprocity, especially affecting international commerce.

—The dome of the Robinson Opera House at Cincinnati fell in upon the occupants of the theater on the evening of October 15, killing three persons and injuring more or less seriously thirty others.

—Examination of the moon through the new Yerkes telescope is said to disprove the proposition put forward by eminent French astronomers that the moon is inhabited and that rivers can be seen upon it.

—The annual report of the third assistant postmaster-general shows an excess of expenditures over receipts for the year of \$11,411,779, being about \$3,000,000 more than the deficiency for the preceding year.

—A decision of the Supreme Court handed down on October 18 renders void the claims of the Southern Pacific Railroad Company to nearly three-quarters of a million acres of land in southern California.

—The appeal of the case of the San Francisco murderer, W. H. T. Durrant, to the Supreme Court of the United States, will be heard by that tribunal on November 15, and a decision rendered within thirty days from that date.

—Secretary Gage has overruled Attorney-General McKenna's construction of the discriminating clause in the new tariff schedules, and the duty of ten per cent, charged against goods coming into the United States from foreign countries through Canada or Mexico, is to be collected.

—A mysterious, poisonous plant has been discovered near Circle City, Alaska, to taste which means a loss of consciousness for several weeks, if the report given by a returned prospector is authentic. L. Goth, of Seattle, Wash., partook of this plant and experienced this peculiar effect, together with almost complete muscular paralysis.

—At the Christian Alliance meeting in New York on October 17 Rev. A. B. Simpson secured donations for the support of foreign missionaries to the extent of \$78,000. A donation of similar proportions was secured by the same speaker at a meeting of this body in Maine one year ago.

—It is reported that steps are now being taken to postpone the foreclosure sale of the Union Pacific road in the hope that higher bids may be received than the \$50,000,000 guaranteed by the reorganization syndicate, to accept which it is claimed that the government would lose \$22,000,000.

—The Secretary of War has issued an order creating a military reservation in Alaska, including St. Michael Island and contiguous territory within a radius of 100 miles of the flagstaff on that island. A tract of land at Tanana has also been taken possession of for a military reservation.

—One of the clerks of the Treasury department has been caught extracting silver dollars from the bags of coin in the vault and substituting their weight in lead. This occurrence will necessitate the recounting of \$100,000,000, at an expense to the government of \$25,000, and will occupy six months.

—There is little change in the fever situation in the south, except a slight increase in the number under treatment. Several cases and one death are reported from Montgomery, Alabama. There have been reported during the week 214 new cases, with 21 deaths, at the principal centers of the disease.

—The remarkable speed of two miles in sixty-six seconds was developed by the Hollman friction-gear locomotive, carrying a train of three cars, in a trial run between Camden, N. J., and Cape May, on October 14. This is the fastest time on record. A measured mile the same afternoon was carried in forty-two seconds.

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OAKLAND, CAL., OCTOBER 28, 1897.

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## CONTENTS OF THIS NUMBER.

### Editorial.

"It Is I; Be Not Afraid" (notes) . . . . .	1, 2
Letter and Spirit . . . . .	2
Who Is Your Witness? . . . . .	2
How to Love God, E. J. W. . . . .	2
Obedience, and Whose? . . . . .	3
Printing on the Skies . . . . .	3
Not a Type, but Eternal . . . . .	3

### Poetry.

The Lily of the Valley, EMMA L. PARDON . . . . .	3
His Name . . . . .	9
Power of God's Word, MINNIE EMBREE . . . . .	10

### General Articles.

For Christ or against Him, MRS. E. G. WHITE . . . . .	3
Who are Blinded by the Veil? X. . . . .	4
"Behold the Man," J. E. EVANS . . . . .	5
Did Christ Give a New Law? W. L. ILES . . . . .	6
A True Story of Answer to Prayer, MRS. S. L. STOUT . . . . .	6
"The Most High Ruleth," W. N. G. . . . .	6
Only a Little Crack, . . . . .	7

**Bible Readings.**—A Temporal Millennium, G. W. ROGERS. . . . . 8

**Question Corner.**—No. 648, Three Days and Three Nights—No. 649, What Was in the Ark?—No. 650, Forgotten Feasts and Sabbaths—No. 651, How Comforted? 2 Sam. 13: 39—No. 652, Discoveries of Geology—No. 653, Creation of Light. . . . . 8

**The Outlook.**—An Acknowledged Truth—Evangelist Mills' Defection—Toward the Abyss—Mormon Church in Politics. . . . . 9

**The Fireside.**—Mouth Germs—The Poor Birds—Knock at the Golden Door—An Expensive Product . . . . . 9, 10

**Missions.**—Festival Days—Working with God—Giving or Relinquishing—Our Work and Workers . . . . . 10, 11

**International Sabbath-School Lesson.**—The Spirit Poured Out upon the Gentiles; Peter Rehearses His Experience (Sabbath, Lesson VII, November 13, 1897) . . . . . 12

**International Sunday-School Lesson.**—Paul's Ministry in Rome (Sunday, Lesson VII, November 14, 1897) . . . . . 12

**News and Notes . . . . .** 13

**Publishers . . . . .** 14, 15

Read our Bible offer on page 14.

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**Proportion of Time or a Definite Day.**—The only ground Christians have for a Sabbath or holy day at all is found in the Word of God, in the institution and laws of the Sabbath. As a mere physical rest, reason would dictate that man should decide that for himself, as he does the clothing he wears, the food he eats, and the hours he sleeps. But as a religious requirement, the basis must be found in the Word of God. Now, if the Sabbath law is obligatory as regards the *proportion* of time, one day in seven, or one-seventh, is it not equally obligatory as regards the *particular day* of the seven? For nowhere does the Word speak of the

*proportion* of time except inferentially, while it does expressly declare, "The seventh day is the Sabbath of the Lord thy God." The seventh day of what?—Of the seven, "of the week;" for the Sabbath comes just before "the first day of the week." Matt. 28:1; Mark 16:1, 2. Is it not a plain disregard of the Word of God to thus juggle with the plainest language? If he did not mean what he said, who is authorized to say?

The letter and nothing more of God's Word always condemns; and in such condemnation is death. It is only when it is received and welcomed in the heart, when the heart is all laid open to its purifying influences, that it becomes Spirit and life. To hold and keep it in the letter merely is the old-covenant idea, whether here or at Mount Horeb. To receive it in the heart by faith is the Gospel of life, whether at Mount Horeb or here. It makes all the difference in the world as to how we relate ourselves to God's law.

**Editorial Help for the Signs.**—We are sure that our friends and readers will congratulate us on an accession of editorial help in this office. Brother A. O. Tait, a minister of experience, having had long connection with the publishing work and our general societies, is soon, the Lord willing, to connect with the editorial staff of this paper. We expect him about the first of December. In the meantime he will attend the World's Convention of the W. C. T. U., in Toronto, and the National Convention, in Buffalo, in the interests of this journal. He will present the most interesting features of the conventions to our readers. We shall be glad of his coming, and we are sure that our friends and readers will be glad with us.

We call particular attention to the "Holiday Announcement" on page 15.

## A DISTORTED MEDIUM.

HOLDING error in doctrinal truth, especially when that error is an essential part of one's belief, is like looking at things through imperfect glasses. They distort every image. So reading the truth through error distorts the truth. Here is an instance of that taken from one of our contemporaries, a neighbor across the bay, the *Pacific Christian*:

"The *Signs of the Times* interprets Paul's saying, 'Ye are not under the law,' curiously. 'He only is under the law,' says the writer, 'who is condemned by it, who is out of harmony with it, who transgresses it.' 'Necessity is the mother of invention.' This interpretation is an invention, but appears rather clumsy in the light of some other things Paul said. One is this: 'But before faith came we were kept under the law shut up unto the faith which should afterwards be revealed.' According to the *Times*, that statement means that they were kept out of harmony with the law, in transgression of it. The poor Jews were to be pitied while thus shut up to such awful necessities. Worst of all, they were punished for the transgression. But in immediate connection with the text quoted by our friendly neighbor, Paul says, 'but under grace.' If our neighbor is right, this phrase must mean that the Roman Christians were out of harmony with grace, etc. If 'under the law' means to be out of harmony with it, under grace, in the same sentence, *must* mean to be out of harmony with it. And the Roman Christians, accordingly, must have been in about as bad a fix as the Jews had been."

Our contemporary has for one of his glasses the error that God's law is abolished, and for the other that God has divided himself and his moral truth into different dispensations, with a different standard in each; therefore the perverted vision. According to it, Gal. 3:23, quoted above, refers to the Jews *before* the crucifixion, tho Paul wrote it twenty-seven years *after* that event, to Gentiles who were converted from the "service" of "them which by nature are no gods"! When Paul says, "But before faith came *we* were kept under the law," he means himself and every other justified soul to whom God sends his inspired Word through the apostle. Every sinner is shut up by the law to but one way of escape, namely, the faith of Jesus Christ. That faith could be revealed only to sinners, those who *felt* the condemnation, the shutting up by the law, such as

did Paul. See Rom. 7:7-25. This was the case in every Jew who was condemned that he might be justified in the past; it has been true of every saved sinner since that day. It is a *present* Gospel truth, to be applied to-day; and, to do good, must be preached and applied and received in the present tense.

The law to the sinner condemns. *That is its object*, to condemn sin. "For the law worketh wrath." "By the law is the knowledge of sin." But grace is favor, unmerited favor, to all. It is *over* all God's creatures; and all God's creatures, sinful man among them, are continually receiving showers of grace *from above*. It makes a difference whether one is under bolts of wrath or a shelter from the wrath.

If our neighbor would correct the strabismus of his glasses by the Gospel of God, there would be no trouble with the law. How we wish he would!

**Why preach the coming of the Lord?**—Because the Lord is coming. But why say anything about it?—Because its theme is a part, a great part, of that Word and Gospel which the Lord commands his servants to preach. If they do not preach his coming, they are unfaithful or uninstructed servants. But here is another reason: He is our Friend. While we have not seen his personal presence, we have seen his abounding goodness and wisdom everywhere displayed; we know his power in saving from sin; we have tasted his love in cleansing, comforting, helping us, when all others passed us by, either not caring or knowing how to help or comfort. Our blessed Saviour, Comforter, Helper, King, is coming. We are glad; therefore we tell it. We shall see him as he is. We shall behold the King in his beauty. We would not share all these blessings alone. They are for all who will receive him. Will you not join us?

Thoughtful and observing men everywhere are noting the evidences of the coming revolution engendered by class hatred. Said John G. Woolley, the noted temperance orator: "The times are full of peril. To every one who *thinks*, it is a reign of terror in America. Famine in foreign lands makes fortune turn a ghostly smile on us at home. But one has almost to stop his ears to keep from hearing the *muttering delirium of revolution*. We Prohibitionists do not forecast the coming time—we make no plan, but one. After the famine, after the flush times, after regency of Mark Hanna, after the injunction, after the smelting by arson, after the refining by riot, *after the recasting by civil war*, whatever is left of our citizenship will want some solid ground to build on." But then Christ, the King, will come.

Jesus Christ is a complete Saviour. He will save the vilest sinner that comes to him in faith. "He that cometh to me, I will in nowise cast out." While he will not save *in sin*, he saves *from sin*. "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And *such were* some of you; but *ye* are washed, but *ye* are sanctified, but *ye* are justified in the name of the Lord Jesus, and by the Spirit of our God." This is God's power to save you, sinner; and he saves "to the uttermost."

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